

JOURNAL
OF THE
American Society for Psychical Research
SECTION "B"
OF THE
American Institute for Scientific Research

Vol. XII
1918

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH
12-26 SOUTH WATER STREET
YORK, PA.

TABLE OF CONTENTS

GENERAL ARTICLES.

	Page
Apparitional Experiences of Mr. Marbeck. By Walter F. Prince...	426
Biology and Psychic Research. By James H. Hyslop.....	405
Bugbears in Psychic Research. By James H. Hyslop.....	220, 290
Curious Phenomena. By James H. Hyslop.....	650
Experiences of Augustine Jones. By Walter F. Prince.....	718
Experiments in Astral Projection. By Prescott F. Hall.....	39
A Group of Compound Quasi-Sensory Experiences. By Walter F. Prince	545
A Group of Quasi-Visual Experiences. By Walter F. Prince.....	490
Leland Stanford University in Psychic Research. By James H. Hyslop	529
Peculiar Experiences Connected with Noted Persons. By Walter F. Prince	662
Philosophy and Democracy. By James H. Hyslop.....	75, 150
The Resurrection in the Apostolic Fathers. By Albert J. Edmunds,	241
The Return of Mark Twain. By James H. Hyslop.....	4
The Shakers and Psychical Research. By Walter F. Prince.....	61
Some Unusual Apparitions. By James H. Hyslop.....	108
Spiritualism Among Savages. By James H. Hyslop.....	312
Spiritualism, Dogma and Respectability. By James H. Hyslop....	705
Study of Non-Evidential Phenomena. By James H. Hyslop.....	477
Therapeutic Suggestions in the Doris Case. By Walter F. Prince..	98
The Troubles of Psychic Research. By James H. Hyslop.....	465
Visions of the Dying. By James H. Hyslop.....	585

INCIDENTS.

Apparent Materialization	184
Apparent Supernormal Knowledge.....	439
Apparent Warning	696
Apparition of the Duke of Württemberg.....	680
Apparition of William Danforth.....	682
A Clergyman's Experience.....	737
Coincidental Dream	202, 520
Coincidental Experience	206
Coincidental Impression	207
A Collective Apparition.....	450
Experiences with a Form of Planchette.....	728

BF1010
A 618
V. 12

	Page
Experiments in Crystal Vision, and Other Experiences, PHOLOGY	209
Experiments in Telepathy, PHOLOGY	134
A Group of Supposed Premonitions and Monitions, EDUC.	248
Incidents of an Illness, PSYCH.	328
Local Anæsthesia by Mental Suggestion, LIBRARY	583
A Mediumistic Experience, LIBRARY	740
Miscellaneous Experiences	177, 188
An Old Case of Mathematical Prodigy, LIBRARY	446
Physical and Other Phenomena, LIBRARY	334
Premonition or Coincidence, LIBRARY	170
Premonitory Vision of Chauncey M. Depew, LIBRARY	172
A Private Case of Mediumship, LIBRARY	189
Psychic Phenomena among Savages, LIBRARY	200
The Stockton Haunted House, LIBRARY	131
Theodore Parker's Experience, LIBRARY	341
Trance Phenomena of Jesse Streitt, LIBRARY	684
J. T. Trowbridge on Spiritualism, LIBRARY	343
Ussher Incident, LIBRARY	197

BOOK REVIEWS.

The Belief in God and Immortality, by James H. Leuba, LIBRARY	464
Body and Mind, by William McDougall, LIBRARY	144
The Fairy-Faith in Celtic Countries, by W. Y. Evans Wentz, LIBRARY	213
The Gate of Remembrance, by Frederick Bligh Bond, LIBRARY	526
The Hand Invisible, by E. B. Harriett, LIBRARY	70
Hypnotism and Suggestion in Daily Life, etc., by Bernard Hollander, LIBRARY	141
Mesmerism, Spiritualism, Witchcraft and Miracle, by Allen Putnam, LIBRARY	647
The Philosophy of Spiritualism, by George W. Kates, LIBRARY	72
Prophecies and Omens of the Great War, by Ralph Shirley, LIBRARY	71
There Are No Dead, by Sophie Radford de Meissner, LIBRARY	214
Thought for Help, by William C. Comstock, LIBRARY	699
Will Higher of God, by William C. Comstock, LIBRARY	702

SURVEY AND COMMENT.

A Correction	289, 649
A Correction in the Mark Twain Article, LIBRARY	74
Guessing, LIBRARY	467
Investigation and the Experimental Fund, LIBRARY	465
The Magazines, LIBRARY	1
Mite Fund Endowment, LIBRARY	3
A Need for the Library, LIBRARY	73
A Norwegian Society, LIBRARY	466
An Omission, LIBRARY	649
Psychic Research and Mediums, LIBRARY	217
Ridicule as an Argument, LIBRARY	218
Sir William F. Barrett, LIBRARY	149
T. K. and The Great Work, LIBRARY	285

MISCELLANEOUS.

	Page
Books Received	145, 216, 283, 344, 404, 527, 703, 753
Correspondence	646
Index	755
List of Members.....	764

ERRATA.

Page 197, line 23, *for* Ascher *read* Ussher.

Page 420, line 11, *for* "organism" *read* "organicism".

Page 501, line 32, *for* something *read* something.

Page 524, line 2, *for* Infusio *read* Infusino.

Page 582, line 13, *for* regarding *read* regarded.

JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XII

JANUARY, 1918

No. 1

CONTENTS

12
1918

PAGE

SURVEY AND COMMENT.

The Magazines	1
Mite Fund Endowment	3

GENERAL ARTICLES:

The Return of Mark Twain, by James H. Hyslop	4
Experiments in Astral Projection, by Prescott F. Hall	39
The Shakers and Psychical Research, by Walter F. Prince	61

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PRINTED FOR THE SOCIETY BY
THE YORK PRINTING COMPANY
YORK, PENN'A.

PUBLISHED MONTHLY BY THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,
12-26 SOUTH WATER ST., YORK, PA.

ENTERED AS SECOND-CLASS MATTER, JULY 19, 1917, AT THE POST OFFICE AT YORK,
PENNSYLVANIA, UNDER THE ACT OF MARCH 3, 1879.

ANNUAL FEE, \$5.00 SINGLE COPIES, 50 CENTS. FOREIGN FEE, \$1.15

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CONTENTS

	PAGE		PAGE
SURVEY AND COMMENT:		The Shakers and Psychical Research	
The Magazines	1	by Walter F. Prince	61
Misc Fund Endowment	3	BOOK REVIEWS:	
GENERAL ARTICLES:		The Hand Invisible, by E. B. Harriett.	
The Return of Mark Twain, by James			70
H. Hyslop	4	Prophecies and Omens of the Great	
Experiments in Astral Projection by		War, by Ralph Shirley	71
Prescott F. Hall	89	The Philosophy of Spiritualism, by	
		George W. Kates	72

SURVEY AND COMMENT.

The Magazines.

The *Metropolitan Magazine* has taken up the cause of psychic research, as perhaps readers may already know, tho its articles may not impress the scientific man. But it may awaken many to the existence of the facts just because editors are presumed to know what is going on in the world. It opened with an article by Mr. O'Higgins, in April, and followed this up by one from Sir Oliver Lodge, in June. The July number had one by Olla Toph, chairman of the Psychical Research section of a Woman's Club in Indianapolis. Sir A. Conan Doyle tells of his conversion, in the August number. Mr. O'Higgins has another paper in October, in reply to some inconsequent persiflage by Rupert Hughes.

In November Booth Tarkington brings satire to the aid of open-mindedness. They will all create expectancy in the public and this is perhaps the first step in driving the scientific man to cover.

The *Catholic World*, for December, 1917, takes up the subject under the signature of Mr. Godfrey Raupert, who seems not to get farther than to accuse science of reversing its attitude. But he does not see that, as a fact, scientific men have very few of them been interested in it. Draw the distinction between "science" as method and "science" as result and it will be found that the first has always been consistent and changes its views only when it gets the facts. The consistency of the church never saved it. It only prevented its discovery of the truth. Moreover it has been more opposed to it than "science", tho many of its heads knew the facts.

The September *Nineteenth Century* has an article on "Religion in Repair", by Mr. A. P. Sinnett, the theosophist, and the October number of the same magazine has a reply by Prof. James A. Lindsay, of Belfast. The article by Mr. Sinnett shows the influence of psychic research on certain thinkers, tho there is not much in common between theosophy and psychical research. One is a speculative movement and the other is scientific. It is this speculative characteristic that exposes Mr. Sinnett to the criticism of Prof. Lindsay. It is unfortunate that every aspect of the subject except the intelligent one can get notice. There is not a proved fact in Mr. Sinnett's article. He asserts that a lower order of intelligence exists in Mars and a higher one with a better than the earthly civilization on Venus, but not a fact to prove it. This is the reason that Prof. Lindsay, with his sceptical criticism, will have the support of all intelligent people, tho his criticism ignores all the facts of psychical research quite as much as does Mr. Sinnett. But both show the signs of the times.

The *Contemporary Review*, of England, for November, 1917, has a very sympathetic review of Sir William F. Barrett's recent book on "*The Threshold of the Unseen*."

Mite Fund Endowment.

Two members of the Society have suggested to us the propriety of seeking contributions in small amounts, and to be paid as members feel able, to the Endowment Fund. They remarked of themselves that they could give a small sum each month, tho they were not able to give a large lump sum at once, and they thought the same might hold true of many members. We therefore make the suggestion to Associates, Members and Fellows that the Endowment might be quite materially increased by this method each year. Some years ago when Mr. James T. Miller, of Rochester, N. Y., made his will for leaving us a specified sum provided we had \$25,000 endowment at his death, we resorted to doubling membership fees to secure the conditions for saving the bequest, and we succeeded in doing so, though it took two years' doubling of membership fees to accomplish it. Something like similar contributions might be made at present and we are availing ourselves of the suggestion made by the two members to bring the matter before the Society. Any sum subscribed, annually or monthly, to that fund will be welcome. The object is to have endowment enough to secure the continuity of the work.

THE RETURN OF MARK TWAIN

by JAMES H. HYSLOP.

1. Introduction.

In the *Journal* for July, 1917, (pp. 361-365) I published a short account of some experiments on this topic with a promise to give a summary of the results later. The detailed record will have to wait still longer for publication. The brief note already published was designed only to apprise the public of the Society's part in the work that claimed to be from Mark Twain after his death and not to give any of the facts on which its judgment was based. In fact the experiments were not completed when that statement was made, and now that they have been completed it is in place to show what evidence we have to justify an interest on the part of psychologists in such phenomena. Without these experiments the disposal of the case would have been easy, tho that disposal would have been unscientific and without specific proof of itself. In this paper I wish to show what may be expected when the right sort of investigation is made. I shall have to restate the circumstances and conditions under which my experiments were made.

Soon after the review which I published on the work of Patience Worth I learned from one of the parties connected with that work, Mrs. Emily Grant Hutchings, that she was getting Patience Worth through another psychic. Just as the interest was beginning to grow in this fact and when I had formed my plan for a cross reference experiment to see if I could get Patience Worth myself, the whole work of this new psychic changed. She began to get communications purporting to come from Mark Twain, and I had to wait until a better time for cross reference experiments to test the claims made in this new case.

The psychic in the case was a Mrs. Hays, of St. Louis. Her work was also done with the Ouija Board, as in the case of Mrs.

Curran with Patience Worth. The circumstances, however, were such that Mrs. Hutchings was as necessary a part of the phenomena as Mrs. Hays. Both ladies had to hold a hand on the index or planchette part of the instrument. It would not move under other conditions. If Mrs. Hays alone held her hand on it the index would not move. If Mrs. Hutchings alone held her hand on it the index would not move. But if each held a hand on it the motion was very rapid and taxed the patience and skill of Mr. Hutchings to take down the spelling of the messages, so very rapid was it. The interest in this fact lies in the attempt to measure the probabilities that the subconscious of both ladies would act harmoniously enough to spell any word whatever, to say nothing of writing books characteristic of a man whom one of them had read and whom the other had not read! We may leave the mechanics and chances of such a problem to the psychologist who would like to dismiss the case with an explanation in the subconscious. Under these conditions two volumes were spelled out.

Both ladies are private people, Mrs. Hutchings being a writer on art for the *St. Louis Globe-Democrat*, and Mrs. Hays a writer for various papers. No pecuniary reward was involved in the work, except such as might come from the risks of publication. No taint of professional mediumship is contained in either case and all ordinary objections may be discounted at the outset. The parties are open to any investigation that scepticism may adjudge desirable on the matter of character. The only thing that would first occur to the curious inquirer would be the question whether the work was not done as a literary adventure merely pretending to come from the alleged source, namely, Mark Twain, a sort of *jeu d'esprit* to help in the advertisement of the work by the claim that it was from the celebrated humorist. There is but one fact which might arouse this suspicion and it is the fact that both ladies are writers and are not in a trance when the work is done. But students know that automatism is not limited to trance conditions. It is quite common in normal consciousness, and the Ouija Board is not necessary as a means to the end. It simply happened in this case, that nothing could be done without it. Any question on this point must be answered by the critic's or doubter's own study of the two ladies.

And whatever scepticism may be entertained on this point cannot be applied to the cross-reference work of Mrs. Chenoweth. I may be accused of being in collusion with the two ladies, but no scepticism short of that will have any foundation.

Mrs. Hutchings had not read anything of Mark Twain's until after much of the work had been done. She knew, of course, about the man. This much cannot be said of Mrs. Hays. She was more familiar with his work. Four facts, as indicated in the previous brief article, indicate the resources for a theory of subconscious resurrections to account for the phenomena. (1) Mrs. Hays had read a great deal of Mark Twain's work. (2) She had expressed the desire that he would communicate, thus providing the condition for a Freudian explanation for his appearance. (3) She has a very keen sense of humor herself, with a tinge of Mark Twain's drollery, tho with less compass and depth than his. (4) She also possesses a vein of melancholy like Mark Twain, tho without the irony which he had. Perhaps it would favor the same interpretation of the sceptic to add that Mrs. Hays has psychic powers in other directions which favor the dissociation necessary to produce work of the kind. But this condition is as much in favor of other explanations than that of the psychiatrist, so it cannot have conclusive importance.

The suspicion that subconscious fabrication might be the explanation made it necessary to experiment in a manner to decide the issue. The conditions just mentioned were ideal for the theory of subconscious production, and without experiment for cross reference it was idle to maintain that the work was supernormal. There was absolutely no evidence within the individual case to support the supernormal, except little incidents and references in the work, and perhaps its general character involving a better digest of his writings than was probable. This suggested independent origin in spite of the general presumption that prior knowledge inspired the main subject. But these points would not be conclusive to the hard headed sceptic, and hence it was necessary that I should try experiments for cross reference for evidence that Mark Twain was at the bottom of the affair. Previous cases which had turned out favorably in this respect had suggested the experiment. These cases have been mentioned more than once in connection with similar phenomena, and outlined in

the Report on the case of Doris Fischer. In them experiment yielded data which required us to modify previous verdicts about the powers of secondary personality. It remained to test the present instance in the same way to see if the conclusion based upon the known facts antecedent to the production of the work alleging Mark Twain as its source would be confirmed or contradicted. This question can be answered after we have summarized the facts.

2. Summary of the Experiments.

After about half of the sittings were over, Mrs. Chenoweth one day remarked to me that she had recently felt impressed that she should read Mark Twain, adding that she had never read him, but thought she ought to know something of the great American humorist. It thus appears that she was quite ignorant of the man.

Nothing had been published about the case that had reached the knowledge of Mrs. Chenoweth. A western paper or two had mentioned it, but the one that had said most about it was not a daily and had a very small circulation in the East. Mrs. Chenoweth had not seen this or any reference to it. Nor had she seen any allusion to the case in other papers which might have mentioned the subject in connection with a visit of the two ladies to Columbia, Mo., where they discussed it before a newspaper convention a few days before they reported for the experiment. But it would not have helped her any to have known about the fact. The purpose which I had and the identity of the parties were effectually concealed from her. She had never seen or known the ladies and did not know that I had any design for experiment with them. Moreover they were taken separately to the sittings. She did not even see either of them in her normal state and could not see them in her trance, because they sat behind her, being admitted to the room after she had gone into the trance. Every precaution was taken to conceal their identity from her, and she could have known them personally without actually knowing normally who was present. Under these circumstances ten sittings were held and then I continued the experiments after the ladies left Boston. I took Mrs. Hays first because she was the less known of the two ladies and was evidently the main psychic

in the result. Mrs. Hutchings then followed with her five sittings. At intervals with the sittings in connection with Mrs. Chenoweth I had sittings with the two ladies themselves, using the Ouija Board, with a view to giving suggestions at these sittings as to what I wanted with Mrs. Chenoweth, so that I could remain silent in the main experiments, and also with some hope that these sittings might help in the effort at cross reference.

Evidence of the supernormal appeared at once, but there was very little hint of Mark Twain until several sittings had been held. Allusion to the kind of work he had done was obscurely indicated, but not until the fifth sitting did specific evidence of his identity appear.

At the first sitting for Mrs. Hays the first communicator was apparently a parent, hers being dead, but this relation was not clear. Soon a change of control took place and the first sentence was: "The Girl is a light." This was not only a correct hit, but the use of the word "Girl" was especially significant, as it was the name by which Mark Twain called her with Mrs. Hutchings in the Ouija Board experiments. Immediately the control remarked that "her sensitiveness was of interest" to me, which was especially true, and the first time that so prompt a recognition of such an interest had taken place. In a moment an allusion was made to her father, who is dead, and his desire to communicate indicated, and then some diagnosis of her powers followed. Immediately reference was made to "hands and visions", adding that she "sees things sometimes". Both were true. Mrs. Hays is quite clairvoyant and has pictographic visions in one type of her work. Evidently the allusion to "hands" was a fragmentary intimation of the Ouija Board work, but it was not further developed at the time. It was said that some of these experiences were "written to make clear to some one else that they occurred". If this referred to the work of Mark Twain it was correct. It was specifically stated that these experiments were "not coincidents", which is particularly true of Mark Twain's work, which consists of posthumously written stories, and it was stated that this work had "a real purpose".

Allusion was then made to the mother and to an Aunt Elizabeth, the former being dead and nothing known about the latter

whether dead or not at the time, tho such a person and relationship were correct. Then came an intimation that a little boy was present, a child of the sitter. She had lost a stillborn boy some ten years previously. The sitter was said to be quite nervous. This was true. Then with a reference to another and unrelated matter the first sitting closed.

At the opening of the second sitting what purported to be one of Mrs. Hays's guides came first, intimating that it was the grandfather who came the day before and disclaiming that it was his personality in the present instance, but showing in his or her spirit that there was some friction with others. The sequel showed that my inference at the time was correct. This personality intimated some doubt about what I was after, knowing that the possession of Mark Twain might threaten his or her domination. But no evidence of the supernormal came at this sitting. This communicator simply asserted that he or she could "make the noise too", but did not indicate whether it was raps or the noise of the Ouija Board. From my acquaintance with obsession I would say that the controls had put this personality in to foreshadow the difficulties under which the work with me had to be done.

The first communicator at the third sitting was more harmonious and disavowed identity with the guide of the day before. Allusion was again made to the sitter's nervousness and then to work of this kind at home, saying nothing about the Ouija Board, tho referring to the work as capable of being done in the same way as this work, and then describing it as clairvoyance. This was not what I wanted, but it was correct. The lady, I learned after the sitting, was quite clairvoyant and most of her work had been done in that way. I had known nothing of it.

When I asked who it was that was doing the work at home, understanding of my desire was indicated and the intimation that the identification would have to be established by messages "given through another source", implying the need of cross reference, giving as the reason for the need of this what was tantamount to the admission that the subconscious might color a personality in the transmission: for the communicator said that "there is often a play of imagination to contend with, not always in the

mind of the girl, but within the minds of the others", suggesting that more influences than the subliminal of the medium are liable to affect the results.

Reference to her father followed and to his interest in the subject, which was said to be somewhat lacking, which was true in his lifetime. An allusion to the trance of the sitter was not correct, tho there were signs of an incipient trance in some tendencies to anæsthesia and numbness. There followed a reference to an aunt and to some prophetic power which the sitter had. The latter point is correct, but the identity of the aunt was not indicated. In a moment came a statement about "Jests", which suggested vaguely what I wanted to ascertain; namely, the influence of Mark Twain, but it was not developed into anything definite. The messages ran into some confusion, which suggested a conflict of personalities on the other side, which had been predicted by the Mark Twain personality through Mrs. Hays at the sitting with her the evening before. The name Blossom came, which is not recognized by Mrs. Hays, but which I suspect to be the little personality that foreshadowed trouble in the second sitting. With her name the sitting came to an end.

At the next sitting the first communicator gave no evidence of his identity or of the supernormal, but on a change of control an allusion to "voices and sounds" was made, which was not especially important, tho relevant as raps had once been heard just before the death of the sitter's daughter. "Voices" are not a particular form of psychic experience with the lady, but Mark Twain's daughter is a vocalist. A reference to "dexterous movements of the hand" was made, probably representing an attempt to speak of the work on the Ouija Board. Then came an allusion to music, which was very pertinent, whether it meant something in the mind of Mark Twain or the lady, as the latter is passionately fond of music and often hears it, as it were, in the form of auditory hallucinations, and the former stated later that it was referred to in the interest of his own identity, as the living member of his family was a musician. But I am not sure that this later statement by him referred to this special incident. I denied, in the course of the communications, the pertinence of what was said, not knowing the meaning of the allusion to music and think-

ing of what I wanted. This led to a change of control and Jennie P. came.

We had not yet any distinct hint of what I wanted. Much supernormal had been vaguely indicated, but nothing that would lead me to assurance that Mark Twain was present. I therefore signified my disappointment at the result and said that not a hint of what I wanted had come; that, tho some evidence of the supernormal had come, there was no hint of whence it came. Jennie P. saw and apologized for the situation, if I may use that expression for her excuse regarding the confusion, and went on with a message showing clearly that there had been no co-operation on the part of the personalities about the sitter and indicating that there were two groups of them, this fact having been intimated earlier. Her message confirmed what Mark Twain had said through the sitter herself at the sitting two evenings before; namely, that there was a conflict, and the history of the two books which came through the lady amply proves this. Jennie P. referred again to the "dexterous movements" in connection with the lady's work and finally tried to tell what the instrument was with which the work was done, but could get only the word "machine" through, and with it the name Mary, which was almost the correct name of the sitter's mother, the name being Marie.

At the next sitting the first thing that occurred was an indication that Mark Twain was present and that the course of affairs had changed. His initial "M" and possibly the second letter "a" came at once, and then a message about his purpose, which was amply confirmed in the work at both places; namely, to help the world on a vital matter. He had signified this in the work with the two ladies. He referred to the difference between his work at the present light and with the ladies and to a "manuscript" in a statement which represented its nature well enough and coincided with what had just been done by the ladies; namely, submitting it to a publisher in Boston. He described the work as "philosophical", which is not strictly correct, tho "allegorical" would have described it, and if that is "philosophical" the point would have been made. I had not seen the work and could not tell its nature, nor had I been told its character at that time.

The communications continued pertinent tho fragmentary for some time, when there was an evident attempt to give his name. "M two" or "M 2" came at once, which was very significant. Then the attempt resulted only in a possible reference to Stainton Moses, which I interpret "Moms" to be, and then Myers, both of whom often help in such crises. But "Ma" came clear enough and then the subliminal came on with a prolonged effort to get his full name. "Ma" came first and then "S. T.", which were initials of his name, the first of his real name and the second of his assumed name. Then followed "Mark", whose meaning is apparent to those who know, as the first name, and the initial of his second name. But the subconscious evidently supposed that Saint Mark was meant and alluded to "Saint", but abandoned this. Then the name Mark was spelled out and the sitting terminated, tho the subconscious evidently thought that Mark Hanna was intended, as Mrs. Chenoweth asked me if I knew any woman by the name of Hannah. The next day Mark Twain alluded to this mistake in a humorous way. But the most significant indication of his identity was the "M two", as it came before the subconscious had any hint of his identity. This expression was a correct indication of his name, which he had adopted after his experience as a pilot on the Mississippi River. It designated the soundings of the plummet. It came in full later, but from this time on the case was clear and it was important that he thus established his identity with Mrs. Hays before Mrs. Hutchings took her place at the next sitting.

At the next sitting the most interesting phenomenon is the fact that it did not illustrate the usual course, which is to have relatives of the sitter appear and relatives only. Instead of this Mark Twain came at once and the fact signified his connection with both parties. The first thing done was to try to give his real name rather than his *nom de plume*, which, whether intended or not, was especially significant, as it did not exactly continue the effort with which the sitting of the day before closed. I got first the capital letter "S" and then "Sam", followed by "Cl", his name, as everyone knows, being Samuel Clemens. From what occurred the day before in the confusion about Mark Hanna it was evident that the subconscious had not yet any inkling of his identity. With the failure of the effort to get the full name came

the following statement: "Funny man cannot write his own name without so much fuss, but when one assumes so many titles one must inevitably make a mark in the world of literature, even if that literature assumes the ponderousness of Psychic Research or Christian Science."

This last sentence is packed full of his identity. Evidently the use of the word "mark", especially in association with the reference to "titles", was intended as a play on his pseudonym and the allusion to Christian Science told who he was, because it was the title to one of his works. We must remember that the subconscious had not yet caught on to the real name. Immediately after the sentence quoted he referred to "Hartford" and the statement added: "Place, not person. To think that any one could take a Connecticut Yankee for an Ohio Statesman. Joke lost on you. To think a man of my superior hirsute growth should ever be mistaken for the bald and baby face of him who ruled a President."

Here again is a statement packed full of personal identity. It bears reference to Mark Hanna, who had the reputation of ruling President McKinley. Mark Twain had a very bushy head of hair and Mark Hanna was bald and clean shaven. Mrs. Chenoweth, of course, knew of Mark Hanna and possibly that Mark Twain's old home was at Hartford, Connecticut. But she did not know normally that he was communicating or that his presence had any connection with the sitter.* Immediately came the following spontaneously, connecting the present with the previous sitting:

The 2 Marks, my name, exactly fits the case, the 2 Marks. Never mind. You know who I am now and it is all right for me.

(I knew it all along, but we stubborn scientific men have to get it on paper.)

I forgive every Scientist except the Christian, and that is a matter of principle with me.

* Reference to his *A Connecticut Yankee at the Court of King Arthur* is also probably intended, and was "lost on" J. H. H., being noted by Miss Tubby, his secretary, when reading proof of this record. This is the more probable, as Mark Twain was not a born "Yankee" himself.—G. O. T.

The reader can see the point of this from the remark above that "2 Marks" came from his experience as a pilot, and from his relation to Christian Science, which he treated contemptuously. The passage has his sense of humor in it also.

He then referred to his living in New York, whither he had gone after leaving Hartford. He then explained, after indicating why music had been referred to before, that his return had the importance of being intended for showing that he "was not a dead one". He then stated that this was not his first appearance and that he had "practiced some through the hand of the girl". this term "girl" being the name by which he had called the two ladies in his work with them. He then compared his work with that of Frank Stockton, remarking that the latter had better look after his laurels. The whole passage was full of humor.

After this humorous account of his purpose he turned to the serious aspect of it and remarked: "I have a way of making light of it only that I may better keep hold, but it is the vital matter of creation." This reflected the serious aspect of his nature, which was not so well known as the humorous, the serious trait being known only to a few, or to those who could read his works between the lines. Mrs. Chenoweth had not read any of them.

He took up the humorous vein again in a passage too long to quote and not otherwise evidential. But he returned to say that he had been somewhat familiar with the general subject of psychic research before his death. I knew this was a fact and asked him to give an incident or two. He referred to a "vision like a mist rising and forming a picture before me", and then to conversation with some friends. I had in mind his experiences in "mental telegraphy", as he called them. But he did not mention these. The sitting terminated with a reference to "Samuel", his first Christian name, but too well known to make evidential.

At the next sitting Mark Twain began with the effort to get the name of his living daughter, which I did not know at the time, and succeeded in all but the letter "a" in Clara, which he completed later. He gave the name Mark in connection with it, and then made an effort to give the password which he had agreed on in St. Louis, but in which he did not succeed at the time, tho he got the first letter of it, which I did not acknowledge. I did not

understand it until he explained what he was trying to do. He went at it in a roundabout way. The following long passage shows what he was doing:

It is not a safe thing for a man to go to a foreign land without his passports and I begin to think this is worse than any customs a traveler passes through, for passports are not enough. He must give his ancestry and his innermost purposes to a hard headed wretch who sits in command of the light. By the way why do you call the automatist a light?

(It was originated by the Imperator group beginning with Stain-ton Moses and the Piper case, and I followed suit.)

It may be to keep light craft away, as the rocks and shoals make havoc with all except strong swimmers.

(I understand. Do you remember the password?)

You are referring to work done at another place which was to be repeated here s . . . or anywhere, if I found myself able to come.

(Yes, exactly.)

And I have known from the first that I must get that through in order to prove that I was the same spirit who has been doing some things at home.

(Yes, exactly.)

Now I referred to passports with that in mind and I intend to make good my plan to help them. You know whom I mean, the girls.

(Yes.)

Much of this explains its own relevance, but there are two or three things that do not. It is true in recent years, but not before his death, that a traveler has to give his ancestry and purposes to custom officers or government officials, as well as a passport. Mrs. Chenoweth knew absolutely nothing about this. The query about the use of the word "light" turned out to be especially relevant. Mrs. Hutchings told me that Mark had used the word "automatist" in his work with her and Mrs. Hays. He is only the second person that has ever used the term through Mrs. Chenoweth, the other being Mrs. Verrall, who used it regularly in life. The word "light" or "medium", usually the former, is the one used in the work of Mrs. Chenoweth.

It was a fair hit, not necessarily implied by my query about

the password, to refer to work elsewhere and then ask me if I knew what he meant by "the girls". The word "Girls", as already explained, was the one used by him to denote the ladies. The letter "s" is the first one in the password. This came later, but the consciousness of its importance is clear in the passage here.

There followed at once a reference to the sitter's mother as one who helped with the work. Mrs. Hutchings's mother was dead, and in a moment she apparently took control, but the sequel showed that Mark was the intermediary. The only distinct evidential incident in her message was a reference to her head being dizzy. She had died from diabetes and during the last months of her life she was very dizzy much of the time. The reference to a child was not clear until a little later. Mark Twain assumed control for a time and then the mother came and tried again and only got the initial "S" of Mark Twain's real Christian name and then the subliminal came on for a time, during which the allusion to the "child", now said to be "a little brother" of the sitter, made it evident what was meant in the first reference. The sitter's mother had lost a little boy who was, of course, a little brother to the sitter. She then made a reference to "Two Sams", which was very important, tho wholly unknown to me. Sam Jones and Samuel Clemens, Mark Twain, had both come to the ladies in St. Louis.

The automatic writing then returned with an attempt to give the initials of Mark Twain's real name and they were given as "S. C. C.", which were incorrect, tho I did not know it at the time. Later he spontaneously corrected the error. He then alluded to some experiences as he was dying, stating that he had seen his wife while he was in a semi-conscious state. After some non-evidential remarks he tried to correct the mistake in "S. C. C." but failed, and then compared me to P. T. Barnum, saying under oral control that I "had an elephant on my hands in the work". I ascertained that he had known P. T. Barnum personally, who was the celebrated showman and who had made a great deal of elephants in his menagerie. Mrs. Chenoweth knew nothing about his relation to Barnum, whatever we may suppose regarding her knowledge of the showman.

At the beginning of the next sitting it was evidently the

mother of Mrs. Hutchings who occupied the time at first, tho her communications were invaded by an effort to get the name Clara, which was that of Mark Twain's living daughter. It was evident throughout that the communications were an interfusion of the mother's and Mark Twain, as they combined the mental attitude of the sitter's mother and some of the affairs of Mark Twain as connected with the dictation of the two volumes through the ladies and the Ouija Board. The mother was probably the intermediary, and there was an allusion to a picture which was said to be a photograph of himself and to be in the room where the work was done.

This reference to a photograph has considerable interest. The record shows that it was associated with his daughter Clara, and said that it was kept near at home. Now Mrs. Hutchings had a picture of Mark Twain in the room where she and Mrs. Hays did their work. It was a photograph that was made at the time he took his lecture tour around the world and his wife and daughter Clara were with him. In the communications he had always used the word "home" to mean the place where the communications were made to the ladies. He was evidently referring to his daughter in this connection in order specially to identify the picture, as he had many photographs of himself besides this one.

Then came a reference to the "writing board", which definitely implied the Ouija Board, and then an effort to tell the nature of the work done, which was said not to be "personal messages, but more like editorial", with emphasis on the word "editorial". So far as this went it was correct enough, and also the further statement that the work was now mostly complete. The following is the message on the point just mentioned:

You have both been so careful to eliminate all that would mar the beauty of the pure expressions he wished to use.

(I understand, and do you know the name of ...? [Writing went on.] book. (Yes.) Of course I do, for was it not a part of the plan over here to have the complete work, name, title, size, description given to you about the make up &c.

(Yes.) [Sitter nodded assent.]

It is not a joke at all, but a very earnest endeavor to make an addition to literature, a sort of post-humous work, see?

(Yes, perfectly.)

And the fact that the style and the form may be well known to you does not make it less valuable spirit autobiography.

(I understand.)

I feel that it is right to have this go on, because it will wake up some of the sleeping friends who had no idea of the possibility of such contact.

I want the love we feel to be the incentive to further effort. Harpers people may help. You will know best what to do about that.

This is a very accurate description of what went on in the Ouija Board work. The dictation which was delivered through the Board was often in incomplete and abbreviated sentences and these had to be filled out by the ladies. There was no doubt of what was meant because the abbreviated sentences were clear, tho unessential words were often omitted. The name, title, etc., were taken up and decided. The book, tho abundant in humor, I understand, has also a serious purpose, and tho its evidential value is marred by Mrs. Hays's knowledge of Mark Twain's work, it is said to be very autobiographic in respect to characteristic features in it. I had not seen it. The allusion to "Harpers" is very significant because the Harpers were the publishers of Mark Twain's works. Mrs. Chenoweth knew nothing of this.

The communications continued in the same vein with characteristic and pertinent statements which do not require to be quoted at length. But a definite allusion was made to the "cracked sentences that had to be pieced together" and which I mentioned just above. When asked what share he would have in the royalties, the reply was that it would be a "share of heavenly percentages", which was exactly the answer he had given to the same question through Mrs. Hays. He then gave the initial letter of the title to the first of the two books, tho it is not stated that the initial was so intended. I got this later.

At the next sitting he began the automatic writing with general communications that were interspersed here and there with evidential touches and I do not quote them in detail. He spoke of the work as having been undertaken with a purpose to help the whole world, which was an avowed object in the work with the ladies, and he spoke of it in an interesting manner as "keeping up the connection in a natural and supernatural way", meaning

the contact with the material world. He showed that he was well aware of the pitfalls of fraud in any effort to do his work through the professional type and stated that he had given them a "sign password which would give the clear idea of my presence". It was not exactly a password, but was a sign to prevent successful impersonation by others who had tried to palm themselves off as Mark Twain, either in their work or elsewhere.

He then indicated what was true enough, that one message was not sufficient to prove his case, and that the work which had been done at the other center was the kind he wished to put in the foreground, and remarked that he "sometimes found the flow of words very easy to start for her and then sometimes I have to wait a little, even when she gives me opportunity". Mrs. Hutchings recognized that this was correct. He then spontaneously corrected the error made previously about the initials of his real name, giving them now as "S. L. C." instead of "S. C. C." as before. I did not know or recall that he had a middle initial. I knew him only as Samuel Clemens. I had not read any of his works but two, and these some thirty-five years before.

He then turned to some personal matters and gave correctly the name Clara of his living daughter. Among his personal statements were references to his love of the old home in Hartford and his choice of New York for its opportunities, speaking of Hartford as the place where he "had so much happiness and pain", alluding probably to the loss of members in his family and financial losses also which he later redeemed. He then mentioned a ring with some detail, but the daughter could not verify it. Some further statements were made about his desire to continue work through the ladies and he then closed the communications with references to his interest in this subject when living. But while it was true that he knew something about it the special incident stated could not be verified by the daughter. He spoke of feeling the presence of her mother, his wife, after her death and his endeavor sometimes alone to have her come to him. It is not known whether this is true or not. The sitting ended with the name Margaret coming in the subliminal recovery. It was the name of Mrs. Hutchings's deceased mother.

At the next sitting Mark Twain began by expressing approval of all such efforts and made a humorous allusion to substituting

communication with the dead for "Catholic masses for the repose of souls", and then went on to give a very characteristic message:

I am quite serious about this, although I have always had to labor about being taken seriously. If I preached my own funeral sermon with tears rolling down my back, no one would think I was at all serious about it, and some one would begin to cheer for the funny things I was saying, but I really have the revolutionary spirit in my bones, and it is with me now, and I think that the work that I have done at home and shall continue to do will help to revolutionize some ideas of my friends, if it does no more.

This passage, I understand, represents many actual experiences in his life, tho they were not "preaching his own funeral sermon". He was often cheered for humor when he was serious and he had to tell his audiences so. I never knew this and Mrs. Chenoweth knew less than I did about him.

The communicator then turned to a personal matter and reiterated that his wife's face was the first one he saw when he died. This, of course, cannot be verified, but it is a phenomenon that has been verified in a few other instances.

There then followed a long set of communications intermingled with evidential hints, and characteristic throughout. In the midst of it the Ouija Board or "planchette" was mentioned and indicated the method of his work through the ladies. He then made an effort to explain more in detail what occurred in the Ouija Board work, especially in regard to the man who had helped him as amanuensis. Whether this was to Mr. Hutchings or some one on the other side is not clearly intelligible, but it is possible that Mr. Hutchings, living, was meant, since he made the record as the letters were read off the Ouija Board by Mrs. Hutchings. In the course of this, however, he indicated facts which might make one doubt the reference to Mr. Hutchings, as he clearly indicated that there had been friction in getting adequate control to do his work. Mrs. Hutchings wrote me that this was very true, as one Bertrand Bouillet had fought hard to prevent Mark Twain from securing a foothold on the case. Then an allusion to an "old spirit who now and then shows such a look of age on her face drawn and worn", with further reference to the mother of Mrs. Hays, coincides with the change in Mrs.

Hays's face when her mother may be present. What was said about the personality exactly fitted her mother and described her characteristic facial expression in life.

In the subliminal Mrs. Chenoweth saw a man in white clothes. This exactly described the habit of Mark Twain. He used to wear a white suit a great deal. Mrs. Chenoweth told me that she never knew anything about his manner of dress. An allusion was then made to an "Uncle Frank" about whom Mrs. Hutchings knew nothing at the time, but learned at home that it was the name of a deceased great-uncle of her husband. Then came the title of the future and intended book to be dictated through the ladies.

The ladies then left Boston after the sittings which I have just summarized and further experiments were conducted in their absence. At the first of these sittings Mark at once recognized that the ladies were not present, a fact not known by Mrs. Chenoweth normally, and after getting adjusted remarked how "good a receiver the little lady was", referring to Mrs. Hays evidently. This was correct, as the books will show, tho it may be doubted if she could do systematic work of the evidential type as well. At an earlier sitting, as well as at a sitting with Mrs. Hays, I had asked Mark to give me the name of the personality who had preceded him in his work with the ladies. I had Patience Worth in mind, but I gave no hint at these sittings with Mrs. Chenoweth of what I wanted specifically. I did not know that Mark had been preceded by others as well as Patience Worth. He immediately referred in the present sitting to this request of mine and after some confusion he said: "Just a little patience", and paused, and then wrote "W". This was almost the name Patience Worth in an indirect and oracular manner. The interest in it is the fact that this is the first time in the history of my work with Mrs. Chenoweth that the word "patience" has been used in the sentence asking me to wait. It has always been "Just a moment", "Just a minute", "Wait a moment" or "Wait a minute", so that it looks as if "patience" had been used as he had used the word "mark" to identify himself without making it a name. But immediately following this effort he said the "W" was wrong and evidently tried to give the name of "Rector", getting the first three letters of it and then in the confusion got "J", which was the initial of the name of the book I wanted

mentioned. The effort, however, ended in confusion. After a subliminal interval the automatic writing tried it again and got nothing more than the "J". The subliminal recovery came again and I pressed the fact that I wanted an important name. There was some reluctance to do it and the sitting closed.

At the opening of the next sitting the letters "Br" came, which were the first two letters in the title of the second volume received by the ladies, but it was not stated that this was the intention.

Immediately following, Henry Ward Beecher purported to communicate, and there was much difficulty in getting his name through. I got the "Ward" and thought it was Artemus Ward, who was also a humorist and might well be associated on any theory with Mark Twain, but the correction of it resulted in an interesting coincidence which I did not know of until I had communicated with Mrs. Hutchings. It seems that Henry Ward Beecher was referred to in one of their sittings a few days before they started East for the sittings in Boston. Mr. Beecher mentioned his having come with Dr. Funk at an earlier time. This was true and it was especially pertinent to have this association of the two men as Dr. Funk had been a member of Mr. Beecher's church, a fact which Mrs. Chenoweth did not know. It seems that Mr. Beecher's object here was to help Mark Twain establish conclusively his relation to the work done through the ladies.

At the next sitting Mark Twain came with oral control at the outset, apparently using, on the other side, the method of giving his message in the manner he had done it by the Ouija Board. He spelled the first three words by letters and then spoke the words as wholes after that. It was evidently practice with a view of giving the names I wanted. He closed with giving his full name and address with great ease: "Samuel Langhorne Clemens, Hartford, Connecticut." I had never heard his middle name and neither did Mrs. Chenoweth know it. I knew the rest. But the chief significance in getting it was in the ease with which proper names came in this instance of oral control. It suggested that, if we could eliminate the pictographic process usual with Mrs. Chenoweth we might use clairaudience more effectively in getting proper names. It remains to prove this possibility in practice.

At the next sitting another communicator came and it was

several sittings before I was able to get his name and identity established. It was Washington Irving. He claimed to have helped Mark Twain in his work with the two ladies. But there is no evidence of it in the record of the material for the two books. But on several occasions a friend was present who called for Washington Irving and he purported to communicate. As a cross reference this is not strong. But apart from this there was some evidence, not at all striking, that Washington Irving was helping in the work with Mrs. Chenoweth. Whoever it was certainly knew about the facts more or less.

He referred to something begun and discarded, which I learned to be true, and then to the trance, which was incorrect. He then referred to Robert Ingersoll and indicated that he had been present at a sitting, but did not say that he had communicated. Inquiry showed that a few days before the ladies started for Boston, they had a sitting in Columbia, Mo., and on a question being asked about him were told through the Ouija Board that he was present and had come out better than Henry Ward Beecher. As Mr. Beecher was a communicator here a few sittings earlier, this association of the names has some coincidental value, all the more when we know that Beecher and Ingersoll were personal friends, a fact not known to Mrs. Chenoweth. A pertinent allusion was made to religion in connection with him and a correct description of his facial appearance, but Mrs. Chenoweth knew enough of Ingersoll's connections and appearance from pictures to deprive the facts of evidential importance. In the passage about religion a comparison of the different sects to the rainbow induced me to inquire of his biographer whether he had ever used this simile in his lectures or writings. The reply brought out the fact that his biographer knew of three separate instances in which he had used the simile, but not in connection with religion. Mrs. Chenoweth has never read any work or lecture by him and does not like his views, thinking they were too negative.

Mark Twain followed with some communications, but they were not evidential enough to find a place in this summary.

Washington Irving apparently came again the next day and possibly tried to get his name through, for George Pelham was referred to as apparently helping him. The interesting thing is

that George Pelham's real name was given by the communicator whom I suppose to be Washington Irving, as has been done by other strangers who would not naturally know that the pseudonym of Pelham was the regular one employed. An effort was then apparently made to tell me where I had gotten the password before. But it is not clear enough for me to be sure of it. Two or three coincidences suggest it, but an allusion to a phantom rather tends to nullify the hypothesis.

The next day Washington Irving evidently came again, but he did not get anything through that can be clearly described as evidence either of identity or of any special incidents in the work of Mark Twain. The capital letter "C" and then "Ch" which came were not intelligible at the time, but probably refer to Charles Dickens, who reported later.

The next day Mark Twain got the name of Washington Irving through and cleared up the perplexity of previous sittings in that respect. "Travels Abroad" were mentioned evidently in an attempt to mention "A Tramp Abroad" or "Innocents Abroad". When Washington Irving came himself he finally got the name of Rip Van Winkle through. Mrs. Chenoweth did not know or recall who created Rip, and associated him only with Joseph Jefferson, who played him. She might have heard about it and forgotten it. She had, however, never read it or any other work of Washington Irving, tho she knew that he had written *Bracebridge Hall*.

At the next sitting Charles Dickens was mentioned in the subliminal entrance into the trance and then followed automatic writing by Washington Irving. Nothing was given to prove his own identity except a casual allusion to John Jacob Astor, saying that he, Washington Irving, was present when Mr. Astor communicated with his wife, and then an allusion to the older John Jacob Astor. There was no hint of his presence when the John Jacob Astor, who went down on the Titanic, communicated with his wife, which was several years ago. But I turned to the Life of Washington Irving and found that he had been intimately acquainted with the elder John Jacob Astor, a fact about which Mrs. Chenoweth knew nothing. But Washington Irving was not present to prove his identity. He was explaining the object of Mark Twain's work, and he well summarized it in the statement

that a group of literary spirits had felt that it was time to abandon rappings and knocking furniture about and to give some mental phenomena which might more effectually prove to the world what could be done by spirit communication. He characterized Mark Twain's object and work in an excellent manner and it is impossible to give a complete conception of it without reading the detailed record. He continued this subject in the next sitting and discussed Charles Dickens and Shakespeare, indicating that their work had been influenced by transcendental agencies, but denying that his own work and that of Mark Twain when living were so affected.

At the next sitting Mark Twain came, announcing his presence by his real name, Samuel L. Clemens, and then remarked what is probably true, that, with the ladies he was Mark Twain and with Mrs. Chenoweth he was Mr. Clemens. He had difficulty saying what he wished, but assumed oral control again after it had broken down once and mentioned in a peculiar way the title of the most of the books he had written. He gave them in the form of a story in which the heroes of them played a part.

The next day Charles Dickens came and indicated that he had taken part in the work with the ladies, but if this be true it was as a silent partner. There is no trace of his presence there. He admitted that he had tried to finish "The Mystery of Edwin Drood" after his death and told where he had done so. After some difficulty I found that this was true in detail. Tho Mrs. Chenoweth was very fond of his works and had read many of them, and knew that he had left an unfinished novel, she refused to read it and had never heard of any attempt to finish it after his death. But there was no evidence of his personal identity that I could treat as probably supernormal, except that Mrs. Chenoweth, just before she came out of the trance and for some time afterward, yawned a great deal. This was only the second time that such a phenomenon had ever occurred in my work with her and I suspected that Dickens was tired when he died. I went to Forster's biography of him and found that the symptoms of his approaching death were great weariness.

At the next sitting Mark Twain made the attempt to give his password. He failed by the direct method and Jennie P. came in with George Pelham to try the indirect method. She first men-

tioned the word "Tramp", which was not correct, but was the first word in the title to one of his books. Then the name "Susy" was given, which was the name of one of Mark Twain's deceased daughters. I did not know the fact and had to ascertain it from the living daughter. Then Jennie P. said: "Do you know about two words; that is a compound word, which is apparently one which he wishes to give as the password. It is something like Open Sesame."

Sesame was the password which he had given me in St. Louis and which a few days later he had given me in Toledo through Miss Burton, (on whom I had reported in Volume V of the *Proceedings*.) In her case I got it written in letters of fire, so to speak, in the air. She was in a trance and I was the only person who could read it, which I did not do aloud. It was in pitch darkness. I mention it only because of its relation to the present cross reference. It came spontaneously in Toledo and without my asking for it and without any possible knowledge of Miss Burton that I had been in communication with Mark Twain. Mrs. Chenoweth was equally ignorant normally of the facts.

Before the trance came on at the next sitting I happened to be talking to Mrs. Chenoweth about the unethical action of falling in love with married people or taking liberty with the moral law generally in such matters, and mentioned Petrarch and Laura, and Abelard and Heloise, thinking of Mark Twain and his comments on the latter two in "Innocents Abroad", but being very careful not to mention Mark Twain in my remarks. Immediately on his beginning the automatic writing, Mark Twain referred to the subject and spoke of me as a good defender of his belief and referred to the case of Abelard and Heloise by name, saying that he did not mean Petrarch and Laura. I asked where he had mentioned it and after some difficulty and mentioning first "Travels Abroad", he got the correct title of "Innocents Abroad". On inquiry I learned that Mrs. Chenoweth had never read any of Mark Twain's works and had not seen "Innocents Abroad", and did not know that Mark Twain had ever referred to Abelard and Heloise. She, as a child, had heard her parents reading "Roughing It", but was too young to understand the humor of it.

At the next sitting Mr. Myers opened the communications with some general remarks, saying that the oral work would be

stopped for a time and then be the next step in the development of Mrs. Chenoweth's work. He then made some evidential statements about Sir Oliver Lodge's family and his own. They are not relevant to the present matter. Then he was followed by Mark Twain, who referred to Mr. Beecher and Dr. Funk relevantly, and made some statements about smoking which repeated more or less what he had mentioned long before in a message. But he got through nothing else, tho I suspected that he was trying to give the name of the book, which I wanted.

At the next sitting another communicator, who did not reveal his identity, referred to the Harpers who published his books and made a very pertinent observation about their character as publishers. He then mentioned Mr. Howells, who was an intimate friend of Mark Twain's, saying that he might have chosen him to deliver his message, but that trained minds would so influence the work as to make it lose all personal distinctiveness, and that he had chosen the ladies because they would affect it less. This was a correct conception of the problem and an admission that the subconscious or normal consciousness would deprive a message of its individuality in respect of the communicator. After indicating, perhaps in humor, a possible title for another book by Mark Twain they began the effort to give the name of the book I wanted. I got "Jo", which was incorrect, and then "Jul", which was also incorrect. It was the 4th of July and fire-crackers were being shot off outside and the noise disturbed the sitting. Finally "Jim" and "Jerry" were given, both wrong, but found later to have a relevance which I did not know. Then the oral control came on and I got "Jack", "Jas" and then "Ja", when Mrs. Chenoweth recovered normal consciousness and said she kept hearing "Jappy". As "Jap" was the name I wanted I thought this wrong, but I later learned it was especially relevant and in fact perfectly correct.

At the next sitting, after some general communications which were quite characteristic, the attempt to give the name of the book was resumed. I got "Jack" again, and "Jasper", both of which I thought were wrong, and then "Jap", followed by "n", which was the last letter in the second part of the name. Some confusion occurred with other letters apparently irrelevant and the sitting terminated.

I afterward learned from Mrs. Hutchings that the incidents were much more evidential than I had supposed. "James Jasper Herron" was the name of the character who gave the name "Jap Herron" to the book. "Jacky" was the name of the father, and Jasper had been called "Jappy" or "Jappie" by one of the characters in the book. I knew nothing save that "Jap Herron" was the title of the book to be published.

An interval of two weeks followed during which Professor Muensterberg occupied the time, appearing suddenly and without suggestion on my part. It was apparently a part of a scheme of the controls to have him communicate at a certain crisis of present events and his own conversion to reason in regard to the war. At the end of this time Mark Twain took his place. As soon as he got control he took up the matter of cross reference and compared his position in it to the Colossus of Rhodes requiring that he should have a foot at each place of communication while his head was in the clouds watching events beneath. The comparison was not natural for Mrs. Chenoweth, tho I cannot make it specially evidential. I gave him a statement to report in St. Louis through the ladies, asking him to say that I was a cabbage head. I employed this phrase for a double reason. First I wanted to see the reaction and secondly I wanted to see what it might be possible to say about it at the other end of the line. I knew it would be a rude message to deliver, but it was one that was calculated to appeal to his sense of humor, and it did. His reply at once was: "How do you expect me to be so blunt. That message shows no consideration for cabbages." This answer could not be surpassed for humor and is Mark Twain to the core. Mrs. Chenoweth is not capable of it. She never indulges in humor, tho she enjoys it when presented.*

* Circumstances which cannot be explained here, the matter being too personal, have prevented my getting the cross reference in this instance. The experiment could not be made as I desired.

On the evening of January 26th, 1918, I had a sitting with Miss Burton, 800 miles from New York. Without any hint of what I wanted, not mentioning a name or asking a question, I received three cross-references. Among them was the word *cabbage* given several times and accompanied by the word *mark*. These were written in the air in letters of fire. The séance was held in pitch darkness. The words were purposely not recognized until written several times, as I wanted to avoid mistake in reading them. When I read them aloud, three raps signifying that I was correct were given.

At the next sitting the attempt was renewed to get the name "Jap Herron" after some general communications by a friend who came to help in this very work. I got "Jap" and "Jappy" and then "He", but no more at this sitting. In the midst of this I got "C" and "CL", which were a part of his name, but spontaneously denied as incorrect. "B" came, which was the initial of the name of the second book, "Brent Roberts", but was spontaneously said to be incorrect, which it was for the book he was trying to name, but correct for what I also wanted. Two other letters came which are not clearly conjecturable.

Only occasionally had Mark Twain tried to identify himself to the remaining member of the family, already mentioned. He had mentioned a ring which the daughter could not recognize and as the situation made the incident rather equivocal, I resolved to broach the subject when I could and see if my conjecture about it was correct. The response was immediate and my supposition was supported.

In the original statement the name of the daughter Clara was given and in a few minutes allusion made to "Mamma's ring", which was said to have been given to the daughter, worn a while, put aside and then to have been in the possession of the communicator himself. The context shows unmistakably that the most natural interpretation was as I have stated it. But on the denial of the daughter that it had any meaning for her I put the matter before the communicator to have it cleared up, but without hinting at what I suspected and without telling anything more than that it had no significance to the daughter. The communicator then said that his wife was helping him in that message and that he was referring to *her* mother and his wife, her daughter. As Mark Twain's living daughter would not reply to inquiries I appealed to Mr. Bigelow Paine and he ascertained from the living sister of Mrs. Clemens, Mark Twain's wife, that Mrs. Clemens's mother had a beautiful emerald and diamond ring which she specially bequeathed on her death-bed to Mrs. Clemens, who constantly wore it and for some reason not known it disappeared, the sister thinking that it was lost. The incident thus turned out to be true substantially.

However, I took occasion to ask what the attitude of his daughter was toward the subject, just to see the reaction. At first she had shown cordial willingness to answer questions, but finding the incidents trivial she had revolted against the matter and requested me not to communicate with her about it again. I had said nothing of this to the psychic either in or out of the trance, and hence I wanted to see what reaction I would get by asking what her attitude toward the subject was. In general the reply was correct, as I could easily see from her two attitudes as revealed to me. But as she did not reply to further inquiries I cannot be sure of details. Mark Twain, however, evidently saw the situation and resolved to press upon her some evidence of his identity. He mentioned her by name in one sitting and inquiry of Mrs. Chenoweth showed that she not only did not know that there was such a person but that she did not know that Mark Twain had any children at all. In a desperate effort to impress her in the last sitting he gave the following message:

"It is to speak now of some foot trouble—that is, some little difficulty, which was his in the last years of his life when he could not walk as much or as well as he used to, and it was a source of annoyance to him. It was not simply growing old, but something had happened to his foot which made it necessary to be more careful in walking and in the choice of shoes, and as he had always been a great walker, very active and interested in all things out of doors, it was more or less of a cross to him.

That is one thing he wishes to speak of, and another is a small article, a watch charm, and it had some special reference to some group or body of people. It seems like a charm which may have been a symbol of some order, but he did not use it all the time, and as he shows it here today, it seems like a gift which he now and again looked at and felt some pleasure in the possession of."

The first incident about the foot difficulty seems quite clear. The daughter failed to reply to my inquiries to say whether it was either true or false, but inquiry of his biographer, Mr. Albert Bigelow Paine, brought the information that it had at least a modicum of truth. It is not exactly stated. Mark Twain always had tender feet that made it important to be careful in the choice

of footwear. It was not due to old age, but, so far as Mr. Paine knows, it gave no special trouble near the end of his life, tho he did not walk much during the last year, so that the record is not quite accurate at this point, and yet near enough to be significant.

Mr. Paine, however, writes that Mark Twain did have a watch charm as described, which was presented to him by the Yale Greek Society. Whether he took the emotional interest in it mentioned is not verifiable.

He then took up the effort of completing the name of the book I wanted and succeeded in getting *Jap Herron* through the subliminal, after failing by the direct method. The experiments stopped at this point and there was no opportunity to try that of *Brent Roberts* and I had to remain content with the previous hints of it that came involuntarily as I thought at the time. But as Brent Roberts was one of the minor characters in *Jap Herron* its association with the effort to get the name of Jap was very natural.

This cross reference was tried and was more or less successful with another psychic, Mrs. Salter, who has not been mentioned since the study of the Thompson-Gifford case. While I was carrying on my experiments in Boston with Mrs. Hays and Mrs. Hutchings, I wrote my secretary, Miss Tubby, in New York, whom I did not inform of my work in Boston, to arrange for sittings with Mrs. Salter. I mentioned no names even to my secretary and she was as ignorant as the psychic of the persons whom I wished to see Mrs. Salter. Again they were taken separately without introduction, Miss Tubby not knowing Mrs. Hays at any time until after the sittings, and not knowing that Mrs. Hutchings was to have any sitting until that of Mrs. Hays was finished. As there was but a short sitting for each, the results were not so striking for our purposes as those of Mrs. Chenoweth. The best evidence for the supernormal in these sittings was irrelevant to the Mark Twain incidents, but in the course of them the initials of several persons connected with the case were given and the word "Jap" came. Correct names of places were given connected with both the story and the home of the ladies. While the initials given were often intelligible, they were not as evidential as is desirable. But the name "Jap" was

an unmistakable hit of some interest. Considering that this immediately followed what occurred in Boston, tho it was fragmentary and did more to prove the difficulty of communicating than anything else, the coincidences must be accorded some weight, tho taken alone their meagerness would deprive them of scientific value.

3. Explanatory Hypothesis.

The discussion of this topic need not be detailed. The problem is not the general one of spiritistic explanation, but the connection between the experiments with Mrs. Chenoweth and the work of Mrs. Hutchings and Mrs. Hays. The introduction showed that the evidence for the presence of Mark Twain in the work of the two ladies would not be accepted by the scientific students of psychology. They might be wrong in saying that Mark Twain was or is not the author of the volumes claimed, but their scepticism would have the defence that Mrs. Hays's subconscious memory might be adequate to the production of the result, assuming that her extensive reading of Mark Twain might endow it with the material for the work. The believer would certainly have to contend and to prove that this reading and desire on her part for Mark Twain to communicate had not impressed the subliminal with the subject matter for both reproduction and fabrication of the results. The sceptic would undoubtedly have the advantage in the argument from this point of view, and it was this fact which made my experiments so necessary for the purpose of limiting the claims of destructive criticism.

It is true that there may be incidents and general characteristics in the books that transcend any knowledge conveyed by Mrs. Hays's reading. Only a patient comparison of her work with that of the works of Mark Twain while he was living would discover any such evidence of his independent influence, and even then this view would represent largely, perhaps, the opining of the student skilled in the detection of fine points of internal criticism. But we should always be without a criterion of the limitations of Mrs. Hays's subconscious mind. That of Mrs. Hutchings can be excluded because she had not read Mark Twain until after he had done much of his work through the Ouija Board. But the mind of Mrs. Hays cannot thus be exempt from suspicion.

Her reading and desires offer the sceptic all the leverage he wishes for an excuse against foreign intelligence and in favor of any amount of credulity about the subliminal. But he has to be refuted.

I have called attention to one consideration which this argument of subconscious reproduction and fabrication ignores. It is the fact that neither lady alone could move the Ouija Board and that it would move only when each had a hand on it at the same time. This increases the improbabilities that the two subliminals would act harmoniously toward a given result in any other sense than as passive media for the influence of outside intelligence. But the advocate of subconscious origin must face and solve this problem evidentially prior to his assertion of his own hypothesis. Nor will it suffice to say that this harmonious action is conceivable. That may be true. What we must have is evidence that it is a fact and it will not be easy to produce any evidence for it, perhaps not any easier than for spirits. I shall not dwell on this, however. It is a vantage ground to which we may return when we require.

I said that the primary problem was not regarding the existence of spirits in the work of Mrs. Chenoweth. I have said many times that I regard this as proved. Here we are concerned with the question whether the books by Mrs. Hutchings and Mrs. Hays have the same explanation as the work done through Mrs. Chenoweth. Whether spirits are the first thing to consider is a distinct question, and we have first to decide whether the same explanation applies to both results. If you insist that secondary personality or subconscious memories explain the work of the two ladies you cannot apply that hypothesis to the work of Mrs. Chenoweth. If you account for Mrs. Chenoweth's work by telepathy you cannot apply that to the work of the two ladies, Mrs. Hutchings and Mrs. Hays. Neither one of these hypotheses covers the ground. Besides, you would find that telepathy does not explain all of the facts in the Chenoweth records, so that you have an independent difficulty in those alone. In any case you have to reject both secondary personality and telepathy from the explanation of the whole. You cannot combine them for the whole, for telepathy will not explain all of the records in the work of Mrs. Chenoweth. You might speciously say secondary per-

sonality in the work of the two ladies and telepathy in that of Mrs. Chenoweth, but you would be confronted by the fact that telepathy will not explain the latter and that secondary personality may have its limitations in certain characteristics and details of the books. Consequently, if you are seeking a single hypothesis to cover the ground you must find it in normal sources; namely, in conscious fraud on the part of the ladies and a similar hypothesis in regard to my own work with Mrs. Chenoweth. I do not object to this theory. I shall only demand scientific evidence for it. The slightest investigation into the character and work of the ladies will dispel illusions about their relation to it, and tho I may not be able to vindicate myself from suspicion, I am open to investigation.

The fact is that there is only one hypothesis that covers the ground without complications, and that is the spiritistic. The influence of Mark Twain would explain the work of the ladies, whether you have the proof of it or not. The communication of Mark Twain is the only explanation of the work of Mrs. Chenoweth. You cannot import telepathy, inference, and suggestion into it to account for the whole of it, and whatever explains it will explain the work of Mrs. Hutchings and Mrs. Hays. There is one hypothesis that explains both, and so far as I can see only one hypothesis explains both sets of phenomena consistently. That is the spiritistic and the one that has all the superficial claims to application. There should be no doubt in any intelligent mind that the spiritistic explanation is the more natural one, and that all sorts of devices would have to be accepted to evade the application of it. I shall not further summarize the evidence for this conclusion. It has been vindicated in so many other cases that it requires little further evidence to sustain it and I take it for granted in the nature of the phenomena.

The important thing is the light which it throws on cases which would otherwise be referred to secondary personality. The value of cross reference for establishing the nature of such cases is unmistakably reinforced by the present one. It adds one more instance to the class which might have been doubtful before. It confirms again what was supported in the case of Doris Fischer, tho not as an instance of multiple personality, but as one which the psychiatrist and psychologist would refer to dissociation.

Without the experiments in cross reference, the work of Mrs. Hays and Mrs. Hutchings would be referred to secondary personality and to this explanation only. But we cannot suppose that the work of Mrs. Chenoweth has that explanation, because of the conditions under which the results were obtained. The facts sustain the hypothesis for the work of the ladies which applies to that of Mrs. Chenoweth and the confident *a priori* speculations of the psychologist must be challenged. The main lesson is that we begin a generalization which may alter the judgment in regard to all such phenomena. Secondary personality can no longer be dismissed as requiring no further investigation and we cannot be allowed entire freedom in theories of brain cells as sufficient to account for the facts, tho they are always complicated with any other causes. Psychology will have to revise either its theories or its facts. At any rate a doubt is established about the dogmatism of the psychiatrist and the student of normal psychology. The ramifications of the conclusion will prove as great as in the Doris Fischer case, to say nothing of the possibly extended influence of discarnate agencies on the living where they care to exercise it.

One warning, however, I must issue against all critics of the spiritistic theory. In this instance, as in all others where I defend it, I am not unconscious of the objections which these critics will bring in regard to the characteristic nature of the messages. There is a prevailing belief that a man's personality or personal characteristics should be clearly reflected in the communications. This assumption is held alike by lay believers and scientific critics, more frequently by the latter. I usually find laymen more sensible about this matter than the scientific man. But at least for a chance to criticize, the sceptic seizes on uncharacteristic incidents or expressions for disqualifying the evidence. But if he supposes that I do not concede such features in the record when advocating the spiritistic hypothesis, he very much mistakes my position. I can excuse the illusion in laymen, but not in scientific minds. No doubt we have, and perhaps must have, something characteristic of the communicator, if only in the veridical character of the incidents told in proof of personal identity, but tricks of language and style need not be present at all. The sceptic who assumes that the lack of characteristic phrase and style is against the spir-

istic interpretation does not know his business. The fundamental assumption of the theory is that the discarnate personality is subject to the limitations and modifying influence of the medium through whom he gets expression. And there is more than this. He also is subject to the influence of other minds than that of the psychic. Not only must all messages pass through the mind of the medium and be subjected to the coloring effect of her organic habits of thought and language, but they must also often pass through or be affected by the mind of the control, and in some instances by two or three other minds acting as helpers or intermediaries. The result on which we base our conclusion is a compound, an interfusion of two or three, or even half a dozen minds. No critic should approach the subject without recognizing that it is this that he has to refute and that he cannot do it by remarking that messages are "uncharacteristic". They are always this to a certain extent and rarely reflect the personality of the communicator in its purity. It should not be expected. Only an ignorant person would assume its purity, after investigating the facts.

It will be found that the subconscious of Mrs. Hays affected the contents of the book and that the subconscious of Mrs. Chenoweth affected the contents of Mark Twain's messages. This is unavoidable. Several minds are probably involved in both products and an expert student of the phenomena would easily discover this interfusion of personality in the result. It is the prominent evidence in the case that escapes explanation by the subconscious alone, even tho it may be colored by that influence. The same law is discoverable in the language and thought of any normal writer who is appropriating style and thought of his past reading. Hence I shall make a present of any objections based upon the impurity of the communications. The spiritistic hypothesis is based upon the incidents which transcend explanation by the mind of the medium alone, even tho the result is highly colored by it.

I must warn readers, however, against assuming that the story itself has anything to do with the conclusion here adopted. I do not care whether it is a good or a poor story, whether it has literary merits or not, whether readers of it can detect Mark Twain in it or not. It is probable that some who are very familiar

with the man, his style and habits of thought, and perhaps scenes of his boyhood, may find traces of the man, but the circumstances prevent us from attaching any special weight to these. My own knowledge of Mark Twain as a writer is too small to pronounce judgment on these points and I should regard them merely as corroborative and secondary evidence if I found them. But the telling facts for any hypothesis must be the cross references which unmistakably associate him with the books. It is in Mrs. Hutchings's introduction to the story that we find psychological traces of work which only trained psychic researchers would recognize, and then the cross references add the rest. The one thing that must dawn on us is the repeated evidence that cases which superficially show no traces of supernormal influences yet yield to experiment proving that superficial indications cannot be trusted and we may have to allow for supplementary influences from another world where we least suspect them.

Authorities differ in regard to the *vraisemblance* of the story to Mark Twain. His biographer, while conceding that the Introduction contains incidents like Mark Twain and some unlike him, sees absolutely nothing in the story of Jap Herron that would remind him of Mark Twain. The reviewer in the *New York Times* finds some things like Mark Twain, but regards the story itself as inferior to his work. It is probable that people would differ widely on these points, sometimes according to bias one way or the other about the alleged origin of the story, but more frequently because of the unavoidable differences of conception which people have of any man whatever. But, as remarked above, this makes no difference to the hypothesis defended here. We are neither asserting that the story is like Mark Twain nor assuming those conditions in the communications that would make it probable that his characteristics would be reflected in the story. On the contrary, we assume that the story would be greatly influenced in the transmission by the subconscious of the medium and also by the mind of the control and of any other helpers in the process of transmission. It might actually lose all the specific features by which we should recognize him. Through Mrs. Chenoweth he said he simply had to think and that his thoughts had to be *interpreted* by the medium. This process of interpretation would greatly alter any message transmitted, and the man

who does not allow for this aspect of the hypothesis is not discussing the problem we have before us, but some *a priori* product of the imagination with which we are not concerned. We may be wrong, but the hypothesis here advanced is the one we ask to be met, and that is that the subconscious of the medium is an important factor in the results, and that the evidence from cross reference fits in with this, even to the extent of supposing that the stimulus may be wholly spiritistic while the contents may be wholly subliminal. We have no proof that this is strictly true in this special case, but the fact that no trace of Mark Twain may be visible to most readers, or even all of them, does not affect the hypothesis here advanced. It would affect it if the process of communication were as simple and direct as the expectant reader assumes, tho in normal life a story, unless reported verbatim, will undergo modification when transmitted through another mind. With a symbolic or a new method of transmission or communication, and a number of minds to reckon with in the process, we may little expect to find clear characteristics of the person alleged to be the chief communicator, while evidence that cross reference supplies may force us to admit the origin of the facts, tho we have to discount their purity because of the complex conditions affecting their communication. This is fully illustrated in the Doris Fischer case. Personal characteristics of the communicator, while they added to the proof, did not determine it, because cross reference makes us independent of that aspect of the problem. Hence the important thing here is the repetition of cases which tend to show that phenomena otherwise assignable to secondary personality may be proved to have a supernormal origin by the method of cross reference.

EXPERIMENTS IN ASTRAL PROJECTION

by PRESCOTT F. HALL.

Introduction.

During the years 1909-15, under the alleged guidance of certain oriental spirits communicating through the medium, Mrs. Minnie E. Keeler, the writer investigated the possibility of a living person's leaving his body in full consciousness, and exploring the so-called spiritual or "astral" regions. Certain coincidences, apparently not due to chance, which occurred in the communications, and certain teachings as to other worlds and the methods of communication, which were given in the sittings, have already been reported on. [1] To understand better what follows, the reader should refer to these previous reports.

It should be understood that the writer is not a spiritualist; and, though fairly well read in occult literature, both Hindu and western, is not as yet convinced of the existence of other worlds, of disembodied spirits, or of the possibility of communication with them. He therefore entered upon this investigation with an entirely open mind, in the attempt to duplicate the experience of certain other persons who claim to be able to leave their bodies at will and to "travel in foreign countries". And, after six years of experiments, he is still in doubt whether the things experienced extend beyond the region of normal psychology. Nevertheless, it seems worth while to put these experiences on record, so that they can be compared with those of others. If several persons using similar methods arrive at similar results, knowledge is thereby extended, no matter what the ultimate explanation may turn out to be.

1. "Sittings with Mrs. Keeler", *Journal of the American Society for Psychical Research*, v, 225 (Apr., 1911); "Digest of Spirit Teachings Received through Mrs. Keeler", *ibid.*, x, 632-660, 679-708 (Nov. and Dec., 1916).

It is well known that the majority of visions occur near the time of death or in delirium, when the blood supply of the brain is not normal in amount. It is claimed by occultists that the pineal gland and the pituitary body are the organs involved in super-normal powers; [2] and modern science has discovered that these organs perform for the brain a function similar to that which the adrenals perform for the kidneys—the regulating of the blood supply. It is quite possible that the exercises prescribed by the spirit communicators had the effect of changing the blood supply of the brain during the sitting for phenomena, thus approximating the condition of death or delirium. The pulse in the brain also follows the respiration, and not the pulse in the rest of the body; and the regulation of the breath, as in Yoga, Mazdaznan and other systems, may well have an effect also on the blood supply of parts of the brain. The holding of the breath in or out further tends to store up carbon dioxide in the blood. This apparently has some profound effects upon the nervous system, and should be further investigated. Jacolliot found that the huts of the Yogis in India were so constructed as to cause a marked increase of carbon dioxide in the air. Very recently, it has been found that the administration of carbon dioxide is important in treating cases of shell shock and severe wounds on battlefields.

It should be noted that, if it should be found that abnormal experiences always or usually follow the presence of any of the above conditions, as they do the inhalation of coal gas, and the use of hashish, sodium salicylate or other drugs, this fact alone does not decide either for or against the validity of the experiences themselves. It may be admitted at the start that persons in a normal condition do not as a rule have abnormal experiences. Out of some fifty-four octaves of waves now known to science, only seven octaves of sound and one of light are perceptible to our normal senses; all the others have to be sensed indirectly. It is therefore quite reasonable *a priori* that, to extend our sense perceptions outside of these eight octaves, special conditions must be present; and the principal question then is whether these unusual conditions are such as to interfere with accurate observation by the experimenter.

2. Max Heindel, *The Rosicrucian Cosmo-Conception*, passim.

With the object of remaining as much as possible in his normal critical state, the writer did not adopt all of the practices alleged to be necessary for the work; and it may be that this was the reason why he did not obtain better results. He did, for some years, practise vegetarianism, which is said to make the molecules of protoplasm in the body smaller and more sensitive to shorter wavelengths. But he did not, though urged by the alleged spirits to do so, abstain from alcohol or tobacco, or practise prolonged continence, or retire to the woods to live in solitude. [3] He is inclined to admit, however, that an active business life in a large city is not favorable for investigations of this kind, and that the suggested rules are probably based on experience. Spirits are said to object to the odor of tobacco, and to be unable to render as much assistance as they might if it were absent; while we know that tobacco has considerable effect upon blood pressure and the vagus nerves. [4]

A word of warning may not be out of place. The sort of thing attempted by the writer was said to be beneficial to the health, except at the beginning. The writer found the exercises often exhilarating; but sometimes depressing, causing headache and tire at the base of the brain. Although he does not think that, on the whole, he suffered from the work, it must be remembered that the exercises were carefully graded, and distributed over a long period of time. Frequently directions were given to stop a given exercise, or to stop sitting altogether for a period. It might be very dangerous for some persons to undertake such things without guidance. It is well known that even Yoga breathing, when practised by Americans, whose lungs and nervous systems are different from those of Hindus, has led to nervous prostration, and even to insanity. It was stated to the writer that, on several occasions, he had been in danger of death from pushing things too far; and, from his subjective feelings, it would seem this may well have been true.

3. As to the efficiency of these things, see TK, *The Great Work*; Florence Huntley, *The Harmonics of Evolution*; Max Heindel, *The Rosicrucian Cosmo-Conception*; Vivekananda, *Raja Yoga*; J. H. Woods, *Yoga-System of Patanjali* (Harvard Oriental Series, vol. 17).

4. Cf. Vivekananda, *Raja Yoga*, p. 27. See, also, the curious statements as to odors in *Raymond*, by Sir Oliver Lodge, pp. 198-99.

Method of Procedure.

Previous to undertaking the matter of astral projection, the writer had for about two years been practising Yoga breathing. The circumstances of taking up the new line of work are recounted in the previous reports. Thereafter, he had sittings usually every week with Mrs. Keeler, at which certain alleged oriental spirits, giving such names as Indrya [5] Aremia, Valki, Ahmed, etc., undertook to prescribe exercises for development. The sittings were recorded in shorthand. Every evening the writer sat alone in his room, for a period ranging from twenty to ninety minutes, practising the exercises given at the preceding conference with the medium.

In order to exclude reflections of light from objects in the room, the blinds were closed, the shades drawn, and black cotton curtains draped over the windows. All lights which could shine through cracks in the doors were extinguished. He sat in a straight-backed chair, about four feet from a corner of the room, facing east or west. Usually, the position was erect, not touching the back of the chair [6] with the hands on the knees; but occasionally relaxed and leaning against the chair. As explained in the former reports, consciousness of one's surroundings is to be eliminated as far as possible, consequently any tight clothing, especially around the throat, was loosened. Theoretically, it makes no difference whether the eyes are closed or open. The writer found that he was least conscious of his eyes when they were nearly closed. Immediately after sitting, a full record was made of everything heard, seen and felt.

During the first year's work, each sitting was begun by five or ten minutes of Yoga breathing in fours. That is, breathing in

5. Mrs. Keeler stated at the first appearance of this communicator that she had never heard his name. The writer at this time supposed that she had coined the name from associations with "India". Later, a friend of the writer spontaneously mentioned the name as that of a spirit appearing to him. Although the writer had read Vivekananda's *Raja Yoga* in 1907, it was not until 1917 that he noticed therein that the sanscrit word *indrya* means an internal organ of perception. The word therefore would be appropriate to a communicator who was an *interpreter*. Mrs. Keeler had not read this book, and was uncertain at first how the word should be spelled.

6. Cf. Vivekananda, *Raja Yoga*, p. 18.

counting four; holding the breath in while counting 4, 8, 16 or 24; breathing out while counting four; holding the breath out while counting 4, 8, 16 or 24. [7] The writer is inclined to believe that Yoga breathing is of value in attaining a calm and sensitive condition of the nerves.

The entire record of the experiences is too long to print; and therefore extracts are given. In general, only new things are mentioned after the first few weeks, although the whole record is important for determining the relation between a certain kind of exercise and certain observed results. One of the principal difficulties in this report is that of describing the things heard, seen and felt in such a way as to convey any just idea of them to anyone else. It is impossible to give an adequate idea in words. For example, there was no opportunity to refer the colors seen to any scale; and such sounds as were not definite musical phrases could not be described with any degree of accuracy. A considerable number of the musical phrases were written out, and are quite interesting; but their reproduction here does not seem important.

One question which has some bearing on the things herein recited is that of how long, after the original sight, residual images may occur, and the periodicity of them. Investigations are now being made on this point; but the results are not definite enough to mention here. Everyone knows that on putting out the light in a room, it seems quite black, with various residual images of the light itself or of objects previously illuminated. This presently gives place to a sort of oystershell grey with irregular white spots, fading to a fine and even grey. Even a perfectly dark room seems to have some light in it, owing probably to the fact that there is always some current in the optic nerve, even when not specially stimulated. Nothing appears in this record which was visible until after the first residual images had disappeared. The writer was unable to trace any connection between what he saw in sitting and the use he had made of his eyes earlier in the evening.

7. *Ibid.*, p. 57. Beginners should not practise any long holds of the breath, either in or out.

The Record.

1908

- May 6.—Began sitting for astral sight and hearing. Prediction made that success would be achieved by July 9 (wrong). Small white lights in the room, fairly numerous, about 1-2 inch in diameter, lasting 1-5 second or longer. Hands, especially finger tips, faintly luminous in the dark. On one occasion, flames from fingers in half light.
- June 3.—Instruction to concentrate a yard or two in front of my body, and to try to get out toward that place.
Grey background or sky, dotted with white points, alternating with strong purples and yellows; the latter on relaxing effort. Eyes quite tired after sitting.
- June 21.—Grey color brighter and finer grained.
- June 30.—Fine soft grey and violet, quite bright. Eyes no longer tired.
- July 1.—Very bright sky with a luminous spot in it which did not move with the eyes.
- July 7.—Very dense black sky.
- July 8.—Instructions to concentrate on a spot above my head, instead of in front; and to try to rise from my body.
Light lavender and grey. Some ringing in ears.
- July 9.—Seemed to feel something pulling me up. Many small lights. More ringing in ears. Sitting one hour.
- July 11.—Grey sky with white swirls in it like *nebulæ*, but in constant motion.
- July 14.—Definite lights about three feet on my right. A bright patch about 5 ft. high and a foot wide about two feet on my right. Lower foreground thick and foggy, with dark purple and orange. Above lighter lavender. The division between these can be depressed by lowering the eyes. The top of the room much lighter than the lower part. Rhythmic breathing tends to make the sky lighter. (By the "sky" I mean the whole background whether in the upper or lower part of the room.)
- July 15.—Very sharp, small lights. Later phosphorescent cloud effects, first blue, then grey.
- July 17.—Beginning of an effect like moonlight coming down from above. General colors pale blue or lavender.
- July 19.—On trying to rise, seemed to be in a large vaulted chamber, with the walls changing like bubbles melting into each other. Large numerous patches of light, as of figures, moving about. Curious feeling as of seeing in extra dimensions. Vague phosphorescent clouds. Increase of the moonlight from above; now seems to come down a sort of chimney above my head. General light almost white with showers of white sparks. On relaxing

effort to rise, brown and yellow with moving lights in them. Bright fixed spot at my right. Feeling of tightness around forehead and tired at base of brain.

July 20.—On trying to get up the chimney of light, I seemed to get into a dome-shaped space of which the walls seemed to be made of ice with air bubbles in it. Feeling of pressure back of the nose. Loud ringing in the ears. Figures about the size of persons moving about, but not distinct.

July 21.—Color of sky a bright, beautiful blue; at first clear, later pearly. Shafts of light coming down from above. Brilliant white lights near right arm. I notice a tendency toward some aphasia in typewriting after last three sittings.

July 22.—A clear flame proceeding apparently from my forehead. Occasional dazzling flashes of light in the room.

July 23.—A new color—reddish-yellow-brown, very thick. Yoga breathing had no effect in thinning it. Many dim figures as of persons with sparkling outlines. Hands blazing with a sort of phosphorescent light.

July 26.—Focused at first far up; later 3 ft. away, above my head. The latter is less tiring. Dark red-brown sky with white objects shining through.

July 27.—Very light lavender. Much startled by a brilliant scarlet light, 14 inches long by 8 inches high, which flashed horizontally across the room about 10 ft. from me and 5 ft. from the floor. Feeling of intense cold, and blasts of cold air. I perspiring freely, although it was not especially warm. [8]

July 28.—New color—gun-metal.

July 29.—Instructions to concentrate 1 ft. 7 inches above my head; to divide sitting into periods for seeing and hearing; to sit a shorter time.

July 30.—Vague yellowish white figures as of persons. I feel a great sense of vigor and cheerfulness after sitting.

Aug. 3.—Transparent black color with elusive white shapes, followed by clear moonlight about the intensity of the full moon out of doors. Then gun-metal and pearl, with figures shining through.

Aug. 4.—The moonlight effect now comes almost at once. Suggestions of human forms. Top of room maroon-colored, the walls peacock green. Later a vaulted grey dome. Eye-glasses appear to dim the effects. [9]

8. As to the spirit explanation of the red object, see *Journal A. S. P. R.*, v, 229. That I was wide awake is proved by the sounding of a fire alarm just before this happened, the number of which I verified next day. I don't think I have ever been more surprised by anything than by this scarlet object. It was of irregular shape, but somewhat resembled a bird flying.

9. Lead glass cuts off ultra-violet rays and possibly higher wave lengths.

- Aug. 5.—Instructions to imagine breathing through my ears and to tell aloud from time to time what I see. The greatest light in the room is now in front of me instead of at one side.
- Aug. 10.—Brilliant outlines of forms, but not definite. Felt head touched twice; also heard rustling as of a dress.
- Aug. 11.—Instructions to concentrate above head, distance immaterial.
Many indistinct figures. Hands and chest blazing with light. Felt as if hair touched.
- Aug. 13.—Color milky-blue. Color fields now all around me, instead of only in front. Deep blue sky with quite distinct Greek profile near me, the face rather pale. My hands and body blazing with pale blue light, not yellowish as formerly. Buzzing in ears.
- Aug. 14.—Curious feeling as of rising in space. Color pale blue. Brilliant white figures, but no definite outlines. Blasts of cold air.
- Aug. 15.—Wiggles of blue and white flame, like lightning behind clouds.
- Aug. 16.—After going to bed, with my deaf ear uppermost, heard faint music, something like a mixture of a bell, a flute and an organ, but very faint. Got up and listened at the window; no sound outside. The tone was something like a waterfall. The phrase consisted of three eighth notes, e.f.g., in the key of C, followed by three half notes, e.d.c.
- Aug. 17.—New color—green. Sudden music like flute-stop of organ, playing "Abide with Me", but in a different tempo from the one I should have used. No voices or harmony. Later "Auld Lang Syne". On willing a change, after these tunes had kept up for 15 minutes, part of the Largo from Dvorak's New World Symphony was repeated a few times, after which there was a recurrence to the former tunes. The music lasted an hour altogether. It seemed entirely objective, and unlike an imagination or a memory of playing.
- Aug. 18.—Blue and grey. Hands and body blazing. Cloud of grey mist at my right hand.
- Aug. 19.—Instructions to sit erect, not touching the chair back and to concentrate on a horizontal bar above the line of sight; to hold breath when there is a feeling of rising; but in general to be more passive, and to let the spirits do the work.
Colors deep violet, then grey with greenish brown splashes. [10]

10. The sketches in C. W. Leadbeater's *Man Visible and Invisible* may help to give the reader some idea of this color business. But, in many cases, the colors are far more brilliant than can be given by pigments. Arnold Bennett when writing *The Glimpse* must have seen or read about something of this kind.

- Aug. 20.—Much music. "Abide with Me". These hymn tunes are a great nuisance, as I am not especially fond of these tunes, and they are repeated over and over indefinitely, and cannot be stopped by the will, as long as one is quiet.
- Aug. 21.—Brilliant fog of yellow ochre, later pale violet with moonlight coming down. Brilliant white flashes. Small blue lights, and occasionally a blue lustre in part of the field of vision. No music at all.
- Aug. 23.—New color—bright milky-pink. Feeling of wanting to rise.
- Aug. 30.—Sky covered with engine lathe work in grey, like a bank note.
- Aug. 31.—Breathing difficult. Sense of a part of myself as colorless and transparent, freer from the body than before, and able to move through it especially horizontally.
- Sept. 2.—Instructions to build up general health and to avoid crowds.
- Sept. 3.—New color—lichen green. Then dark gun-metal. Sense of physical body falling down and away. Definite feeling that I am not my body. Faint music.
- Sept. 6.—Very bright moonlight above clouds. Many bright lights. Feelings of independence of the physical body and of ability to move about in any part of it.
- Sept. 8.—New color—spectrum effects, and bright blue and green in lower field of vision. Also a dazzling dark grey. Practised concentrating on pineal gland. Some nausea on trying to rise. Music after sitting.
- Sept. 9.—Instructions to brace hands and feet and contract muscles of stomach in order to force the astral body out; and to imagine the physical body falling.
Very large number of small blue points of light. Spectrum effect at lower right of field of vision. Blue and green prominent, also an ochre lustre. Sensation as if body liquid in a rubber case. Very sleepy.
- Sept. 10.—Bright grey sky seen through bluish mist, with numerous flashing small blue lights. Suggestions of bright outlines of human figures, mass of bright mist at my right. On waking up at night, I notice colors similar to those seen while sitting. These are not visible when closing eyes in the daytime.
- Sept. 11.—New color—cobalt blue. Also reddish-brown. White draped figures in the distance.
- Sept. 12.—Hands and body blazing again. Field of vision a snow storm, seen through blue. Then red-brown. Feeling of pressure in the head. Music.
- Sept. 16.—Instruction to eat less, and to take more liquid food.
Brilliant white patch on my right. Blue lights. Music. Bluish-white mist. Gun-metal color.

- Sept. 18.—Music while reading in the afternoon. After the music began to come, it never entirely ceased. I hear some now whenever I am quiet. The Hindus call this "anahabshaft", and regard it as one of the first manifestations of supernormal powers.
- Sept. 21.—Body blazing with pale blue light.
- Sept. 22.—New color—dark chocolate-brown. On trying to rise, a rosy swirling fog.
- Sept. 23.—Instruction to be passive.
Dark grey, coarse mist, with red and green; clear dark blue; dazzling opaque white. Many blue lights.
- Sept. 24.—Auroral effects of white streamers. Much consciousness of two separate bodies. Body blazing with streamers pouring in or out from solar plexus. Wagner's Triumph Motif very clear. Large pale blue lights, 3-4 ft. high.
- Sept. 25.—Dark blue, full of fiery sparks. Auroral effects. Body blazing, also as if illuminated by a lamp held above. Background as if a window in front of me, through which light a pale grey; the frame of the window made of brilliant blue, green and brown. Feeling of swelling in the head. Music faster.
- Sept. 26.—Dark blue with snow storm of white sparks. White aurora. Then mauve, like dawn color. Pale clear blue, with oval white figures in it, about the size of persons; general effect like cells in a microscopic field. Later amber-grey mist in front of the oval objects.
- Sept. 28.—Music, for the first time in a minor key, with suggestions of harmony.
- Sept. 30.—Brilliant yellow lights about 6 in. in diameter.
- Oct. 1.—Instruction to hold breath a long time, and, on letting it out, to imagine jumping off a springboard.
Music part of Beethoven's Emperor Concerto.
- Oct. 3 and 4.—Dark brown colors.
- Oct. 5.—New color—steel blue.
- Oct. 6.—Pale pink. Also thick revolving fogs. Music very far off, with a constant low note in it.
- Oct. 7.—Feeling of being drawn out of the body through the right side. Anæsthesia in the right arm.
- Oct. 8.—Feeling of being drawn out; first to left, then to right.
- Oct. 9.—Much more white light. Feeling of fainting. Pressure in head. Neck stiff. Feeling as if head being manipulated.
- Oct. 10.—Brilliant showers of white sparks. Anæsthesia in both fore arms. Feeling of being pulled about.
- Oct. 14.—Instructions to lie flat, trying to spring up from right side. Very strong white light, with more definite figures in it. New color—bright opaque yellow.
- Oct. 17.—Light as of an arc lamp shining through black gauze.

- Oct. 19.—Tried the Egyptian method of letting the astral body trickle down from one side of the physical body. Bright silver shimmer. Showers of electric sparks, producing a prickling sensation.
- Oct. 23.—A brilliant blue light 6-10 inch in diameter, which persisted for several minutes.
- Oct. 24.—New color—purplish-pink. Fragments with brilliant outline, irregular shapes.
- Oct. 28.—Instructions to practise mental arm and shoulder movements; to imagine lifting myself out of my body or oozing out at the top of my head. Also imagined climbing ropes and ladders, and floating up with a rope as a guide.
Sense of great space. One bright light and many small blue ones. Brilliant blue and brown iridescence in lower foreground. Small noises now seem very loud during sitting.
- Oct. 29.—Clear, pale blue, with white and darker blue lights. Suggestions of luminous white figures. Shower as of electric sparks, causing prickling sensations. Hands cold and numb. Feeling as if body swaying from side to side. Noise as of escaping steam.
- Nov. 2.—Music in harmony for the first time.
- Nov. 4.—Instructions. (1) To lie down imagining a white cloud above, and to draw the cloud together, I being in the middle of it. (2) Mentally to climb a ladder, holding a lighted lamp in one hand.
- Nov. 5.—Clear blue, with much light and sense of distance. Then bluish-green and greenish-grey. Then granular golden-purple.
- Nov. 6.—Greenish-grey above with fringe of opaque brown.
- Nov. 8.—One very bright blue round light, 2 in. in diameter. Silver white glare, very dazzling. Bright outline at my right about 5-6 ft. high, which did not move with the eyes.
- Nov. 10.—Am told that my astral body is now completely formed and that it is completely outside the physical when sitting. Instructions to swim out and up to the foot of a staircase; then to mount the latter.
Pale, clear blue with much light and white flashes in it. Heard music of bagpipes. Scalp sore. Suggestion of distant landscape in white and two shades of blue.
- Nov. 15.—Substituted idea of an aeroplane for that of climbing. Auroral effects. One pale blue light, 3 in. in diameter 4 ft. above the floor, and 5 ft. in front of me. It passed toward my left elbow. Monotonous music of three ascending notes.
- Nov. 17.—Instructions to imagine ascending a flight of steps which tip toward me, then to take hold of a silk rope and jump off, kicking the steps away, and filling the lungs at the same time.
- Nov. 19.—Many fitting objects, not very definite.

- Nov. 20.—Many blue and white lights. Speckled grey sky, lasting 15 minutes. Very cold physically. Whistling like steam.
- Nov. 21.—Even, fine black sky, with white light in the center and above. Flitting objects.
- Nov. 23.—Pale blue sky with indefinite white figures, looking as if made of lace or tissue paper. Elaborate music.
- Nov. 24.—Instructions to imagine revolving my aura rapidly to the right; then to float up a hill past 14 lights placed 12 ft. apart. An illuminated space at my right. Right hand cold, left warm. Some tissue paper figures. Scintillating white sparks. Music Moskowski's Joan of Arc Symphony.
- Nov. 27.—Many sparks like Japanese daylight fireworks. Colors brown, blue, green, purple, orange, red.
- Nov. 28.—Lightest clear blue sky yet seen; outlines of white figures.
- Dec. 1.—Instructions to revolve aura, then to imagine reaching up with my head and putting it through a small hole in a cone. A great sense of space and light, and as of stepping out. Sky blue below, pink above.
- Dec. 2.—Many blue and grey objects 6 inches to 1 ft. in diameter. Greyish-rose light seeming to revolve in sections, each section around itself. Lustre of blue and ochre at bottom of field of vision. Music three ascending notes.
- Dec. 8.—Instructions to imagine swimming upwards towards a cone above my head, and to go through the cone as if made of steam. Very dazzling white mist.
- Dec. 9.—Clear pale blue sky with vaulted effects. Patches of white about the size of persons. No music.
- Dec. 21.—Several dark forms about the size of persons. Momentary glimpse of white head and shoulders of an oriental figure in a turban.
- Dec. 22.—Instructions to try moving forward horizontally in a straight line. Very brilliant round blue objects about 1 ft. in diameter, apparently composed of several rings. Sky a rosy color.
- Dec. 26.—Black and white vaulted effects with engine lathe work. Curious feeling of being far out in space. Whitish things like icebergs or veiled prophets. One view seems to dissolve into another. Blasts of cold air from above.

1910

- Jan. 1.—Harmonies with accompaniments of bells.
- Jan. 5.—Instructions to imagine revolving rapidly on tiptoe, finally springing up. Grey sky with white sparks. Sleigh bells. White figures.
- Feb. 13.—New color—slate-green.
- Feb. 18.—Peacock blue. Lambent tongues of white light.

- Feb. 20.—Many white objects; more in three dimensions than formerly, when they seemed in two like flat drawings.
- Mar. 13.—Sudden sinking feeling, followed by a snap, then a great yellowish light above me, with sky very brilliant pink. A new low musical note preceded the pink.
- Mar. 18.—Instructions to concentrate on yellowish white points of light appearing and disappearing 2 ft. in front of eyes.
Rainbow ribbons of light around the center of the field of vision.
- Apr. 3.—Bluish white shapes like rose petals 6-12 by 12-18 inches.
- Apr. 4.—New color—French grey-blue. Some black points.
- Apr. 6.—Instructions to imagine a series of flattened circles, nine in all, the smallest near the eyes, and then increasing in size with distance.
New color—deep red. Sense of actually moving.
- Apr. 7-14.—Considerable red. Sense of rising and falling.
- Apr. 15.—Sky as if filled with storm clouds. Vague suggestions of eyes and faces.
- Apr. 17.—Lavender. White objects about 10 inches in diameter. Difficulty in breathing. Small rainbows. Low wailing noises.
- Apr. 21.—Sky like mottled red marble; later clear dark red. Landscape of woods and trees. Sense of being out in the midst of it instead of looking on. Suggestions of eyes. Faint metallic sounds.
- Apr. 23.—Definite illuminated space at the left, with cold air coming from it.
- May 1.—Landscape, clear but far away, with foreground of bushes and low trees.
- May 13.—Instructions to imagine a disc 3 inches in diameter revolving rapidly 7 inches in front of eyes.
Distinct feeling of swinging like a pendulum hung from the top of my head. This is not synchronous with pulse or respiration.
- May 15-17.—Bells and metallic sounds on my left; music on my right. Great exhilaration after sitting.
- June 8.—Instructions to breathe in counting nine, and to construct 9 circles, the largest nearer to me; on breathing out, to take the furthest and smallest circle and pull it through the others.
- June 1-6.—Sense as if breathing in a different atmosphere. Pulse rapid. Very brilliant illuminated space on my right.
- June 17.—New color—granular dark blue. Music quite rapid.
- June 19.—Curious sense as if space convex toward me; usually it seems even or concave. Now it seems as if I were looking at a very large dark globe. Rumbling sounds.
- June 30.—Sky a sea of layers of purple cloud.
- July 2.—Very distinct light blue figures at my left, but faces not distinct. One continuous low tone in addition to the music. Light amber haze. Shimmers of rainbow and ultramarine.

- July 6.—Instructions to imagine sitting in a swing with long ropes, swinging back and forth, and sending impulses in the same direction as the swing at the end of each swing.
This produced fine grey with white sparkles almost at once.
- July 14.—Steel-blue and brown.
- July 23.—These exercises produce hyperæsthesia to very small sources of physical light. Tried swimming upward. Sky bluish with white top light. Later pinky grey. Later brilliant white glare.
- July 29.—All objects seen appear nearer. Music.
- Aug. 3.—Sharp hissing sound. Some feeling of choking. Feeling like that after taking nitrous oxide gas. Reactions after exertion now produce dark blue instead of purple and orange.
- Aug. 10.—Instructions to regard body as a limp netting on the ground, and to steam up through the latter.
Entirely new dark blue sky. Feeling as of an electric current in the arms. Anæsthesia in hands and feet. Sense of loss of locality, and of being miles from anywhere. No lights or sounds. Pulse and respiration rapid. No reaction for some time, then like strong yellowish light with streaks in it like sea water.
- Aug. 12.—Sky primrose pink. Sensation of being outside the body. Some red. Feeling as if the body were melting down like tar.
- Aug. 15.—Sitting now refreshes me, especially if I start tired. Clear pale dawn tints; delightful sensation as of floating.
- Aug. 19.—Brilliant patches of white light. Body feels below me in space, and as if I were free from it, except at the base of the brain. Distinct feeling of motion.
- Aug. 29.—Fainting sensation.
- Aug. 31.—Pale blue with white sparkles. Definite illumination of part of the room. Respiration 35. On trying to steam up from the body, sudden feeling of expansion, and the sky became black with fiery outlines of figures. Feeling of being touched. Confused sense of persons moving about in the room.
- Sept. 6.—Bright blue sparkling sky. Musical phrases, this time synchronous with breathing.
- Sept. 18.—Small blue circular lights.
- Sept. 23.—Much brilliant general light. Bright space 2 ft. from me which did not change with the eyes. Feeling of motion comes now more quickly and easily.
- Sept. 25.—No colors except grey.
- Oct. 2.—Pale blue sky almost white. White tissue paper figures of all sizes and shapes at all sorts of angles.
- Oct. 5.—Instructions to fly slowly and evenly in any direction. Pale blue with much general light. Also centers of light like arc lamps seen through fog. Sensation as if top of head coming off.

- Oct. 8.—Pale blue sky, with light streaming down in rays. Feeling of being pulled forward; sometimes only my body, sometimes the chair, or rather the mental image of the chair, also. New shades of blue.
- Oct. 22.—Concentration on the idea of union with God, or on the immensity of space, seems to have the same effect as the steaming exercise.
- Nov. 9.—Pink fogs.
- Nov. 14.—Sense of being in two places at once. Wavy swayings of the top light.
- Nov. 29.—Instructions to imagine going upward and backward. White sparkling sky with vague figures. I seemed to be able to look down on my own body, being rather surprised to see how bald the top of my head was. Some nausea.
- Dec. 13-16.—Marked cloud effects with funnel-shaped openings.

1811

- Jan. 1.—Jet black. Later twilight effect. Flickering points like *ignis fatuus*. Pressure back of the nose. No music now for a long time.
- Jan. 14.—Strongly illuminated spot over my bed, about six feet away from me. Same whether eyes closed or open. Fog with auroral streamers in it. Irridescent spectrum border to field of vision. I now get into a light sky almost at once, where formerly it took 10-20 minutes.
- Jan. 15.—Light luminous clouds. Quite startling white gleams of light.
- Jan. 22.—Feeling as of being up very high. General light now more like dawn instead of moonlight as formerly. Cold blasts of air.
- Jan. 31.—Dark blue sky with large white snowflakes.
- Feb. 1.—Considerable sense of loss of personal identity.
- Feb. 4.—Many tissue paper figures, more three-dimensional than usual.
- Apr. 9.—A large white globe appeared near me, lasting some time. Feeling as of turning inside out.

1812

- Feb. 5.—Instructions to imagine myself in a smooth tank shaped like a truncated cone; to make my body liquid, and to revolve myself on top of the liquid which gradually rises; to hunt for a small opening in the side of the tank through which a white light shines; and to pour out through it.
- Feb. 19.—Vague white figures of persons.
- Apr. 30.—Vague murmuring voices.

- May 3.—Instructions to be a soapbubble or bit of down blown in any direction.
Very definite sense of motion, also as if one could see infinite distances.
- May 5-15.—Transparent kaleidoscopic effect, as if a lot of sheets of glass were being turned at various angles. Am no longer chilly in sitting, and have no headache. Whatever color comes lasts longer. No more purple and orange on relaxing. Less fog. More diffused light. When I think of my body, it seems some feet away.
- June 2.—Tremendous amount of general light. Would seem enough to read by.
- June 3.—Riot of color, red, blue and black, with rapid changes. Sound of bells.
- June 4.—Instructions to go up and backward, and to look down on a very deep pool of water, pointed at the bottom, which is to grow smaller as I rise.
- June 13.—Blasts of cold air, apparently proceeding from certain illuminated spaces in the room. Harmony in a minor key. Feeling as of persons moving near me. This feeling is a kind of combination of seeing and feeling. The persons are usually out of focus, or I see only part of them.
- July 4.—Instructions to go to the Himalayas through the air. This produced very light skies with the most delicate figures yet seen. Definite mental figure of mountains, roads, temple, monastery, etc., which always presented a similar appearance afterward. As to figures of persons, my attention was sometimes drawn to them by their radiance when I had not been looking their way. Musical phrases now have seven or eight notes instead of three or four.
- Sept. 22.—Had a mental image of an oriental figure with a black beard and white dress in a mist. At first a long way off, then nearer, like a telescopic object brought into focus. This sort of image seemed to be part way between physical vision and ordinary imagination. Somewhat like a dream image; but more like a mirror reflection than a real person.
- Sept. 26.—Instructions to imagine a point 2 ft. in front of me at the level of my throat, and to see it coming toward me until I merge with it and become a point.
- Oct. 4.—More light than ever before. Tingling in hands. Beautiful, soft, minor chords. Am at last able to think of myself moving as a point or without form.
- Oct. 15.—Quite definite shifting bands of light, like the currents in a high-frequency tube.
- Oct. 19.—Sound as of striking on steel. Itching and tickling of hands and face. Much snapping of woodwork in the room. Sense of loss of location.

Oct. 21.—Alternating high and low musical notes.

Oct. 25.—Pink, lilac, peacock blue and green.

Nov.—Sky darker, and results unsatisfactory.

Dec. 4.—Instructions to concentrate on a line running backward from the center of my head, and to follow it indefinitely.
This produced at once clear pale blue with white sparkles.

Dec. 7.—Crimson, red and brown. Sense of freedom and of ability to see in all directions.

Dec. 17.—Dim landscape.

1913

Jan. 6.—Instructions to imagine a large mirror 20 ft. back of me; to walk to it mentally without being conscious of my body but only of my advancing image in the mirror; when I reach the surface of the mirror, to melt into it and try to rise, holding breath 3 minutes.

1915

Aug. 2.—Very strong top light; bright blue with white sparkles. Impression of a figure leaning against a pillar about 50 ft. away. This image had the same quality as that of Sept. 22, 1912, *supra*. It was not colored, as in dreams, and was rather indistinct. More like the awareness of movements above referred to.

Aug. 19.—The communicators stated that they had done all for me that they could; that exercises, except concentrating on some dead person, would be no further use; that the trouble was that my physical and astral were so closely united that it was impossible to separate them by ordinary methods; that a severe illness would be used to accomplish the result; and that I should see and hear before Aug. 28, 1918, being 6 years, 2 months and 8 days from June 20, 1912, at which date a prediction of sight and hearing "within 4 to 6" had been made. [11]

11. If there is any truth in these things at all, the statement about my physical being strongly attached to my astral is probably correct. I come of a family of which eight generations on my father's side died at an average age of 87, several collaterals being over 100 years. It requires over twice the usual quantity of ether or nitrous oxide to produce anæsthesia. I was very ill during the last half of 1917; but query whether this was the illness meant. At the date of writing (Nov. 18, 1917) I have not noticed any particular psychic effects from the illness.

Summary and Conclusion.

The foregoing extracts may be sufficient to give a general idea of the results obtained by the various concentrations. Repetitions of things seen near the beginning are given to some extent in order to show the general course of things, even though the effect on the reader may be rather tedious. It will be noted that super-normal sight and hearing were what the writer was trying for; and that all that he got, such as it was, concerned those two senses. Only once or twice were odors perceived, usually those of flowers; and no things of taste.

The question whether the things seen and heard were caused by outside stimuli (whether applied to the eyes and ears or to the brain), or whether they were caused by an auto-stimulation of the visual and auditory centers through the concentrations practised, remains an open one. Much more experimenting must be done by many persons to make even an opinion on this point possible.

The writer does not normally, like many persons, see colors when his eyes are closed or in a dark room. It was only when doing the exercises that the colors and sounds appeared. In general, the variety of colors and of sounds increased together; and the higher notes were not heard until the later appearing colors came. Otherwise, there seemed to be no exact connection between the sounds heard and the colors seen. [12] The color effects were frequently quite brilliant and varied, although the record of them probably appears prosaic, and entirely fails to give an adequate idea. The development of the power to see an amount of light the equivalent of full moonlight, within a few minutes after entering a perfectly dark room, was certainly a surprise to the writer. Indeed many of the things seen were entirely unexpected, and in few sittings were the results precisely alike.

The most definite objects seen were: (a) A Greek profile, and the head and shoulders of a Hindu in a turban. These were perfectly distinct. (b) The brilliant red object on July 27, 1909. This was the most vivid thing seen. (c) Large round blue lights. (d) Small round blue or yellow lights. (e) Landscapes, sometimes in one or two tones, sometimes in natural colors. (f) Il-

12. Cf. *Journal A. S. P. R.*, x, 650.

luminated spaces or patches of mist or color, frequently about the size of persons, but showing no definite details. (g) Irregular-shaped figures of all sizes, white in color and usually seen in a pale blue sky, called "lace" or "tissue paper" figures. These were perhaps the rarest sights, and required the most effort to produce.

Next may be mentioned two sorts of things, of which it is difficult to say whether they were seen or felt. [13] (i) Figures definitely of persons, usually at a considerable distance, surrounded by other objects like trees or columns. They were not physically seen, nor did they appear to be simple imaginations or like dream images. They were usually immobile for a considerable period. (j) Consciousness of sudden movements near me, or in one case, on the further side of a wall. A slight amount of vision seemed connected with these, as where one absorbed in reading is for an instant conscious of another person moving in the room. The sight part of the experience was, however, always instantaneous; and incomplete, as if one saw only an arm or part of the body of a person moving, which at once vanished.

The principal sounds heard were the following: (k) a hissing or whistling as of escaping steam. This may have been caused by the circulation, as one hears similar sounds only louder under ether and nitrous oxide. (l) Single musical notes. (m) Musical phrases, generally new to the writer, repeated over and over. (n) Hymn tunes and other tunes, known to the writer. These were distinctly heard as sounds, differing from the "running of a tune in one's head" in the same way as hearing a person read a sentence differs from imagining his reading it or remembering how his previous reading sounded. (o) Harmonies, often very beautiful, and usually unknown to the writer. Music of this kind is common under anæsthetics and where a person falls from a height. [14] The occult doctrine is that in both such cases, the

13. Cf. the doctrine that all the astral senses are one, in the second of the previous reports.

14. See cases in Myers's *Human Personality*. It is alleged by certain occultists that spirits communicate in three ways. The lowest grades of spirits use ordinary words. The intermediate grades impress ideas upon the brain of the sitter: Such ideas are vague and general, and therefore subject to confusion. The higher grades of spirits use music as a universal language, which

astral body is suddenly expelled, and senses astral vibrations as sounds. It may be remarked that the writer, though familiar with music, is not able to compose harmonies; and the development of these was quite unexpected. (p) Two or more notes or sounds in alternation or irregular sequence; sometimes simultaneous, but not in unison or harmony, nor yet in discord. This was a very curious experience. The sounds seemed to belong to different types; and not to clash, any more than do the multitude of sounds in the woods and fields on a summer night. (q) Sound of a bell or bells, sometimes in harmony. (r) Metallic noises, like the striking on an anvil. No definite voices were heard, although the communicators predicted them. Once or twice, a confused murmur of voices was heard.

The foregoing experiences would be interesting if they stood alone, and had not been part of a series of sittings in which alleged spirits undertook to produce them. The first report contained some apparently supernormal incidents connected with the matter; and the full record would supply a good many more. The repeated failure to achieve certain results at the time predicted in

is the same at all times and in all spirit worlds. This language is made up of tones or chords, and these are similar to Chinese ideographs. In the case of the latter, for example, a simple mark means "liquid"; when another mark is hitched on to the first one, the meaning becomes "water"; when a second mark is hitched on, the meaning becomes "red water", *i. e.*, wine; etc. In the same way, in this musical language, a simple tone stands for a general idea, and this is rendered concrete, precise and definite by the addition of overtones and harmonics. Owing to the fact that an almost infinite number of tones exist, of which our ordinary scale uses only a few, there are plenty of signs for the language.

It is further stated that many musical composers get their themes and motives through hearing astral music; and that Wagner in addition received by the intuitive method spoken of above an understanding of what some of what he heard meant. Therefore, by comparing the text of some of his operas (especially *Parsifal*) with the music, it is said that one can begin to learn the language.

Whatever may be thought of this doctrine, it is perfectly consistent with other spirit teachings. In the second of my reports it was stated that according to the spirit communications all thoughts consist of, or are accompanied by, vibrations; and these vibrations appear to one having suitable sense organs as forms, colors and sounds. (Possibly also as smells, as they seem sometimes to appear to animals.) Every thought-form therefore has its exactly corresponding sound expression.

the communications, and the total failure to see and talk with identified spirits, can be set off against what was achieved; but does not decide whether the results obtained were supernormal or not. The writer hopes that any readers versed in experimental psychology will comment on this article, and indicate any physiological explanations that may occur to them.

Ordinarily, the writer finds it difficult to imagine anything like a landscape or a person, and have it stay still and permanent. The things and persons seen, however, on the mental trips to the Himalayas, remained persistent and such as could be identified, from the first trip to the last. Ordinarily, too, the writer has the same difficulty in keeping permanent the memory of a scene or picture; so that the possible explanation that the things seen on these trips were a subconscious or latent memory of some picture or scene has that fact to contend with. In the same way when rising from the physical body and looking down on it, the body was quite stable, and diminished in size with the distance, as it normally would. On the other hand, artists who are able to paint from an imagined figure must be able to hold that figure permanent for a considerable time; and it may be that the Himalaya experience of the writer was merely the result of his temporarily acquiring that faculty.

It is to be hoped that some records will be made of or by mediums, showing the color and sound effects accompanying their work. It may be that between pure imagination and ordinary sense perception there is a graded series of experiences. What kind of reality, for example, have the mental pictures alleged to be produced by spirits upon the brain of a medium, or involved in psychometry from material objects? When we consider that printing—purely material black marks on material white paper—can cause in many minds after many years mental pictures of marvellous complexity, (provided such minds have been trained in the necessary conventions), and that such mental pictures are as unlike the marks as light waves are like the landscape they produce, or as the electric waves in a telephone line are unlike the conversation one hears in the receiver, the possible causes of mental imagery are seen to be legion.

One likely comment of readers is that regarding the folly of spending time equal to many days of one's life in experiments

leading to no more definite results. To this it may be answered, first, that one can never tell what the results will be without experiment; second, that the writer would not have missed the experiences, such as they were, for a great deal; third, that the power of concentration acquired by the exercises may be of value in future psychic work, and has proved of some value in ordinary work; fourth, that although the writer has acquired no belief in immortality, the success he achieved in actually feeling himself free from the physical body has made him more disposed to grant the possibility of the spiritualistic point of view. The same result, it will be remembered, was produced upon the mind of William James by experiencing a new type of consciousness in his nitrous oxide experiments. If nothing else is proved by such things, at least it is shown that the ordinary type of consciousness can be transcended. The writer earnestly hopes that anyone reading this article who has had any similar experiences will communicate them to the American Society for Psychical Research for the purposes of comparison; and especially that data may be handed in as to the extent to which persons see colors and hear sounds without any special efforts to do so.

PRESCOTT F. HALL.

Brookline, Mass.

THE SHAKERS AND PSYCHICAL RESEARCH.

A Notable Example of Coöperation

by WALTER F. PRINCE.

Many years ago my attention was turned with some degree of interest to the peculiar people popularly known as Shakers. I cannot truthfully say that I had any intention of joining them, though acknowledging that one might do very much worse. My interest was rather in the direction of an old and singular literature which they possessed, which I was tempted to explore. Brief correspondences took place with two remarkable men among them, Frederick W. Evans, and, at a later date, Alonzo W. Hollister. At neither time did I feel able to pay the high though reasonable cost of the rare volumes.

It has not been long since I learned (what perhaps but few know) that as early as 1837, eleven years before the raps sounded on the walls of the old house where the Fox Sisters lived, phenomena of a "spiritualistic" order began among the Shakers in this country, changing their form and increasing their scope, until before a decade had passed, they affected every one of the widely scattered Communities. The books produced during this decade are largely the products and the records of these phenomena. Nor were such experiences, in essential kind, entirely new among this people, as still older books testify. And they by no means ceased with the decade 1837-47, nor have they ceased yet, tho they are no longer epidemic, but individual, experiences, considerably more common among them than among the generality of mankind.

It seemed desirable that the Society for Psychical Research should acquire as much of the literature referred to as possible, together with material bearing on the history, daily life and opinions of the Shakers, in order that, at the first opportunity, this interesting chapter in the history of occult phenomena might be intelligently studied and set forth. Not that the matter has never

been written about, both by Shakers and non-Shakers, but it is safe to say that no exhaustive and critical study has been made of the published data, much less including that still in the form of manuscript records.

With this end in view (but with no expectation of acquiring manuscripts), in July, 1917, I wrote to Eldress M. Catherine Allen, of Mount Lebanon, N. Y., where perhaps the leading Community is located. I was empowered by Dr. Hyslop to offer certain publications of this Society in exchange for books, but found the Eldress, while appreciative of the offer, aside from that most intelligently appreciative of the purpose for which the Shaker literature was to be acquired, and most willing to co-operate and contribute all in her power toward carrying it out. I do not venture asking permission to make the following extracts from her letters, for fear that some austere scruple should debar *Journal* readers from sharing in the pleasure afforded by these illustrations of sagacity, insight, foresight and good-will:

" Somers, Conn., 7/23/'17.

" * * * My home is at Mt. Lebanon, where books are stored. In a few weeks expect to return there and will then send to you such as will be especially adapted to a society for psychical research."

" Watervliet, N. Y., July 28, '17.

" Esteemed Friend: We thank you for favor of 26th inst. and are glad you recognize that a fuller collection of our literature than records of the psychic will be necessary to an understanding of that phase of our experiences. While we do not wish to obtrude our publications upon you or others, there is no place where we believe that our peculiar religious views would be more sympathetically studied.

" While, as you say, the records of psychic experiences 'may have been colored by our traditions and teachings, habits of life, etc.', they in turn borrowed much from the religious antecedents of our founders, also from their habits and customs in common daily life, and to understand the *present* of any phase of life we must understand its relations to the past.

"In connection with matter of sending books, would like to know whether, as in historical libraries, you would care for the earlier editions of the standard books, of which there may be in some cases two or three?

"Referring to your kind offer to send to us the publications of the American Society for Psychical Research, we would say that such would be highly appreciated.

"From its start we have believed that its work has been conducted by earnest, honest, intelligent and scientific truthseekers, and that its findings will become increasingly valuable as the tide of materialism gives place to the soul awakening influx which we believe will follow the present world crisis."

A letter written from Mt. Lebanon, Nov. 5, 1917, at the time the material was sent, apologized (!) for sending so much, and stated that one reason for so doing was,

"Your own expressed desire to make a study of the *people* of whose psychic experiences you wish to learn.

"As these have been threaded thro' and thro' the lives and writings of our communities, the successive publications partake more or less of the effects of, if not of the actual experiences of, a psychic nature.

"*'Spiritualism among the Shakers'*, by Elder H. C. Blinn, gives a conservative statement of the special influx of spirit manifestation, 1837-44, and this has been about all that we have thought proper to go to the public on that particular phase in our lives, but we are sending to you *'The Sacred Roll'* with an appendix, and a larger volume, *'Divine Wisdom'*, thought by the instrument who wrote them to be wholly inspired. While not in the least doubting their sincerity, we agree with the Indian who said: *'Blow breath thro onion stalk and it smell of onion'*.

"We have also put in several of the manuscript books written in that period, believing in your honor, intelligence and sympathy as controlling the use made of them.

"The suggestion made by Mr. Prince is good, to have record made in our several Societies and witnessed to, of the personal experiences, many of which have been as beautiful and instructive, as convincing of the intercommunication between the visible, and—to

most of us—the invisible worlds. If only we had a stenographer among us we might soon collect many incidents which would be of value to others; and if you could visit us we might revolve the wheel of memory and bring out much that would be explanatory and edifying."

Readers will not fail to appreciate the very apt application of the epigrammatic sentence of the Indian, "Blow breath through onion stalk and it smell of onion", to the doctrine gaining ground among Psychical Researchers, that any supernormal message, coming like the Gulf Stream through the matrix of the "medium's" subliminal, is liable to more or less admixture, tempering and coloring from the latter.

In her last letter, of Nov. 15th, Eldress Allen, after an allusion to the period 1837-44, adds:

"Am in hopes some time to have recorded for your keeping some of the personal experiences which have been related from time to time since the date named."

The following memorandum, filed among the papers of the Society, explains itself:

Sept. 3, 1917.

I spent one day and night at the Shaker village at Sabbathday Lake, near Poland Spring, Me., Aug. 22-23, 1917.

I found that while this particular community possesses few of the old books, containing accounts of mediumistic experiences among the Shakers before the Fox rappings or professing themselves to be inspired, they were well aware of their existence and had no wish to apologize for them.

Nor has the belief that spirits of the dead can and do manifest themselves for the helping of their friends upon the earth, by apparition, dreams, inspiration, etc., by any means died out. While not disposed to be voluble upon the subject when together in a group (which makes me think that they see the necessity for caution lest they should be thought superstitious and uncritical, like some others), yet both when assembled, and more particularly when individuals were alone with me, they told me incidents of premonitory dreams, symbolic dreams, apparitions of deceased Shakers, etc. They related how hymns were "inspired", both words and music, one at midnight,

when an Elder found himself awake singing lines which, together with the air, automatically came to his lips, another by an Eldress just before setting forth on a journey which was fraught with grave responsibilities, etc. A number of these hymns were beautifully sung to me. It is a pity that very seldom does the printed version give the circumstances under which it came into being, or even the name of the person through whom it was given.

I urged the Shakers to appoint a recorder, or take such other steps as in their judgment should be fitting, to preserve in proper form the incidents of importance to Psychical Research which are in memory, or which shall hereafter take place. They listened with great respect, but were non-committal as to whether they were likely to heed the counsel.

It is noticeable that their hymns, while seldom if ever making mention of their particular doctrine that celibacy constitutes "the angelic life", do often make mention of the ministration of "angels". On inquiry, I learned that they consider that angels are generally spirits of the dead.

Judging by this community which I visited, the Shakers, while indeed "a peculiar people", are a thoroughly sincere and upright one, and intelligent considerably above the average. They are very quiet and calm, and I would not suppose that they would have any particular liability to hallucination, in the pathological sense of the word.

WALTER F. PRINCE.

When the material arrived, it did not disappoint expectations, but surpassed them. It would seem that nothing could be lacking to begin, so soon as prior claims have been disposed of, the study of occultism among the Shakers in all its factors and relations. The printed books and pamphlets are of dates scattered throughout the last century, and some of them are very rare. Besides, many manuscripts of historical value are entrusted to the Society for perpetual preservation.

Altogether, there are, in the collection, 88 books, 81 pamphlets and leaflets, 23 books in manuscript and 22 detached manuscripts. Four manuscript volumes are loaned for examination. The hearty thanks of the Society are due to Eldress Allen and to the excellent people whom she represents.

Materials Presented to the American Society for Psychical Research by the Shakers, Through Eldress M. Catherine Allen, of Mount Lebanon, N. Y.

- I. [Rare and Old Books, some of them supposed to be of authorship inspired by Spirits]
 - "The Sacred Roll", Canterbury, N. H. ? 1843. 402 pp.
 - "The Millenial Church", Albany, N. Y., 1823. 320 pp.
 - "The Millenial Church" (enlarged edition), Albany, N. Y., 1848. 384 pp.
 - "The Manifesto", by John Dunlavy, N. Y., 1847. 486 pp.
 - "Divine Book of Holy Wisdom", communications through Pauline Bates, Canterbury, N. H., 1849. 696 pp.
 - "Christ's Second Appearing", 3rd ed., Union Village, O., 1828. 575 pp.
 - "Christ's Second Appearing" (differs from foregoing in part), 1856. 631 pp.
 - "Plain Evidences" (from "The Manifesto" of Dunlavy), Albany, 1834. 120 pp.
 - "Testimonies of the Sacred Roll", Canterbury, N. H., 1843. 404 pp.
 - "Closing Roll and Sacred Covenant", Canterbury, N. H., 1843. 39 pp.
- II. [Historical and Biographical]
 - "Shakerism", Anna White and Leila Taylor. Columbus, O., 1904. 417 pp.
 - "Precepts of Mother Ann Lee", 2nd ed. Albany, 1888. 302 pp.
 - Autobiography of Elder F. W. Evans, 1869. 162 pp.
 - "Memorial to Eldress Anna White and Elder Daniel Offord, by Leila S. Taylor. Mt. Lebanon, N. Y. 182 pp.
 - "Ann Lee; Shakers and Shakerism", by F. W. Evans, N. Y., 1859. 189 pp.
 - "In Memoriam, Henry C. Blinn", Concord, N. H. 131 pp.
 - "Ann Lee", by F. W. Evans, London and Mt. Lebanon, 1858. 187 pp.
 - "Kentucky Revival", by Richard M'Nemar. N. Y., 1846. 156 pp.
 - "Immortalized: Elder F. W. Evans". Pittsfield, Mass., 1893. 129 pp.
 - "Testimonies concerning Ann Lee". Albany, 1827. 178 pp. [rare].
 - "The Shakers and Their Homes", by C. E. Robinson. E. Canterbury, N. H. 134 pp.
 - "In Memoriam: Eldresses D. A. Durgin and J. J. Kaime", Concord, 1899. 100 pp.

- "Kentucky Revival", Pittsfield, 1808. 176 pp. [rare].
- "Review of Mary Dyer's 'Portrait of Shakerism'", Concord, 1824. 70 pp. [rare].
- "Spiritualism among the Shakers", by H. C. Blinn. E. Canterbury, 1899. 101 pp.

III. [Periodicals]

- "Shaker Manifesto" (from 1884 known as "The Manifesto"), 1878 to 1899 (vols. 8-29).
- "The Shaker", 1871-2; continued as "The Shaker and Shakeress", 1873-5; continued as "The Shaker", 1876-7 (vols. 1-7).

IV. [Hymnology. Very many of the Shaker hymns, and much of the music, it is claimed have been of automatic and inspirational origin.]

- "Hymns and Anthems", with music. East Canterbury, N. H., 1892. 144 pp.
- "Shaker Music: Inspirational Hymns and Songs", with music. N. Y., no date. 150 pp.
- "Shaker Hymnal", with music. East Canterbury, N. H., 1908. 274 pp.
- "Shaker Music: Inspirational Hymns and Melodies", with music. Albany, N. Y. (early ed.). 67 pp.
- "Original Shaker Music", with music. Mt. Lebanon, N. Y., 1893. 271 pp.
- "Devotional Melodies", with music. Canterbury, N. H., 1876. 44 pp.
- "Sacred Repository", with music of a peculiar notation, without staff. Canterbury, N. H. 223 pp.
- "Selection of Hymns and Poems". Watervliet, N. Y., 1833. 194 pp. [very rare].
- "Millennial Praises". 2nd ed. Hancock, 1813. 288 pp. [very rare].
- "Millennial Hymns". Canterbury, N. H., 1847. 200 pp.
- "Musical Expositor" (an instructor in the musical system referred to above), by Russel Haskell. N. Y., 1847. 82 pp.
- "Rules of Music" (instructor in same system), by I. N. Youngs. New Lebanon, N. Y., 1843. 40 pp.

V. [Miscellaneous Shaker Books]

- "Shaker Theology", by Bishop H. L. Eads. So. Union, Ky., 1884. 287 pp.
- Same as foregoing, enlarged. So. Union, Ky., 1889. 366 pp.
- "Tests of Divine Inspiration", by F. W. Evans. New Lebanon, N. Y. 127 pp.

- "Revelation and United Inheritance", by H. Leonard. Harvard, 1858. 88 pp.
- "Peculiarities of the Shakers". N. Y., 1832. 116 pp.
- "Juvenile Guide". Canterbury, N. H., 1844. 131 pp.
- "Gentle Manners". 3rd ed., East Canterbury, N. H., 1899. 79 pp.
- "Morning Star Bible Lessons", Hollister and Green. Mt. Lebanon, N. Y., 1894. 296 pp.
- "Pearly Gate Bible Lessons". Hollister and Green. Mt. Lebanon, 1896. 255 pp.
- "Mount Lebanon Cedar Boughs", Shaker poems. Buffalo, 1895. 316 pp.
- "Return of Departed Spirits". Phila., 1843. 52 pp.
- "Inner Life", by Wm. Leonard (by inspiration). Mt. Lebanon, 1904. 86 pp.

VI. [Non-Shaker Books]

- "That Unknown Country". Springfield, 1889. 943 pp.
- "The True Christian Religion", by Swedenborg. Phila., 1881. 1244 pp.
- "Appeal on Behalf of Swedenborg", by Samuel Noble. London, 1886. 516 pp.
- "Spirit Voices", by E. C. Henck. Phila., 1854. 144 pp.
- "The Other Shore", by Anna Warner. N. Y., 1872. 208 pp.
- "A Voice of Warning" (Mormon), by P. P. Pratt. London, 1854. 199 pp.
- "War and Peace", by Philanthropos. Albany, 1831. 112 pp.
- "Primitive Christianity and Modern Spiritualism", by Eugene Crowell. (Vol. 2.) N. Y., 1875. 516 pp.
- "Animal Magnetism and Artificial Somnambulism", by Countess de St. Dominique. Boston, 1874. 234 pp.
- "Lights and Shadows of Spiritualism", by D. D. Home. N. Y., 1879. 483 pp.
- "Heaven", by D. L. Moody. Chicago, 1880. 107 pp.

VII. [Pamphlets and Leaflets.]

Seventy in number, treating all matters concerning Shakers, doctrinal, historical, biographical, spirit manifestations, etc. Eleven relating to Spiritualism, Swedenborgianism, etc.

VIII. [Manuscript Material]

- "Book of Remembrance" (supposed spirit messages, and inspirational compositions) 1842 to 1867. 106 pp.
- Book recording spirit communications, etc. 1852. 129 pp.
- "A Book of Visions and Divine Manifestations", by Russel Haskell, Enfield, Ct. 1835 to 1841. 123 pp.
- "Book of the Temple" (record of dreams and visions), 1843-5. 93 pp.

- "Rules and Orders for the Church of Christ's Appearing", New Lebanon. 121 pp.
- "Communications expressed by different Sources by Experienced Spirits". 1837 to 1864. 76 pp.
- "Instructions how to Pray" (through instrument Elder G. B. Avery. New Lebanon, 1845. 52 pp.
- "Songs and Sacred Anthems mostly given by Inspiration", with musical notation. 1840 or earlier. 289 pp.
- Book of Songs, supposed to be inspired, with musical notation. 1839 to 1849. 198 pp.
- Communications received in New Lebanon, 1839-1841. 116 pp.
- "Divine Inspiration". Holy Mount, New Lebanon, 1844. 40 pp.
- Supposed communications from Lafayette, 1842. 27 pp.
- Dreams, etc. 1861. 27 pp.
- "Roll of Preparatory Warnings". 1843. 64 pp.
- Various Messages. 1838-9. 57 pp.
- Message from Mother Ann. 1838. 17 pp.
- "A Golden Roll", written through Father William. 1840. 58 pp.
- Message to Brother Isaac N. Youngs, about 1842. 21 pp.
- Message to Br. Gideon Kibbee, 1842. 12 pp.
- "Father James' Word to the Elders". 1841. 30 pp.
- "Anthem Book" (between the years of 1855 and '70), with music. 176 pp.
- Book of Hymns, with music. 1847 to 1856. 193 pp.
- "Sketches of Meetings" and Manifestations. Watervliet, 1842-7. 40 pp.
- Also 22 detached briefer manuscripts of similar nature to the above, including several drawings (probably automatic).

The following manuscript volumes are loaned to the Society for examination. Like many of the above, they embody records of occult experiences of Shakers.

- "Book of Spirit Voices, or Communications from Departed Spirits." 1843 and subsequently. 193 pp.
- "A Sacred Record of Messages," etc., sent to the Elders and Individuals in the 2nd Order of the Ch. at New Lebanon. 1840-41. 336 pp.
- "Prophetic Revelations", etc. Given by Inspiration in the Church at New Lebanon, 1841. Vol. 2. 342 pp.
- "South Union Visions", So. Union, Ky. 1839. 125 pp.

BOOK REVIEWS.

The Hand Invisible, edited by E. B. HARRIETT. International Historical Society, Inc., New York, 1917. 614 pp. Price, \$1.75.

The sources of this little book are not given, and even the name of the Editor is a pseudonym. Nor is there any prefatory statement of the manner in which the book was produced. It has all the appearances of being a normal product of some normal mind. There is not a hint, except in the title, of its origin in automatism or of the conditions under which it was produced. This is a great misfortune. Many people think of the work of psychic research, that if it reads well it is wonderful; when for the person well acquainted with the work this very characteristic creates more doubt and perplexity than the confused messages which the lay public takes offense at or ridicules.

The reviewer happens to know all about the production of the book. It is selected from the automatic writing of a lady of his acquaintance who does the work in her normal state, save for those borderland conditions of trance which represent various sensory disturbances. She is the wife of a physician whom the reviewer also knows well. Both at one time despised this subject. The husband was more open-minded and after some contact with the reviewer and reading his books came to the conclusion that the subject required investigation. His wife held out against it with very strong antagonism, but to please her husband she was induced to try table tipping and succeeded. Then automatic writing followed this more primary experiment. In the meantime the husband began to show symptoms of hysteria and the development of clairvoyance, and, later, healing power, which he has used very successfully in his medical practice. The two children also showed sporadic psychic phenomena of a co-incidental type. The whole family, in fact, illustrated what might be done if proper care and attention were given to the subject.

There has been much supernormal evidence in the automatic writing, but none of this is incorporated in the book, which comprises only spiritual suggestions and teaching, and represents the kind of thing which the public would devour, if only guaranteed a spirit origin. In such work at present, however, the scientific man cannot draw the line between subconscious reproduction and foreign inspiration. Those who know the lady well would not suspect her capable of such a work. She is certainly incapable of it normally. Her husband knows how true this is and recognizes it. She was brought up in a liberal religious body, but was not and had not been an attendant at church services for a long time prior to the beginning

of her psychic work. The thought expressed in the book is very far from representing the natural taste and character of the lady. She took her religion without half the intelligence displayed in the book and had no sectarian or religious enthusiasm or interest whatever. You may regard it the work as a subliminal product, tho there is no evidence of this. Such evidence as exists, tho not stated in the book, is all the other way. Hence, *having in view the present statement of the mental antecedents and conditions under which it was produced*, the book has much interest for the student of psychology,—I cannot say that it has more.

The Editor of the book was so pleased with its spiritual character that she assumed the trouble and expense of publishing it, with the hope that others might be helped by the character of its contents. This influence would have been greater if the facts had been told about its origin. This sort of thing appeals to very few in this age when religious thought is going downward. If the reader can feel that it comes from spirits he may have more interest in it. The contents are inspirational and will prove helpful to all who read for contents alone and do not care for source.

Prophecies and Omens of the Great War. By RALPH SHIRLEY, Editor of the Occult Review. William Rider and Son, Ltd., London, 1915.

Whatever severe critics may think or say of prophecies, Mr. Shirley has done a good thing in collecting the floating predictions that have a real or alleged relation to the present war. There is quite a variety of them and some of them go back more than a century, one of them was printed in 1723, but claims to have been given by a Prior who lived in 1240. But the most striking one purports to have originated in 1854. It is called the "Prophecy of Mayence". The date apparently cannot be assured. But another by a writer in the London *Times* purports to have been given to the informant by Herr Von Jagow, when he was Ambassador in Rome, in 1899. It is in the form of a conversation with that diplomat and purports to have been made to Prince William of Prussia in 1829.

But we cannot outline the instances here. Readers may secure the little volume. The English price is a sixpence, paper cover. Any bookseller ought to be able to obtain it. There can be no doubt about the meaning and relevance of some of the predictions, but whether they are well authenticated as prophecies or have any supernormal origin is the question. Unfortunately the most important ones seem not to have their origin secured against doubt. People are so accustomed to disregarding prediction, or not to see their possible meaning—this being rarely their fault since they are so vague—until after the event that they do not obtain record and assured authenticity. Mr. Shirley has done as well as he could, perhaps, to ascer-

tain how much credence can be placed in the narratives as recorded documents before the present time. But they all lack the fundamental criterion which science must demand in order to secure protection against interpretation after the events.

Mr. Shirley has called attention to some instances which many people would regard as prophecies, but which he rightly regards as due to good insight into the probabilities from a knowledge of the general character of the peoples concerned and the drift of things in general. Readers will observe at once that such instances do something to discount the others. But when you look at the details in some instances they certainly are not due to insight as suggested. But the real difficulty is with the authenticity of the prophecies. Any one after the event might well construct the details as they are and hence we need to be absolutely assured that the prophecy was recorded before the war.

Nevertheless, the collective interest in them is considerable, and they may awaken sufficient concern to have records made of such things in the future, if they occur, and then we can decide whether they are predictions or not. If we could be assured about the Mayence prophecy its coincidences would be very remarkable. Their meaning is clear enough in the record, but we are not sure when it was made. The reported conversation with Herr Von Jagow is also clear in its meaning, but again he reports it from memory, after the event, if it be not invention pure and simple, and may give the interpretation and not the facts. Besides he gives it second hand and the Prince who originally reported it reports it from memory and perhaps with interpretation interfused. On the whole, therefore, in spite of the interest excited by the narratives, they are not conclusive enough for scientific importance.

The Philosophy of Spiritualism, by GEORGE W. KATES. Christopher Publishing House, Boston, 1916. 235 pp.

This book will not be of any interest to the scientific man. It is not based upon any induction of stated and recorded facts. The author has read in general philosophy and depended upon *a priori* assumptions and probably upon some personal experiences which he does not mention. The chief characteristic of the book is its evident purity of spirit and the desire to have a philosophy. The author has a decided sympathy with the religious temperament, tho he evidently has no orthodoxy to maintain, at least of the past type. He shows a clear conception of the New Testament, of Christ and his relation to psychic phenomena in his work and teaching. In that respect he only repeats what is coming to be a recognized fact. The book, however, will be no help to the sceptic. In that quarter it will be regarded as begging all questions. It is the conversion of the scientific man that is now important and he cannot be influenced by a philosophy of any kind.

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the nature of these phenomena. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

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Published by American Society for Psychical Research at
YORK, PA.

DR. JAMES H. HYSLOP, Editor.

Executive and Editorial Offices, 44 E. 23rd St., New York City.

Changes of address should be sent to A. S. P. R., 12-26 South Water St., York, Pa.

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JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XII

FEBRUARY, 1918

No. 2

CONTENTS

PAGE

SURVEY AND COMMENT.

A Need for the Library	73
A Correction in the Mark Twain Article	74

GENERAL ARTICLES:

Philosophy and Democracy, by James H. Hyslop	75
Therapeutic Suggestions in the Doris Case, by Dr. Walter F. Prince	98
Some Unusual Apparitions, by James H. Hyslop	108

INCIDENTS:

The Stockton Haunted House	131
Experiments in Telepathy	134

BOOK REVIEWS:

Hypnotism and Suggestion in Daily Life, Education and Medical Practice, by Bernard Hollander, M. D.	141
Body and Mind, by William McDougall, M. B.	144
Books Received	145

PRINTED FOR THE SOCIETY BY
THE YORK PRINTING COMPANY
YORK, PENN'A.

PUBLISHED MONTHLY BY THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,
12-26 SOUTH WATER ST., YORK, PA.

ENTERED AS SECOND-CLASS MATTER, JULY 19, 1917, AT THE POST OFFICE AT YORK,
PENNSYLVANIA, UNDER THE ACT OF MARCH 3, 1879.

ANNUAL FEE, \$5.00. SINGLE COPIES, 50 CENTS. FOREIGN FEE, \$7. 12.

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JOURNAL

OF

THE AMERICAN SOCIETY

FOR

PSYCHICAL RESEARCH

CONTENTS

	PAGE		PAGE
SURVEY AND COMMENT:		INCIDENTS:	
A Need for the Library	78	The Stockton Haunted House	131
A Correction in the Mark Twain Article	74	Experiments in Telepathy	134
GENERAL ARTICLES:		BOOK REVIEWS:	
Philosophy and Democracy, by James H. Hyslop	75	Hypnotism and Suggestion in Daily Life, Education and Medical Practice, by Bernard Hollander, M. D.	141
Therapeutic Suggestions in the Doris Case, by Dr. Walter F. Prince	88	Body and Mind, by William McDougall, M. B.	144
Some Unusual Apparitions, by James H. Hyslop	108	BOOKS RECEIVED	148

SURVEY AND COMMENT.

A Need for the Library.

In an earlier Number of the Journal we spoke of the desire to build up a library in behalf of the historical interest of the subject. Occasionally we come across some important books of very great value, and rare, which should not be lost. The funds of the Society are not adequate to purchase all the books we desire, and I am here asking members if they may not be able to contribute one hundred dollars to pay for a list of important and rare second-hand books on the subject before they are taken up by other persons. Some day the whole history of this subject will have to be written on a large scale and these volumes will be absolutely necessary for the work.

A Correction in the Mark Twain Article.

Mrs. Hutchings writes us that we have exaggerated the amount of Mark Twain's works read by Mrs. Hays. Our text said that she had read a "great deal" of his writings before the story of *Jap Herron* was written. It seems that before the work on *Jap Herron* began, Mrs. Hays had read only *Huckleberry Finn*, a few fragments of *Innocents Abroad*, and *The Gilded Age*, whose authorship was shared by Charles Dudley Warner. It was only after *Jap Herron* began to come that more of Mark Twain was read, whereas we had taken the list of books given by Mrs. Hutchings as representing the reading before the work with the Ouija Board began.

The case stands stronger than we represented it in the article.

PHILOSOPHY AND DEMOCRACY*

by JAMES H. HYSLOP.

I do not intend in this paper to enter into a technical discussion of any philosophic problem, nor shall I endeavor to contribute anything new to philosophic literature. I have a very special reason for this. Philosophy, in my opinion, has wrongly essayed to construct its systems anew, instead of helping the human race to systematize and assimilate the knowledge of the past and the present. Its policy has been inspired by the example of the empirical sciences in response to a public which insists, whether rightly or wrongly, that it must be interested by some new thing. It is of the very nature of science to investigate and discover. Its business is to interrogate present phenomena and to inquire for new ones. When its discoveries have been made it bequeaths them to the teacher and the philosopher for systematization and educational objects. It then proceeds to search for new conquests in the field of the unknown, and its rich experience in the last three centuries has so whetted the appetite of men for additional

* The present article was written in 1905 with the prospect of its use as a lecture in a western university, but an accident prevented its delivery. Its recognition of the situation in philosophy anticipated the views which I here copy from the last number of *Mind*, October, 1917, which is reviewing a book by several of the teachers of philosophy in America. Professor Dewey is at the head of them. Introductory to the review the writer of it delivers the following remarkably prophetic statement and outline of the situation in philosophy, which is recognized also in Professor Lovejoy's Presidential Address before the last meeting of the Philosophical Association.

"Among the institutions sure to be severely tested by the social convulsions which will follow on the Great War all the world over will certainly be the universities, and the conceptions of knowledge to which they are devoted. For all the world has had so much experience of the power of knowledge for good and evil that there will be a strong outcry for such a remodeling of academic institutions as will make them minister in the most direct way to social needs and to the knowledge which is power. In countries like America and Britain, where had long been a sharp contrast between academic theory and national practice, and the natural bent of the national mind had always been impatient

facts and knowledge that they tend to turn their backs on the past and the present, with the inevitable neglect of a hereditary lineage and patrimony, as if they could any more condemn continuity and evolution in ideas than they can in physical development. Philosophy may be, and I think is, justified, in giving attention to the new and should ever adjust its data to the changing phenomena of evolution. But it should never forget that its first duty is to find the universal, as the technical student would say, in the present and the past, and do as much as possible to make it universal in another sense for the present. That is, it should ever devote its energies to connecting the present and the new with the old, and to impart the result, not as a discovery, but as the assimilation and systematization of discovery, to the regulation of the commonest life. Its primary business is that of a teacher, not that of a discoverer. The temptation to wholly new constructions, important as such constructions may be, may only disconnect the past and the present in such a manner as to produce more confusion than enlightenment, and while we cannot wholly refrain from reconstruction, we must do this consistently with the conservative necessities of history, and seek to make the result, or some idea in it, intelligible to the masses that govern us.

of the glorification of 'pure' science and of the knowledge which is 'contemplation' or traditional learning, to which the academic life naturally disposes those who lead it, this demand may easily become irresistible, and fatal to the whole traditional order. In particular the claim of philosophy to a place and function in higher education seems destined to a severe harrowing. For, speaking generally, no votaries of the academic life have taken up a more defiant and extreme attitude than the philosophers, alike in their addiction to 'useless' knowledge, in their devotion to tradition, and in their unwillingness even to conceive their subject as progressive. All over Europe before the War academic lecture-rooms only re-echoed, in all essentials with minor or minimal variations, four great substantive voices of antiquity, two of them Greek, Plato and Aristotle, two of them German, Kant and Hegel, and philosophy, instead of advancing with the steady assurance of a science, rehearsed only the old problems and the old debates. Nor was the situation materially different in America. For tho a few American philosophers had made a radically new departure and a signal advance, by perceiving the theoretic importance of practice on theory, they had not succeeded in overthrowing academic inertia. In spite of James and Dewey the mass of academic opinion in America still followed with conservative docility in the wake of Europe, and recognized her intellectual hegemony.

As philosophy has always been either the ancillary or the heir of religion, it is expected to have, and it ought to have, a message for the world commensurate with the largest and the smallest of its problems. It should have as definite a view of the cosmos and its meaning as the circumstances will permit and as intelligible a message for the duties of the lowliest man and woman as it is possible to give. In neither of them should it deal with mere abstractions. These may do within the inner circles of its own votaries, but if it cannot transform its esoteric doctrines into helpful spiritual pabulum for those who have not attained to its own empyrean altitudes it is destined to go the way of all those agencies that fail to make a practical embodiment of themselves in the progressive life of man. This demand upon philosophy is especially exacting in a democracy, as the governing power comes from below and is free. In an aristocracy it is somewhat different. In this form of society the citizens or subjects have no political power. Their duties are obedience, not reflection. The aristocratic rulers do the thinking and others do the work. In an aristocracy the thinker or philosopher does not have to be intelligible to the common citizen. He converts his knowledge into laws which are to be obeyed, not understood. He is not primarily interested in the education of the public, but in the regulation of its habits of action. In a democracy it is otherwise. It is the business of the aristocrat in that system to educate, not to rule.

"There is a prospect now that after the War this habit may be broken. The political and economic hegemony of the world will almost certainly move across the Atlantic, and in all that equipment and money can effect American universities will be enormously superior to European. This material superiority may inspire their teachers with greater confidence in the characteristic ideas of American life, and so, academically also, America may not only declare her intellectual independence, but take the lead in the intellectual reconstruction demanded by the unprecedented crisis of civilization. If so, American philosophers will have a gigantic opportunity. While their European colleagues will be struggling desperately to avoid utter ruin and the sweeping away of the whole traditional learning as an antiquated luxury no longer permissible in nations toiling for a living, and will be rallying round the watchword *videant professores ne quid detrimenti capiat res academica*, they will be free to advocate as truly American and consonant with the demands of the situation the pragmatic method which alone has conceived knowledge as essentially practical and essentially progressive, and insures scientific progress by condemning as pseudo-science any study that is content to stereotype itself."

He may administer what the citizen decrees, but he cannot arbitrarily make the laws. His power is delegated and responsible, and tho he may use his intelligence in its administration, he is not allowed to rule, but to serve. The rulers are the people, and the philosopher either has no function in it at all or he must convert his knowledge into usable material for the common masses. In an aristocracy he may educate the executive powers who convert this knowledge into lines of action for adjustment and moral practice, but who do not require to make their action intelligible or justifiable in the reason of the subjects. But in a democracy, while the ruler has to be educated as in an aristocracy, the subject, who is the ruler also, has no duty of obedience. He is free, and in converting knowledge into laws we have to make them intelligible and reasonable to the ruler and subject, who is the same person. This is the condition of getting moral action at all. Consequently any philosophy which does not extend its message to the masses will have no influence in the social system. It will help only to create and serve an aristocracy. I do not say that this is either right or wrong. With that question I am not concerned at present. I am indicating only what it must tend to do when it has no message to those who at present do the governing and what it must do in a democracy if it is to justify its function in civil society at all.

But what is philosophy doing in this situation? The answer is that it is doing nothing. Science is feeding the world on materialism and the philosopher is self-complacently mouthing either

The first philosophic article which the present writer ever produced was entirely in this temper and was published in the *Wooster Post-Graduate Quarterly* in 1887, and entitled *The Eclipse of Philosophy*. A second article was also published in the *International Quarterly* in 1904, and entitled *Philosophy and Modern Life*. In these articles philosophy was accused of being entirely out of touch with modern life and needs, and it is interesting to remark the belated recognition of the fact by a review so conservative as *Mind* has always been. English Universities have been a sort of cloister devoted to the "contemplative life", the inheritance of the mediæval monasteries. The struggle of President Wilson at Princeton with Dean West was to prevent Princeton University from going back to that spirit and method. Philosophy will come into its own when it finds that its mission is to common life, not to mutual admiration societies and esoteric doctrines, or perhaps better, unintelligible jargon.

the idealism of Plato and Aristotle, which was intended for an aristocracy, or the idealism of Kant and Hegel, which is an evasion of all the issues which have ever interested or served the world. I do not dispute or discredit the services of both of them to civilization. They have been great and important. But the ancient idealism had no duties to democracy and the modern has no liberties to tell it disagreeable truths. What, then, ought philosophy to do for the present regime?

It is not easy to answer this question. No simple answer is possible. Modern civilization is so complex and the philosopher is so far removed from the public which has to be influenced that he can reach it only through those who come in contact with him and these are the teaching profession. He can thus only indirectly reach the class that requires a work that is partly science, partly speculation, and partly religion. Besides, the mass of knowledge has become so vast that the propositions which profess to summarize it are in danger of being utterly unintelligible to any but the professional philosopher himself, no matter how true. But the chief reason is another consideration. This is the unstable and critical condition of all those important beliefs which have ruled so effectively the intellectual and social life of the last twenty centuries. Whatever gospel the philosopher has to offer must articulate itself with this past and so must not lose the important conquests which have been made. It wants to be radical and revolutionary, but is in danger of sacrificing to this tendency the best achievements which an unreflecting public might not see or respect in this past. It is thus between the upper and nether millstone. It cannot wholly break with the past, as its principles will not permit this, and it cannot join with those radicals who think that society can be reconstructed *de novo* without any regard to the past, as it knows too well the disastrous consequences of such a policy. It has, therefore, perhaps as always, to mediate between the ultra-conservative and the ultra-liberal mind. If it could choose one or the other types of intellect to serve and guide, its task might be easily defined. But its task of serving both protection and progress, of saving the intellectual and moral heritage of the past, while it adjusts it to changed conditions, complicates both its duties and its possibilities. What it *ought* to do and what it *can* do will therefore depend very much

upon what the heritage is that the past has left us and what there is in it that is valuable. We are handicapped, however, by the fact that our aristocratic supporters require one philosophy and our democratic constituency another. We stand between two parties neither of which will permit us to tell the truth in the manner in which it needs to be told. The scientific man will not allow us to believe in anything spiritual, while the rich dare not believe it without sacrificing their love of property, and the religious man will not allow us to reject or remodel the dogmas of the past, while the poor threaten us with the worst form of the economic and political life, if they are robbed of social equality and a spiritual hope. What we have to do, therefore, is determined by that long history and complex system of intellectual, social, and religious forces that have created the situation which philosophy is expected to meet. If we could reconstruct thought and life without regard to the heritage, physical and mental, which evolution has brought us, we might find our task an easy one. But knowledge places us among the gods, that *intermundia* of contemplation that does not influence the affairs of men, and democracy removes us from the common people who need both education and good government, while we have neither the gospel to give them the one nor the power to give them the other. The "higher" classes will not be taught any ethics and the "lower" will not surrender their liberties, and rightly, until those above them feel their duties as well as their privileges. The student intermediates between us and both classes. If he is independent he will respect the one and despise the other: if he is not independent he must fawn upon the one and obey the other. Him we must educate for one or the other functions. The more unintelligible and profound we are the more respected we are by the fashionable classes, and the more useless we are to the less fortunate. But when we wish to serve the democracy scientific materialism and scepticism will not allow us to have a religion and the uneducated will not understand us without it. The master is power and the servant is duty, and the philosopher is not allowed to use the one or perform the other. He is the foil of both despotism and anarchy and he influences neither. His disciples take the same mantle or must make obeisance to one or the other of the two parties. The problem of master and disciple is, therefore,

a complex one, and we cannot understand its nature, its perplexities, and its duties until we have seen the forces that combine to make them. We must examine these at some length. We shall have to traverse well trodden ground, but our task is not intelligible or clear without it. We can best approach it from the point of view of the student.

The reflective student has at least three practical problems to solve when he chooses philosophy for his reflections. (1) He may seek some view of the universe which will satisfy his personal curiosity. He may not expect to influence others by his conclusions, but only to make his peace with the apparent cosmic confusion that neither disturbs nor stimulates the unreflective mind. This is the occupation of the egoist and the aristocrat. (2) He may wish to make the teaching of philosophy a bread-winning occupation, and thus escape a more disagreeable struggle for existence, or to qualify himself for social fame and respect. This is the abandonment of a missionary aim for any class. (3) He may try to form those views of cosmic action and tendencies which may animate an ethical ambition or which are supposed to support or consist with the traditional and authoritative doctrines of religion. Philosophy once enjoyed the reputation of thus being ancillary to theology, and the inertia of custom still ascribes to it that function wherever religion seeks the aid of critical and speculative systems. This motive assigns philosophy a functional aim and service in the world.

There is nothing in these problems for the student, as stated, to prevent the pursuit of all three objects at the same time, namely, self-satisfaction, bread-winning, and religio-defensive ends. It only happens that the circumstances and individual propensities do not always combine to favor the conjoint pursuit of the three objects. But it is possible that the same man will have all of them to meet at the same time.

Why is it that there is any practical problem at all? Why do we have to raise any question but that of interest in philosophic reflection for its own sake? Herein lies a query which takes us very deeply into history and I think that the answer comes from the existence of certain ideas which have associated philosophic

reflection with the integrity of ethics and religion. The earliest philosophic reflection of Greece seems to have been indulged mainly for personal and individual satisfaction and there was nothing in that civilization permitting it that expected any general social or religious value to accompany it. In fact, it had a latent tendency to disturb both of them. Plato gave it an importance for social and political life, but the main trend of Greek thought and life confined it to the social needs of an Athenian gentleman and an aristocratic polity, and as a strong centralized government was a more important and potent factor in the preservation of order than the consensus of freely formed opinions, when individualism was so ignorant and anarchic, philosophy had its functions more distinctly limited to individual culture than to social and political reforms. It was sceptical and materialistic, tho tinged with idealism, and making the Absolute impersonal it was opposed to all anthropomorphic and mythological religions.

But Christianity came with three new conceptions, the brotherhood of man, the personality of God, and the immortality of personal and individual consciousness. The last two gave force and meaning to the first. The fatherhood of God diverted human fear while the brotherhood of man followed as a corollary, and aristocracy began to melt into democracy. The immortality of the soul, I mean personal as opposed to the impersonal immortality of Plato, indirectly attacked the old political institutions based upon aristocratic ideals. These institutions had subordinated the individual to the state, which in fact was a group of individuals who did the governing. Hence slavery was the understratum on which Greco-Roman civilization was built. No individual had any value except as he could contribute to the leisure and enjoyment or fame of his superiors in power and intelligence. Man was not an end to himself, but a means to the aggrandizement of his ruler. The aristocrat despised toil and pain. Then as now he will not engage in labor, trade, or industry. Pride and arrogance in the exercise of power were his qualities and humility the inculcated virtue of those who served him. But the immortality of the soul, with its implication of infinite value, changed all this. It was a direct assault on aristocratic ideals, and ancient civilisation showed a perfectly natural instinct when it attacked the new ethics with its corollary of human brotherhood. Man

came to be viewed as an end in himself. The poor and the rich found a common level and equality in death. The incumbent of material fortune could not carry his treasures with him beyond the grave. Charon ferried him over the Styx quite as naked as Lazarus. But the poor man, if he had been righteous and God-fearing had a possession of which he could not be robbed by death and he could stand in the day of judgment a superior of the vicious and debauched aristocrat who had to leave behind him all the acquisitions which he had prized.

All these influences consolidated themselves in one revolutionary system. The personality and sovereignty of God transferred reverence from political to Divine power. Personal immortality and human brotherhood created equality and democracy and enabled men to have the courage to defend their individual rights. The whole center of moral and political gravity was changed, and the emotional explosion which naturally followed the proclamation of these doctrines gave religion that enthusiasm and intensity which forever consecrated it to a life of strenuous seriousness, and tho it allowed the alembic of history to work out these ideas in the terrible orgies of the middle ages where men had to make themselves serious with them or die at the stake, in spite of this, it preserved the ideals of its founder. All the ages, even in their cruelties, were ruled in the interest of individual salvation, and all the problems of philosophy, including that of the cosmic system, were made to converge in the ideas of God and personal immortality, where, before, these problems were matters of culture, or exercises in the mastery of impersonal nature, and subterfuges for protecting the lives of aristocratic gentlemen. This placed what we call religion in the forefront of human interest as against the purely secular conception of materialism. Faith, hope, and love became the substitutes for wealth, culture, and art. The duties of the philosopher became a life of service to the transcendental and human ideals of religion, and all modern life has become infected with this point of view. No man is allowed, with approval, to cultivate speculative inquiries unless he can show some value for the practical and religious ideals of his fellows. He is expected to have something to say about God and immortality, and in default of the freedom to teach agnosticism and atheism, he must either retire into the limbo of unintelli-

gent phrasing or employ himself on useless problems. The other alternative is to join the ranks of those who are doing the practical and industrial work of the world. Religion in some form, if only that of moral earnestness, is the demand made of the philosopher by virtue of the problems that he has to discuss.

The same conclusion can be reached in another way. Even Greek philosophy can be viewed as the result of the conflict between science and religion. We know how religious conceptions of an anthropomorphic and mythological type possessed the early civilization of Greece. This is apparent in the vast systems of Homer and Hesiod, as reflected in polytheism. The literary embellishments of dramatic poetry and of the dialogues of Plato are testimony to the influence of the earlier religious imagination. But the first touch of scientific reflection dissolved it in illusion, and art showed how reluctantly the best minds abandoned the idealism reflected in this mythology and how they strove to preserve the symbols of heroic achievement in this fusion of an anthropomorphic divine with the social virtues that were necessary to protect the state. But neither poetry nor the plastic art could preserve sensuous beauty from the attack of that idealism which for a moment caught and soon lost the vision of that supersensible world that Christian theism purified and personalized. Scepticism, which was the precursor of this idealism, began its attack on the gods, whose power was superhuman and whose character was inhuman, and basing its doctrine on the phenomenal and relative nature of sense perception and of our knowledge of reality, started an antithesis between mind and nature that tended either to make the divine impersonal or to accept its anthropomorphic character and to put it out of relation to human and cosmic events. This scepticism, as usual, evoked the persecuting spirit and its critical animosities, where prudence was not equal to the opportunity for evasion, paid the penalty which its freedom invited, and the lot fell on an innocent man. The early religion was so anthropomorphic and the gods conceived as so capricious that the sceptical movement reacted toward a naturalistic position. That is, the capriciously personal conception of nature was transfused into a fixed and impersonal order. The supersensible world of the imagination and superstition was abandoned for the real world of sense and an inexorable cosmic order, and when this

view had worked itself into ethics, the ideals of the past and future were sacrificed to the splendid and voluptuous pleasures of the present. The idea of any law but this inexorable order of fate, that had been respected as a stream of tendency operating in behalf of human interests, was repudiated and individual freedom and caprice were substituted for it. Plato tried to restore the eternal to place and reverence. But religious conceptions were too little identified with general cosmic views to insure Plato any success, and were too closely associated with polytheism and the oracles to consist with either æsthetic or moral ideals of the time. The oracles, which were probably the prototypes of our modern psychics or mediums, were a mixture possibly of shrewd adventurers and persons with some claim to supernormal commerce. These agencies were the source of the Greek belief in immortality, but when scientific culture had created ideals and intelligence of an aristocratic kind and reflecting æsthetic and ethical conceptions superior to the kind of revelation apparent in such phenomena as were exhibited by the oracles, especially as men like Æschylus were aware of their fraudulent methods, the doctrine of immortality was transformed into the Platonic conception of the continuity of species and something like our conservation of energy, and men turned with revulsion from the vulgar existence assumed to be attested by such phenomena, and the spiritual became concerned with philosophic intelligence and æsthetic culture in art and good manners. Whatever of enthusiasm and reverential emotion remained were expended on human achievement and the imitation of nature. Scepticism either denied a future life and the personality of the Divine, or it considered the present life, its order and joys, as superior to anything that had appeared in history or could be realized in a world of hope, and so became content with the passing moment that was to end in a cataclysm. The future was not idealized and so did not represent anything for which sacrifices should be made. It was the present that was idealized and enjoyed, the conception of law having been subordinated to that of change. The theory of evolution offered an explanation of the present but no prospect of anything as good to follow. Man's only chance for happiness

was in the present order, and as society was aristocratic on a basis of slavery, we may well conceive what propensities were dominant.

Christianity inverted this order of conceptions. It derived its conception of a future life from psychic phenomena of another type and various influences enabled it to idealize it and to despise the carnal life as much as the Greeks loved it. Its vision was turned wholly upon the transcendental world beyond sense. The carnal earthly life was wholly evil and a punishment for hereditary sin, and in all but this latter fact the conception only emphasised one side of the philosophy of Plato. Science and art were despised, the opposition to the one being reflected in dependence on blind faith and to the other in the hatred of idolatry. The supersensible world of God and immortality were constantly before the mind and the sensible world of wealth, of power and of aristocratic pride, was attacked with all the passion and violence of sectarian hostility. The monotheistic conception supplanted that of a warring society of gods, and a benevolent deity superintending the cosmic order, in the interest of man, took the place of those malign and capricious beings in the polytheistic scheme who had all the wickedness and much more power than man. The infinite value of the individual, the superiority of personality over an impersonal nature, and the brotherhood of man became the watchwords of a new ethical and political civilization. All this was embodied in the new religion and gave it the combined power of a philosophy, a worship, and a humanitarian passion. It taught that the present sensible world of sin and pain could be endured in the hope of a better, if faith and love were practised, and that the penalty of continued sin, after this knowledge was once bestowed, was an intensified and extended suffering beyond the grave, an idea that served as a useful substitute in ignorant and democratic times for the more intelligent and aristocratic power of the preceding ages. The present was sacrificed to the future, as the Greeks had sacrificed the future to the present. The idealism that seized the imagination and hopes was of the next world and not of this, and the new religion started with an impulse of enthusiasm that had taken the best out of the antecedent philosophy and morality and left its pride, social and intellectual, behind until a new spiritual pride took its

place. It fixed for centuries the domination of new philosophic ideas, making those of God and immortality as essential to the new intellectual and social order as political obedience had been to the preceding period. The teacher had both his liberties and duties determined and circumscribed by the conditions which this order established.

Presently Greco-Roman imperialism, with its vices and aristocratic ideals, tumbled into ruin and the Church was left with the task of reorganizing social order. Tho it was possessed with humanitarian enthusiasm and human equality, the terrible importance to the individual of the present life and limited probation and the awful ignorance and poverty of the masses, the heritage of ancient politics, led it to make concessions to the political methods of the past, and the Holy Roman Empire was the result, with ecclesiastic intolerance at the helm and political liberty sacrificed to personal salvation. Science and art were banished from its counsels and religion took the lead to subordinate all culture and enthusiasm to the passion for another life that might be free from sin and pain. Happiness was not to be found in the sensible but in the transcendental world. But power was too intoxicating and religion too weak to accept the true Christian doctrine that salvation was from within and not from without, and it took Protestantism to secure some freedom for individual virtue and aspiration. But the scholastic development put religion and external authority first and philosophy second in the regulative functions of knowledge and power, and thus defined the problem of reflection and education for all those stages of culture which concentrate interest and attention on a supersensible world, and which make the future depend upon the ethical conduct of the present. It fixed indelibly in the human mind the speculative interests of its philosophic moods.

As Christianity started with a passion for immortality, given intensity by facts that were supposed to point the way out of the despair of Epicureanism, philosophy proper became a controversy between a materialistic and a spiritualistic view of man and his destiny. Materialism had asserted either that man had no soul or that the soul perished at death. Christianity attacked this view probably on its own ground. But the exigencies of the argument,

in the absence of continued incidents like those which probably first suggested the attack, soon brought philosophy into contact with the atomic conception of matter, or the metamorphic character of substance, if it were not atomic, the two being the different assumptions on which the two general schools of Greek philosophy rested. Both had denied personal immortality. In either view religion had to contend with a powerful scepticism which was based upon present experience and its silence about a future life. Its first attitude toward substance and matter was an admission that in the nature of things the soul must perish, but it resorted to miraculous intervention to secure a foundation for its faith, and this took the form of the physical resurrection. But it soon accepted that conception of the permanence of substance which made it possible to support by it the permanence of personal consciousness, if the substance of the soul were invisible or atomic. The speculations which were indulged to sustain the same conclusion were various. Now it depended upon the intervention of deity, and now it was the persistence of the spiritual body of St. Paul, which was the Epicurean soul, and now the Tertullian atom which could appropriate the Epicurean conception of eternity for matter. When this was doubted the difference between mental and physical phenomena was relied on to excuse or justify the belief in a soul of an immaterial nature which would survive death, matter having been conceived as created and therefore perishable. All this shows, not only how persistent the desire for a future life is, but also that human nature contrives in some way to convert its knowledge of the cosmos into some support for its faiths and hopes, and when it so stubbornly does so, no age will escape the duty or the necessity of considering this issue.

But scepticism never dies. It is the shadow of knowledge haunting the path of hope, or the reverse side of the Shield of Hercules. It is the agency for clipping the wings of fancy when it essays to construct a golden age for the past or the future, or Icarus like to soar in an empyrean for which experience does not fit it, and so ever stands at the door of knowledge to guard the importance of the present and to prevent an illegitimate suit from losing the paradise that is actually within reach instead of trying

to reverse the order of nature. It forces man to an active as opposed to a contemplative life, and is the mother of sciences as opposed to poetry and illusion. Consequently its first victims are the beliefs in immortality and God. Having evoked science by withdrawing human interest from the ideal to the real, from faith to reason, from poetry to fact, from religion to philosophy, it has instigated all those tendencies which have abandoned or discredited the main problems intelligent men are supposed to discuss. First came Hume and Kant with the denial of our knowledge of "things in themselves" and the limitation of knowledge to "phenomena". Hegel followed with a more equivocal statement of the same view, and Comte boldly announced it with an open hostility to metaphysics, which Kant had concealed by his distortion of the term.

The positive triumphs of science, taken with the agnostic outcome of philosophy, prompted a life and death struggle with theology, and the strength of religion has ever since been measured by the instincts of the unscientific mind and the prudent silence of those who evade its problems, scepticism being concealed behind the language and attitude of idealism toward materialism. The secular view, in our academic institutions, hides itself behind a phraseology that is mere coquetry with religion. There may be good reasons for not speaking its mind. Of this I have nothing to say. I am only stating the fact. But as things are philosophy either has no gospel or hides its agnosticism and secular ideals behind a language that is equally misunderstood by science and religion. To science it seems harmless and unintelligible, and is irrefutable because of this, tho it clearly cultivates a critical attitude toward science. To religion it seems orthodox and safe, having appropriated its spiritual garb and expression for its secular ideals. Its criticism of science pleases religion and its silence about religion satisfies science, which is neither disposed nor able to take up any missionary work for atheism and a denial of a future life. Consequently it escapes the resentment of the one and deceives the mind of the other, and has its own existence guaranteed by the hereditary enmity of the other two. But its dubious and oracular spirit puts it in terror of any alliance between them, an understanding that may be reached at any time through the scientific proof of immortality.

All this is intended to show that, whatever our philosophy, we are expected to have some general message on the problems of the cosmos as related to human progress and aspiration. "It is justly said", says Mr. John Morley, "that at the bottom of all the great discussions of modern society lie the two momentous questions, first whether there is a God, and second whether our fellow creatures are the highest beings who take an interest in us, or in whom we take an interest; and then whether life in this world is the only life of which we shall ever be conscious. It is true of most people that when they are talking of evolution, and the origin of species, and the experiential or intuitional source of ideas, and the utilitarian or transcendental basis of moral obligation, these are the questions which they really have in their minds." But what is philosophy doing with these questions? Ever since Kant it has been pothering over epistemology, a very useful and respectable science when it enables a man to get beyond it, but which at no time since Kant has obtained a fulcrum for removing any weight that burdens the task of philosophic reflection. The other sciences have gone on their way of conquest and progress, while philosophy, complaining that Hecuba has to go mourning for the loss of her children, does nothing to seek consolation or to recover the domain that was indolently surrendered to another spirit and method. It seems as unable to come to a conclusion on the problem which it said conditioned metaphysics as it is on the original issues, and these it will not directly face. It has lost its soul and its conscience. To continue Mr. John Morley's statement, "in spite of the scientific activity of the day, nobody is likely to contend that men are pressed keenly in their souls by any poignant stress of spiritual tribulation in the face of the two supreme enigmas. Nobody will say that there is much of that striving and wrestling and bitter agonising, which whole societies of men have felt before now on questions of far less tremendous import. Ours, as has been truly said, is 'a time of loud disputes and weak convictions'. In a generation deeply impressed by a sense of intellectual responsibility this could not be."

Though the great problems are not directly treated, there are two systems that are playing for position in the controversy. They are called Absolutism and Pragmatism. These sound very

promising to those who think that new terms contain new truths. The fact is, however, that they represent the old problems under a new name that conceals the issue at stake. The age is so infatuated with sensational discoveries that it will not listen to anything a few months old, and has to have its appetite stimulated by the coining of new phrases to keep it enthused and to evade the consideration of the issues that have real importance. Absolutism is but another name for the view of the Eleatics and Plato against Heraclitus and the Sophists; of the Stoics against the Sceptics; of Christianity against Materialism; of Reid and Hamilton against Hume; of Common Sense against Kant; of Realism against Idealism. Pragmatism is a name for the phenomenalism of Heraclitus, the Sophists, the Sceptics, Hume, and Kant, or Comte. It conceals this fact by the subterfuge of a new word. That is all. For that reason I propose to treat the two systems as representing the same old problem and not as requiring any new method of approach or attack.

Absolutism is the philosophy which insists that there is something permanent in the passing phenomena of the world, some substance underlying the fleeting changes of events, some reality behind appearances. It is much more loth to say what this is than its more ancient predecessors. It is arguing for the most abstract form of its claims, and never seems to reach the point at which it can tell what it really means. It does not solve any problems because it seems unable to secure its major premise.

Pragmatism finds its etymological origin in what is practical, and scepticism and phenomenalism have always claimed to represent a practical point of view as opposed to transcendental and speculative metaphysics. The term is no doubt convenient for representing the practical directly and covering up the disputes that are associated with the etymology of other terms. But it does not and cannot escape the lines of thought which tradition and the actual problems of philosophy have fixed. Pragmatism starts with facts, and ends with the statement that we cannot know anything else but the facts of "experience", attempts to measure the truth by what things do, and questions the need or existence of anything but facts of "experience". It has no interest in "metaphysics" or supposed "things behind phe-

nomena". It claims to ascertain truth by the outcome of action, emphasizes will in the determination of belief, maintains that we cannot ascertain the "nature" of anything, but that we know only what it does or the relations of phenomena. It views facts or "experience" from the point of view of its functions. In other words, it intends to eschew deductive inferences from assumptions not proved and speculations about mysterious realities from which certain things are supposed inevitably to follow, and maintains that we have to be practical, to observe the laws of events, the uniformities of nature, the systematic consequences of things as a measure of expectation and action.

I do not care to enter into any technical account of either of these two points of view. They are so evidently the old problems in a new verbal guise that it is not necessary to conceal our sense of humor. Moreover, the remarks which I have to make regarding them are so fully in harmony with both theories that I do not have to choose between them, and if I did have to choose I should maintain that both of them are so irrelevant to all the intelligible philosophic problems that I would not care whether they were true or false. They may both be conceived either as truisms or as convenient subterfuges, and it is certain that their advocates do not seem to get any nearer important truths than if they had never considered them at all.

I regard absolutism as a truism. To me facts, events, phenomena, activities do not occur without some relation to a subject. They have no meaning whatever to me without something of which they are phenomena or occurrences. Change never occurs unless something changes. Events are always relative and imply their correlate. The permanent is as much a fact as the transient, and neither has any meaning without the other. Substance is an ineradicable conception and gives all science its meaning and *raison d'être*. The names of the elements attest the necessity of the idea and the atomic doctrine is the reflection of the metaphysical instinct where it is too often supposed that metaphysics are not found at all. Oxygen, hydrogen, argon are names of things that manifest variable qualities in different conditions. These properties or activities do not remain permanent unless the substances are placed where external agencies cannot act on them.

Their activities are more or less perishable incidents. When we discover certain phenomena, say in spectrum analysis of the sun's photosphere, we know when to suppose that hydrogen is there. Certain phenomena occurring in our experiments induce us to say that they point to some material substance, some thing of which these facts are the effect or action, or property.

There is no use to ask me what I mean by this substance, as I may justifiably refuse to define it in any terms but its effects. I conceive it as the cause or ground of the phenomena to be explained, and I can no more escape thinking it, or thinking of it, than I can escape from thinking at all. If I conceive any fact as a phenomenon or effect I must accept the implied correlate. What it is more than what it does is not my quest, and any attempt to seek this is a misconception of the absolutist's object. To imagine that the absolute is anything more than the cause of phenomena is to create without reason the problem which you declare is insoluble. Of course such a problem is insoluble, for it does not exist.

The only rational meaning that can be attached to the question of what the absolute is refers, not to the idea of substance as it is conceived in the ordinary physical sciences, but to the question as to what the absolute that is accepted as a fact is, whether matter, spirit, both or neither. After we have assumed or admitted that there is some absolute behind all phenomena, some one or more forms of energy to explain the facts of the universe, we are curious, for reasons involved in the history of philosophic problems as indicated, to know whether we shall consider it matter or spirit. But the slightest reflection on the results of modern science would show that it does not make any difference what we call it now, the same implications are not involved in them that were once involved. The fact shows that, no matter how assured we are that substance, reality, the permanent, the absolute exists as a fact, we have not obtained any fulcrum for removing further difficulties unless we have more facts. The primary question is not so much whether there is an absolute, but whether this absolute is matter without any consciousness or spirit with an eternal consciousness, or whether, if it be called matter, it thinks, or whether, if we call it "spirit", it is anything but some impersonal

immateriality. These are the questions which even the absolutist seldom endeavors to answer in any intelligible manner.

When it comes to considering the claims of pragmatism, far be it from me to impeach it for emphasising the practical as against mere contemplative introspection. Any claim to practical motive and achievement must be respected, at least by such as exact this service from metaphysics. One of the bitterest complaints against modern metaphysical philosophers is that their theories and conclusions have no practical result of any kind, material or spiritual. No one can fairly exact from them any such service as is received from physical science. Its service, if any, must be spiritual, that is ethical in some sense. "Philosophy," says Novalis, "bakes no bread, but can give us God, Freedom, and Immortality." But in modern times it gives us none of these. It neither bakes bread nor gives us God, Freedom, and Immortality. It is either agnostic, atheistic, or silent on these questions, mostly the last. This gives pragmatism some excuse for turning its face away from speculations that promise nothing for the pains of reflection.

Pragmatism, in so far as it represents, consciously or unconsciously, the position of phenomenalism, of empiricism, of emphasis on the importance of observing and describing the mere stream of consciousness and nature, of accenting what consciousness *does* rather than what it *is*, of recognizing the place of the will and of action in the world, of showing the influence of consequences in determining what we shall regard, if not what we shall also believe—pragmatism, in so far as it stands for these, must be respected. I too share some of its feelings against abstract metaphysics, which, in the minds of those who have no sense of humor and who have no power to evoke enthusiasm for such things, can only conceal the usefulness which its devotees claim for the subject. With all this I concede a place, and an important place, for the most abstruse metaphysics, tho I think it requires to be supplemented by the facts and spirit of pragmatism and by some ability to convert its abstractions into the concrete ideals, impulses, and hopes of everyday life. So far as pragmatism is a demand for a descent from transcendental moonshine to the ways and means for cheering drudgery and giving peace and con-

solation to grief it is to be defended. But the pragmatist is not always any better or more adept than his despised antagonist in service of this kind. He is so content with watching the drama of events and so neglects the thread of permanent interest and explanation that he does not see what it is that makes so important a spectacle of the bubbling and phenomenal scene that fascinates him. It is all very well for the pragmatist to be an idle spectator of the panorama, enjoying the contemplative life of the gods outside the struggle with its mingled joy and pain, if he does not care for anything beyond it, but for the actors to feel that any moment may end that which had gotten all its value from what it promised in the next is to take the philosopher out of the play and to disillusion the actor regarding the ideals which make the drama worth while. To forget the eternal is to forget that which may sanctify and expurgate the ephemeral. The passing moment will be no guide to us for the next unless we can see in it either the promise of relief from the present burden or the continuance of the ideal that we find in it, a fruition of what duty may command but cannot immediately realize. That which has preserved the conquests of the past from disappearing in an explosion of passion is the only thing that can make the scene we witness an intelligible and moral spectacle, and we have ever to look at it with the vision of hope as a protection from the convulsive revolution which the angry mob will precipitate when it finds that its patience and suffering with injustice mark the end of all things and are not to be followed by any compensation for passive obedience to the smooth and wily counsels of the intellectuals.

Professor James distinguishes between the "rationalist" and the pragmatist, tho I am not sure that he does not create his own difficulties by misconceiving what historical "rationalism" means. But however this may be we do not require to dispute him on this point, as it is clear what he intends in his distinction. But I cannot avoid thinking that the dispute between the pragmatist and the intellectualist or rationalist, using their own terms, grows out of a misunderstanding in regard to the conception of *truth* and not out of the irrelevancy of the pragmatist's contention as he understands the problem. The question is with the pragmatist whether truth is determined by practical considerations. That is, he maintains that, if a belief *works*, it is true, and that the con-

sequences of anything determine its validity. This I would say depends on your conception of truth. The fact is that the term truth is equivocal. It is usually understood to mean, in the conception of the "rationalist", that a particular assertion represents a fact as opposed to what is not a fact. In this conception of it no amount of consequences will serve as the criterion. On the other hand, truth often stands for what is permanently true, the universal and constant, and more especially for that selected group of facts which have to be distinguished from the harmful, the useful as distinguished from the injurious. This conception of it is the moral one and involves the discrimination of the good from the bad. In this view of its meaning there can be no doubt that consequences and workability are criteria of it. When it is a question of determining what is ideal and what conduces to welfare a selective process is necessary, which is not any part of determining truth as a fact, and the problem is to determine what facts are good, not what statements are facts. Hence the pragmatist does not appreciate the problem of the "rationalist" and the "rationalist" does not understand the pragmatist. Their problems are wholly distinct from each other. The one is trying to ascertain what are facts, regardless of whether they are good or useful, practical; the other is trying to determine or to select the ethical propositions by which the will is to be regulated, and not what the intellect perceives. The "rationalist" seeks to know what is a fact, whether it is workable or not, and if he has to adjust his will to it, his desires and ideals are sacrificed to this. The pragmatist seeks to discriminate what will meet his desires. The "rationalist" would take the objective, the pragmatist the subjective point of view. The one is a Stoic and the other an Epicurean.

Professor James meant to test truth by its practical application and its relation to facts. He was a persistent enemy to mere abstractions or propositions that could not be tested by inferences and consequences. But he forgot a large field of truth that could not be so tested. In ethics and in active problems, that is, in ideas which involved the future in their proof or fulfillment, he was quite right about the test, but he forgot two things in this. (1) In regard to the past where it was a question of fact and not of fulfillment he had to recognize that the truth was decided as mere

matter of fact regardless of its relation to the future or practical questions. (2) In regard to the verification of hypotheses in the future, the facts which constituted the proof of a previous inference were not proved to be true by their agreement with the inference, but they proved the truth of the inference while their evidence had some other source than consequences. That is, matters of fact have no criterion in consequences, but represent truths that are not determined by their practical value. He was quite right in asking for the utility of any fact or truth when established, and this utility was a criterion of its ethical "truth", the law of the means to an end, but not of its *factual* truth. What he was trying to do was to get philosophers into contact with real life as condition of their usefulness to the community, instead of living in a logical limbo of abstractions whose truth or falsehood made no difference to practical life according to the limitations which they assigned to truth. In other words he was trying to rescue philosophers from the contemplative paradise of fools in which the review in *Mind* quoted above says they are living. But his mistake was in supposing that you had to decide *all* truth by reference to the future and consequences instead of having to determine the truths of facts prior to asking questions of their value. The truth of an hypothesis, theoretical or practical, may be proved by "consequences", logical or mechanical, but to prove only in the sense of verifying faith, not in determining the credibility of the facts which verify or prove. If Professor James had said the test of truth was synthesis and that strict limitation to abstractions left us barren of ethical and utile meanings, he would not have been disputed. It is synthesis that enables us to draw inferences or to calculate upon the future, which is always the main interest in rational life, and the past has an interest only in its relation to that future. Professor James's conception of the problem was correct, but his method of solving it defective.

[*To be continued.*]

THERAPEUTIC SUGGESTIONS IN THE DORIS CASE

by WALTER F. PRINCE.

The Doris case is rich in its therapeutical suggestions. It may not be amiss to set down, not by any means all which might be brought forward, but some of the more important conclusions which may safely be drawn and which are evidently of wide applicability.

It would not ordinarily be practicable to do what was done in this case,—*i. e.*, to adopt the patient. But when the environment is of a character to present practically insuperable obstacles to the recovery of a psycho-neurotic case; when, for example, there is drunkenness and abuse or at least the irritation of constant nagging in the home, or when the patient is subjected to severe and exhausting toil, with insufficient sleep and a dearth of diversion, some kind of change of environment is imperative. If the patient cannot be removed to a sanatorium or to the home of a relative, an attempt should be made at least to alleviate the unfavorable conditions in a measure. Often the parents are intelligent enough and have sufficient affection for their child, so that, when instructed as to the nature of the misunderstood symptoms and the necessities of the case, they will see that a more salutary standard of conduct and speech is adopted in the house, and thus to a degree relieve the situation of psychical depressants. They may be induced also, by proper enlightenment, to take more intelligent pains in regard to the patient's tasks, sleep, food, and diversions. I have known instances where endeavors directed to the parents have speedily altered the whole outlook. But in some cases it may be important, and in all it is expedient, that the family should know that psychological science has ways of discovering unfavorable influences bearing upon the patient's life aside from her "telling". The rectification of a mischievous daily environment to the fullest extent that is possible is often the most important single step which can be taken. Doris could never have been

cured so long as she lived with her intemperate and unloving father, and was forced to toil beyond her strength. Within three days after her removal to a favorable environment, the primary personality had enjoyed more conscious existence than for previous months together, and the personality which had been dominant for five years had received her first fatal blow and was beginning to lose her memories.

Daily toil should not, in a psycho-neurotic case, be exhausting or protracted, should if possible be of a character agreeable to the patient, and should allow of intervals for rest and diversion. On the other hand, the absence of any serious occupation is unfavorable. Both these facts were powerfully indicated in the Doris case.

The importance of sleep, in regard to both quantity and quality, can hardly be overestimated. Sleep is the greatest single, non-complex factor in a cure. Not only recuperation as ordinarily understood, but also mental readjustments, are, when the process is under way, carried on more swiftly and smoothly in sleep than during the waking hours. If ten hours of sleep out of the twenty-four can be secured, this is a priceless boon. But the quality of sleep is of still more importance. A night filled with troubled dreams, and interrupted by countless wakings and tossings, may leave the patient in some ways worse off after it is over. One marked by calm slumber and by placid or smiling features which tell of pleasant dreams always means physical and mental invigoration. If one has been in the habit of experiencing the former type, he cannot slip into the other by a single movement, but only by a process in which the physician and himself must coöperate. Of the various means for getting the patient into a constitutional condition favoring proper sleep, varying with cases, little will be said here. All sorts of means were employed in the Doris case, the removal of outer and inner disturbances, guarding from shocks and strains, the employment of direct verbal suggestion—in short the promotion of a calm and happy frame of mind together with an *expectancy* of quiet slumber. Sleep-inducing drugs were never employed except in rare cases of emergency, and then only as the lesser horn in a dilemma.

One of the most impressive lessons taught by the Doris case is that pleasure, enjoyment, plays a great part in mental and

physical well-being. Of course there is no novelty in this doctrine. In common with many I had long given it a place among my formal maxims, but fear that it was somewhat schematic and dim of coloring. But now it stands out as vividly as does the law of gravitation. Thousands of times were witnessed, as though in a laboratory, the swift effects of pleasure and pain, of agreeable and disagreeable experiences. A sharp word, unmerited blame, a sudden fright, an attack of worry or anxiety, as well as bodily pain, the hearing of discordant noises, and all sorts of unpleasant experiences, would send away the primary personality, automatically plunge a secondary personality into a dark and perhaps refractory mood, disturb sleep, cause headaches, and produce a variety of evil effects upon mind and body. On the other hand, all pleasurable emotions and experiences (not too extreme) centering in the primary personality, from those roused by reciprocated affection, enkindled hope and efforts appreciated, to the enjoyment of a trolley-trip, a congenial conversation or a favorite article of diet, powerfully favored stability on the part of the primary personality, banished headaches and nervousness, promoted appetite and sleep, and produced various remoter beneficial effects upon the organism. Investigators are constantly tracing the effects of enjoyment in obscure channels of the body. Professor W. D. Scott, of Northwestern University, has recently pointed out (*Cosmopolitan Magazine*, July, 1915) that the Russian scientist, Pawlow, has "discovered an important activity in the secretory glands of the alimentary canal as a normal result of pleasure", that the American Cannon has still more recently found that pleasure is accompanied by a remarkable and beneficial action of small suprarenal glands situated near the kidneys, and that Professor Titchener, of Cornell University, has demonstrated that pleasure instantly increases while displeasure decreases physical strength and activity. He concludes: "Anything that increases bodily pleasure and comfort adds to human efficiency, provided that there is no injurious after-effect." I venture to broaden the statement. Anything that increases mental or bodily pleasure adds to the efficiency and well-being of both mind and body, provided there be no injurious after-effect. The proviso is most important. Hasheesh produces temporary pleasure, but the injurious after-effects, which

are at the same time marked by discomfort, are extreme. The performance of an evil deed may produce a moment's pleasure, and for the moment that emotion may have its favorable effects, but aside from other consequences the enduring pangs of conscience may counterbalance these a hundred fold. And, judging from the Doris case, one more proviso should be added, that the pleasure, the delight should not be too intense, or if intense should not be protracted.

Hygienic science no longer ignores the pleasure element in eating as of no account. Not only must food be nourishing, but it must be agreeable to the particular person, in order sufficiently to excite the flow of the needed secretions, digest with the least trouble, and assimilate the most completely. This was experimentally shown in the Doris case. It was also revealed that the exactly-three-meals-a-day rule has no foundation in nature. There were stages when, if food was not taken four or five times a day, the vital energy ebbed to the degree that the primary personality, directly on that account, lost its control, and another personality came, which at once sensibly demanded food. In this case at least, nature announced in clear tones, "Eat when hungry, stop eating when hunger ceases".

Great pains had to be taken not to turn any of the secondary personalities against the primary one, but to secure their co-operation in the conduct of the case toward cure. A personality may be of such nature or arrived at such a point of recession that strict and even forcible measures will hasten the process. But if the measures employed in relation to Sick Doris had showed a tendency to turn her against Real Doris, or if they had caused her to assert herself when she had sufficient will remaining to be a dangerous antagonist, then a slower course would necessarily have been adopted, rather than to risk blocking the whole process. And Margaret long continued capable of being roused to deadly enmity to the primary personality, Real Doris, therefore no risks could be taken, on the bare chance of forcing her out sooner. Even had it been possible to force her into a subliminal situation, it is my belief that she would long have maintained a troublesome subliminal existence, and that the continuous burdens of living would have fallen upon the primary member before she was strong

enough to bear them with ease and composure. Margaret was made to coöperate by maintaining her good will, and her passing out by euthanasia found Real Doris ready.

The conclusions last noted would naturally lead to the theory that in the numerous cases not so far advanced, but where the mind is dissociated in an elementary degree, as in ordinary hysteria, it is better policy to treat by introducing peace rather than war into the already disturbed mental factors. That it is erroneous in such cases to say, "Now, you must use your will-power and control your thoughts and feelings, you must not let yourself think such things, you must fight it out", I firmly believe. This method leads to internal conflicts, to repressions, breakings-out and rebellions, to defeats as well as victories, and consequently to frequent discouragements. Rather the patient should be caused not to dread or worry about her own thoughts. A persistent idea charged with painful emotion is capable of much mischief by itself, but the moment that another idea is super-added, that the first is to be dreaded and shunned, is with its associated imagery to be crushed down, it is twice-armed for mischief. Rather the obsessing complex, with all its ramifications, should be taken out of the dark closet into the full light of consciousness, and this alone, or perhaps the provision of some normal discharge for the pent-up emotion in addition, may be sufficient to destroy its baleful energy. At any rate, the patient should be led not to dread or worry about her own thoughts, her attention should be directed away from the undesirable factors,—not that she proclaims to them, as it were, that they are not worth notice, but that she really progresses in the belief that they are not; by pleasurable activities along the lines of otherwise directed attention the higher complexes should be interested, fed and built up, until the lower die by a natural death, rather than are slain by direct assault. They will die willingly, if they can die comfortably. But if at once dreaded and fought, they, as it were, feel themselves important, and fight back for their existence. The same principle is essentially applicable to all effort for mental and moral improvement. It is by the "expulsive force of new affections" and higher ones, more than by direct assault upon the old inferior proclivities, that the latter are to be weakened. Many make too hard work of the business of being good, ap-

proaching it with the conviction that it must be a deadly grind. Too much emotion, likewise, is spent upon spilt milk. "Forgetting the things which are behind and stretching forward to the things which are before" is good psychology.

The availability of suggestion varies with the individual, though none are exempt from its influence. But the classes of patients which we have in mind are peculiarly susceptible to it, as a rule. And suggestion works by many means besides the spoken word. How often have I seen Doris's face lighten and her spirits become buoyant at the sight of a gay and merry countenance; how often have her spirits drooped and the light gone out of her eyes when she caught an expression indicating despondency or care. Scores of times as I casually threw back my shoulders she has unconsciously sat up straighter; even my declining a particular dish at table has caused her to eat of it with disrelish and perhaps soon set it aside. When at the height of her suggestibility, she was a barometer to all the details of speech, tone, expression and manner on the part of those nearest to her. Oral suggestion, again, may take various forms, and employ many devices. Often a mental attitude of confident expectation was produced by the positive assertion that some improved condition was soon to come about, and it was achieved. But the assurance had to ring true, and consequently to be believed by the asserter. Therefore such positive assertion was not ventured, except when experience and prevailing conditions made it practically certain that the desired end could be thus brought about. Caution was the more imperative in that, if the assurance was not followed by the predicted event, the power of subsequent assurance was weakened. Unless positive of the cure of a symptom by such means it was better to predict its amelioration only, and remove it by installments. Often it was judged best simply to announce probabilities of a favorable turn, rather than certainty, and thus awaken hopes which might be effectual without risking the loss of personal confidence on the failure of a positive assurance. Another condition of the best working of suggestion was found to be that the subject should not recognize its purposive character. Not that her recognizing that I was trying to bring about a mental attitude in her annihilated the suggestional force of my own sincere maintenance of that attitude. Still

it was best on the whole that the therapeutic intention should not be obvious. Therefore the suggestions were often uttered in a casual fashion, sometimes embodied in a remark addressed to another, as though not intended for her ear at all, or embraced in an anecdote as sugar conceals a pill.

But there was one situation where such precautions were thrown aside as unnecessary. That was when she was asleep, for in sleep as well as in hypnotic and hypnoidal states the mind's capacity for comparison and judgment is largely inhibited, it is more naïve to accept assurances. It was found that, especially just after she had fallen asleep and before she had sunk into the profounder depths of slumber, she was capable of hearing and understanding whispered sentences, that any subject however discomposing when awake could then be treated without shock, and that suggestions of every kind afterward proved singularly effective, though she retained no memory on waking that anything had been said. Thus headaches and other disagreeable bodily symptoms were frequently removed, worries and fears dissipated, she was enabled to sleep through a succession of disturbing noises, and caused to wake on the following morning freed from obsessions of the day before, replete with hope and courage. That is, finding her sleep not quite normal, in that she was cognizant in an extraordinary degree of sensory impressions, I simply took advantage of a channel which I found existing. At the same time, I would hesitate to open up such a channel by training a comparatively normal sleeper to hear and comprehend speech, even for therapeutic purposes, for it seems dangerous to alter the character of normal sleep by accustoming the subject to a then higher degree of attention to sensory impressions. In Doris's case, I talked only for a few minutes in the lighter stage of sleep, and thereafter did my best to preserve her slumber inviolate. And as her general condition approached normality this method was gradually and at last completely abandoned.

It was a gain when Real Doris became comfortably aware that she was suggestible to the extent of reflecting morbid mental and bodily symptoms from the states of other persons. What is meant by "comfortably" needs to be explained. In common with many other patients, Doris for some time thought, when it was intimated that a headache, for example, was psychically induced,

that this meant that she "imagined" the headache. Much care should be taken with psychopathic and neurotic persons that they do not get the idea that they are suspected of "imagining" their symptoms, or of "making" them. A step was gained when Doris understood that the *reality* of the pain or other symptom was not in question, but only its *cause*. But a still more significant step was achieved when she herself spontaneously discovered that a redness and itching of the skin came and went with certain auto-suggestion fears, and that a pain in the chest began with her dread lest my cold should develop into pneumonia, and ceased when that dread was relieved. She now both thoroughly realized what her suggestibility was capable of and realized it comfortably, in that she understood that no one questioned the actuality of the symptoms themselves but only their ultimate origin. Henceforth she was armed as a warrior against her own disposition to auto-suggestions, and though still liable to assault they diminished in force from that date, and were often banished quickly by the counter-force of her reflective intelligence. Here, too, this case pleads for a multitude of persons, generally sensitive to excess, who are accustomed to hear, "O, you imagine it!", "You just think you have a pain!", etc., or who at least divine that this is what their own friends and perhaps physician think. The physician may not so think, but unless his words are carefully chosen he will be credited with the opinion that so afflicts the feelings of the patient, whose consciousness cries aloud that he is in real suffering. As soon as the latter understands that no imputation of feeble-mindedness or faking rests upon him, that it is recognized that a pain or ache psychically caused is as real as a pain or ache due to an organic malady or a wound, his emotional tone in respect to the subject is altered, he is no longer inwardly injured and protesting, and is in shape to go forward to further understanding. As soon as he has proved for himself an instance of his own auto-suggestibility, he is in a position to become a coadjutor, taking a real scientific interest in analyzing his symptoms, no longer morbidly, but with therapeutic effect, because he sees more and more clearly that certain of them are weeds which may be uprooted with ease. This he helps to do, by fixing his attention upon accompanying factors which prove to his intelligence that the symptoms have no true somatic origin.

But usually the patient will not be sufficiently a psychologist to resolve his deeper or more intricate complexes which include physical symptoms. Doris would never have dreamed that her headache of forty days was rooted in her resolve to begin daily visits to her mother's grave. This resolve renewed the emotions experienced at the mother's death-bed, and the original emotional crisis had been accompanied by a raging headache. The headache had been a part of a psycho-physical complex, and the renewal of the emotional factor revived the somatic factor also, the latter less intense than the original headache in the degree that the resurrected emotion was less vivid than the original one. Had it been learned three weeks earlier that the headache began with her seeing a funeral procession and making the resolution to visit her mother's grave each day, the headache could have been cured so much the earlier. How? Simply by causing her to abandon the resolution which, so long as it was maintained, revived the emotion and the accompanying physical symptom. And so, in many a similar situation, a somatic disturbance which exists solely as a part of a psycho-physical complex founded upon some shock or strain in the past, may be banished by causing the abandonment of a psychical attitude responsible for the revival of the emotion involved in the same complex.

It is hardly necessary, nor is it my place, to speak of the importance of curing physical ailments which coexist with those of a psychical character. But the fact that these bring on mental sluggishness and emotional disturbance which in turn become secondary causes to still further complicate the psychopathic condition, may be briefly touched upon. When Doris was taken in hand she had a chronic tendency to constipation of long standing. Not only was this condition bound to have its toxic and other effects, but it also produced mental lassitude and emotional depression which in turn, as intimated, became secondary causes, increasing the frequency of alternations, and the length of the periods of the secondary personalities; sometimes resulting in Margaret's being fractious and tearful, which again reacted unfavorably upon the primary personality, sending her down to a lower depth of dolefulness; and so the vicious chain lengthened itself link by link. Consequently the morbid physical condition was fought with a double motive. So far as possible care in the

diet, physical exercises, and similar means, were employed in preference to drugs, though these were resorted to when imperatively necessary. Of course, too, the monthly periods were bound to bring mental and emotional perturbations, and, equally of course, these were specially marked when the periods were painful. Fortunately this was not often the case after the resumption of catamenia, coincidentally with the disappearance of "Sick Doris", but when it did occur the result in the psychical realm was the same as from constipation, only much worse. Margaret would be in evidence almost day and night, and had to be governed with the utmost care, both to keep her quiet on account of the condition, and to prevent her going into a "tantrum". In fact, nearly all her severer emotional explosions were during those periods. It became doubly important, therefore, to employ every precaution to prevent, if possible, dysmenorrhea. It was found that not only excess of physical effort as of walking, lifting, working, etc., on the eve and after the commencement of the period, but also any powerful emotion of painful character, whether from worry, fright, injured feelings, or what not, would bring its result of pain more or less severe, as well as otherwise disturb the function, and lead to the psychical reactions described. All the care that could be employed in the way of precautions as the critical stage approached was well repaid, both in the immediate immunity secured and also in the building up of a stable condition.

SOME UNUSUAL APPARITIONS

by JAMES H. HYSLOP.

In the *Journal* for June, 1914 (Vol. VIII, pp. 294-313- we published some experiences of Miss Lamont and Miss Morison (pseudonyms), who were the authors of "An Adventure", a book which we had discussed in connection with one by Miss Bates when reviewing the doctrine of Re-incarnation (*Journal*, Vol. V, pp. 405-413). We gave a bare outline of the book in that discussion. The later article contained experiences similar to those described in the book and because we have recently come into possession of a copy of the original documents representing the material published in "An Adventure" we deem it important to give a more detailed account of the experiences recorded in the book. They have a peculiar interest in the fact that they are well accredited as experiences and their interest is indorsed by the Macmillan Company, who were the publishers. Their nature was totally misunderstood by the reviewer of the book in the *Proceedings* of the English Society, who discussed the phenomena as if they were testimony to a reality which the authors themselves did not avow. But the fact that pictographic phenomena are frequent in psychic research is one that helps to give a meaning to the experiences by Miss Lamont and Miss Morison which would not be apparent to most persons at first, nor to those not familiar with psychic phenomena.

The two young ladies are daughters of clergymen and were occupied in teaching. They had no professional interest in Spiritualism or in psychic phenomena of any kind. They were spending a vacation in Paris in 1901 and resolved to visit Versailles. While there they resolved to see the Petit Trianon, a farm house in which Marie Antoinette had amused herself when Queen of France. Their experiences in hunting for and visiting this building were recorded in the book, "An Adventure", published by the Macmillan Company. A summary of the facts will be necessary to understand their meaning.

Each lady gives her own account of that visit, Miss Morison's coming first. I summarize her account.

The two ladies started for the Trianon governed mainly by Baedeker's Guide Book. It was in August. After starting for the Petit Trianon they passed some buildings where Miss Morison was tempted to inquire the way, but refrained, thinking that her companion knew the place, and came to some paths. I quote her own narrative :

"There were three paths in front of us, and as we saw two men a little ahead on the centre one, we followed it, and asked them the way. Afterwards we spoke of them as gardeners, because we remembered a wheelbarrow of some kind close by and the look of a pointed spade, but they were really very dignified officials, dressed in long greyish-green coats with small three-cornered hats. They directed us straight on.

"We walked briskly forward, talking as before, but from the moment we left the lane an extraordinary depression came over me, which, in spite of every effort to shake off, steadily deepened. There seemed to be absolutely no reason for it; I was not at all tired, and was becoming more interested in my surroundings. I was anxious that my companion should not discover the sudden gloom upon my spirits, which became quite overpowering on reaching the point where the path ended, being crossed by another, right and left.

"In front of us was a wood, within which, and overshadowed by trees, was a light garden kiosk, circular, and like a small bandstand, by which a man was sitting. There was no green sward, but the ground was covered with rough grass and dead leaves as in a wood. The place was so shut in that we could not see beyond it. Everything looked suddenly unnatural, therefore unpleasant; even the trees behind the building seemed to have become flat and lifeless, *like a wood worked in tapestry*. There were no effects of light and shade and no wind stirred in the trees. It was all intensely still.

"The man sitting close to the kiosk (who had on a cloak and a large shady hat) turned his head and looked at us. That was the culmination of my peculiar sensations, and I felt a moment of genuine alarm. The man's face was most repulsive—its expression odious. His complexion was very dark and rough. I said to Miss Lamont, 'Which is our way?' but thought 'nothing will induce me

to go to the left.' It was a great relief at that moment to hear some one running up to us in breathless haste. Connecting the sound with the gardeners, I turned and ascertained that there was no one on the paths, either to the side or behind; but at almost the same moment I suddenly perceived another man quite close to us, behind and rather to the left hand, who had, apparently, just come either over or through the rock (or whatever it was that shut out the view at the junction of the paths). The suddenness of his appearance was something of a shock.

"The second man was distinctly a gentleman; he was tall, with large dark eyes and had crisp, curling black hair under the same large sombrero hat. He was handsome, and the effect of the hair was to make him look like an old picture. His face was glowing red as though through great exertion,—as though he had come a long way. At first I thought he was sunburnt, but a second look satisfied me that the color was from heat, not sunburning. He had on him a dark cloak wrapped across him like a scarf, one end flying out in his prodigious hurry. He looked greatly excited as he called out to us, 'Mesdames, Mesdames,' or ('Madame' pronounced more as the other), 'il ne faut (pronounced *fout*) pas passer par là.' He then waved his arm, and said with great animation, 'par ici ... cherchez la maison.' The man said a great deal more which we could not catch.

"I was so surprised at his eagerness that I looked up at him again, and to this he responded with a little backward movement and a most peculiar smile. Though I could not follow all he said, it was clear that he was determined that we should go to the right and not to the left. As this fell in with my own wish, I went instantly toward a little bridge on the right and turning my head to join Miss Lamont in thanking him, found, to my surprise, that he was not there, but the running began again and from the sound it was close beside us.

"Silently we passed over the small rustic bridge which crossed a tiny ravine. So close to us when on the bridge that we could have touched it with our right hands, a thread-like cascade fell from a height down from a green pretty bank where ferns grew between stones. Where the little trickle of water went to I did not see, but it gave me the impression that we were near other water, though I saw none.

"Beyond the little bridge our pathway led under trees; it skirted a narrow meadow of long grass, bounded on the further side by trees, and very much overshadowed by trees growing in it. This gave the whole place a sombre look suggestive of dampness, and shut out the view of the house until we were close to it. The house was a square, solidly-built country house,—quite different from what I expected. The long windows looking north into the English garden (where we were) were shuttered. There was a terrace round the north and west sides of the house, and on the rough grass which grew quite up to the terrace and with her back to it, a lady was sitting, holding out a paper as though to look at it at arms' length. I supposed her to be sketching, and to have brought her own camp-stool. It seemed as though she must be making a study of trees, for they grew close in front of her, and there seemed to be nothing else to sketch. She saw us and when we passed close by on her left hand, she turned and looked full at us. It was not a young face, and (though rather pretty) did not attract me. She had on a shady white hat perched on a good deal of fair hair that fluffed round her forehead. Her light summer dress was arranged on her shoulders in handkerchief fashion, and there was a little line of either green or gold near the edge of the handkerchief, which showed me that it was *over*, not tucked into, her bodice, which was cut low. Her dress was long waisted, with a good deal of fullness in the skirt, which seemed to be short. I thought she was a tourist, but that her dress was old fashioned and rather unusual (though people were wearing fichu bodices that summer). I looked straight at her; but some indescribable feeling made me turn away annoyed at being there.

"We went up the steps on to the terrace, my impression being that they led up direct from the English garden; but I was beginning to feel as though we were walking in a dream,—the stillness and oppressiveness were so unnatural. Again I saw the lady, this time from behind, and noticed that her fichu was pale green. It was rather a relief to me that Miss Lamont did not propose to ask her whether we could enter the house from that side."

The few further experiences described by Miss Morison are not striking enough to quote. Indeed, it is not certain whether she intends them to have been subjective instead of real. The two did not mention their experiences until Miss Morison began

to write out an account of them and when she did so she experienced the same dreamy and unnatural oppression that she felt during the walk, and stopped while writing it and said to Miss Lamont: "Do you think the Petit Trianon is haunted?" Her answer was prompt: "Yes, I do." Miss Morison also records that, on the way back to Paris, "again and again the thought returned, 'Was Marie Antoinette really much at the Trianon, and did she see it for the last time before the fatal drive to Paris accompanied by the mob?'" The interest of this reminiscence will appear later.

It was a little more than two months after this walk that conversation brought out some mysteries about the incident and the two ladies resolved to write down their experiences separately, the above being that of Miss Morison. That of Miss Lamont is now in order. With the usual preliminary explanation of the way the little expedition to Versailles arose Miss Lamont takes up the story:

"After spending some time in the palace, we went down by the terrace and struck to the right to find the Petit Trianon. We walked for some distance down a wooded alley, and then came upon the buildings of the Grand Trianon, before which we did not delay. We went on in the direction of the Petit Trianon, but just before reaching what we knew afterwards to be the main entrance I saw a gate leading to a path cut deep below the level of the ground above, and as the way was open and had the look of an entrance that was used I said: 'Shall we try this path? It must lead to the house,' and we followed it. To our right we saw some farm buildings looking empty and deserted; implements (among others a plough) were lying about; we looked in, but saw no one. The impression was saddening, but it was not until we reached the crest of the rising ground where there was a garden that I began to feel as if we had lost our way, and as if something were wrong. There were two men there in official dress (greenish in color) with something in their hands; it might have been a staff. A wheelbarrow and some other gardening tools were near them. They told us, in answer to my inquiry, to go straight on. I remember repeating my question, because they answered in a seemingly casual and mechanical way, but only got the same answer in the same manner. As we were standing there I saw

to the right of us a detached solidly-built cottage, with stone steps at the door. A woman and a girl were standing at the doorway, and I particularly noticed their unusual dress; both wore white kerchiefs tucked into the bodice, and the girl's dress, though she looked 13 or 14 only, was down to her ankles. The woman was passing a jug to the girl, who wore a close white cap.

"Following the directions of the two men we walked on; but the path pointed out to us seemed to lead away from where we imagined the Petit Trianon to be; and there was a feeling of depression and loneliness about the place. I began to feel as if I were walking in my sleep; the heavy dreaminess was oppressive. At last we came upon a path crossing ours, and saw in front of us a building consisting of some columns roofed in, and set back in the trees. Seated on the steps was a man with a heavy black cloak round his shoulders, and wearing a slouch hat. At that moment the eerie feeling which had begun in the garden culminated in the definite impression of something uncanny and fear-inspiring. The man slowly turned his face, which was marked by smallpox; his complexion was very dark. The expression was very evil and yet unseeing, and though I did not feel that he was looking particularly at us, I felt a repugnance to going past him. But I did not wish to show the feeling which I thought was meaningless, and we talked about the best way to turn, and decided to go to the right.

"Suddenly we heard a man running behind us; he shouted, 'Mesdames, Mesdames,' and when I turned he said in an accent that seemed to me unusual that our way lay in another direction, 'Il ne faut (pronounced *fout*) pas passer par là.' He then made a gesture, adding 'par ici . . . cherchez la maison.' Though we were surprised to be addressed, we were glad of the direction, and I thanked him. The man ran off with a curious smile on his face; the running ceased as abruptly as it had begun, not far from where we stood. I remember that the man was young-looking, with a florid complexion, and rather long dark hair. I do not remember the dress, except that the material was dark and heavy, and that the man wore buckled shoes.

"We walked on, crossing a small bridge that went across a green bank, high on our right hand and shelving down below as to a very small overshadowed pool of water glimmering some way off. A tiny stream descended from above us, so small as to seem to lose itself before reaching the little pool. We then followed a narrow path

until almost immediately we came upon the English garden front of the Petit Trianon. The place was deserted; but as we approached the terrace I remember drawing my skirt away with a feeling as though some one were near and I had to make room, and then wondering why I did it. While we were on the terrace a boy came out of the door of a second building which opened on it, and I still have the sound in my ears of its slamming behind him. He directed us to go round to the other entrance, and seeing us hesitate, with the peculiar smile of suppressed mockery, offered to show us the way. He passed through the French garden, part of which was walled in by trees. The feeling of dreariness was very strong there, and continued till we actually reached the front entrance to the Petit Trianon and looked around the room in the wake of a French wedding party. Afterward we drove back to the Rue des Reservoirs.

"The impression returned to me at intervals during the week that followed, but I did not speak of it until Miss Morison asked me if I thought the Petit Trianon was haunted, and I said 'Yes'. Then, too, the inconsistency of the dress and behavior of the man with an August afternoon at Versailles struck me. We had only this one conversation about the two men. Nothing else passed between us in Paris.

"It was not till three months later, when I was staying with her, that Miss Morison casually mentioned the lady, and almost refused to believe that I had not seen her. How that happened was quite inexplicable to me, for I believed myself to be looking about on all sides, and it was not so much that I did not remember her as that I could have said no one was there. But as she said it I remembered my impression at the moment of there being more people than I could see, though I did not tell her this.

"The same evening, November 10th, 1901, I returned to my school near London. Curiously enough, the next morning I had to give one of a set of lessons on the French Revolution for the Higher Certificate, and it struck me for the first time with great interest that the 10th of August had a special significance in French history, and that we had been at Trianon on the anniversary of the day.

"That evening when I was preparing to write down my experiences, a French friend whose home was in Paris came into my room, and I asked her, just on the chance, if she knew any story about the haunting of the Petit Trianon. (I had not mentioned our story to

her before, nor to anyone.) She said directly that she remembered hearing from friends at Versailles that on a certain day in August Marie Antoinette is regularly seen sitting outside the garden front at the Petit Trianon, with a light flapping hat and pink dress. More than this, that the place, especially the farm, the garden, and the path by the water, are peopled with those who used to be with her there; in fact that all the occupations and amusements reproduce themselves there for a day and a night. I then told her our story, and when I quoted the words that the man spoke to us, and imitated as well as I could his accent, she immediately said that it was the Austrian pronunciation of French. I had privately thought that he spoke old French. Immediately afterwards I wrote and told this to Miss Morison."

Readers must keep in mind that this visit was on the 10th of August. Miss Morison, on receiving Miss Lamont's letter, to which reference has just been made, recalled that August 10th was the anniversary of the sacking of the Tuileries. A coincidence was thus established and Miss Morison goes on to remark of it:

"The royal family escaped in the early morning to the Hall of the Assembly, where they were penned up for many hours hearing themselves deposed, and within sound of the massacre of their servants and of the Swiss guards at the Tuileries. From the Hall the King and Queen were taken to the Temple.

"We wondered whether we had inadvertently entered within an act of the Queen's memory when alive, and whether this explained our sensation of being completely shut in and oppressed. What more likely, we thought, than that during those hours in the Hall of the Assembly, or in the Conciergerie, she had gone back in such vivid memory to other Augusts spent at the Trianon that some impress of it was imparted to the place? Some pictures which were shown to me proved that the outdoor dress of the gentlemen at Court had been a large hat and cloak, and that the ladies wore long-waisted bodices, with full gathered short skirts, fichus and hats."

Why the lady should think it likely that the Queen's memory had put its impress on the place, after having hinted that this memory might have impressed their minds is not clear, but it was

not necessary to suppose so daring an hypothesis. But on speaking of the incident to her brother they rightly recognized that such stories and incidents could not be accepted without better evidence that there was some sort of reality in the experiences. But there was enough to start a serious inquiry and it began by a second visit to the place. Miss Lamont went to the Petit Trianon on the 2nd of January, 1902, to investigate it again. When she came to the Temple de l'Amour she noticed that it was *not* the building that the two ladies had passed in the summer of 1901.

"But on crossing the bridge to go to the Hameau, the old feeling returned in full force; it was as if I had crossed a line and was suddenly in a circle of influence. To the left I saw a tract of park-like ground, the trees bare and very scanty. I noticed a cart being filled with sticks by two laborers and thought I could go to them for directions if I lost my way. The men wore tunics and capes with pointed hoods, of bright colors, a sort of terra cotta red and deep blue. One wore red, the other blue; the colors were not mixed. I turned aside for an instant—not more—to look at the Hameau, and when I looked back men and cart were completely out of sight, and this surprised me, as I could see a long way in every direction. And though I had seen the men in the act of loading the cart with sticks, I could not see any trace of them on the ground either at the time or afterwards."

Continuing her journey a number of other phenomena occurred. One of them was hearing the swish of silk and some voices and a band playing music. On getting home she learned that there had been no music there that day, as the band had played the day before, which was New Year. The most important experience was an apparition of a man, dressed like the others that had been seen, running through the trees. Later she learned that Marie Antoinette, on October 5th, in 1789, which was the last day on which she had gone to the Trianon, was sitting in her grotto when a page suddenly ran up towards her, "bringing a letter from the minister at the palace to say that the mob would be at the gates within an hour's time." She wanted to go straight back to the palace, but the page would not allow it. The coincidence is not clear, but the account of the apparition is definite.

The strangeness of the experiences which are described as realities, but which may have been veridical hallucinations, led to investigation with remarkable results. But it required several years to run down all the incidents connected with the experiences. It is not the place here to quote the details, as this would involve publishing the remainder of the book or the best part of it. Readers must go to the record itself for these. But it will suffice to say that the investigation showed that there were no such persons and objects there as had appeared in their visions, and old maps and historical records showed that these events and things existed at the time of Marie Antoinette's last days at the place.

Three years elapsed after the first visit before further efforts were made to study the ground on which these experiences had occurred. Finally the two ladies, Miss Lamont and Miss Morison, again visited the place to compare observations of 1904 with those of the first visit in 1901. The following is their account of the second and third visits:

"On Monday, July 4th, 1904, Miss Lamont and I went to the Trianon, this being my second visit. We were accompanied by Mademoiselle ———, who had not heard our story. On the Saturday of the same week (July 9th) we went again unaccompanied.

"Both days were brilliant and hot. On both occasions the dust, glare, trams, and comers and goers, were entirely different from the quietness and solitude of our visit in 1901. We went up the lane as at the first time and turned to the right on reaching the building, which we had now learned to call the *logement des corps des gardes*. From this point everything was changed. The old wall facing us had gates, but they were closed, and the one through which we had seen the drive passing through a grove of trees seemed to have been closed for a very long time. We came directly to the gardener's house, which was quite different in appearance from the cottage described by Miss Lamont in 1901, in front of which she saw the woman and the girl. Beyond the gardener's house was a parterre with flower beds and a smooth lawn of many years' careful tendance. It did not seem to be the place where we had met the garden officials.

"We spent a long time looking for the old paths. Not only was there no trace of them, but the distances were contracted and all was on a smaller scale than I recollected. The kiosk was gone; so was

the ravine and the little cascade which had fallen from a height above our heads, and the little bridge over the ravine was, of course, gone too. The large bridge with the *roche* over it, crossing one side of the lake at the foot of the Belvédère, had no resemblance to it. The trees were quite natural, and seemed to have been a good deal cleared out, making that part of the garden less wooded and picturesque.

"The English garden in front of the house was not shaded by trees; and we could see the house and the Hameau from almost every point. Instead of a much shaded rough meadow continuing up to the wall of the terrace, there is now a broad gravel sweep beneath it, and the trees on the grass are gone. Exactly where the lady was sitting we found a large spreading bush of apparently many years' growth. We did not recognize the present staircase, which leads up to the northwest end of the terrace, nor the extension of wall round which one has now to go in order to reach the staircase. We thought that we went up to the terrace from some point nearer to the house from the English garden. The present exit from the French garden to the avenue was not so near the house as we expected, nor was it so broad as we remembered it.

"To add to the impossibility of recalling our first visit, in every corner we came across groups of noisy, merry people walking or sitting in the shade. Garden seats placed everywhere, and stalls for fruit and lemonade took away from every idea of desolation. The commonplace, unhistorical atmosphere was totally inconsistent with the silent air of mystery by which we had been so much oppressed. Though for several years Miss Lamont had assured me of the change, I had not expected such complete disillusionment.

"One thing struck me greatly—people went wherever they liked, and no one would think of interfering to show the way or to prevent anyone from going in any direction. We searched the place at our pleasure.

"We went to the Hameau, following the path taken by Miss Lamont on January 2nd, 1902. We tried to find the thick wood in which she had lost her way, but there was nothing like it, and such paths as there are now are perfectly visible from one another, even in summer. We asked a gardener sweeping one of the paths whether that part of the grounds had ever been a thick wood. He said that he believed it had been, but could give us no date beyond the fact that it was before his time—more than twenty years ago.

"On our return to Versailles, we went into a bookseller's shop and asked if he had any maps or views of the Petit Trianon as it had been in the old days. He showed us a picture (which he would not part with) of the Jeu de Bague. We saw at once that the central building had some likeness to the kiosk, but the surrounding part was not like, and its position was unsuitable for our purpose. We inquired about the green uniform of the garden officials, and he emphatically denied their existence. He said that 'green was one of the colors of the royal liveries', and when we answered that three years before persons in long green coats had directed us in the grounds, he spoke of it as 'impossible, unless (he added) they were masqueraders.' One of the *gardiens* of the Palace also told us that 'green was a royal livery and that now only the President had the right to use it on certain occasions.'

"We asked how long the gardens had been thrown open to the public and people allowed to wander everywhere, and were told that 'it had been for years', and this evidently implied a great many years.

"The result of this visit was to make us take a graver view of the first two visits, and we resolved to look into the matter as carefully as we could, and to be entirely silent about the change of scenery until we had explained it somewhat to ourselves. After some years, and in spite of some false leads, we have been able to put together some interesting facts. The details of the search are recorded in a book which, to us, goes by the name of the Green Book. It contains the original papers written in 1901, the history of the gradual accumulation of the information, correspondence with one another, and also with others on the subject, the accounts written by one or two friends who have helped us, at different times, also pictures, maps, and lists of books consulted, and the account of curious incidents which took place during the search."

This last account is signed by the initials of both ladies to show that both assert the same story.

Ordinarily such a story would have no interest, but the conflict between what the ladies had recorded as their experience in 1901 and that in 1904 suggested some sort of anomaly and perhaps illusion or hallucination. The consequence was that they set about searching for data to understand the phenomena, especially

as it had occurred to their minds that they might have gotten into rapport with Marie Antoinette and obtained telepathically from her mind the memories of the scenes and events connected with her last days there. The outcome was a remarkable story which occupies the last half of the book and can only be briefly quoted here. For the information they sought and obtained they had to consult various archives, and old shops in Paris, and the result shows remarkable patience and industry for an apparently useless result. For details readers must go to the book. We shall refer to one of them in detail and merely refer to the others, as illustrating the same phenomena.

Readers of this account will recall the reference to a plough which might seem to be a perfectly natural thing in such a landscape, but which the second and other visits proved was not and had not been there at all. Investigation by the ladies resulted in the following account of the facts:

"The first incident in our expedition to Trianon in 1901 was that, after passing the *logement des corps des gardes*, a small hand plough was seen by Miss Lamont lying on the ground not far from some wide open gates in an old wall opposite to us, through which we could see the stems of a grove of trees, and a drive leading to it.

"In 1905 Miss Lamont was told by a gardener that no plough was kept at Trianon; there was no need of one, as the government only requires the lawns, walks, water, trees, and flowers to be kept up.

"In 1908 another gardener told us both that ploughs have entirely altered in character since the Revolution, and it was not likely that the old type would be seen anywhere in France now.

"It would seem that no plough was used ordinarily at Trianon even in old days, for amongst a list of tools bought for the gardeners from 1780-1789, there is no mention of a plough.

"We learned, in 1905, from Desjardins' book that throughout the reign of Louis XVI an old plough used in his predecessor's reign had been preserved at the Petit Trianon and sold with the King's other properties during the Revolution.

"In the old map of 1783 there is ploughed land where later the Hameau was built and the sheet of water placed; but there is none in the later maps, nor any now to be seen in the grounds."

Similar inquiries and reports were made regarding the "Guards", the "Cottage, the Woman, and the Girl", the "Kiosk", the "Man by the Kiosk", the "Running Man", the "Bridge over the Little Cascade", the "Isolated Rock", the "Pelouse", the "Lady", the "Jeu de Bague", the "Chapel Man", the "Laborers with Cart and Horse", the "Wood" and the "Music". They were all found to represent historical events and scenes in the life of Marie Antoinette at the time so fateful to her and of which there are now no physical traces like those seen by the ladies in their walk. There was distinct evidence that the scenes were unreal when they observed them and then the problem arose for an explanation.

After sifting out the various theories of "suspended consciousness", coincidences, masqueraders posing for cinematograph pictures, and deception of the senses, the two ladies came to the conclusion that there was but one mind which knew all the facts represented in their experiences and that was the mind of the unfortunate Queen Marie Antoinette. They therefore try to explain the phenomena by supposing that they had in some way gotten into rapport with her spirit and its memories.

Whether they are right in this hypothesis is not the primary question in regard to such a story. It is one of the most extraordinary stories that the present writer ever read and for the reason that it tries credulity more than usual psychic phenomena, because of the realistic description of the facts and the inevitable impression that it is all fictitious. It will be proper, therefore, to tell exactly what impression it left on my mind when I first read it.

I did not look at the publisher's Preface before reading the book. The sense of unreality and incredibility of the story was so strong that I suspected ordinary hallucination, but knowing that this did not put an end to either its interest or to theories of explanation, I proceeded with it. When I read the account of the verification I at once suspected a piece of scientific fiction and thought of Archbishop Whateley's celebrated satire on Biblical and other criticism in his "Historic Doubts about the Existence of Napoleon Bonaparte". He contrived to get together a lot of facts and pseudo-facts to prove that Bonaparte never existed and imitated the writing of such men as Strauss in regard to Biblical

stories. I therefore wondered whether the two ladies had not invented the story as a piece of fiction and then invented the corroboration to satirize investigations in psychic research. But after reading the book, during which I felt the doubtful nature of my hypothesis, I turned to the Preface and the "Publishers' Note", the latter of which confirmed the truthfulness of the narrative as actual experiences and that nothing was fictitious except the names of the two ladies which had been changed for the publication. I then reread the story and the corroboration. Hallucination was the only theory that remained to try, and this view was taken by Professor Schiller in his review of the book in the *Proceedings* of the English Society.

It is quite natural to suspect the story. It appears, if taken as more than a piece of pure fiction, as a story of gigantic materialization to those who are not familiar with the interpretation of apparitions, and the incidents seem so unlikely that it would require more credulity than the ages have had to accept the facts in their superficial appearance. In this age of fiction it would be easy to explain the story, accept that there is no literary plot about it, no incidents that enhance the interests of fiction, no human color to make it romantic, and no suggestion of reality that would prove interesting to most people. The only excuse for serious treatment of it as literature alone would be to regard it as a piece of scientific fiction and satire on psychic research, and it is perfectly clear that this view will not sustain itself beyond the most superficial suspicion. You have some sort of facts to deal with from start to finish.

The following is a statement signed by the parties who had similar experiences at Versailles to those of Miss Lamont and Miss Morison. They unexpectedly confirm the story told in "An Adventure". They had occurred to them before they had known of those by Miss Lamont and Miss Morison and they learned of the facts only after "An Adventure" had been published. As they constitute a sort of cross reference they should be recorded here, corroborating the possibility of veridical hallucinations and the general idea of haunted places. The story was written down by Miss Lamont from memory after a conversation with the parties, submitted to them and confirmed by their signature, with only a slight addition to it by them.

" May 14th, 1914.

" Mr. and Mrs. Crooke and Mr. Stephen Crooke have been to see us today and told us how their experiences at Versailles corroborated ours, of which they did not hear until 'An Adventure' was published in 1911.

" They lived in a flat in the Rue Maurepas at Versailles for two years, 1907-1909; their rooms looking on the park by the *bassin de Neptune*. During the whole of that time they never saw the place as other people were seeing it, i. e., normal in appearance and full of tourists. Tho on certain days they saw Cook's tourists arrive in crowds at the *place d'armes*, they never saw one in the grounds which were invariably empty and deserted, except only very occasionally when they concluded it must be a fête day.

" Excepting for a very occasional breeze in the great terrace, no wind ever seemed to blow inside the park. Tho other people declared that there was just as much inside as outside, they themselves grew so oppressed with the airlessness of the place that they used to take walks along the Marly road in order to feel the fresh air. Inside the grounds the light and trees and walks were so constantly in an unnatural condition that at last the whole thing got on their nerves and they went away; thinking they preferred to live in their own country and not in any other.

" It was only in 1908 that they actually saw people they could not account for.

" Miss Lamont was asked whether she had seen a cottage outside the Trianon, and she at once described one leading from the Canal to the Grand Trianon which, in 1901, she had walked into and could never find it again. Mr. Crooke showed her the exact spot on the map and they compared notes. Miss Lamont had seen it without a roof with three bare walls and a raised floor, and she considered that the whole series of after experiences in 1907 had begun from the moment she stepped upon the floor. Mr. Crooke had seen it six or seven years later, whole, with people in old fashioned clothes looking out of the window; but he could not always see it; it appeared and disappeared and reappeared in an extraordinary manner.

" They had been interested in 'An Adventure' when it was published in 1911, because, in 1908, they had—all three persons together—twice seen the lady corresponding to the description of the lady spoken to by us. Both times it had been in July and at the Grand

Trianon. The first time she was sitting in the garden close to the glass colonnade on a low stool on a green bank where there is no green bank, but only gravel and flower beds. The second time she was below the balustrade over which one can look from the Grand Trianon to the Canal below. On both occasions she was dressed in a light cream colored skirt, white fichu, and a white untrimmed flapping hat. The skirt full and much gathered and the lady spread it out round her. Both times she appeared to be sketching, holding out a paper at some distance as tho judging of it. Mr. Crooke said, being a painter himself and supposing she was sketching, he had looked curiously at her paper, and tho the lady did not seem to notice him, she at once quietly turned her paper aside from his observation with a rapid movement of her wrist. The peculiar way in which she appeared was described, seeming to grow out of the scenery with the little quiver of adjustment which we had specially noticed when 'the running man' first settled his feet on the ground, and when we first saw the terrace round the chapel courtyard along which 'the man from the chapel' came.

"They told us that her hair was fair; and that on the occasion the lady sat down, settled her dress, moved, and sat down again; giving them the impression that she resented their intrusion. As an artist, Mr. Crooke had carefully noticed the lady and had observed that tho she seemed quite real, all the contours of her figure and her general bearing were not what we are accustomed to now. Not only her dress, but she herself belonged to another century. The second time they saw her, some of the party wished to stay longer, but Mr. Crooke was overcome with such terrible fatigue that they all went home. On first seeing the lady Mrs. Crooke remarked that she did not look like a French woman.

"They had seen, as well as we, grass growing quite up to the terrace above the English garden where is now a gravel sweep and a large bush planted during the Orleans' residence; also they agreed that sometimes there were more trees in that part of the garden than at other times.

"We asked if they had seen a staircase from the *English* garden to the terrace behind the *Jeu de Bague*, other than the present one leading up from the French garden; the answer was, yes; and that it matched the position of the present staircases in the French garden. This was especially interesting to us, because when Miss Lamont first

saw the picture of the house from the French garden, she was convinced that it was taken from the English garden, showing the staircase she had seen, and had afterward been greatly puzzled by its absence.

"On one occasion Mrs. Crooke saw a man in 18th century costume with the small three-cornered hat, different from what is worn now, but such as we described, and Mr. and Mrs. Crooke had seen a woman in an old-fashioned dress of a hundred years ago, picking up sticks in the Petit Trianon grounds. They had noticed the flattened appearance of the trees that there were among them.

"One day when he was alone, Mr. Crooke had heard music coming over the water from the Belvédère (where certainly none was going on). He was standing on the low ground near the stream in the English garden. It was a stringed band, playing old music, and he enjoyed listening to it; this he did for nearly a quarter of an hour; but he did not identify it or write any of it down.

"They mentioned a curious hissing sound that sometimes came when things were about to appear, possibly suggesting some electrical condition, and also spoke of the vibration in the air which accompanied vision.

"After leaving Versailles as a home in 1909, they occasionally went back to it and had noticed with surprise that at those times (when it was quite normal) the Petit Trianon had seemed smaller and more open than before; but the Grand Trianon seemed much larger than when seen in 18th century aspects.

"MISS LAMONT,
MISS MORISON."

"JOHN CROOKE,
KATE CROOKE,
STEPHEN CROOKE."

The experience about the winds is not striking or beyond error of judgment and perhaps one or two other and minor incidents would not escape dangerous criticism. But the other phenomena are so complex and of a kind that they tend to confirm the original stories of "An Adventure".

The first suggestion, after admitting that there are phenomena of any kind to explain, is the hypothesis of hallucination. We may suppose that the ladies suffered from hallucinations, in their walk. This view is plausible enough for any one who does not try to apply it seriously and critically, and when most people

advance hallucinations in any case it is more from ignorance than knowledge of the subject. It is when you try to apply such a theory to the whole mass of facts that you find it necessary to have a bill of particulars, so to speak, if you are going to make yourself clear or reasonable. The only way in which you can sustain such a theory is to suppose that the ladies had read enough about the history of that period to make the resurrection of these memories a matter of association and hallucinatory reproduction on the occasion of their walk. Miss Morison was interested in Marie Antoinette and had taught some history of the period. Miss Lamont was possibly familiar enough with the time to know some things about it. Imagine, therefore, that the resurgence of these memories might occur from the stimulus of actually visiting the scene of them.

All this is a very nice theory. It gets its force from the known fact that we often recall incidents of the past in some such capricious manner and in our dreams may actually reconstruct them in the form of hallucinations. Suppose the ladies to have been in a waking dream and you have an imagined explanation. But unfortunately it is an imaginary explanation and we can no more indulge *a priori* theories here than in other fields. We must do more than merely imagine explanations that are respectable because they are couched in orthodox terms. No one can apply such a theory to the details and make it reasonable. We might well admit the possibility of seeing an ancient plough casually as a passing hallucination, especially as only one of the ladies saw it. But there are two facts which make it extremely difficult to apply such an explanation unreflectively. (1) The ladies several times saw the same things which proved to have no objective reality. (2) The collective mass of things seen is too great and too organically consistent, tho not naturally associated, to urge a theory of ordinary hallucination irresponsibly. Collective hallucination cannot be brushed aside with the wave of a hand, and according to the stories collective hallucination was present, if the reality of the phenomena or things seen be questioned. We may well assume that individual hallucinations would open to an easy way to discredit the story, except that it would not even then eliminate the necessity of further investigation. The value of a theory of hallucination in any case of an alleged human experience of an

unusual type is only in its elimination of the reality which it is supposed to represent. For instance, a man tells us he saw a ghost in a certain house and describes it in detail. When we prove or suppose that he has been affected by an hallucination we apply an explanation which makes it unnecessary to suppose that the "ghost" is what he thinks it is; that it is exactly as he saw and thought it to be. Hallucination points to a false interpretation of the facts and most people stop with that and do not inquire as to the cause of the hallucination. Few stop to think that all hallucinations have external causes, not necessarily external to the body, but external to the neural center affected or reacting in the presentation of apparent reality. Hence to call a phenomenon an hallucination is supposed to eradicate all right to assume any reality correlated with the appearance. But this is not true. Hallucination eliminates the reality as superficially supposed. The ghost need not be taken for what it appears and the explanation by hallucination eliminates it only because the ghost is supposed to be exactly what it appears to be.

But those who stop with any such views are badly deluded. It is surprising that Professor Schiller was content to stop with the superficial judgment that such experiences were mere hallucinations. He should have realized that the Society for Psychical Research had proved the existence of veridical hallucinations as distinct from subjective ones, and that distinction implied that veridical hallucinations imported a certain sort of extraorganic reality correlated with the subjective state as its cause. The subjective hallucinations excluded an extraorganic cause and assumed only an intra-organic one. Hence the latter might well make the ghost a product of the imagination. But when telepathic hallucinations are admitted the appeal to hallucinations no longer implies anything against objective significance with certainty. We require to know the type of hallucination before inferring that objective reality is not present as a cause. Professor Schiller should have thought twice before deciding hastily that he had removed the significance of the phenomena by an appeal to hallucinations. That might be conceded as a spiritistic hypothesis founded upon the concession. It is sheer ignorance or snobbery that would evade the issue in such a way. There was some excuse for that course in the days when veridical hallucin-

ations were not known. But there is no longer such an excuse possible. The whole spiritistic theory may be based upon the view that hallucinations of the kind exist. When you have once proved that veridical hallucinations exist you have opened the door to the occurrence of such phenomena from the causal action of spirits in the same manner. It will be merely a matter of evidence. The whole significance of such phenomena, once they are proved to exist, would be the *causal action of a spiritual world on the sensory functions of the living*. Once conceded this and many anomalous phenomena would assume a perfectly natural character. Idealism would be scientifically proved where it is pure imagination now.

The circumstance which creates all the perplexity is the tendency of most minds to look at such phenomena from the standpoint of naïve realism. When a man reports seeing a ghost the listener assumes that the experience, if not a subjective hallucination, implies that the ghost is precisely as seen and if he is wearing the clothes he had fifty years ago the phenomenon seems so absurd that it appears incredible. Consequently resort is had to the theory of hallucination, a term which is usually used uncritically and, because of our familiarity with hallucinations and their implication of non-reality, we forget that we still have the problem of their cause. You do not escape the necessity of explaining the hallucination. This too always has its stimulus and it is your business to seek the stimulus in any special instance. You cannot scientifically apply *a priori* methods in such cases. We want an itemized bill, to use a commercial phrase. The systematic occurrence of subjective hallucinations is not a frequent phenomenon with perfectly normal and healthy people, if it ever occurs at all in such. When the co-ordinated visions of these two ladies, of events not within their normal knowledge, occur, as you assume they do when you apply hallucination as an explanation, you simply evade the issue when you dogmatically apply the term to them. The psychic researcher will simply agree with the doctrine of hallucination and insist that the evidence makes them veridical and equally eliminates the view of naïve realism and the perplexities of apparent or quasi-materiality in the phenomena. You are simply left stranded if you rest content with the mere phrase hallucination. If you once prove that spirits exist and that

in telepathic phenomena veridical hallucinations occur you establish, first, a presumption for the possibility of such phenomena as are reported and, secondly, the causal influence of external or foreign thoughts on the sensory centers of the living organism. With these facts such phenomena as the two ladies report offer no difficulties to intelligent people. The idealists in the world should be the last persons to object, but they are usually so snobbish that they cannot see the application of their own theories!

In regard to the facts it should be noticed that the two ladies did not know the story about the "haunted Trianon" and its locality until after they had had their own experiences there. We need not attach any importance to that legend and it is mentioned here only as a coincidence with their own phenomena. Or perhaps better, their experience coincides with the legend and renders the phenomena somewhat like cross reference. But the ladies had other and similar experiences in connection with certain localities in England. We published them in the *Journal*, Vol. VIII, pp. 294-313. We shall not repeat any of those facts here. But they unexpectedly obtain corroboration of the legend just mentioned and their own experiences in the statement of some friends who had similar experiences when visiting the Trianon. The facts were wholly unknown to the Misses Lamont and Morison when they visited the place and the friends who reported similar phenomena in their experience knew nothing of what had occurred to Miss Lamont and Miss Morison. On any theory you have a story to explain and the more you assume hallucination as the cause, without making it veridical, the more perplexing you will find the phenomena. The only simple theory that can enable you to escape serious responsibilities in the case will be fiction and lying on the part of the ladies. If there were but a fact or two you might rely upon the resurrection of latent and forgotten memories, but the phenomena are too articulated to suppose that, unless they were all found in the same source. But the verification of them involved the study of remote and separated archives, not read or known until after the experiences. A theory of reproduced memories is quite as difficult to accept or understand as any doctrine of hallucination, whether subjective or veridical, and you cannot escape the consideration of the facts in detail when you venture upon explanation at all. The spiritistic inter-

pretation is perfectly simple, when you have once found independent reason to believe in spirits' existence and that pictographic processes are involved in their influence on the living. The phenomena would not be adequate evidence for such a theory and would remain perplexing without its independent proof. But as experimental evidence has given the spiritistic hypothesis scientific standing, the application of it here is legitimate and confirmatory.

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.

THE STOCKTON "HAUNTED HOUSE".

The following letters are presented not as proof of anything supernormal in the mysterious sounds which they describe, or because the writers believed there was anything supernormal about them, but because they later apparently did not, and yet in spite of intelligence and curiosity were quite unable to trace the noises to their origin. These persons represent a fairly numerous class of non-superstitious, intellectual men and women of standing and even distinction, who have witnessed to phenomena for which they were unable to find any normal explanation. All these cases left like Mahomet's coffin, betwixt heaven and earth, simply argue that this scandal of science ought to be stopped, by the equipment of Psychical Research with such resources that it can investigate such reported phenomena and settle the matter one way or another.

Of course there are swallows in chimneys, loose shingles in roofs, rats in partitions, boards that squeak, wood that crackles when the weather changes, and so on. This is not the question, but whether there are cases in which sounds are not due to any normal causes. The very fact that swallows and rats, loose shingles and creaking boards, etc., instantly come to the reader's mind when he lights upon narrations about mysterious noises, should suggest to him that the original witnesses belonging to the intelligent class would as speedily have thought of such solutions. And yet, having thought of them and to one degree or another tested them, they report as in the present instance,—“never explained so far as I know”, “we were never able to detect their origin”. If solution is as easy as is generally assumed, it is scandalous that in so many cases no solution is ever more than conjectured.—W. F. P.

From FRANK R. STOCKTON,
The Albert, New York,
To MR. JAMES.

New York, May 5, 1886.

MY DEAR MR. JAMES:—

I am very sorry that we did not have the pleasure of making your acquaintance, while in Boston, and that we had but so slight a glimpse, so to speak, of Mrs. James. But some day we may have better fortune. In regard to the "haunted house" I must first say that it was not my house, but my sister's, and that I only visited there. I never heard the noises, etc., referred to in your letter, altho I heard a good deal about them, and my wife says she heard them a few times. I am totally incapable of saying anything on the subject—which I would be very glad to do if I could, but I have sent your letter to my sister, and have asked her to tell you all she knows. I think she knows a good deal and hope she may send you an account which shall be of interest to your society.

With best wishes for your success in this investigation and kind regards to your fellow member, Mr. Pickering, I am,

Yours sincerely,
FRANK R. STOCKTON.

If I heard the noises at all I paid little attention to them, and referred them to natural causes.

From LOUISE STOCKTON,
Box 20, Merchantville, N. J.
To MR. JAMES.

May 11, 1886.

DEAR SIR:—

My brother, Frank, has asked me to answer a letter he recently received from you regarding our "haunted house" in West Phila., and I should have written more promptly, but I have been from home—our summer home.

Frank never lived in the house, although he spent a few weeks there with us, and he did not prove to be a practical ghost seer. My brother, Will, and I were the householders, and we lived there about eighteen months. Part of that time Mrs. Campbell kindly made the house less lonely for me by staying with us.

The ghost?—

Now, I hold the person who spoils a good story as the curse of comrades and I fear I am going to thus catalogue myself, so far as my own evidence goes. One can follow the same line of investigation looking for results opposite to those hoped for by another. I always doubted a supernatural origin for the noises, but I found them far more entertaining as material for conversation than the weather could possibly be and our friends took a lively interest in our ghost. It hardly seemed a serious matter to me. The sounds were never explained so far as I know. They were always heard in the room above the one in which we happened to be sitting, and consisted of an apparently firm, yet not noisy footstep, such a sound as might be made by a man wearing slippers. It was distinct and regular, but not "aggressive". Then, very often would come a sudden noise as if the ghost had kicked his slipper off, and all would be quiet. He would also go up and down stairs, but he much preferred the level floor. The sound was a curious one and seemed localized in impossible places. Of the medium I know nothing. I have no knowledge of one being in the house.

I recently saw Dr. Allen and asked him his experience. He came twice to hear the ghost, but it did not walk either time. Mrs. Allen was more fortunate, but she simply heard the footstep.

A former occupant of the house died in it, but I do not know that he was thought to have stayed there afterward. He was a good man, I believe, and I hope is in Heaven.

Now, there may be more in the affair than I know. This is simply my personal experience.

After all this I am almost afraid to ask you whether the Society for Psychical Research has not published some other experience and if I could get at them? I wish particularly to know if the experiences do not commonly relate to the spiritual existence and how far the mental tendency to expect revelations of the unknown, influences the imagination and also how nearly such experiences resemble the sensations which precede death frequently.

I have taken ether several times and it has seemed to me that we

carry our individuality into our experiences, and that a mind honest with itself can trace the ether revelations as it can those of dreams very often.

Very sincerely, if lengthily,

LOUISE STOCKTON.

(CONTINUATION)

3910 Baltimore Ave., Phila.,

March 5, 1888.

Richard Hodgson, Esq.,

DEAR SIR:—

Your letter of the 15th of Feb. was delayed in Merchantville or I should have answered it sooner.

I wish that I could add some details about the "haunted house" upon which you could rely, but all I have to say is scanty indeed. The footsteps were certainly very curious, and we were never able to detect their origin. There were, I imagine, some details in the story which first came to you about which I am ignorant. I only know that we heard a regular, even tread walking in rooms overhead, and that suddenly there would be a noise as of a book falling, and the steps would cease. This is also Mrs. Allen's testimony.

I may add that I once before lived in a house in Burlington, New Jersey, where the sounds were similar and much more decided. And I may also say that I am *not* a spiritualist, and do not suspect myself of being a "medium".

I have a friend in India who visited us when the ghost walked, but I do not think she can contribute more than I have done, but I will ask her.

* * * * *

Very sincerely,

LOUISE STOCKTON.

I do know an old gentleman of reputation who has *seen* a ghost.

EXPERIMENTS IN TELEPATHY.

The following were reported to Dr. Hodgson by a university man and have their value enhanced by that fact. The informant correctly enough regards them as unsatisfactory. While the con-

ditions seem to have excluded ordinary oral and visual suggestion as well as the influence of the guessing habit as affected by knowledge of the results, they may not exclude hyperæsthesia or unconscious sense perception, or even muscle reading. It would be hard to say that muscle reading would account for the apparent success in any case as that process has to direct each step of motion on the part of the percipient, and that possibility is not clear in the result.

But the chief interest in the phenomena is the lack of assurance that the apparent partial success in several cases is more than chance coincidence. It is not possible to estimate the case mathematically and the success would have to be more definite and more frequent to convince us of telepathy. The care in the experiments may have shut out the success that others meet in less secure conditions. Telepathy would have little credence unless it could obtain better evidence. Hence the case is valuable for justifying scepticism about telepathy.—Editor.

THE UNIVERSITY OF WYOMING
LARAMIE, WYO.

October 11, 1892.

Prof. William James,

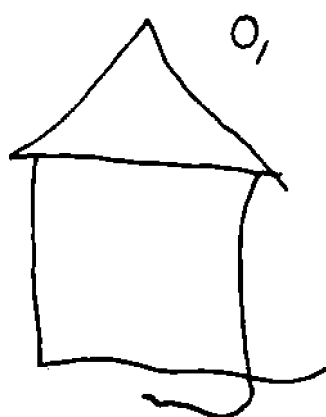
DEAR SIR:—

* * * * *

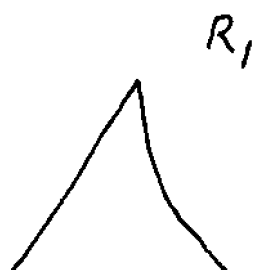
I also venture to enclose some copies of thought-transference experiments, which seem to me about as good as some of those published by the British S. P. R. in "Phantasms". The conditions were rather more strict than some of the S. P. R. experiments, as the percipient was never shown the original, or told whether the reproduction was like or not. Some previous experiments with numbers convinced me that this made a great difference.

* * * * *

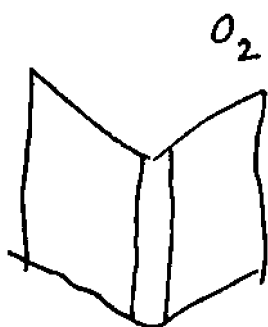
E. E. SLOSSON.



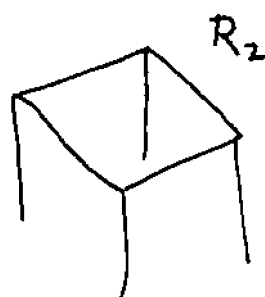
O_1



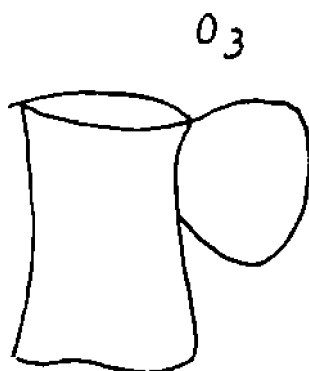
R_1



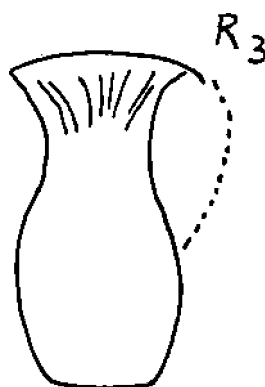
O_2



R_2



O_3



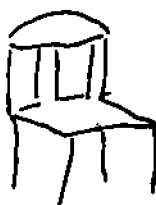
R_3

(Percipient stated *after* seeing original, "I wanted to put on a handle on that side so [see dotted line] but thought it would not look well.")

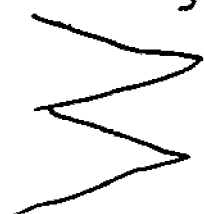
O₄



R₄



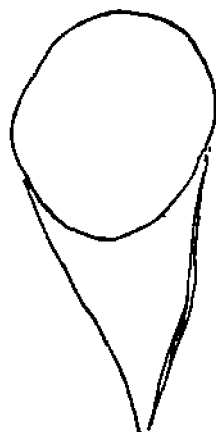
O₅



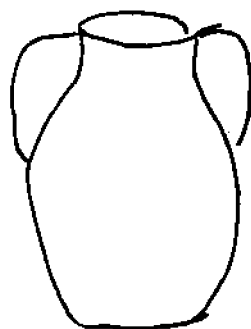
R₅

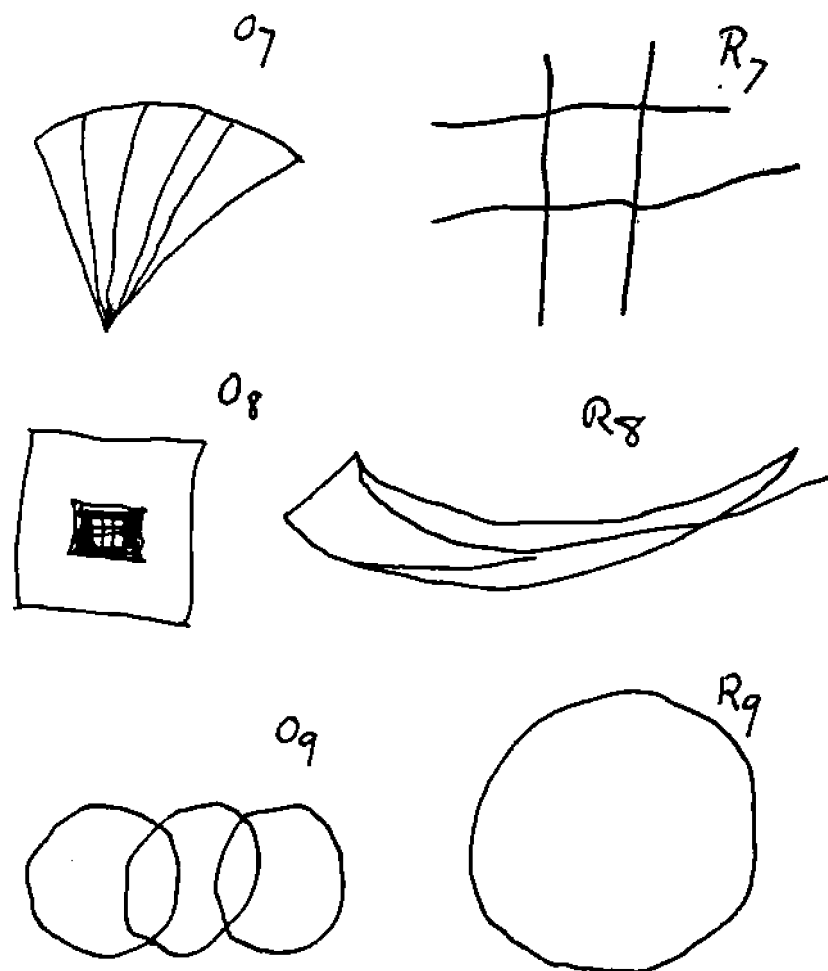


O₆



R₆





Conditions Under Which Above Drawings Were Produced.

Agent, E. E. Slosson, Laramie, Wyo. Percipient, Mrs. H. Agent drew the diagrams marked "o"; sat behind the percipient, with his hand on her head, looking at the drawing in his other hand, behind the back of percipient. Percipient drew the first form that came into her head, and the reproduction was laid away without her being told whether it was like original or not. Agent did not see the reproduction until completed. Time, two to five minutes. Percipient did not see any of originals until end of evening. Above drawings are copies, made by holding up to a window, of all the tests made.

THE UNIVERSITY OF WYOMING
LARAMIE, WYO.

Jan. 12, 1893.

RICHARD HODGSON,

Sec. Amer. Branch S. P. R., B.

DEAR SIR:—

* * * * *

In the thought transference experiments, the diagrams marked "o" are those drawn by the agent, as you suppose. Experiments made without contact showed no resemblances. However, since the percipient did not see any of the diagrams until the end of the sitting, and was not told whether they were like or not, and since the agent did not see the drawing while it was being made by the percipient, I do not see what chance there was for guidance. The points of likeness between diagrams are so indefinite that I do not think that they have much evidential value. In working with numbers I find that it will not do for the agent to select the numbers, as on account apparently of minds moving in the same channel, there are a large proportion of hits which disappear when the numbers are selected by chance.

* * * * *

E. E. SLOSSON.

UNIVERSITY OF WYOMING, LARAMIE, May 18, '93.

Dr. Richard Hodgson,

DEAR SIR:—

You asked me to report to you any experiments in thought transference, or similar phenomena. Here is a case which, though not a success in all particulars, may be of interest on account of there being written accounts.

My wife "May" is a strong visualiser, and frequently before going to sleep sees persons and places with great vividness. I requested her one evening to try to see what my father and mother were doing at the time, and wrote the description to my mother in the morning. I copy all that is said on the subject in my letter, and in the reply of my mother.

"Laramie, Feb. 20.

"I set May to imagining how you looked last night, and she said you were lying on a haircloth sofa across a door; that there were two windows in the front of the room, with a table between, on which was a pair of gloves, but no papers (?), that the carpet was brown with a faint blue figure, and that there was a picture of a man on the wall. Papa, she said, was going up a rather narrow and dingy flight of stairs to an office which was in a corner of a block and had a high railing running across it. Did she hit it?"

"Houston, Texas, March 2.

"In one of your letters you say May tried to imagine how we looked. I was lying, not on a haircloth sofa, but on a bed across a door, shutting it up so I do not see how she saw it, and while there are three windows, one of them is closed by a blind and a table stood in front of it between the other two, and much as you doubt it, there were no papers, nor do I think there were any gloves either. The carpet is described as well as I could do, although the blue is so faint I should not think she could see it so far off. There is a picture of papa on the mantel in quite a large frame. Papa was down to his office about that time, and it is the corner of a block and the corner of a building, up a rather dark or dingy flight of stairs, but not very narrow. The office is divided by a row [of] desks that might answer for the high railing, so you see she did very well."

All we knew of the circumstances was that my father and mother had recently located in Houston, Texas, and that my father was in the real estate business. The ? in my letter was because I knew my father usually kept the room he was in well filled with newspapers. If you care to see the letters, I will send them to you.

* * * * *

E. E. SLOSSON.

BOOK REVIEWS.

Hypnotism and Suggestion in Daily Life, Education and Medical Practice. By BERNARD HOLLANDER, M. D. G. P. Putnam's Sons, New York. 1910.

In their announcement of this book the publishers said that it presented a "natural explanation" of telepathy, clairvoyance and occult phenomena, and on this account we hastened to secure a copy for review. We find that it does not pretend to explain any of these phenomena by either "natural" or other hypotheses. It does explain many alleged incidents of the kind but is careful to admit that there are phenomena which cannot be so explained. The advertisement of it by the publishers is an illustration of their usual stupidity and ignorance—or perhaps worse—on this subject.

The book itself is one of mixed merits and demerits. It is better calculated to influence some English readers than Americans. The author is an English physician who has had an open mind and sufficient sense of humor to know when he was facing important facts inexplicable by ordinary theories and has ventured to take his contemporaries to task for their stupidity and intolerance. He has taken a more prudent course than Elliotson and Esdaille, but that is perhaps due to the knowledge of their treatment by the wiseacres of their time. The present author's policy is more conciliatory. But he is nevertheless critical of English stupidity in not recognizing either duties or opportunities in the field of hypnotism and suggestion.

There is a fairly good history of Mesmerism and what followed in France, with much deserved criticism of the Academy and French physicians generally on this subject until recent times. Their prejudice and intolerance is clearly shown and enough said to make us believe that a full and fair history of the period has not yet been written, tho the present author is fair enough. He is keen enough to see that the talk about imagination by the critics of Mesmer was either nonsense or missed the opportunity to use a method as effective for certain disorders as drugs.

But it is when the author comes to the presentation of his own views that he makes his mistakes. He talks as if we knew all about the "subconscious mind" and "suggestion". One would not suppose there was anything to investigate in these fields. Here he loses his sense of humor completely. There is hardly anything which he

does not explain by suggestion. His definition of it is: "Suggestion, in the more restricted sense, is a process of communication of an idea to the subconscious mind in an unobtrusive manner, carrying conviction, when consciously there is no inclination for its acceptance and logically there are no adequate grounds."

This may be true without throwing any light upon the subject. Such a concession, however, is made only in deference to the fact that I do not believe any intelligent man can tell what the definition means. But if he could I doubt if any one could give one iota of evidence of its being true. Certainly if true it does not offer the slightest clue to an explanation of the phenomena usually ascribed to suggestion.

The writer identifies it with "conviction" of some kind, when, in fact the term was adopted to express processes that did not involve convictions of any kind whatever. It described processes that were more like the automatic and represented as little as possible of the rational or anything like intelligence.

Just an illustration or two of the author's use of the term. "Great liars must have the capacity of suggestion and auto-suggestion to an extraordinary extent." "The object of the dramatist and actor is to suggest certain thoughts and feelings." "The art of advertising depends entirely on its power of suggestion." Hundreds of such statements could be quoted, but no scientific man would care to identify the influence of lying, acting and advertising with the phenomena of suggested anæsthesia or catalepsy and similar incidents. It is only playing with the word, equivocating, thus to employ it. "Suggestion", as known to psychopathology, denotes an entirely unknown process and does not in the least employ the subject's reasoning powers. "Suggestion" as employed by normal psychology, is only association and inference, and shows no similarity whatever with the automatic agencies of the psychopathologist's "suggestion".

The whole temper of the book is to set up another term rather than admit the existence of the inexplicable; that is, inexplicable according to certain accepted standards of explanation. In spite of his criticism of orthodox medicine the author still clings to that orthodoxy. He severely animadvertes against the conservatives of his profession for not recognizing the facts of hypnotism and "suggestion", or perhaps the less intelligible phenomena of telepathy, clairvoyance and premonition, and for their absurd theories to displace their significance, but he yet accepts their standard of judgment and supposes that when you abandon orthodoxy you have not also to abandon the conceptions which make it orthodox. He is still infatuated with the prejudices from which he thinks he has freed himself. His great bugbear is the "occult". Everything is respectable except the supernatural, even the use of terms which only conceal ignorance

behind the mask of false knowledge. Modern science is saturated with this and is simply rushing headlong into a Serbonian bog of unintelligible terms as an escape from a perfectly clear interpretation of facts, even tho that interpretation has not yet reached its limits. Take the following statement regarding haunted houses in the chapter on Apparitions:

"The emotions attending a death by violence are necessarily of the most intense character. The desire to acquaint the world with the circumstances attending the tragedy is overwhelming. The message is not for a single individual, but to all whom it may concern. Hence the ghost does not travel from place to place and show itself promiscuously, but confines its operations to the locality and generally to the room in which the death scene occurred. In the castles of bygone times, the walls were thicker, there were fewer and smaller windows, and hardly any ventilation; hence the energy that was created by such a circumstance would cling to the room. Moreover, the room in which a murder occurred would most likely be shut up and never be used again. If, years later, some new tenant inhabits the death chamber, he may, when in a passive state, receive an impression, which he translates into the vision of a ghost. Then it becomes known that the room is 'haunted'. One man is pluckier than the rest, says he will sleep in that room and slay the ghost, should he meet him. He waits and waits, sword in hand, but no ghost appears. Then he tires, and just as he is on the point of falling asleep, his brain, too, receives an impression—and the ghost stands before him, frightening him out of his wits, like the rest."

One wonders what ideas of explanation such authors have. The whole theory is the result of pure fiction or pure imagination. For all that I know it may be true, but there is not one iota of evidence for such a view. Two-thirds of his statements, claiming to represent facts, are pure fiction. What does he know of the victim's state of mind, whether he wants to acquaint any one, much less a group of people. What evidence has he that the "ghost" does not travel? What have few and small windows to do with the confinement of the impressions supposedly made by such a scene? What evidence has he that any impression whatever is made?

Why not frankly admit that we know nothing about such things? How much better to take hallucination or chance coincidence to explain such things. This would not be ridiculous and more or less unanswerable. The hypothesis which this author puts forward assumes that they are not casual hallucinations, but it would be much more scientific to admit that we have no means as yet for explaining such phenomena than to resort to pure fiction with the expectation that you will get the sympathy of the scientific man. Some people think that if you do not use the word "spirit", but do use any other word without an intelligible application to the facts you are wonder-

fully scientific. I would not claim that "spirits" render haunted houses wholly intelligible. Granting that such agents are complicated with the phenomena we should still have perplexities enough to justify a verdict of ignorance. No doubt occultism has had its absurdities in explanation but they are not worse than those of the anti-occultists. The present author is too much afraid of the spiritistic movement to be either humble or scientific and flounders about in fiction and imagination until he is quite as exposed to the calumnies of his colleagues, whom he affects to respect and whose prejudices he has when criticizing them, as he is to the gibes of the less respected spiritualists.

Body and Mind. A History and a Defence of Animism, by WILLIAM McDUGALL, M. D. The Macmillan Company, New York. 1911.

This work is devoted to a defence of what is called "Animism", a term used by Tylor in his *Primitive Culture* to express the belief that man has a soul. Tylor had studied the savage races and drew from his material in this field what he regarded as sufficient data for illustrating what he thought was the view maintained by savages, and he himself believed that man had a soul which survived death. He probably did not accept the belief from what he learned in his studies and possibly chose this term to express what savages understood about the soul rather than employ a modern philosophical term with its implications of different conceptions. Professor MacDougall does not explain just why he adopted the term. In fact, readers would not understand exactly what he means by it, unless familiar with the philosophical exigencies which suggest it. It is not a term that has had any special currency in modern philosophic reflections except when describing the beliefs of primitive races in regard to the soul and hence it would not have any interest for psychic researchers but for its actual relation to their problem. Very few psychic researchers would suspect that the volume has an interest for them at all, as it is apparent throughout it that the author has invoked very little of their facts and method, and it would not seem to many that he was even interested in their facts and results. He shows, however, that he is dealing with the same issue, tho he does it solely from the point of view of philosophy, psychology, and physiology within the field of normal investigations, except so far as the study of subconscious phenomena in secondary personality makes it necessary for him to reckon with it in his theory of the "unity of consciousness".

Professor MacDougall is in this situation. He wishes to defend the claim that man has a soul and with it the immortality of the soul, and he knows well enough that Idealism has no implications in it toward this view and he will not employ the term Spiritualism, as

that would imply associations which he must avoid in Oxford University and similar institutions. So he adopts "Animism" as a compromise term which has none of the agnosticism of Idealism and none of the disrepute of Spiritualism and none of the associations which determine its facts and methods. He wishes to confine himself to the discussion of the problem within the limits of orthodox psychology and physiology and keeps perfectly clear of Spiritualism as popularly understood. He is entirely within his rights in doing so, as modern times have become saturated with the idea that Spiritualism is concerned with communication between discarnate spirits and living persons, not with the proof that souls exist. For most people the point of view which the author presses is not understood or respected. The idealists make us think that they are opposed to Materialism, but the slightest examination of their position shows that they largely agree with it, only pretending to attack it, the real thing attacked by them being views of sense perception as the standard of reality, while philosophic materialism remains intact in its fortress. The author, then, had to choose, for his defence of the immortality of the soul, between Idealism and Spiritualism for his position, the one being an illusion and the other a popular fad, and the only misfortune for the general mind is that it will not at once see this motive in the work. This may be no fault, as the author evidently intends the work for the philosophic world. But he shows very clearly in sporadic statements that he sees the fatal consequences to ethical and religious systems based on immortality, if their general position is not sustained. It is this fact which reveals his close relation to the problem of psychic research as a method of solving the same problem. The popular Spiritualist has become interested in communication with the dead as a phenomenon, not as a method of solving a philosophic and scientific problem, and thus brought his whole system into contempt. It is unfortunate that the exigencies of scientific progress made it necessary to concede anything to the class that kept that point of view alive, but the limitations and defects of philosophic method were quite as efficient in bringing about the situation as popular interest in phenomena, and between the two the term Spiritualism degenerated into a meaning which it should never have acquired. However this may be, it is a fact and men in the position of Professor MacDougall must purchase immunity from misunderstanding by a choice of terms that brings misconception from both idealists and spiritualists.

The history of animistic doctrines in this volume is very full and will be a valuable contribution to philosophic doctrine. It will not receive, I think, proper attention from philosophers until they have an interest in the problem of survival. The tendency of modern civilization has been to ignore that belief and I imagine but for the central importance of it even Professor MacDougall would not have

written his book in defence of it. But while a man is entirely within his rights when he chooses to discuss and defend his belief in a soul from the study of normal experience, I cannot but think that he does not fully realize how decadent the scientific work of the world has made that method. The respectable classes still cling to traditional methods in everything and forget that the progress of physical knowledge in the sciences, even tho it has not proved the materialistic theory, has created such strong presumptions in its favor that mere respectability and orthodoxy will not save traditional philosophy from weakness in method and result.

It would take an exceedingly long discussion to review the book as it might be done. I shall not attempt it here. But I may call attention to what seems to the reviewer one weakness in it and one characteristic of strength. Its weakness is the elaborate discussion of Parallelism and Interactionism. The present reviewer does not think either theory has any bearing for or against the issue which the author discusses. Parallelism is an equivocation and Interactionism is possibly the same. They are simply calculated to throw dust in the eyes of men and do not solve any problems whatever. The discussion of mechanism, however, is much better. Here I think the author touches on fundamental issues and not only calls attention to the undefined conceptions which our ordinary advocates of universal mechanism hold, but he also shows how doubtful their dogmatic claims are on their own evidence. How successful he is in diminishing their claims it is not for me to say. I only welcome the critical and clear thinking which the author shows here, even tho he might have gone farther.

It would require a great deal of philosophic knowledge for psychic researchers to understand this volume, and especially that kind of knowledge which is associated with the technical problems of physiology. This is not a fault of the work, but an obstacle for those who are trying to do their thinking on the basis of certified facts instead of accepted generalizations from physical and physiological sciences. What one feels in relying on the latter is some fear that we are dealing largely with speculative opinion instead of indisputable facts, and works of this kind will always labor under a disadvantage for all except trained philosophic students. In an age in which the public accepts philosophy from its devotees as authorities there is no need of common experience, but in an age when authority has disappeared and when men do their thinking in terms of facts which it is claimed every one can verify for himself the matter is very different. A truth so important as immortality, even if philosophy can sustain it, must in this age bring other credentials if it is to appeal to intellects which cannot master the labyrinthian mazes of speculative metaphysics and which yet feel the effects of scepti-

cism, philosophic or otherwise. Nevertheless it is interesting to find a philosophic writer defending the existence of a soul amidst universal agnosticism on that point and doing it where it is almost universally assumed that the battle is lost in philosophy. At best his defence is negative. That is, he has to rely upon a refutation of the claims made by materialism without giving positive evidence for his own belief. That is perhaps the main weakness of the author. But his strength is in keeping the problem before his confreres who have given up in despair and in showing that materialism has, as yet, no adequate grounds for dogmatism in regarding the issue as finally settled.

BOOKS RECEIVED

Our Near Future. A Message to All the Governments and People of Earth, by William A. Redding. Published by Ernest Loomis & Co., Peekskill, N. Y. Copyright 1896. 216 pages. Price \$1.00.

Reprints donated by their author, Sir William Crookes:

Notes of an Enquiry into the Phenomena Called Spiritual, during the years 1870-73, First published in the "Quarterly Journal of Science" for January, 1874.

Notes of Séances with D. D. Home. Reprinted from Proceedings of the Society for Psychical Research, Part XVI, pp. 98-127; London, 1889.

Address by the President, William Crookes, F. R. S. Reprinted from Proceedings of the Society for Psychical Research, Part XXXI, pages 338-355. London, March, 1897.

Sir William Crookes on Psychical Research. Reprinted from the Smithsonian Report for 1899, Pages 185-205. Washington, D. C., 1901.

Spiritualism: Birthday Address read by Bvt. Lt. Col. George H. Higbee, U. S. A., to friends on his 81st birthday, April 7th, 1917. Burlington, Iowa. Printed and donated by the author. 34 pages.

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the nature of these phenomena. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

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**Published by American Society for Psychical Research at
YORK, PA.**

DR. JAMES H. HYSLOP, Editor.

Executive and Editorial Offices, 44 E. 23rd St., New York City.

Changes of address should be sent to A. S. P. R., 12-26 South Water St., York, Pa.

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JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XII

MARCH, 1918

No. 3

CONTENTS

	PAGE
<i>SURVEY AND COMMENT</i>	149
<i>GENERAL ARTICLES:</i>	
Philosophy and Democracy, by James H. Hyslop	150
<i>INCIDENTS:</i>	
Premonition or Coincidence	170
Premonitory Vision of Chauncey M. Depew	172
Miscellaneous Experiences	177
Apparent Materialization	184
Miscellaneous Experiences	188
A Private Case of Mediumship, by James H. Hyslop	189
Ascher Incident	197
Psychic Phenomena Among Savages	200
Coincidental Dream	202
Coincidental Experience	206
Coincidental Impression	207
Experiments in Crystal Vision, and Other Experiences	209
<i>BOOK REVIEWS:</i>	
The Fairy-Faith in Celtic Countries, by W. Y. Evans Wentz, M. A.	213
There Are no Dead, by Sophie Radford de Meissner	214
<i>BOOKS RECEIVED:</i>	216

PRINTED FOR THE SOCIETY BY
THE YORK PRINTING COMPANY
YORK, PENN'A.

PUBLISHED MONTHLY BY THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,
12-26 SOUTH WATER ST., YORK, PA.

ENTERED AS SECOND-CLASS MATTER, JULY 19, 1917, AT THE POST OFFICE AT YORK,
PENNSYLVANIA, UNDER THE ACT OF MARCH 3, 1879.

ANNUAL FEE, \$5.00. SINGLE COPIES, 50 CENTS. FOREIGN FEE, \$1.10.

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OF

THE AMERICAN SOCIETY

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PSYCHICAL RESEARCH

CONTENTS

	PAGE		PAGE
SURVEY AND COMMENT	149	A Private Case of Mediumship, by James H. Hyslop	180
GENERAL ARTICLES:		Ascher Incident	197
Philosophy and Democracy, by James H. Hyslop	150	Psychic Phenomena Among Savages	200
INCIDENTS:		Coincidental Dream	202
Premonition or Coincidence	170	Coincidental Experience	206
Premonitory Vision of Chauncey M. Depew	172	Coincidental Impression	207
Miscellaneous Experiences	177	Experiments in Crystal Vision, and Other Experiences	209
Apparent Materialization	184	BOOK REVIEWS:	
Miscellaneous Experiences	188	The Fairy-Faith in Celtic Countries, by W. Y. Evans Wentz, M. A.	213
		BOOKS RECEIVED	216

SURVEY AND COMMENT.

In *The Quest* for January 1918, Sir William Barrett has an article on "the Psychic Factor in Evolution." The existence of a psychic factor in evolution has not been recognized by earlier advocates of it, tho one school, the neo-vitalists, squinted in that direction. Sir William Barrett refers to a recent work by Dr. J. S. Haldane, reviewed in the last number of *The Hibbert Journal*, as decidedly rejecting the mechanical explanation of biological phenomena, tho his theory of "organicism" is not much better and evidently is calculated to deceive us by a mere word. But it is interesting to remark a tendency to admit the insufficiency of the mechanical theory as previously defended by materialists. Sir William Barrett calls attention to organic phenomena which suggest *intelligent* selection as distinct from "natural" selection, and if that can be made out it would do much to sustain the claim for larger possibilities in the organic world than have usually been admitted. His article should be read by psychic researchers. The neo-vitalists take this position, but we require more scientific evidence to believe it. Sir William Barrett is but expressing an opinion.

PHILOSOPHY AND DEMOCRACY*(Continued from February Issue.)*

by JAMES H. HYSLOP.

The transcendental metaphysics that gives so much offence to the pragmatist is that which results from the playing of both parties for position, for the major premise is the primary condition of the conclusion that the one wants to enforce and the other to evade, while the bold usurpation by the pragmatist of an unctuous religious interest in an order from which his concealed scepticism excludes it may well exasperate his opponent who finds himself unjustly deprived of his heritage. In pleading for a reality that is trans-phenomenal, for some permanent substratum in connection with the transient, for substance against the limitation of knowledge to coexistences and sequences, for the philosophy of reflective and previsionary hope as against the "metaphysics" of risk and of "doing things", of spiritual stock gambling, the primary desire is to get a major premise from which to conclude to some more practically important result, for instance, the existence of God and the immortality of the soul. The pragmatist, seeing that this will be the issue and that the slightest concession to metaphysics will land him in a religion, finds it most convenient to apply scepticism to the foundations of his opponent's position whose significance is not perceived by the layman, while he steals the phraseology of religion to sanctify a secular ideal. He is greatly helped in this policy by the fact that the philosopher cannot accept naive views of the world, and so taking advantage of this he may easily make it appear that the real friend of morality is the man who does not trouble himself with anything but the passing show. The pragmatist has simply stolen the metaphysician's clothes and plays the role of a religious votary while the layman does not discover his scepticism, and the metaphysician, finding it necessary to educate and correct the illusions of this class, reveals his scepticism and conceals his faith.

Moreover the agnostic condition of the age makes it difficult or impossible to suggest the practical value of discussion about the existence of God and the belief in a future life. They are so burdened with the lumber of mediævalism and we are so happy with our freedom from the blighting effects of that civilization, that our mental habits cannot escape the associations which they bring to us and which might still have power to divert us from a rational view of things. Hence, agnosticism, being a foregone conclusion from the various influences of science and scepticism that have given the formerly persecuted people power and confidence, becomes a new dogmatism which simply happens to be irreligious instead of religious. It is not that these beliefs in some form might not be useful if proved true, but that they are either false or unprovable, and that we cannot insist upon the importance for life of that of which we have no knowledge. Responsibility is proportioned to evidence. The old proofs have lost their cogency with the assumptions that gave them weight, and hence the interest in discovery of the new promulgates and fortifies the conviction that new evidence must be obtained for these beliefs, while we reconstruct them to fit intellectual and moral progress achieved in the present, or they must be relegated to the limbo of worthless literature. The consequence is that we may admit what we please about the value of these ideas, if they could be proved, but when we have no assurance that they are true or that they are anything more than unscientific fancies, or mythology and poetry, we dismiss them as unpractical and try to obtain our satisfaction in the present moment. Hence pragmatism has its victory by virtue of its adjustment to the scientific spirit which seems to have dispossessed philosophy and religion alike.

But take the pragmatist on his own terms. Grant that discussion about the existence of God and a future life in the old manner is obsolete, while you are in the business of transforming scepticism into an unctuous appearing religion is not it just as possible to transform faith? Do we need to abandon meaning because we abandon cant? Now the pragmatist cannot dispute that we may investigate the meaning of things. He may not see, but he ought to see, that this was all that the ages intended by the argument for theism, and that it was merely a stagnant dogmatism that kept it out of view. Grant that we cannot prove any

transcendental reality whatever, whether of matter or spirit, and that all that we know is fact, phenomenon. Grant that we do not know the nature of things or of consciousness, and that we can know nothing but coexistences and sequences in physical and mental events, is it necessary to know more in order to vindicate all the objects for which transcendental metaphysics so long stood? I think not. We must remember that we cannot laugh at the metaphysics of mind and worship that of matter while we are vociferously limiting knowledge to phenomena. Physical science gives us some measure of constancy and previsionary power, and hence we may find within the limits of "empirical" knowledge the data for justifying the motives and expectations of the philosopher without insisting that metaphysics is anything more than true. We shall only have shown that metaphysics was too deductive, or that its induction had not been verified, or that it had tried to prove its beliefs on grounds that had not suggested them. But whether it is science or philosophy that establishes the conclusion, metaphysics will come in to preserve those conceptions which give the fleeting show its consistency and meaning. We have discovered the indestructibility of matter and the conservation of energy without making them deductions from metaphysics. But they embody a metaphysics of a very comprehensive kind. In the discovery we have required nothing more than the facts that, in the one, gravity persists after the disappearance of color and normal tangibility, and that, in the other, the quantity of energy supposedly remains the same through all its transformations or manifestations of efficiency, but with the discovery we carry a metaphysical background of permanence which is the basis of expectation and prediction. Hence, tho we can infer the future from law, we require a reality which makes law possible.

Again, suppose that pragmatism accentuates action; that it places the supreme interest in doing things, in what consciousness does, not in what it is or inheres in; that we can determine the truth by the consequences of conduct, and that action is our proper function as opposed to speculative reflection—suppose all this, we may still ask the pragmatist toward what end he is moving in his action. What particular object have you in view? Are you too only indulging in vague abstractions that sound well when we can interpret them in our own way, or are you accepting the con-

ception of value which the ages have consecrated? How remote is the end or result you are seeking? Is it bounded by the grave or does it extend beyond? Is your end eternal or is it ephemeral? At what point do you draw the line to say to the will or consciousness: "Thus far and no farther". Do you value conscious life enough to prolong it as much as possible, or do you yield to the passions of the moment and maintain that the one is as good as the other? If you feel or assert any obligation to make the best of this embodied consciousness, after the inspiration of a philosophy and religion which we are ashamed to avow, to prolong the period of life as long as nature will permit, instead of burning out its span by the pursuit of material or carnal pleasures, you admit the value of *time* into your ethical ideal and action, and if you stop short with the terminus which materialism assigns it, you do it, not because you desire it so, but because you cannot help it; not because survival would have no place in a rational universe, but because you believe so desirable an outcome is not to be gotten, and you prefer to appear very stoical about it, forgetting that your stoicism is just as virtuous in an accompaniment of hope as in one of despair. But if time does not count in moral ideals and actions, there is no legitimate restraint, moral or legal, to be placed upon libertinism. I can be my brother's keeper only when there is something to save. You cannot talk of prudence, because that involves the consideration of time, and the ideal will not allow any limit to that element. Every man would be the measure of his own interest and be content with Spencer's dictum to accept the intensity of life in lieu of its extension. The conviction that we cannot end the life of consciousness by death; that death may not end the consequences of indifference to time in the pursuit of our ideals, may be an incentive to some respect for the spiritual amenities of life. It is the consciousness that such ideals may not be realized that removes the influence of hope and the restraint of conscience. If we are to consider interest at all, and the pragmatist has no other form for conduct, we must expect few to make the sacrifices which political power construes as a duty to the world without sharing its rewards, or which are justified and rational in that view only on the assumption that the fruition is merely postponed.

I have dwelt upon this question of a future life, not because

it is a thing always to be harped upon in philosophy, nor because it is the only point of view from which to estimate duty, but because the weight of social and philosophic tradition and the nature of scientific knowledge will not permit the pragmatist to escape the consideration of it, and this whether he regards it as true or false. There is nothing, however, in pragmatic phenomenalism that excludes the possibility of believing on evidence, or of investigating, the persistence of individual personality, or that forbids the admission of the time element into our ethical ideals, short of eliminating them altogether. Its emphasis upon the unknown or the limits of knowledge does not deny the possible extension of that knowledge, but it serves as a legitimate protest against that other-worldliness which had turned the present life into a Pandemonium because it could not make it a Paradise. For this the pragmatic philosophy may have our blessing. We may make too little of the present in our life for the future as the Greeks made too little of the future in their enjoyment of the present. When civilization is saturated with Christian ideals of duty which assign a course of action on the assumption of a meaning wider than the present, it is easy to praise virtues that have shown their value for this order while they were instituted in behalf of preparation for another, and yet to conceal the fact that we indorse them for other reasons than those which enabled history to make them a fixed social possession. But in ignoring the ends which had produced these habits and given them the stability of a social scheme we may start the custom of evading these duties and initiate again an age of license. We may teach an abstract duty if we are assured that the outcome will be the end which made and sanctified it, but when the end cannot be associated with the duties which we pretend to value, the sanctity of the law will be lost and our scepticism revealed in all its nakedness. The Christian as opposed to the Greek ethics has branded the rules of life with a tinge of religious hope and by that means balanced the temptations of passion, and unless pragmatic ethics can offer a compensation for sacrifice it will have a political instead of an educational problem to solve. Hence, in making the line of practical duty and happiness stop short with the bodily life, the ideal not having been realized at all, we may defeat the aims which our pragmatic philosophy so

approves. If we limit the ideal we must expect duty to find the same limits, and we cannot expect it to retain the inspiration of the Christian ideal unless it obtains its color and motive efficiency from that hope.

Kant felt this when he urged the inequality between virtue and happiness in the present life as a demand for immortality to establish the rational relation between them. Assuming that the world was not rational and that immortality was necessary to make it so, he based the necessity of believing it on the disparity between the commands of conscience and the actual deserts of virtue. He did not think to see or say that, if he had to regard the present as irrational, he had no reason in "experience" to expect that the next stage would be any better. He ought to have found rationality in the present order, whether it involved the unity of virtue and happiness or not in their full extent, so that he could expect it in the next. We cannot seize any cross section or transitional moment in the evolutionary process and exclude from it all elements of the next. It may be more perfect than the past or more imperfect than the future, but some constituents of the ideal must be found in it, as an index of its character and pledge of the future, even tho its passage is followed by a shadow.

But what has all this to do with the relation between philosophy and democracy? What has the problem of cosmic meaning to do with forms of government? What have metaphysics and pragmatism to do with matters of this kind? The answer to these questions can be made perfectly clear. It is briefly that neither of these schools, whether they wish it or not, can escape the consideration of these problems. They may take any attitude they please in regard to them. I do not decide whether they shall be for or against a religious meaning to things. But their usefulness is commensurate with their freedom of speech and the earnestness with which they plead the cause of the nobler life. But evasion of the issue, whether made necessary by the intolerance of the public or the result of personal indifference to it, is fatal to the influence of philosophy and its traditions. Metaphysics is defined by its interest in the eternal and unless it can defend the permanence of personality or find some adequate substitute for personality or the value of the individual in social order, it has no such justification for existence in education as a democratic civil-

ization will give it when it supports its ideals. Pragmatic philosophy is especially obligated to consider the problem of cosmic meaning because its fundamental postulate is to measure truth and values by consequences. It declares its allegiance to those beliefs which prove themselves by being workable, and it is certain that a limit in time for personal consciousness less than that which is given to matter and energy has anti-social consequences of great magnitude, a fact made indubitable by history. We know what Gibbon said of it as a moral influence in social and political institutions, and Goldwin Smith has reiterated this verdict. Measured by consequences, therefore, in the practical work of civilization, we might say that immortality had been proved and any scepticism of it is tantamount to the surrender of pragmatism itself. What then is the function of such a belief for social and political life?

I said at the outset of this discussion that philosophy must have some message for the world at large, as well as for its special devotees, as the price of its recognition and usefulness in modern civilization, and so must include the rich and the poor, the wise and the ignorant. What message have our latter-day philosophers? We have all sorts of wise observations on Locke's doctrine of sensation, on the weakness of Hume's idea of causality, on Kant's theory of space or the categories, and similar objects. But we have nothing to say about God and immortality, that is, an intelligible and rational meaning for the universe, except we apologise for the mention of them. We can only gather together an intellectual and aristocratic coterie that can manage to escape human duties and the struggle for existence, and to discuss problems very much like the mediæval question of the number of angels on a needle point, while we are waiting for the deluge.

In thus stating the facts I am not reproaching the philosopher more than is due, if at all. In fact he is not wholly to blame for the situation. He is not so free to tell the truth as he should be. His silence and the want of a gospel is caused less by his scepticism than it is by the intolerance of the democracy which so much needs his guidance. Hence we cannot say that he ought to give it the message that it needs, but that he ought to be able to give it, and so make the public share, if it does not bear, the whole responsibility for the fault of not getting it.

I have reflected on the delinquencies of the philosopher in a manner perhaps to meet the appreciation of the physicist who thinks introspective and analytical thinking is foolish and useless. But I must turn some attention to the physicist himself and ask if he has any means to supply the real intellectual and moral needs of the age.

There is perhaps no class, except the man of the world, that feels more contempt for philosophy than the physicist, and he has just that right to so treat it that is conferred by the measure of obscurity and unintelligibility with which philosophy has allowed itself to be clothed. But the right to criticise and condemn carries with it the duty to supply for the world what philosophy has failed to supply. Now does physical science meet the wants which philosophy once supplied and still essays to supply?

Physical science has given us all the wonders of invention and discovery in electricity and the application of mechanical power in its various forms. It has wonderfully enlarged the number of conveniences of life and strengthened man's power against the inclemency of nature. It has supplied him with the means for satisfying desires that our ancestors could never satisfy. It has turned the world into a paradise compared with the uncultivated wastes of the past, while speculative philosophy, instead of continuing to meet our intellectual and spiritual wants, has retired into the more gloomy haunts of scepticism, and in lieu of a gospel of comfort can only mouth over the phrases of Plato or Kant, and submissively yield the crown to the triumphs of its rival in physical knowledge. But amidst all its wonderful achievements in discovery and invention, mechanical and speculative, has physical science done anything to regulate the moral and social instincts of man? Has it done anything to supply his moral and spiritual cravings? Has it done anything to feed or strengthen his inner life of reflection and self-control? It has accomplished much, in fact, amazing results, in the mitigation of physical suffering, but has it created the moral character which would diminish the occasions for the mitigation of this suffering? Does it not rather absolve the conscience of man in thus relieving him of the consequences of his immoral conduct, and so weaken the impulses and restraints of prudence and morality? I know a physician who had a patient that had injured his health by cham-

pagne suppers and high living generally, and who came to this physician for the usual attention. The physician insisted on his relinquishing his banquets and leading a more simple life, with a diet that became a moral man. The patient met this demand with the exclamation: "Damn it! It is your business to enable me to enjoy myself as I please."

There is no doubt that the achievements of physical science, especially within the domain of physiology, have done much to encourage this temper of mind, and to relax the restraints that tend to check the indulgence of unhealthy and immoral impulses. But it has at the same time taught us to know better the consequences of immorality, tho it has not supplied the respect for moral ideals that is more necessary for man than the chance to escape the penalties of his folly. It has no message or aid for the man who is the victim, not of his vices, but of the accidents of nature. It can offer no spiritual consolation in those crises of life which involve pain that is not the consequence of sin, but of severed affections. It cannot reach any afflictions of the mind. Its utmost service is within the domain of physical pain, and it has no remedy for the more bitter disappointments of disenchanted hopes. It cannot offer comfort and consolation in cases for which it has no physical cure. It can only counsel a stoicism which it has no occasion to practise itself.

Nor is it equal to the perplexities of our economic and social life. It has stimulated man's economic hopes beyond the dreams of avarice, but has done nothing to temper those desires or to assign them the limits which the resources of nature require. It does nothing to help the life that will make those material comforts less necessary than they appear. It keeps in the forefront the idea that civilization is material advantage and accumulation, and never realizes that even all our economic problems are correlated with moral impulses whose regulation would make the economic struggle less ugly and embarrassing. In other words, it can make no contribution to man's spiritual life correlative to the material, and hence in the end can only enhance the bitterness of that strife which gives such a pessimistic and dark outlook for human aspirations.

Physical science must have some gospel for the higher nature of man or cease trying to be a substitute for philosophic reflec-

tion. Silence and humility are more becoming virtues on its part than chaffing its rival, tho philosophy needs as much reform as physical science needs spiritual life.

I have said that Greco-Roman civilisation was aristocratic and that its ethics and philosophy were constructed with such a polity in view. Christianity directly or indirectly established democracy. It took many centuries to effect this result, tho it tried it at the outset in the organization of the church. Socialism was its first political institution, but it soon abandoned this in its economic features and retained it for its moral and religious aims. Had ancient political institutions not crumbled to pieces, the church might have carried on its moral leaven without complicating its ideals with politics. But when it was called on to reorganise civil society it inevitably compromised the purity of its social and moral system by affiliation with the debaucheries of political power, as perhaps all union of church and state must do, and consequently it took many centuries for its genius to work itself out into democracy, this being founded on the value of the individual as indicated in personal immortality and the brotherhood of man. It effected this by substituting allegiance to God and the love of man for allegiance to the state and the fear of power. Hence it fixed for modern life the idea that the state is for man and not man for the state, and so puts every vocation under tribute and subservience to a democratic ideal, at least in its end if not in its method. It is this which will force philosophy either to supply an intelligible message for the masses or retire into oblivion.

It was the church in all ages that kept alive the sense of humanity and the potency of the democratic idea. In all its vicissitudes it clung to this conception of its duties, tho its policy was often marred by too personal and selfish an interest in salvation beyond the grave and the hypocrisy of its leaders. Its mission was not always on the surface of its history. War and ecclesiastical ambition concealed the real forces that were sustaining social, moral, religious, and political progress below the surface in the common people despite both teachers and rulers. It was like the belief in a future life among the Greeks and Romans: it is more apparent in the epitaphs of the forgotten classes than in the lives and monuments of their aristocratic masters. Having once announced its mission as the salvation of man and abandoned

the ideals of Greco-Roman philosophy and life, it had to remain by its standards from the sheer force of logical consistency and compulsion and achieved its end against the insincerity and wickedness of ecclesiastical power, while those noble hearts who preserved its ideals left no monuments and no traditions of their lives. But what is the church doing now? Is it fulfilling this mission still? It has the will but not the power. Scepticism has infected its faith and in an age of science, reason, and education it seeks the guidance of tradition instead of knowledge, while the masses are in a life and death struggle with economic forces. Once it was the consolation and aid of the poor, as well as the humanizing restraint of the rich, and it was this by virtue of its conception of God and its doctrine of immortality; but having placed its spiritual beliefs in the hands of philosophy and science it has not been able to protect them from the leaven of scepticism. Consequently it has no assurance for the most potent of its agencies, while materialism has instated in their place the pursuit of economic aims. Science and education have made the proletariat intelligent enough to form their own opinions and the ballot liberates them from the arbitrary power, tho not the intellectual cunning, of their superiors, and so having lost their faith and finding the church too aristocratic for their tastes they have ceased to form the mainstay of its membership, tho still the subjects of its interest in economic charity and social patronage. Materialism having possessed the ideals of the age and reduced the spiritual view of life to intellectual culture and wit, the struggle for existence becomes economic instead of moral and the poor find their protection in labor unions, with the hope of immortality vanishing in the perspective. Science and invention have increased the material comforts of life beyond the dreams of avarice and man will not put off the redemption of his lot to another world. He yields his allegiance to achievements instead of promises, and the demand is made upon religion and philosophy that they supply a cure for physical instead of moral ills.

Another influence leads to the same situation. Ancient authority was placed in the state, that is, in the will and power of man. The more intelligent and moral this will and power, the more stable the social organism. Compare the legends of Solon and Lycurgus with the history of Alcibiades and the Thirty

Tyrants. Christianity transferred authority to the Divine will and endowed it with goodness and mercy, and the perspective of faith and trust was turned toward a fixed and ideal God instead of the arbitrary and capricious embodiments of human passion and ambition. It might have remained so, if church and state could have escaped a union. But when the church assumed the reorganization of society it retransferred this authority to man and made itself the vicegerent over belief as well as conduct. But it multiplied the heads of this power and made the authority permanent. It was democratic in its origin and constitution as the priests who did the ruling could come from the lowest ranks. But various exigencies concentrated this authority over conduct and belief in a single man, the Pope, and then began the retrogression of all absolute power. Protestantism came with freedom of conscience and moved toward the separation of civil and ecclesiastical institutions. It sowed deep and wide the seeds of individual judgment and political liberty, and education made the exercise of them safer while it extended the demands for them, and political democracy was the result. But one thing characteristic of the old régime remained within the fold of Protestantism. It would not wholly surrender the principle of authority. It denied that of the Pope and the church and transferred it back to the Divine with a book revelation as an irreversible and infallible record of His will. In the Catholic system God was the first and last authority, but this conception was given elasticity by the interpretation of human agencies, the Ecclesiastical Councils, adjustable to the changing influences of time and knowledge. But Protestantism, defending the rights of individual judgment, could not insure confidence in the wisdom and power of its leaders, and in order to obtain a common standard for concerted belief and action and in order to curb the anarchic passions of the democratic spirit on which it was necessarily built, had to make its Biblical revelation inflexible, at least in those essentials which were necessary to justify its allegiance to the Christian religion. In this it failed to apply quite strictly its own principle of individual judgment, tho it could not escape, in its practical administration, the same method of interpretation which has characterized all the intellectual efforts of man. In so far as it appealed to external authority of any kind it nullified its principle of justifi-

cation by faith, and in so far as it gave man any freedom of judgment in the formation of his beliefs or conditioned his salvation on his personal faith and character, it dispensed with the need of authority for any but political objects. It could develop in only one of two directions. It might choose external authority and return to Romanism, or it could choose internal experience and insight, with the principle of individual freedom, and develop into Rationalism. Science as applied to Biblical criticism has driven it into the latter, while its application to the physical world has dethroned the belief in God and immortality, and the poor have been left without those stays in their moral life which protected them from the vices of the rich and the competition for wealth. With science for authority, materialism for a gospel, and a proletariat without a hope or a faith, we have a church left to dissipation in æsthetics and social functions, the business of the aristocrat. The sympathy for the poor remains in many noble minds, handicapped by the loss of faith or by those influences which have robbed it of power, but in many partly as a tradition and symbol of respectability and partly as a fear of political and economic revolution.

Mr. Hobhouse, who is a philosophic writer of some repute in England, speaks very plainly on these questions. "The mention of religion," he says, "leads naturally to the consideration of the causes of this change in the national temper (a change from the humanistic to the imperialistic temper!) among these, the decay in vivid and profound religious beliefs must certainly hold a place. This decay was in process a generation ago, but its effects at the time were offset by the rise of a humanitarian feeling which, partly in alliance with the recognized churches, and partly outside them, took in a measure the place of the old convictions, supplying a stimulus and a guidance to effort and yielding a basis for serious and rational public life. But the promises of that time have not been fulfilled. Humanitarianism, as we have seen, has lost its hold, and the resulting temper is a good-natured scepticism, not only about the other world, but also about the deeper problems and higher interests of this world.

"The prevailing temper has, as its wont, fashioned for itself a theory. Indeed it has found more than one theory ready to

serve it. It can found itself on the current philosophy, on recent political history, and on the supposed verdict of physical science.

"The most popular philosophy of our time has had a reactionary influence, the extent of which is perhaps not generally appreciated. For thirty years and more English thought has been subject, not for the first time in its history, to powerful influences from abroad. The Rhine has flowed into the Thames, at any rate into those upper reaches of the Thames, known locally as the Isis, and from the Isis the stream of German Idealism has been diffused over the academical world of Great Britain. It would be natural to look to an idealistic philosophy for a counterpoise to those crude doctrines of physical force which we shall find associated with the philosophy of science. Yet, in the main, the idealistic movement has swelled the current of retrogression. It is itself, in fact, one expression of the general reaction against the plain, human, rationalistic way of looking at life and its problems. Every institution and every belief is for it alike a manifestation of a spiritual principle, and thus for everything there is an inner and more spiritual interpretation. Hence, vulgar and stupid beliefs can be held with a refined and enlightened meaning, known only to him who holds them, a convenient doctrine for men of a highly rarified understanding, but for those of coarser texture who learn from them apt to degenerate into charlatanism. Indeed it is scarcely too much to say that the effect of idealism on the world in general has been mainly to sap intellectual and moral sincerity, to excuse men in their consciences for professing beliefs which on the meaning ordinarily attached to them they do not hold, to soften the edges of all hard contrasts between right and wrong, truth and falsity, to throw a gloss over stupidity, and prejudice, and caste, and tradition, to weaken the bases of reason, and disincline men to the searching analysis of their habitual ways of thinking."

Now what is philosophy doing in this situation? Itself infected with scepticism and materialism, or with their results, and that conception of its functions which makes money and leisure necessary for the intellectual culture which it worships, and without the gospel of God and immortality to influence rich and poor alike in their moral ideals, the one to restrain its passion for material possession and enjoyment, and the other to feel that hope

which is a half compensation for suffering and sacrifice while it installs in power the influence of a spiritual ideal—in this situation it is perfectly helpless and can only stand idly by and watch civilization rush over the precipice into the gulf of anarchy. It is repeating phrases about "experience", Kant's categories, and the transcendental unity of apperception, or dissembling its convictions in the jargon of Hegel, while the student is whistling to the wind and the poor are joining labor unions and voting for protection.

Now philosophy has before it one or the other of two alternatives, if not both, as its mission. It must either obtain some definite and assured faith about the meaning of this universe for all men in their spiritual aspirations, whether or not we call it faith in God and immortality, and make it perfectly consistent with social and economic differences, or it must devise means to effect a better economic equality in the struggle for existence. To one or the other, or both, it is consecrated by all the influences of history and the avowals of its own profession. Otherwise it must pass into the limbo of mythology. We may talk about the theory of knowledge until we are blind; we may exposit and explain Locke, Hume, and Kant until doomsday; we may go into hysterics about materialism as much as we please, unless we can produce or sustain a gospel that constitutes the highest ideals of the race, ideals of knowledge, of virtue, and of happiness, we must go a withered and palsied race into the asylum of all false prophets. We must have a creed to occupy and cheer "the man with the hoe" as well as the fortunate class that can wear white neckties and décolleté dresses or amuse itself with the philosophy of Nietzsche in the streets of Sodom and Gomorrah. Otherwise those who grow our wheat and potatoes will be following the anarchist. Philosophy is either too aristocratic in its instincts and affiliations, supporting the social caste that only intensifies the bitterness of the economic struggle, or it has no gospel for a democracy that is commensurate with its spiritual needs, or if it has this gospel its language is either too unintelligible for practical life or it is not free to make its meaning clear.

Let me indulge in a parable. There is a legend which might have represented the garden of Eden as the abode of the aristo-

cratic classes. Knowledge, science, art, wealth, and every achievement of intellect and power had built up a refuge of ease and contemplation, exemption from toil and pain, while tradition has preserved no memory of the dull millions on whose labor it rested. Eating of the tree of knowledge had only created materialism with all the debaucheries that may follow in its wake, if moral and spiritual life is not its accompaniment, and revenging nature had to place a guardian angel at the gates of Paradise to drive its inhabitants into the world to earn their bread by the sweat of their brows. Still Cain will not be his brother's keeper.

It is not mere increase of knowledge, but the possession of character that is necessary to save man. Moral character, however, cannot be expected to appear at its best where there is no hope of that self-realization which duty and happiness alike inspire, and hence he who increases knowledge should be able to supply those conditions which make hope of some kind possible in the struggle for existence, whether it point to fruition in the present life or in another. He does not effect this by educating a few disciples who simply take his place in keeping a few others at the same task. His duty and privilege must be to supply those who are under him with the means of educating the masses into a perfectly simple and comprehensive ideal and hope, and of sympathizing with their practical life. He cannot expect everybody to spend his life in reading Plato and Aristotle, or Kant and Hegel. It is not enough to be able to speak fluently in the technical shibboleths of a transcendental philosophy. He must have some general message of hope and inspiration for the many millions that do the world's work and suffer its pains and disappointments. Those who come to him for light and knowledge must be able to carry this message and to give it intelligibly, and not merely to repeat scholastic phrases. It is the ability to impart personal conviction to the practical man of the world on the great questions of the meaning of the world and the destiny of man, and to do this in the light of present scientific facts, that is the primary duty of the philosopher, and not to imitate the church in its devotion to tradition and authority. He may impose a rigid discipline upon those who consult the oracles, but this course must end in humanising ideals and spiritual hopes, or philosophy will go the way of scholastic illusion. It will be his misfortune and

he will suffer no reproach if his willingness to educate and help does not achieve success because the beneficiary will not respond to his duties or receive his message. The subsequent work is that of government. Where the government is democratic the gospel cannot be too plain or clear and the power that rules where this gospel is not understood cannot be too wise or too honest.

In an aristocracy the rich and the wise may live apart from the poor and the ignorant while they govern them, but in a democracy they can do neither. They must share with them the amenities of social and political life, and cannot govern, but must educate and persuade. In an aristocracy, as I have said, the rulers possess the knowledge and the power: in a democracy they possess the knowledge but not the power. They must therefore either educate the citizens or limit their power. If a noble sense of honor prevails intellectual education will suffice to secure social order: if it does not, the philosopher must provide a modification of political institutions to restrain the power that may have neither intelligence nor conscience. Greece had degenerated into a government of power without knowledge when Plato offered his race a method of reforming its political service by installing the wise and noble man in its administration. His Republic was a Greek discussion of the civil service, and it is a mistake to suppose that he advised placing speculative idealists in charge of the government. It was the wise man instead of the scoundrel. In our modern democracy we have transferred the power without the knowledge from the one or the few to the many, from the tyrant to the proletariat, and the latter too often elects the scoundrel to office. We must, therefore, either educate this power or limit it. If we do the latter, we must see that it has duties as well as privileges. Education will avail, like the application of political power, only when the will of the ruler and the citizen follows the directions of reason and conscience. *Government* will always be the resource where knowledge and good will are not commensurate with each other.

There are three stages in the evolution of social relations. They are represented in the ideas of Slavery, Liberty, Duty. Slavery is the primitive stage in which there is the maximum of power used to regulate conduct. Liberty is the stage in which

there is the minimum of power to restrain action. Duty is compatible with either stage. None of them are secure from faults. With ideal men for rulers slavery would be a blessing. With ideal men for citizens liberty would be a blessing. But as we have neither we compromise by trying to adjust all three ideas to each other. Human nature being what it is, slavery only offers temptations to power which liberty has to curtail, and liberty only offers license to desire which should be curtailed, and duty may be as much abused as either of the other two ideas. One advantage the ideal of duty possesses. It always implies some restraint of individual passion in the interest of the whole. Its value, however, depends wholly upon the judgment in the application of it. We may apply it to the obligation that the slave shall obey his master, or we may limit it to the obligation of the ruler while the citizen goes free to revel in his own will. In free civilisations the claim is for unrestrained desire and duty plays no part. If all citizens were saturated with the sense of duty, tho it is liable to abuse, they would harbor a state of mind that requires only enlightenment to secure a sound civilisation. Education can achieve ideal results where there is a will to follow an ethical ideal involving a rational end and rational limitation of desires. But where this sense of duty does not prevail there must be more than the education of the intellect. The will has to be regulated and you have some measure of the social stage which people love to call slavery just to obtain license. Evolution requires the joint and harmonious action of two things, knowledge and virtue. Knowledge affords intelligent direction of the will and this may not result in virtue at all. Virtue requires discipline of will with reference to an ethical ideal imposing a duty, and if this does not exist in the mind, the discipline must come from without and this requires government to effect it. Liberty has to be curtailed and the education of the intelligence under a bad will only adds power to sin. But given the will to do the right, education has an easy task and government would be divested of its disagreeableness. Good will in the citizen is more important than education. It is the same in government. Given these, education will do the rest, but your task is to combine intelligence and honesty or good will in the government. Citizen and ruler must have more than knowledge. Can philosophy give it?

Nicht genug ist edel Denken,
 Edles schaffen muss der man.
 Glücklick wem die Studen schenken
 Götter dass er 's üben kann.

Noble thought is not enough,
 Noble action makes the man.
 Happy he to whom the times
 Give the gods to guide his deeds.

Doch den Göttern gleich zu wandeln
 Seines Lebens Wege hin,
 Weiss nur wen bei edlem Handeln
 Leitet auch ein edler Sinn.

And yet to wander like the gods
 His life unto its end,
 Knows only whom in noble acts
 A noble sense of honor leads.

The philosopher can educate or furnish ideals and inspiration, if he has any gospel to impart to the public. His primary duty is to have, or to find, this gospel, and in default of it he can only be pensioned at a life of mumbling a ritual over the ceremonies of a dead past. If he devotes his services to the aristocratic instincts he can only perpetuate the pride which he can neither educate nor govern in that morality which is so necessary for the right use of political power and he will not reach those who actually hold and direct the reins of government. He must have that wide and comprehensive message of inspiration and hope, commensurate with the interests of all classes, which will offer the poor and ignorant some consolation and aid in the struggle of evolution and the rich some social and spiritual ideal as a substitute for the economic passion for wealth and station, which only excite the envy of those whom materialism has robbed of a better. Some meaning of this cosmos applicable to the daily lives of all of us, and not merely some intellectual culture that places one class above another while it exploits the lower for the means of this self-indulgence. It is not the chief end of man to pursue his own culture alone or to gain the applause and patronage of those who are the lucky pensioners of fortune. He may do this in any civilization but a democracy, as truth is convertible into law in aristocracies, but must be converted into logic in democracies. If the poor are not the governing class, it is a simple matter, but give them political power without a spiritual ideal and the philosopher must either supply this desideratum or have no function at all in its order. He will have to pass away as did the ancient priest. He cannot continue to serve the class which no longer has political power and whose ideals are as materialistic as those of the classes

he despises. He will have to find some spiritual conception of things adjustable to the wants of society and the best instincts of the lowliest individual.

It may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century ;—

But better far it is to speak
One simple word, which now and then
Shall waken their free nature in the weak
And friendless sons of men.

It is not for me to decide just how each man shall effect this result. Every one must choose his own message and his own method. But whatever they are they must penetrate, directly or indirectly, to the lowest strata of society which it is so necessary in a democracy to guide, to help, and to elevate.

And bringing our lives to the level of others
Hold the cup we have filled, to their uses at length.
' Help me, God ! love me, man ! I am man among men,
And my life is a pledge
Of the ease of another's ! '

In this work the philosopher must reform the church and give it a creed and that creed must carry with it the power to make for righteousness. The men who will do this will rule the ages and will instill the spiritual into other types of history. " They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Any inspiration that evades this duty will be without the demanded service to the age.

INCIDENTS.

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PREMONITION OR COINCIDENCE.

The following record was made by Dr. Hodgson:

On Aug. 3rd, 1895, I spent the evening at the house of Mrs. Horace Lamb, in Milton. While at dinner Mrs. Lamb told me of a strange experience which happened in her husband's family, an account of which, she said, was written on a piece of paper that was pasted on the back of a picture hanging in another room. After dinner we examined this picture and found the following statement written on the piece of paper which was stuck to the back:

"James Otis, the great lawyer and statesman in the revolutionary struggle, brought this engraving of America, weeping over her worthies, into mother's Aunt Maxwell's, with whom she lived in State St., the day he left Boston for Andover, and pinned it on the wall of the parlor, saying, 'don't take this down, for the next news you hear of me will be that I am killed by lightning' that proved true, as six weeks after this, on Friday afternoon, May 23rd, 1783, he was struck by a flash while standing at Mr. Osgood's door, where he lived in Andover."

Mr. Lamb told me that he believed that this statement was written by his aunt, Miss Jane Lamb, daughter of Mrs. Thomas Lamb, and niece of Mrs. Maxwell. Mrs. Lamb was told of the circumstances by her mother who was present when James Otis is said to have pinned the picture on the wall. There is nothing special about the engraving except that it is a patriotic picture and James Otis took an active part in the Revolutionary War.

R. HODGSON.

James Otis (1725-1783) is noted especially for his great oration before Gov. Hutchinson against the "writs of assistance", or British claim to the right of searching anywhere on a general warrant for smuggled goods. This speech, five hours

long, was delivered with wonderful effect in 1761, and, according to John Adams, "Then and there the child Independence was born." He was on an after date assaulted by British officers, and in consequence of his injuries gradually relapsed into mental aberration, relieved more or less from time to time, and never profound.

It is true that he was in Boston six weeks before his death, and he was then able to argue a case in court, though with less than his old time fire. The chief biography written about him is that of William Tudor, from which we make these pertinent extracts:

"The day after his return to Andover, he exhibited some marks of agitation. He took a hatchet in the morning and went to a copse of pines standing on a rising ground a few yards from the house, and passed all the forenoon in trimming away the lower branches of the wood. When Mr. Osgood came to call him to dinner, he said with great earnestness, 'Osgood, if I die while I am at your house, I charge you to have me buried under these trees', and then he added, with a little touch of humor that shone forth like a bright gleam in a tempestuous sky, 'You know my grave would overlook all your field, and I could have an eye upon the boys and see if they minded their work.' [He had boarded with Mr. Osgood's family for about two years.] * * *

"Six weeks after his return, on Friday afternoon, the 23rd day of May, 1783, a heavy cloud suddenly arose, and the greater part of the family were collected in one of the rooms to wait till the shower should have past. Otis, with his cane in one hand, stood against the post of the door which opened from this apartment into the front entry. He was in the act of telling the assembled group a story, when an explosion took place which seemed to shake the solid earth,—and he fell without a struggle, or a word, instantaneously dead, into the arms of Mr. Osgood, who, seeing him falling, sprang forward to receive him. This flash of lightning was the first that came from the cloud, and was not followed by any others that were remarkable. There were seven or eight persons in the room, but no other was injured. No mark of any kind could be found on Otis, nor was there the slightest change or convulsion in his features.

"It is a singular coincidence that he often expressed a wish for

such a fate. He told his sister, Mrs. Warren, after his reason was impaired, 'my dear sister, I hope when God Almighty, in his righteous providence, shall take me out of time into eternity, that it will be by a flash of lightning', and this idea he often repeated." (Pages 483-6.)

Of course there is now no way of rigidly examining the story that Otis made a definite prophecy that the next time Mrs. Maxwell heard from him he would be dead from lightning. But it articulates perfectly with the account in the biographies. He was in Boston six weeks before his death. He was accustomed to wish that he might die by lightning, and this alone couples with the event to constitute a remarkable coincidence, for a man has not a chance in many thousands of meeting his death that way. It is difficult to suppose that what he actually said to Mrs. Maxwell was no more than to express his customary wish, since that would have no significance in connection with leaving the picture hanging, while if he prophesied that the next news of him would be his death, by lightning or any other means, there would be a melancholy interest about the picture which was fastened on the wall as his last act in that house. Then, too, we find by his remark to Osgood regarding his place of burial that his thoughts were dwelling on the subject of his death the day after his return from Boston and Mrs. Maxwell's house.—(W. F. P.)

PREMONITORY VISION OF CHAUNCEY M. DEPEW.

The *Philadelphia Press* of Oct. 16, 1898, shortly after the New York Republican Convention which nominated Roosevelt for Governor, contained an article of which the following is the principal part:

"It happened that Mr. Depew was called upon to deliver three important addresses in less than two weeks. He had been asked by Colonel Roosevelt to make the speech placing Roosevelt in nomination as candidate for Governor. He had been invited to speak for the State upon New York Day at Omaha, and he had been cordially asked to speak before the Hamilton Club when he was in Chicago on his way back from Omaha.

"It seemed to him that all three of these occasions offered excellent opportunity for him to say those things which were uppermost in his mind respecting the inevitable expansion of the influence of the United States. Nevertheless, it was difficult even for so experienced an orator to plan speeches that were to be so near together, whose central thought was to be the same, which should nevertheless differ in treatment and phraseology. This difficulty puzzled him somewhat.

"On the Saturday afternoon, before the Republican Convention was to meet, Mr. Depew went to the Country Club, at Ardsley-on-the-Hudson, which is his temporary home, and after luncheon he went out upon the piazza, from which a beautiful vista across the Hudson can be obtained.

"He sat there lazily, intent only upon the scenery, which was especially agreeable to a man who had been for a week in the thick of the most exciting business undertakings. Bye and bye the vista seemed to pass away. He saw as vividly as tho the scene were real and in the convention hall in Saratoga. He saw the delegates stroll in. He looked at the presiding officer, whose name he did not know, as he called the convention to order.

"He heard that temporary chairman's speech, he saw the various details of preliminary organization, and all of the work of the convention was as vivid and distinct as though he were a part of it at the moment. Then, at last he saw Mr. Quigg make the motion for the nomination of candidates and heard the brief comment with which Mr. Quigg accompanied that motion.

"He did not, it is true, know that as a matter of fact Mr. Quigg was to make that motion; nevertheless, he saw him do it. He said to himself, 'Your time is come for your speech placing Roosevelt in nomination'. He saw himself arise, address the Chair, and heard himself deliver the speech and felt the glow of satisfaction at its reception, which is the highest reward of eloquence.

"After that, the convention hall, the voices of the orators, the faces of the delegates faded away as in a dream, and Mr. Depew again saw the vista of the Hudson and the distant mountains across the stream. He got up, went to his room and wrote out with his own hand the speech, exactly as he afterward in fact delivered it.

"The address which the delegates heard was the address which, by that singular preoccupation of the mind, Mr. Depew composed on

that dreamy Saturday afternoon. Afterward, at the convention, he was amazed to discover that the picture which he saw with his mind's eye was perfectly reproduced to his physical eye and ear in the convention, even to the words of the chairman and the manner and the motion of Mr. Quigg.

"Mr. Depew speaks of this as a strange mental phenomenon. He does not attempt to explain it. In other times, he has composed speeches or the general outline of one, in a single flash of inspiration, but he never before saw and heard himself deliver an address in the manner of the experience of that September afternoon.

"After the Saratoga convention, Mr. Depew found himself puzzled as to the way in which he should speak what was in his mind at Omaha. The central thought, he knew, must be like that which he uttered at Saratoga.

"Suddenly the whole treatment came to him, although not the phraseology, as was the case with the Roosevelt speech. Again, he went to his room and wrote out the Omaha address. The Hammond Club address was dictated late on the Saturday evening before he started for Omaha.

"A little while before dictation began, Mr. Depew had no idea of the manner in which he should treat the subject he had in mind. Two hours before he met the stenographer, the speech was outlined. Like a good workman, he knew where his tools were and how to use them, for he speedily had the few statistics that he needed at hand, and then, pacing the floor, he dictated the speech precisely as the enthusiastic members of the Hamilton Club heard it."

Mr. Depew's ability, as witnessed in the last two of the three incidents given above, to have, especially at a time of stress, sudden illuminations by which the perplexing matter of how to vary the speeches was solved suddenly or quickly, even "the whole treatment" seeming to emerge at a leap from the depths, differs in degree, not in kind, from the experiences of everyone. A large part of our hardest thinking consists merely in narrowly watching for the thoughts which seem to rush of their own volition into the mental arena and seizing the fittest before they as suddenly vanish. Of course there are few with whom the process of subliminal elaboration reaches so nearly finished a product

before it is presented to view, as in the case of Mr. Depew, and probably it happens to him only when his mind is burdened by an impending responsibility of composition for which he has hardly time. Nor would it have happened to him, but for his lifelong habit of consciously composing addresses which has stored up subconscious facility.

But the incident relating to the Convention speech contains elements of a different character. Not only the structure and the very language of the speech came to Mr. Depew in a constant stream, but it was to the accompaniment of a visual hallucination so powerful that it obliterated all sense of the beautiful landscape that lay spread out before him and which he had just been admiring. Nor did he simply seem to be in the convention hall, but the scene which he visualized was, unless the narrative which we have read be false, the one which he actually saw when he entered that hall in fact, a few days later: the temporary chairman was unexpectedly the same, the man who moved that the candidates be presented was the same and his manner and words the same, in short the whole scene of his vision was reproduced.

But no one would be so foolish as to believe this on the basis of a newspaper story. So thought Prof. W. R. Newbold, of the University of Pennsylvania. He therefore inquired of Mr. Depew whether, and to what extent, the story was true.

Nov. 10, 1898.

CHAUNCEY DEPEW, ESQ., LL.D.,

Office of the N. Y. Central R. R., New York City.

DEAR SIR: I enclose you a newspaper clipping which appeared about three weeks ago in the *Philadelphia Press*. The content, if true, is of no little interest to those of us who are interested in the more obscure and unusual forms of mental process, and again, if true, the fact that the man who experienced it is so well known, and is a man whose word would carry weight adds a peculiar interest to the circumstances. May I ask you whether the account here given is substantially correct, and if not correct, whether there is any considerable basis of fact for it, and what that basis of fact is?

I am aware that I am trespassing upon the time of a very busy

man and I have purposely waited until the conclusion of the campaign before doing it. I trust that the intrinsic interest of the subject will be my sufficient excuse.

Most sincerely yours,

WM. ROMAINÉ NEWBOLD, *Dean.*

The dean's letter was explicit, asking in substance if the newspaper story was (1) a lie, (2) substantially correct, (3) or correct only in part. Mr. Depew's reply was short, but sufficiently explicit.

NEW YORK CENTRAL & HUDSON RIVER RAILROAD CO.
GRAND CENTRAL DEPOT.

New York, Nov. 19, 1898.

PROF. WILLIAM ROMAINÉ NEWBOLD,

DEAR SIR: I am in receipt of your letter of Nov. 10th, enclosing an article from the *Philadelphia Press*.

The story is substantially true as written.

Yours very truly,

CHAUNCEY M. DEPEW.

There are familiar formulæ, easily learned by any bright school boy, for explaining any such incident, especially when the subject is plain John Doe. Somehow, it does not seem quite so simple to apply them to Chauncey M. Depew, yet why not? He had a mental picture of a Convention, knowing from experience how conventions look; when he got to the hall he recalled the waking dream and had a feeling of familiarity come over him, assisted by a chance resemblance, it may be. And there you are! But Mr. Depew testifies that the scene was *identical* with the vision, that the same unknown man was in the chair, that Mr. Quigg, of whose intentions he had no previous notice, actually did and spoke as in the vision, etc. The very fact that he was familiar with the aspect of conventions should have made him proof against confounding mere resemblance and identity. Mr. Depew is quoted as saying that he was "amazed", and endorses the report. One may be as willing as the next man to reduce this incident to the commonplace, and yet hesitate to step up to a

fairly brainy and forceful gentleman who has told a complicated incident and declared that he was amazed by it, and to inform him that the facts are essentially otherwise than he has reported them, and that there was nothing in the world for him to be amazed about.—(W. F. P.)

MISCELLANEOUS EXPERIENCES.

The following record is from the collection of Dr. Hodgson and largely explains itself. It was worked up by the clergyman who is named in the accounts and reported the facts to Dr. Hodgson. The corroboration needed has usually been given and no comments are necessary.

A bracketed comment near the end and signed "L. E." is by Miss Lucy Edmunds, who was Dr. Hodgson's secretary. The document to which she alludes was probably explained by a later letter of Mr. Dickerman.—Editor.

18 Lafayette Place, New York City.

On the night of the 13th of March, 1895, I was sleeping in Shearps Hotel, Cairo, Egypt.

I dreamt that my sister, whom I left in her usual health in the States some months before, called at the hotel with a strange gentleman, said she was travelling to some other place, and just called on me for a few moments. I was much pleased to see her, and thought her improved in appearance. I awoke; it was about the middle of the night, I thought over the dream for a few moments, then went to sleep, with no more dreams. In the morning I awoke suddenly by hearing a call, Al, Al, Al! I heard the last two calls awake with my eyes open. It was my sister's voice unmistakably. No one else then living ever called me Al. I think I almost saw her, so vividly her voice called up her form and features.

It was broad daylight, and time to arise, which I did, saying "Emma is dead! I know it." On going down to breakfast I told Miss Maude my dream and *call*, also told her I knew Emma was dead and asked her to remember the date. During the forenoon I related the circumstance and the impression it made to a gentleman friend who called on me, asking him also to make a note of the date, which

he did. I frequently talked with Miss Maude about my impressions and when no letters reached me for six weeks, said I was certain my people hesitated to write me the bad news. Six weeks after, while in Athens, I received a letter from my nephew saying he had been called to my sister's home by the death of her son (a young man of twenty-four) and had attended his funeral, and one week later my sister had died, on the night of the 13th of April, from pneumonia. I remarked to Miss Maude on opening the letter that I knew it contained the announcement of my sister's death.

Very truly yours,

Alice Maddock.

To my nephew, the Rev. W. Dickerman.

September fourth, ninety-six.

18 Lafayette Place, New York City.

Mrs. Maddock related her dream and the calls she received (as she said) from her sister, saying she was certain she was dead, and we frequently discussed the occurrence.

I could not laugh her out of the idea before a letter arrived with the news of her sister's death, and was present when she told our friend, a gentleman who was in Cairo at the time, the morning of March fourteenth, ninety-five.

Yours, etc.,

Alice Maude.

September fourth, eighteen hundred ninety-six.

Sept. 12, 1896.

Bella Vista, Hull, Mass.

A few winters ago I was in Naples, Italy, sent there by a well known physician in London, a specialist in nervous diseases, and by Dr. Krauss, of Carlsbad, Austria, they agreeing "that a great shock to the spine caused the trouble, that no medicine would benefit me, nothing but time, years in fact, and a warm climate would be of any use"; was having terrible cramps in the muscles and nerves of my back and side around the heart several times during day and night.

I had been in Naples two months, when the proprietor of the Royal Hotel offered to take a party of eight to a Miracle Church near Pompeii in the valley.

I listened to stories of many cures made there by prayer to the Virgin, disbelieving the whole. The night before going my niece had gotten up three times during the night to rub the knots out of my back and at no time had they been more painful. We were all Protestants who went with the proprietor to the church that day. I did not believe in oral prayer or prayer of any kind, but I asked the Mayor of Cinconatta's wife, who was one of the party, if she intended to pray to be cured of the neuralgia from which she suffered. She scornfully answered "No.!" "Well," I said, "if any one can be cured by asking and praying, why not try it. I shall certainly, although I am not a believer." It takes some courage to walk to an altar and kneel and pray while you know that a whole party is laughing at you. But I did kneel in sober earnest and before the picture of the mother of Christ, asked that the cramps in my body might be cured.

We returned to the hotel, I expecting cramps all the way; they did not come, and to my utter surprise the night passed without one, days and weeks passed without pain. In fact it is six years since then and until this summer there has been no return of the trouble; this summer I have had two or three.

I know I had no more cramps. Was it because I was cured when I visited the church? or was it the prayer? I cannot tell, can you?

Respectfully,

ALICE MADDOCK.

Bella Vista, Hull, Mass.

My aunt had been having cramps in her back, in fact all over her body, for several months, so bad that I would have to get up two or three times in the night and rub her.

One day while in Naples on our way to Pompeii, we stopped in one of the miracle churches, which is customary for the tourist; there were crutches and different kinds of braces, which had been left by cripples who said they had been cured.

Several were in the party, Protestants, who of course had no faith in anything of the kind. My aunt said, "If these people say this thing has cured them, it will do no harm for me to pray at this

shrine." We all laughed, she marched boldly up, prayed her little prayer, and from that day to this summer she has had no return of those cramps.

Perhaps it was only a coincidence.

The night before I had been up several times with her.

ALICE MAUDE.

September nineteenth, ninety-six.

Sept. 12, 1896.

Bella Vista, Hull, Mass.

Some years ago I hired a large old-fashioned house in New York which had belonged to a widow lady, who from her quaint dress I judged to be a Quakeress. She died and her son rented the house to me stipulating I should buy some of the furniture stored in the attic, which I consented to do. In sorting out the furniture I found eight chairs of curled maple and a very old-fashioned table, which I knew must have been seventy years old; I had them cleaned up and brought down into the dining room. A friend of mine living in Rochester wrote asking me if I did not want a first-rate cook, a Canadian, half Indian. I answered yes, and the cook arrived at dusk one evening; as I had not prepared her bed I told her to sleep on the sofa adjoining the dining room at the side of the room; the alcove was without doors or curtains. In the morning when nearly through breakfast, the cook asked me if the old lady did not want her breakfast. When I asked what old lady she said the one that came in the room at five o'clock and looked at the chairs and table, putting her hands on the table and opening the drawers. She said she had on a white cap and white handkerchief pinned over her bosom, and black dress with plain short skirt; said she was awake but did not speak to her. After she had looked all around the dining [room] she went out. The cook described fully the person and dress of the former owner of the house and on inquiry I found that the chairs and table were the first furniture bought by the owner of the house on her marriage and used in the dining room by her, but relegated to the attic when her children grew up and demanded more fashionable things. The cook had never heard of the old lady. "Well, Sophia," I said, "you must

have seen a spirit, as I have no old lady with me. Did you ever see anything before like this?" She answered, "Yes", she had.

Very truly yours,

ALICE MADDOCK.

Rev. W. Dickerman.

18 Lafayette Place.

New York, Sept. 29, 1896.

MR. DICKERMAN :—

I remember perfectly our old Indian woman cook describe seeing an old lady come in at about five o'clock in the morning in the dining room where she slept in an alcove. The woman, she said, looked at the chairs and table, went all around the room, and then out without looking at her or speaking. The cook asked for the old lady at breakfast time, and described in full the person and dress of the former owner of the house and furniture then in dining room. The cook was a stranger and only came the night before, and could not have heard anything of the previous owner.

Very respectfully,

C. T. RYAN.

CHURCH OF THE MESSIAH,
WM. F. DICKERMAN, *Pastor.*

New Haven, Conn., Sept. 30, 1896.

DEAR DOCTOR HODGSON :—

The statements enclosed, of three experiences, an auditory hallucination with coincidence, a veridical apparition and a case of miracle cure, were related to me laast month by my aunt, Mrs. Thomas Maddock, of New York City. By my request she has furnished the written statement, now in your hands, for use of the S. P. R.

Mrs. Maddock is a lady of marked intelligence, a close observer, has travelled extensively, of liberal views and singularly free from superstition.

If you can make no use of the statements, please return the manuscripts to me.

Yours truly,

W. F. DICKERMAN.

New Haven, Conn., Oct. 16, 1896.

DEAR DR. HODGSON :—

I am not the nephew who informed Mrs. Maddock of her sister's and son's death, but have this day written to ascertain his address, and to procure all the information asked in your letter of Oct. 15. Mrs. Maddock is now on her way to Japan and the Indies, to be gone one year, but I will do my utmost to complete the evidence. I have other cases, still more interesting, which I will report upon as soon as I can work them up. I would like to have a sitting with Mrs. Piper. Can it be arranged?

Very truly,

W. F. DICKERMAN.

New Haven, Conn., Nov. 4th, 1896.

DEAR DR. HODGSON :—

* * * * *

I have been unable, as yet, to find the nephew who informed Mrs. Maddock of her sister's decease, but will continue my inquiries.

* * * * *

Very truly,

W. F. DICKERMAN.

New Haven, Conn., Feb. 12, 1897.

DEAR DR. HODGSON :—

* * * * *

The letter enclosed is all that I can get in the way of corroboration of Mrs. Thos. Maddock's experiences.

* * * * *

Very truly,

W. F. DICKERMAN.

A statement of facts pertaining to the abstract, as those mentioned by Mrs. Thomas Maddock, can not be made by the undersigned from any direct personal knowledge other than that imparted to him by the said Mrs. Maddock after her visit at the church of Valle d'Pompeii in the year 1890 (I think), when she found herself relieved from a very troublesome and painful ailment. This fact

was published by the founder of that now famous religious station and attributed to supernatural causes, i. e., a special grace granted to a supposed devotee, and hence classed as a miracle, among the many that are periodically reported attributing certain extraordinary cures said to have actually taken place, to the intercession of the blessed Virgin in whose honor the church, etc., was erected by Signor Bartolo Longo, who is in correspondence with thousands of devotees and believers in every part of Christendom. See his monthly report, which is sent with this. [Don't remember seeing this and can find no trace of it. Have written to Dickerman about it. Aug. 31, '97. H.]

Regarding the second fact mentioned by Mrs. Maddock during her trip up the Nile between the 13th of February and March 5, 1895, on board the steamer Memphis, the writer was impressed by the assurance with which Mrs. Maddock mentioned what she believed to be a communication from the spirit world; and as the demise of her sister really took place at the time, as she was afterwards informed by letter, the writer is disposed to believe in the supernatural manifestation, and now all the more since he has had himself various indications of the presence and watchfulness of the spirit being of departed friends, protecting through mysterious means those who follow the path of virtue and truth in this world.

A. G. CAPRANI.

Naples, 17/1/'97.

New Haven, Conn., Sept. 4, 1897.

DEAR DR. HODGSON:—

* * * * *

I mailed you all the documents sent by A. G. Caprani, except a magazine, which I had translated by an educated Italian, who found no reference whatever to Mrs. Maddock's case. I do not remember receiving any report by Bartolo Longo. I was careful to forward you all received but the magazine, which must have been the wrong number.

* * * * *

Yours sincerely,

W. F. DICKERMAN.

APPARENT MATERIALIZATION.

The following incident is from the records of Dr. Hodgson and is a most important one. The ground for asserting this importance is the exceedingly preposterous character of the phenomenon as it would be adjudged by the average Philistine and plain man. It is a case of apparent "materialization" under circumstances that make it impossible to impeach it by means of the usual objections to such phenomena. The case is not exposed to the objections of the conjurer. You have to resort to hallucination to account for it, and that is the interest in the incident. Superficially it conforms to the demands of "materialization", but a little knowledge of psychic phenomena, and especially of veridical hallucinations, will enable any one to classify it. The probability is that the man was rendered clairvoyant in a semi-waking state, what may be called a waking trance, one in which self-consciousness and normal memory is retained, but with anæsthesia shutting out rapport with the physical world, the replica of it in the veridical hallucination takes the place of the physical world in the mind of the percipient, and he gets into communication with his father, and true to the dream state in which he is, he can conceive it only as real. That sense of reality transmits itself to the waking state, as sometimes occurs with normal people. Consequently the case is a most important one as throwing light on many cases reported as "materialization" and which, if they have any genuine element at all about them, are veridical hallucinations connected with a waking trance.—Editor.

Birmingham, Oakland Co., Mich.,
Sept. 17th, 1895.

DEAR MR. HODGSON:—

Enclosed is a letter containing an account of Mr. J. Brooks Martin, of Bozeman, Montana, seeing his father, who has been dead about two years. Mr. Martin's sister lives here in Birm. and has let me take and use this letter without her brother's knowledge. Please make whatever use you wish of it and return it to me. Perhaps Martin will tell you more about it if you correspond with him. The Martin family have been well known to us for 30 years. We

bought the place we now live on of this same man—father of Brooks Martin. Brooks is now a banker in Bozeman, Mon. They were people of good character and reliable. I have implicit confidence in the relation as to truthfulness. The Martins were once devoted Baptists, but the table tipping and rapping broke out in their family and they left the church. Wm. Martin, the father, died a devoted spiritualist. Brooks, when a boy, could lay a finger on a stand and it would follow him around the room,—so they say. Brooks went once to Vermont to see the Eddies, before Blavatsky went there. Brooks thought the Eddies were unsatisfactory. He has always thought more of business than following up spiritualism.

* * * * *

KEZIA E. ALEXANDER.

Bozeman, Montana, July 19, 1895.

MY DEAR SISTER:—

* * * * *

Yes, I had a very remarkable interview or visit with Father. It was on April 2d; I was driving along the road with my horse and buggy. And all at once I saw a man ahead of me in the road. And he kept looking back. And as I came up to him I saw it was Father. He smiled and put out his hand and said, "Broox, how are you?" I turned down the road and he got into the buggy and rode with me full three miles. We talked about everything and everybody, as we would have done if he had been in the flesh. He appeared perfectly natural and occupied his full share of the buggy. He sent a general message to all, saying he and mother were well and happy. He said in response to my question (What are you doing?) I am going to school and teaching at the same time. I asked him if [he] saw Julia Randall. And he said, "Yes, she is one of our family." He praised my horse, and when I went to show him how he could go, he asked me to drive slow. He appeared in no way ghostly, and I was in no way excited until after he had gone. And then I found myself so weak I could scarcely sit in the buggy. After riding some three miles at a very slow pace he said he must go, but would come again when I had some one with me. I have looked for him every day since, but conditions have not been right. But I am sure he will keep his word. Now this is a very poor account of his visit, but when I come

to write it, I find myself unable to give any account that is satisfactory to me. But it was *Father* and I saw him, felt him, and talked to him a long time in broad daylight.

* * * * *

From your brother,

E. BROOX MARTIN.

E. BROOX MARTIN, *President,*
COMMERCIAL EXCHANGE BANK.

Bozeman, Mont., Feb. 14th, 1896.

R. HODGSON,

DEAR SIR:—

Replying to yours of Jan. 28 will say the letter to my sister regarding my father's visit to me last July contained the principal events or substance of the interview. However, there were many minor details which I did not or can not give in a letter.

No, he has not yet made me the second visit which he promised; that is, he has not made himself so plainly visible. There has been times when I could feel him and hear him talk, yet could not see him. Yes, my horse saw him as plain as I did—at least I judge he did by his actions, as he turned out when he got opposite of him and apparently stopped of his own accord—although he did not appear nervous. Yes, he told me of several things during our conversation of which I had no knowledge and since have ascertained to be correct.

Some years ago I had quite a broad experience as a spiritual medium, but never had anything so plain, positive and satisfactory as the experience in question.

I told my wife and a few intimate friends of my experience at the time; but did not make it public. I do not care who knows it, only I am too old and have had too much experience to cast pearl before swine. Should I have any more similar visits I am willing to give you the benefit of the same.

Respectfully yours,

E. BROOX MARTIN.

Bozeman, March 9, 1896.

RICHARD HODGSON, ESQ.,

DEAR SIR:—

Yours of the 29th addressed to Mr. Martin was duly received and in reply will say Mr. Martin's experience, which occurred about a year ago, as related to me was as follows:

He was on his way to Manhattan—a place 20 or 25 miles from here—and at a distance nearly half the way there, he saw his father in the road some little distance ahead. He did not at first realize or *think* of its being his father, only thought of how much he *resembled* him. The horse also seemingly saw him and turned out of the road as they approached him, and as Mr. Martin drew near he said to Broox: "Now do not be alarmed, everything is all right." I believe *Broox* had said *first*, "Can it be *possible* that is you, father!" or words to that effect. Then his father replied as I have stated. He *then* got into the buggy with Broox and rode for some little time. Conversed on all subjects except politics. He did not care to talk on that subject for some cause or other. Then as they drew near a little village (Bellgrade), he got out and disappeared. He said he would come to Mr. Martin again some time when there was some one with him, but he never has yet.

Mr. Martin was very weak for some time afterward. Said he had to drop the lines and hold on to the buggy for fear of falling out. He stopped at Bellgrade and rested before going on.

Very respectfully,

MRS. ELLA J. MARTIN.

Bozeman, Montana, Sept. 2, 1897.

RICHARD HODGSON,

DEAR SIR:—

Replying to yours of Aug. 28th, will say, while I have not had any such satisfactory visit with my father since I wrote you last, I often know he is with me, and I have held long conversations with him, but he has not been able to materialize as he did some time ago, as the time I wrote you about when he rode with me in the buggy. My conversations are held by impressions, but they are often so plain and distinct that it is hard for me to distinguish between them and

an audible voice. He still promises me another interview similar to the one I wrote you about.

Respectfully yours,

E. BROOK MARTIN.

MISCELLANEOUS EXPERIENCES.

There was in the files of Dr. Hodgson turned over to us a lengthy record of telepathic experiments and some psychometric experiments along with some automatically written poetry. They all occurred in the same family group with the exception of some telepathic experiments with the two ladies involved by Dr. Hodgson. The record of telepathic experiments is rather complete, originals and reproductions being reported to Dr. Hodgson. Some of the experiments were conducted between Hartford, Conn., and New York City. Others were conducted with the ladies when Dr. Hodgson was present. All of them shut ordinary sources of information, except that "involuntary whispering" and unconscious sense perception might have been conceivable when Dr. Hodgson was present.

But there is little use in explaining conditions. The results were failures. There was but one or two coincidences in the whole series and this one might be due to chance. The chief interest lies in the fact of the failure, showing that when care is taken and the exact records are reported the hypothesis of telepathy is either totally lacking in evidence or so weak as to demand suspense of judgment. But for better experiments there would be no excuse whatever for the belief in it.

The experiments in psychometry were not described in detail. The informant simply stated the results which she had noted in a written record of her experiments. Her subject would go to a drawer in which some forty letters had been placed and with her back turned take out a letter at random and without looking at it, still holding it behind her back, describe the writer. The report or record of this was that she had correctly told the sex of the writers in 22 cases out of 29, described the writing correctly 20 times, failing on the sex 6 times and on the writing 6 times. She gave "long and absolutely accurate descriptions of the writers 7 times" and the same in all but one or two small points 3 times.

There were only 6 absolute failures, the rest being correct or nearly so.

"The two following instances I have not counted as failures," said the informant, "tho you may think them so. The first was a letter from my father, but on the back of the envelope, in my writing in tremendous scratchy letters, were some memoranda. L. said: 'My, what a big scratchy hand. It is from a tall girl with brown hair and eyes.' (Mine are blue.) We thought at first she had made a failure, and on discovering the envelope were surprised to find my writing on it. Another time she had a letter from a friend, but I had a strong conviction that it was from another person. As a result she described both women and mixed up their peculiarities in the most absurd manner."

To have a scientific judgment on the facts we should require two independent descriptions of the phenomena. The statements of the psychometrist should have been taken down verbatim and a separate description of the letters or their contents recorded, perhaps with photographic representation of the contents. The record is, therefore, not scientific as it is and would not even be suggestive were it not that the lady's report on the telepathic experiments was perfectly cool headed and uncolored by any too favorable judgment of the facts. This in a measure defends her judgment of the psychometric experiments, tho it does not make the record of them scientific. They are but incentives to more careful experiment.

JAMES H. HYSLOP.

A PRIVATE CASE OF MEDIUMSHIP.

by JAMES H. HYSLOP.

The following case of mediumship is from the collection of Dr. Hodgson and is abbreviated by the Editor to make the facts clearer. The informant was a clergyman who had never interested himself, apparently, in the subject until it was forced on his attention and the phenomena developed in his own family through a daughter who had never heard of the phenomena. She became the medium and began her work with an extemporized Ouija board. The clergyman kept a record of what occurred for many years and selected incidents from this detailed diary to report to

Dr. Hodgson. While he was quite careful in some of his experiments and performed them so as to exclude certain objections to them, he did not know how to summarize them effectively and hence they do not seem impressive without much study. But their import in most cases can easily be made clear from the selected record, especially in the light of other and better work.

There is much non-evidential matter in it of some interest when compared with the work of others and I shall give some attention to this in the summary of it. The point of chief interest, however, is the fact that the man was perplexed with the problem and seems never to have felt sure of the spiritistic hypothesis and to have constantly felt that there was or might be some other explanation of the facts. This helps to establish confidence in the report of his facts. It suggests that he did not select his facts or make his record solely with reference to the phenomena bearing upon a special interpretation. It is, indeed, this fact that led to this summary of the report. He confined his record to private experiences and had nothing to do with professionals.

The first incident which he reported is second hand. That is, it does not represent a direct experience with his own family, but came to him from a fellow clergyman whom he knew. Its interest lies solely in the fact that the phenomena broke out, as they did in the Wesley family, without any predilections for the subject. A clergyman's daughter was the subject of this experience. I quote the record.

"One night she saw a beautiful person standing by her bedside. The apparition told her of a revival in progress several miles away in the same town, and that a man by the name of Anthony was carrying it on and that he (*i. e.*, Anthony) would send for her and her father soon, and that they must go to help him.

"Now neither the father nor the girl knew of the meetings in progress by Mr. Anthony, neither had they ever heard of the man Anthony.

"The girl related her vision to her father, who chided her for her notion, and advised her to say nothing to anybody about such things. In a short time, however, a letter came as predicted. They opened it and it was an invitation as predicted. The father turned pale when he saw the name at the close of the letter to be this Mr. Anthony, as foretold, of whom he had never before heard."

The daughter herself became an Adventist preacher. But the incident is one of those apparently prearranged things which, if collected in sufficient quantity, would help to explain predictions in a perfectly natural manner, as nothing more than such knowledge as we have in certain cases that enables us to forecast certain events when others knowing less could not do it. It has the *vraisemblance* of truth in the fact that it came to an untrained girl and to her father indirectly who was evidently not interested in such phenomena.

The first incident in the reporter's own experience is the following, which came through the reporter's own daughter, who was an automatic writer. The deceased daughter of a man by the name of Drew, whom Mr. C., the reporter, had known, came and said her father's name was Amos. Mr. C. and the neighbors knew and called him Webb. The daughter knew nothing about him. Within a few months after the message Mr. C. saw the obituary notice of the man in a Boston paper and his name was given as Amos W. Drew.

This account led to a more elaborate account of his experiences and the first fact given was the following, which is of especial interest as showing phenomena very like some of Harrison Clarke's in the Smead case. Mr. C. writes of it as follows:

"For ten months I had the use of a writing medium, my own daughter, who had never seen and had scarcely heard of these phenomena. She was 18 years old and developed solely by herself on a 'talking board' of my own make. One evening the force behind the scenes said: 'Get a paper and pencil ready, for the next time I come she will be able to write I think', and she was.

"I made most careful experiments and have a large collection of communications. The first singular thing was the appearance of what I have since learned is called a 'Control'. We called him *manager*. We discovered without thinking of such a thing, that the medium could not write without him."

It appears then that the regular sittings were with the "talking board" and that the automatic writing was at intervals between these sittings. By and by Mr. C. and wife discovered that their daughter could not use the board, and the control was asked

if she had been restrained from this. The reply was in the affirmative. They besought him to let her use the talking board. He granted the request, thinking that the desire was only for a time. When they found that the control thought this he was requested to relax his own control permanently and he did so, but the girl could not write automatically any more.

In the Smead case Harrison Clarke came, it finally appeared, to develop the automatic writing instead of using the planchette and he excluded all others from the work. Finally when told he must either leave or help others to communicate, he tried helping others with poor success, and finally left with the statement that she could not write if he left, and it took two years to develop the automatic writing, which was never easy or fluent except when Harrison Clarke controlled.

The clergyman himself, Mr. C., evidently developed the use of the talking board and his deceased son became a control. One interesting incident was the fact that the board would move only on the occasions arranged for experiment. Apparently, if Mr. C. tried it at other than the appointed times, the board would not move. The control always came promptly at the hour and minute fixed for it. Mr. C. would change his clock, but this made no difference. The control would come by train time, when the clock was wrong, set too fast or too slow.

The phenomenon which showed Mr. C. he had thought transference to reckon with was one that happened to him many years before things began to occur with his own family. Some forty years before, in a back-store with a tipping medium, he found that the table would tip out the number of nails in his hand, provided he himself knew the number, but that it would not do so when he did not know the number. He tried the same thing with other mediums, using a handful of coins, with the same results.

Now follow extracts from his detailed records. I shall remark only those incidents which may have an evidential interest and those which are psychologically important. There was one control, calling herself Emma, who always used the small letters "i" and "o" instead of the capitals. This, of course, is not evidential by itself, but it is a phenomenon which readers of our own records will notice occurs systematically in some personalities. The conversation with this control, as reported, is very

natural and characteristic of a real personality, the dramatic features being exactly those of a normal conversation between two persons, tho nothing evidential is reported in the present instance which I am describing.

Four out of five of his family were mediums for about a year, but the power seems to have left them and he alone, the weakest of them, retained his power. Sometimes two of them worked separate boards at the same time and a communicator would go from one to the other. The following incident has some interest :

" I once held a board and my son another. He had occasion to leave. A departed son purported to be present, and would apparently go from me to my son's board. While he was gone out of the house I said : ' Willie, when A. returns, I will say, one, two, three. When I say three you leave me and go to A. I did so, and A.'s board began to move while mine stopped. My object was to eliminate the idea that my call for W. to go to A. might affect A.'s imagination."

Whether suggestion was absolutely excluded might be questioned, but the experiment was one that at least complicated that explanation and is interesting.

Evidently some phenomena occurred which suggested intrusions and perhaps impersonations, which seem to be frequent in the early development of mediumship. To control this the experimenters gave or asked for signs by which desirable personalities could be recognized. In connection with it the following incident occurred :

" We proposed a change one evening, a change of sign, and a letter was given, and immediately scratched out. As my wife was the reader I did not see it. The son, who was not present, held the board the next day. A name appeared. I asked for the sign ; I then thought I had proposed a change, but neither of us knew what it was. I went into another room to ask my wife what it was and when I returned I found the pointer vibrating over the letter G, which my wife had told me was the sign and which the previous night's manuscript confirmed. It was curious to see how quickly they obliterated by scratches the sign or word given, as tho some enemy were looking over their shoulders."

They recognized different personalities by the handwriting, which showed "great uniformity in the same supposed spirit". Where a person, when living, had a fixed hand, the same characteristics appeared. "I have seen many of them," writes Mr. C. "One was very peculiar, that of a niece. Tho a bright little woman her early education had been neglected somewhat and she would use 'i' and 'o' for 'I' and 'O' many times in the same page, but sometimes correctly. No other did this and the medium knew better."

This last phenomenon is common in other cases of mediumship. Many instances of it have been recorded and noted in the work of Mrs. Chenoweth. It is evidence both of foreign stimulus and subliminal influence.

"After the work was over," says Mr. C. of this particular niece, "we found on investigation that she did so when alive"; that is, used the letters "i" and "o" as found in the automatic writing. "We had either not noticed it or had forgotten it. My spirit son or his control appealed to the penmanship as proof of identity, first bringing our attention to the similarity. The control's mediumship was uniformly his own, without variation, and on the same evening, the same hour, several styles of penmanship appeared."

This is as true of the work of Mrs. Chenoweth as is asserted here. The evidence of it does not appear in the published records, but it is very common and the identity may appear over years of interval between communications.

"Among the most curious was that of a girl of feeble mind; my wife had known her, but not the medium. She wrote from corner to corner in the most broken way and closed by saying 'byet to you', a sample of her childish talk."

Another incident appears to be evidential. Mr. C. went into a distant room and asked his deceased son to bring certain friends with him the next time. When the time came for an experiment Mr. C. went out into the distant room and four times out of six the right persons came to the medium, who did not know

who had been asked for. The failures were due to a misunderstanding.

The deceased son knew Greek before his death and translated some Greek words through the medium. It affected him so that he did not come again for a week. Mr. C. also selected 20 short verses from the New Testament, wrote them on slips of paper and shook them up together, so that he would not know their order. Each slip was taken out at random and over and over again the control and communicator, Mr. C.'s son, told the contents. The wife apparently was the medium. Mr. C. remarks that you might question her honesty, evidently having the ordinary conjurer's method in mind, but he asserts her honesty and might have added that the situation would have involved some self-deception as well. But while the experiment may not be conclusive, especially as the details are not recorded, the incident is worth recording as an effort of the man to satisfy himself that mind reading was excluded.

"A spirit appeared at the board and said he was Arthur C., son of Charles C. My brother Charles, living in Wisconsin, says he buried a child, a boy by that name."

The following incident might be a subconscious memory, tho it has the proper dramatic character. It occurred in the period when the sitters required the communicators to identify themselves by their signs.

"Willie appeared February 17th with Asa at the board. He gave 2 for a sign. Next day, Mamie holding the board, he gave the sign Q. I said you are not Willie, for that is not your sign. He replied: 'That is the sign, but you did not understand it.' But, I said, you gave another last night through Asa. 'Yes, because you so understood it.' Well, give what I understood it to be. He moved to the figure 2. On examining the sheet we found I sat in such a position that Q seemed like 2."

Another curious incident illustrates the confusion which messages of this kind often indicate between the past and the future. The communicator may be referring to the past while

admonishing about the future and the medium get it only as a prediction, or the medium may add to it a circumstance which is intended to make clear the general idea, but which may be no necessary part of the message.

"An old man would come, once a neighbor, and express concern for his only child, Edmund, as to slipping down. My son W. came after him and I said, 'Mr. C. is afraid Edmund will slip down.' 'Yes,' said W., 'It is all Edmund. He is afraid he will slip down on the ice.' I said, 'It is not winter and there is no ice.' 'Yes,' said W., 'I told him so.'

"I thought it an old man's whim and thought nothing of it. When winter came, my wife walking home with Edmund, he, Edmund, told her without asking, I think, that he was liable to slip, and he feared it before winter was out.

"He slipped down the vestry stairs and burst open the door while a meeting was going on, and in attempting to drive a cat from the table he slipped and put out one shoulder and had to go to the hospital. A few years before his father died, he slipped and injured his knee and was lame a long while. So he told my wife. We knew nothing of it."

The following is a good one against telepathy, if the facts are narrated correctly. The details perhaps should have been a little fuller.

"My wife's aunt came. She wrote, as all do, her name for an introduction. Melissa Perkins was her real name, but my wife knew that she put in her maiden name generally when she wrote. My wife asked, when she had written awhile, if she had not a middle name. She at once reached up to her name at the top of the page and put in a T between Melissa and Perkins, so that it stood Melissa T. Perkins. *No one present*—only wife and I and the medium present—knew of her name or ever saw her. Medium and I did not know anything about her name. We never saw the woman."

In some experiments Mr. C. resolved to have the parties present close their eyes so that the medium should not be thought the agent in the results. The consequence was that nothing could be spelled out. Asked to explain this the communicator said:

"We see with your eyes, hear with your ears, taste with your tongue and smell with your nose. They cannot, they said, do any of these things without a medium."

I have had evidence of similar phenomena in Mrs. Chenoweth. There are times when the communicator reports sensations which are connected with the organism of the psychic. I have even an interesting fact which suggests that the communicator is aware of what is in my mind, provided that it is connected with the writing. For instance superposition is nearly certain to take place when I am not looking at the pad. It may take place under other conditions as well, but if I am not looking at it it is almost absolutely certain to occur. This can be explained by supposing that the writer can regulate the action of the pencil from the mental picture in my mind caused by the visual sensation.

There was a large number of other experiments, but no specially striking or instructive incidents occurred. Many of them were in giving the verse in the Bible to which Mr. C. referred by chapter and number, but this suffices to indicate their meaning. Allusion was made in his record to obsession as evidenced in the work, but no details are given. Some interesting dialogues occurred, but are not evidential. As a whole the record illustrates the type and helps in the collective evidence.

ASCHER INCIDENT.

From time to time we come across incidents with some interest published in works of biography and here is another that should be recorded along with the general material belonging to psychic research. The incident is taken from the Preface to a sketch of the life of Mrs. Elizabeth Freeman Barrows Ussher, who was a missionary and martyr in the present war of 1914-1917. The book is entitled "*In the Land of Ararat*", and is written by John Otis Barrows with an Introduction by Rev. James L. Barton, D. D. The copyright is in 1916 and the incident seems to have occurred in 1915. I simply quote the Preface entire, as it explains the circumstances in a way to make the incident intelligible.—Editor.

"In this life I have attempted to gather up some salient features of the life of my daughter, who, in Turkish Armenia, in the summer

of 1915, literally gave herself, in the endeavor to save, from the wretchedness of death by starvation, Mohammedan mothers and their little children, gathered in crowds about her door. And this in the hope that others, incited by the spirit of her example, may, when necessity calls, be ready to undertake some similar work for suffering humanity, even tho they must face perils as great as were hers. Such have only to remember that 'God stands within the shadow, keeping watch above his own.'

"In this narrative I have included some things which, in revealing them, have sometimes made it necessary to wait till the blur should pass from my eyes. That one of our children, who had been together so long time the light and joy of our home, must now be left in a lone, unmarked grave, in a strange and far-away land—in a grave on which no tear of affection would ever fall—this was a thought most unbearable. But the truth soon came to have control. *She* was not there. Neither had she flown away, millions of millions of miles, 'beyond the stars'. It is probable that the eternal life of the spirit is not conditioned by what we call 'here' and 'there'.

"While we were rejoicing that the members of the Van station had been freed from the terrors of the siege and their relentless foes, and that all, as we supposed, were safe and well, suddenly sad news came to the American Board. It was sent by telegraph, and repeated to our home by telephone. Its words were few, but freighted with a startling meaning. In slowly measured accents, as if the speaker at the end of the line was fearing to tell us what she knew, she at last gave her message: Mrs. Ussher had entered into rest! So sudden was the blow that it fell with well nigh crushing weight upon us all; but especially did her older sister feel it. It seemed to her that it must not be so. The burden became so great as to deprive her of needed sleep and rest. But in regard to an experience that she then had, she may be introduced, and so speak for herself. 'A little time after we had received the news of my sister's death, one night, when I had retired, I began to wonder, with a feeling akin to rebellion, why this cruel war should be, and why my sister must be taken from us, and why my father and mother, in their last days, must carry such a burden of sorrow, when suddenly my sister herself seemed to be close beside me! She looked up, but oh, so beautiful she was! She had not changed in appearance except that there was a beauty which was not of this world, a beauty that neither tongue nor pen can

describe. She pronounced my name so distinctly that it startled me; yet I was so awed that I could do nothing but just lie perfectly quiet and listen. She said: "You are grieving for me; don't grieve. You don't know God's plan; I do. I can see from the beginning to the end; you cannot. There is a veil before the eyes of the people on your earth; they cannot now see what the end is to be."

"She then spoke my name again, very distinctly, and said: "You are grieving for my little ones; don't grieve. I know all about my children, and I am happy." Then with a look of beauty that I shall never forget she vanished from my sight.

"My sorrow and rebellious feeling entirely left me, and a great peace came into my heart, so that in a few minutes I fell asleep, and I slept all night. The next morning I could think of nothing but the beautiful vision, and I felt like singing all day.

"I am sure that God sent my sister to me to comfort me, and to give me an obedient and trustful spirit of sweet peace."

"I have now related, simply and truthfully, a fact of experience in my own household. I do not attempt to offer any explanation.

"I suppose the reply may be that my daughter was asleep, and so dreamed what she related. But she says she knows whereof she affirms, and that she was not asleep.

"But whatever may be true or false in human experiences, let us know that God sits on his eternal throne of love, and that trusting in him, we are safe."

The sister's narrative of her experience bears superficial evidence at least of coloring from her emotions and interpretation and so does the author's final remark about the incident. He was interested in confirming or asserting a religious conception of the situation and tho this might be said against him, the last sentence indicates rather clearly that he was sustaining his religious belief in spite of the facts. The fact that the sister had the apparition of her after she knew of her sister's decease it prevents replying effectively to the sceptical claim that it was an hallucination produced by her highly wrought state of emotion and rebelliousness. But the experience is so like evidential cases and is so honestly reported that it may add one more to the instances which proved cases render credible. No stress can be laid on the narrated form of what occurred in the message of the deceased

sister, as the subconscious and the convictions of the subject of the vision may have determined the form of the deceased sister's message. But this does not eradicate the probability supported by other and evidential instances that critical psychological situations often offer experiences of much interest to the student of psychic research for suggesting, if they do not prove, some possible connection between death and the earnest aspirations of the best minds. This pragmatic consideration always had some weight with Professor James.

PSYCHIC PHENOMENA AMONG SAVAGES.

In his book on "The Arctic Prairies", Ernest Thompson Seton records a few incidents which should be put with the collection of similar incidents that we find among savages generally. It is of peculiar interest to find such phenomena among savages, even when they are not as fully confirmed or investigated at the time, because savages are not sophisticated and are so removed from the ideas and habits of civilized people as not to be as much infected with the influences that make for fraud. There is fraud and imposture among them. Their priests and medicine men often learn how to dupe their victims, but in spite of this the phenomena appear with individuals not in the craft and they help to prove that the phenomena belong to the human race, and are not limited to the craft formed for the purpose. Besides this the conditions of life are such that intercommunication and other forms of casual information, which affect evidential possibilities, are not present, and the facts are more easily freed from the difficulties that affect them among the civilized, tho defects in the reporting of them often compensate for this advantage.

The facts are recorded as the knowledge of Thomas Anderson, who was in the service of a commercial company.—Editor.

The Facts.

"In the winter of 1885-6 he [Thomas Anderson] was to be in charge of Nipigon House, but got orders beforehand to visit the posts on Albany River. He set out from Fort William on Lake Superior on his 1200-mile trip through the snow with an Indian whose name was Joe Eskimo, from Mantoulin Island, 400 miles away. At

Nipigon House he got another guide, but this one was in bad shape, spitting blood. After three days' travel the guide said: 'I will go to the end if it kills me, because I have promised, unless I can get you a better guide. At Wayabimika (Lake Savanne) is an old man named Omeegi; he knows the road better than I do.' When they got there, Omeegi, altho very old and half blind, was willing to go on condition that they did not walk too fast. Then they started for Osnaburgh House on Lake St. Joseph, 150 miles away. The old man led off well, evidently knew the way, but sometimes would stop, cover his eyes with his hands, look at the ground and then at the sky, and turn on a sharp angle. He proved a fine guide and brought the expedition there in good time.

"Next winter at Wayabimika (where Charley de la Ronde was in charge, but was leaving on a trip of ten days) Omeegi came in and asked for a present—'a new shirt and a pair of pants'. This is the usual outfit for a corpse. He explained that he was to die before Charley came back; that he would die 'when the sun rose at that island' (a week ahead). He got the clothes, tho every one laughed at him. A week later he put on the new garments and said: 'Today I die when the sun is over that island!' He went out, looking at the sun from time to time, placidly smoking. When the sun got to the right place he came in, lay down by the fire, and in a few minutes was dead.

"We buried him in the ground, to his brother's great indignation when he heard of it. He said: 'You white men live on things that come out of the ground, and are buried in the ground, and properly, but we Indians live on things that run above ground, and want to take our last sleep in the trees.'

"Another case of Indian clairvoyance ran thus: About 1879, when Anderson was at Abitibi, the winter packet used to leave Montreal January 2, each year, and arrive at Abitibi January 19. This year it did not come. The men were much bothered as all plans were upset. After waiting about two weeks some of the Indians and half-breeds advised Anderson to consult the conjuring woman, Mash-kou-tay Ish-quay (Prairie woman, a Flathead from Stuart Lake, B. C.). He went and paid her some tobacco. She drummed and conjured all night. She came in the morning and told him: 'The packet is at the foot of a rapid now, where there is open water; the snow is deep and

the travel heavy, but it will be here tomorrow when the sun is at that point.'

"Sure enough, it all fell out as she had told. This woman married a Hudson's Bay man named MacDonald, and he brought her to Lachine, where she bore him three sons; then he died of smallpox, and Sir George Thompson gave orders that she should be sent up to Abitibi and there pensioned for as long as she lived. She was about 75 at the time of the incident. She many times gave evidence of clairvoyant power. The priest said he 'knew about it, and that she was helped by the devil.'"

COINCIDENTAL DREAM.

The present incident is from the collection of Dr. Hodgson. It is old and was apparently one that might have been corroborated. But there seems to be no record of that corroboration, if it was obtained. What we wish to know is whether there might not be some illusion of memory in connection with it. It should have been written down at the time and confirmed while it was fresh. As it is the story must obtain value only when similar cases occur with frequency enough to eliminate the suspicion of an illusion of memory. We do not require to doubt the occurrence of the dream, but its contents may have become altered by the transfer to it of the contents of the experience when the house was robbed. What we require to know is whether the subject did not confuse interpretation with facts, the memory of things at the time of the burglary with the contents of the dream which may have been forgotten and the memory of the incidents of the burglary inserted in their place. A sufficient number of such experiences of the kind would probably eliminate this objection, but short of such a census we should have to suspend judgment about it.—Editor.

June 26, 1891.

A number of years ago, I think in 1877 or 1878, I had a dream which was literally fulfilled. I dreamed in the morning just before waking, at my usual Sunday morning rising time.

I think the dreams we have in the morning have a greater significance than those we have at night. I was not what could be called a dreamer. I rarely dreamed and used to laugh at my sister,

who generally had a dream to relate upon finishing breakfast. In fact I had somewhat of a contempt for her habitual dreaming. But so vivid was my dream that I forgot about my contempt for such and related it to my sister, two of the servants being present engaged in serving breakfast. I dreamed that the burglars entered the house, every little detail of the confusion presented itself to me as vividly in the dream and as accurately, as it afterwards did in reality.

An old combination bureau-writing-desk-bookcase, more than a century old, had been burst open, even the innermost secret and to me sacred recess of it had been sacrilegiously desecrated by the thieves and contents taken, even the little carved silver jewelry box came into my dream for its share of attention, among the jewelry in it was a chicken bone that I had swallowed in my soup and which had nearly cost me my life, and which I had saved as a choking reminder of the fate that might have been mine. The topsy-turvy drawers, trunks, boxes and closets were all in the dream, so were the candle drippings, broken scissors, etc. While in my dream beholding this confusion I felt a choking at my throat as if some one were grasping me and I awoke in terror. My sister chided me for telling my dream before breaking my fast—I had not begun my breakfast—saying that all dreams related before breakfast were sure to come true. At the same time she laughed at me for thinking so seriously of it.

I felt very seriously impressed by my dream the early part of the day, but dismissed it from my mind. Later in the day my sister and I were reminded that we had separate engagements for church for that evening.

The three servants were out.

I might here state that the Saturday afternoon previous I had collected in a loan of several hundred dollars at too late (?) an hour for banking. This I had in the house in the cabinet I called "elephant", as appropriate to its immense size. Sister and I had tea below alone and then went up to our room and brought our wrappings down to the parlor floor. It being yet too early for church we were in the sitting-room off the drawing-room, when all at once my sister complained of smarting of the eyes and I saw her face was quite blotched, red and swollen and I suggested that I would go over and tell Miss Stokes that she would be unable to attend church with her. Suddenly my own face was in the same condition. This burn-

ing and swelling of the eyes and face we thought symptoms of scarlet fever, as we had a few days previous attended the funeral of a friend whose children at the time were ill with scarlet fever. But we felt strangely ill at ease and I shuddered as I felt the sensation of someone looking at me. I went into the drawing room and closed the shutters leading out upon the porch. There was no light in the drawing room, but a very bright one in the sitting room. The archway between had heavy portieres and lace curtains. Persons have suggested since that thieves might have entered while we were below getting tea, and hidden themselves back of the high-backed chairs and couches standing near the portieres and from there thrown something blinding in our eyes with the intention of robbing us there and then. Wiping our eyes and exposing them to the air of the sitting-room windows soon brought relief and we prepared for church. I removed from my neck a necklace which was an heirloom given me by my fiancée and put it into the inner chamber of the "elephant", at the same time taking out the large package of money and putting some (?) in my pocket and some (?) in my bosom, at the same time saying that I had never felt so strangely particular upon going out. The greater portion of the money I returned to the cabinet and locked it. We then wrapped and bonneted ourselves and locked up unusually well, laughing as we did so.

Each of us took a latch key, as we were to go with different neighbours, and we further locked the front door with the large key and put large key beneath the door mat so that the one returning first would be able to enter.

At the corner of the avenue I noticed two men, one at each corner, apparently waiting for the 'bus. The one nearest me stared at me in a strangely bold manner, but I thought it was because I was muffled up with fur about my neck and ears and he was trying to recognize some friend. 'Busses passed each way and neither man entered. As it was in a quiet and highly respectable part of the city, this attracted my notice, but I was gone and thought no more of it.

Near the close of the sermon I had a sharp wrench at my heart which I can hardly attribute to the eloquence of my young preacher friend.

Before returning I bade good-night to my friends at the door and took the key from beneath the mat and with the further aid of my latch key, opened the door and was surprised to find the house more

brightly lighted than I left it, and the drawing- and sitting-room doors open. This I at once knew the servants could not have done, even if they had been bold enough, for sister and I had hidden the keys. I had but entered the hall and at once called to sister, Bridget and so on, when suddenly I felt the same sensation of a clutch at my throat which I had felt in my early waking hour and then the dream flashed upon me! I backed out and carefully locked the door and ran to my next door neighbour saying, "Mr. Baker, the burglars are in my house!" He came over with me and we unlocked the door, but the burglars were there and bolted us out with the large inside bolt. We then went to his house in search of keys with which to unlock the basement door, and I could find no policeman, as usual, meantime the burglars got out and away with about \$600,—in money, jewelry, opera glasses, etc. And now comes sister, the policeman, servants, neighbours and all, and a general search of the house is made before I dare to enter. My sister meantime reminds me of my dream and the curious sensations. The facts were a perfect reproduction of the dream.

I advertised in the leading papers to pay the thieves their price and ask no questions, for the return of the necklace, but all my attempts were fruitless. The peculiar experiences connected with this robbing might not be any use to you; but I will state that upon visiting mediums and gypsies they described the house, told me that a messenger had, a few weeks before, brought a message calling me away, but that I did not go; that had I gone my house would have been robbed at that time. I remembered the strange message. They also described a seamstress I had who was well acquainted with the house and who left unceremoniously a few days before the robbing, saying that she and the two men on the street corner were concerned in the burglary. These women also told me that providential agencies intervened in a way to prevent me from being first stabbed and then choked. I wondered if the heart wrench I had while in church was significant of something that might have happened sister or me had one of us remained at home, or was it some accursed evil thought they uttered at that moment? And the choking the medium spoke of was plainly what might have happened to me in my own house had I not had the timely warning of my sleep repeated in the sensation I had upon entering the house during the progress of the burglary. It took several years for me to recover from the effects

of this experience, indeed I still feel the effects. As much as two or three years later I dreamed that some of my jewelry was at a most highly respectable jewelry store in Chicago. I afterward looked through the store and inquired for things of the description, but they showed me nothing of the kind, and yet the dream seemed to impress me of its truth, but I paid no further heed to it.

MRS. C. LEFAVRE.

My sister, Mrs. Anna Parks, wife of Hon. N. H. Parks, county judge of Greeley Co., Greeley, Nebraska, I am sure will testify to the truth of these statements.

P. S.—The last week in June, 1891, while in Boston, I was invited one evening to Dr. David's to meet a refined and most highly respectable lady. During conversation she said she could see clairvoyantly that between 10 and 15 years ago I had a very peculiar experience. It has just now occurred to me that she must have meant this dream and robbing, although I had not thought of it till now.

MRS. C. LEFAVRE.

COINCIDENTAL EXPERIENCE.

The following from the collection of Dr. Hodgson was also signed by a physician, the friend of the percipient. It tells its own story, whatever the explanation. It seems to have been dictated at the Tavern Club, where Dr. Hodgson took his meals and spent some of his time.—Editor.

TAVERN CLUB, 4 Boylston Place.

I spend the most of the week in Springfield, Massachusetts. Saturdays and Sundays and sometimes Mondays I spend in Boston.

My half brother has the *petit mal*, but up to the time of this incident he has never, to my knowledge, had an epileptic fit. One night up in Springfield, I think either a Wednesday or a Thursday, I woke up—in bed, with a distinct picture of my brother lying on the floor on the threshold of his bedroom with apparently something the matter, and my father going through the entry. On coming home the following Saturday I was informed that my father had

heard a noise in the middle of the night and had gone to my brother's room and had found him lying on the floor on the threshold apparently in an epileptic fit. I cannot identify the night. It was about the middle of Jan., 1895.

G. HAY, JR.,
DR. F. LUND.

COINCIDENTAL IMPRESSION.

The present coincidental experience, from the records of Dr. Hodgson, will explain itself. It is almost first hand, and comes from a man who evidently regarded it as genuine, whatever value or lack of value it may have as evidence. The point of interest is its connection with an important situation and interest in the life of the percipient.—Editor.

UTICA ACADEMY, Utica, N. Y.,
Jan'y 17, 1891.

DEAR SIR:—

The enclosed is from a gentleman well known to me, a graduate of Hamilton College, who has also taken a degree at Johns Hopkins, and is now editing a paper at National City, Cala.

I can vouch for his integrity as fully as may be desired, and for his accuracy of thought and expression.

The Mr. Wm. Wolcott, whose death was foreseen, was the senior member of the great firm of Wolcott and Campbell, manufacturers, at N. Y. Mills, four miles from Utica, of the well known *cotton* goods. The man, who had the premonition, went from N. Y. Mills to Cala.

Please return enclosed letter some time soon to

Yours truly,
G. C. SAWYER.

[To Prof. James.]

National City, Calif.,
Dec. 24, 1890.

DEAR MR. SAWYER:—

Your note came yesterday, and this morning I received your telegram. So I will answer your enquiry about the instance of extra-

ordinary presentiment first and say a few words about myself afterwards.

I do not know whether the facts in this case will be of any value to the Psychical Society or not, but the story which I give below I can vouch for as being in all respects true.

Mr. S. P. Gambia, the man who had the presentiment, has spoken to me more than once about it. The facts are as follows:

Mr. Gambia is and has been for the last few years very poor and has been making effort to have a war claim, in which he was greatly interested, allowed by Congress. In this, his most efficient aid came from Mr. Wolcott, who used his influence with Congressman Sherman, to have the matter attended to. The intimacy between Mr. Wolcott and Mr. Gambia extended from their boyhood and was continued through correspondence till the former's death.

For the reasons mentioned, Mr. Wolcott was often in Mr. Gambia's thoughts and we many times talked of him after he learned that I came from Utica. Mr. Gambia often asked for Utica papers and read them with great interest.

A full week before I received the news of Mr. Wolcott's death, Mr. Gambia came into the office and enquired as usual for news from Utica; I had none of any importance and told him so. He then said, "I am looking for bad news now." "From Utica?" I asked. "Yes," said he, "from Utica." "What bad news do you expect?" I asked. "Well," replied Mr. Gambia, "I am afraid something has happened to Mr. Wolcott. I am afraid he is dead." I said I thought this was strange, and asked what reason he had for thinking this. He then told me that he had had a dream that such was the case and fully believed, from the force of the premonition, that it was true.

This was all that he said at the time, but he came into the office very regularly after that enquiring for the news. When I received the papers containing the account of Mr. Wolcott's death, I was astounded, as I had had no faith in his premonition. In fact I was so much surprised that I kept the news from him for two days after I heard it, asking him again all about the matter. I then learned this in addition to what he told me before.

Two days after he had the dream, he attended a spiritualistic séance and was there informed that a very dear friend of his had passed away. A description was given of this friend and he did not believe any one but Mr. Wolcott was meant.

I then showed him the papers and he read the news without evincing any surprise. He said it was as he expected.

This is all there is to tell. Mr. Gambia is an old man; his memory is failing him, and as far as the séance is concerned, he is scarcely worthy of much consideration, but the fact remains, for which I will vouch, that he came into the office and told me of his dream on the very day that Mr. Wolcott died, to the best of my remembrance. If not on that day, then certainly on the day before or the one after.

I have had another instance of such presentiment in my experience, but cannot tell it now.

* * * * *

HIRAM H. BICE.

EXPERIMENTS IN CRYSTAL VISION, AND OTHER EXPERIENCES.

The following experiences are from the collection of Dr. Hodgson and were reported first by a gentleman who is a member of the present American Society. They must tell their own story. They illustrate the alliances of such phenomena with incidents that have no relation to the influence of a crystal as a physical stimulus. All such phenomena should merely be recorded until we ascertain their connections with psychic phenomena in general and we may then find some clue to their meaning. No doubt the crystal sometimes acts as a stimulus to the emergence of subliminal memories and imagery, but it may at the same time produce a condition, in arousing these memories, in which the sub-conscious becomes the medium of foreign messages. The fact that the same subjects exhibit the other types of phenomena tends to support such a claim.—Editor.

Houston, Texas, Feb. 17, 1896.

MY DEAR DR. HODGSON:

* * * * *

The lady who is experimenting in crystal gazing is a cousin of my wife. Her name is Miss Mary Meriwether, and she lives with my wife's parents. She has recently seen in the glass a lady in widow's

attire and next day learned through the papers of the death at Dallas (265 miles distant) of the lady's husband. She promised to keep a record.

Sincerely yours,

C. LOMBARDI.

Houston, Texas, May 7th, 1896.

DR. RICHARD HODGSON,

DEAR SIR:—

In one of my letters a few months ago I mentioned that a relative of my wife's was making some experiments in crystal gazing, which I would report later on. I now beg to enclose you a brief report of the same, made by the lady in question and signed by her. Miss Mary Meriwether is my wife's cousin. Her place of residence is Dallas, but for the past few months she has been and is now a guest of her uncle, Mr. Cornelius Ennis, of this city, who is also my wife's father. With her is also her sister, Miss Louisa Meriwether, from whom you may get corroboration.

I ordered a glass ball from the office of the Society in London during last year, but could not make it available in my family. My wife asked Miss Meriwether to make some experiments, and this is the result so far. On one occasion her sister Louisa also saw figures in the glass, but only once—she could not repeat the experiment. I have not known Miss Meriwether to have any psychical faculties before, but her mother, who is now dead, had a most remarkable vision many years ago, wherein she saw a ship, upon which her brother and his family had taken passage to New York, foundering at sea and being swallowed up in the waves. At the time of this dream her brother, Mr. Kimball, and a portion of his family, were on their way from Texas to New York in a sailing vessel, and they were never heard of since, having been lost at sea and leaving no trace. At the time of this dream the vessel had not been out long enough to arouse any suspicion, and it was only several weeks after that fears were entertained for its safety. I merely mention this as an indication that psychical faculties may be hereditary in the family. The loss of this vessel and the dream connected with it occurred some 50 years ago. Miss Meriwether promises to try to make other ex-

periments, and if anything new occurs, I will keep you posted. My wife's family and that of Miss Meriwether have always been very intimate, and are indeed practically one family.

Sincerely yours,

C. LOMBARDI.

Houston, Texas, May 7th, 1896.

At the suggestion of Mr. C. Lombardi, I beg to give you an account of some experiments I have made in crystal gazing, with the glass that Mrs. Lombardi loaned me for that purpose.

The experiments began in the latter part of January last. After looking into the crystal a few times without any result, I first saw the face of an old man whom I could not identify. The next time I looked into the glass I saw a lamb with its mouth open. The third time (which was on the 9th of February) I saw the pale face of a lady, wearing a widow's bonnet and a long black veil. I called my sister Louisa's attention to it at the time. The next day I received a paper from Dallas, Tex., which is my home, in which I read that a friend of mine had lost her husband, the funeral occurring the day before at the same time that I saw the face in the crystal. My friend's name was Mrs. Annspaugh, and the name of her husband was R. P. Annspaugh. I enclose you the funeral notice which appeared in the *Dallas News* of February 9th. I then recalled that the face I had seen was the face of my friend whose husband had died. In the next experiment I saw distinctly the face of a gentleman, a connection of mine who lives in Dallas and was then residing in that city. The next night I looked again, and saw a girl sitting in a chair and reading. She looked like a niece of mine who also lives in Dallas, but I could not see her face very distinctly, as she was bending over her book, and her hair, which was long, was hanging over her face. This niece who resides in Dallas is about 13 years of age, has long hair, and is a diligent student.

I have also seen the faces of different friends at various times, and in each case they were clearly recognizable. The peculiarity of these experiments is that at first I do not recognize the faces, but later on they appear distinctly as the faces of friends of mine who

do not reside here. I have had no successful experiments for several weeks past.

MISS M. E. MERIWETHER.

AUNSPAUGH—Died at 5.30 p. m. Saturday, R. P. Aunspaugh. Funeral services at residence, 217 Annex avenue, near Bryan street, at 10 o'clock Monday morning.

[From the *Dallas Morning News*, Sunday, Feb. 9, 1896.]

Houston, Texas, July 25, 1896.

MR. RICHARD HODGSON,

DEAR SIR:—

Owing to circumstances, I have neglected to testify to my sister's experience with the crystal. Each time she saw anything in the crystal, she spoke to me of it and in the description of the pale-faced lady we both recognized a friend.

For some time she has been unable to see anything in it.

Very sincerely,

LOUISA MERIWETHER.

BOOK REVIEWS.

The Fairy-Faith in Celtic Countries, by W. Y. EVANS WENTZ, M. A. Stanford University, California, and Docteur es Lettres University of Rennes, Brittany. B. Sc. Jesus College Oxon. Henry Frowde. Oxford University Press, London, Oxford Press. London, New York, Toronto and Melbourne, 1911.

This is a most important work for all psychic researchers. We cannot review it with justice here because it would take much space to consider it fully. The work covers the historical questions in connection with the beliefs in fairies, black magic, witchcraft, and psychic research. The latter part of the book devotes much space to the work of the Societies and individuals that have been interested in psychic phenomena. It is a most scholarly work and tho it is not devoted to collecting facts for proving survival in any respect, the author is remarkably sympathetic with that view of the phenomena. In fact, it is clear that he accepts that hypothesis in explanation of the facts, but as his chief desire is to ascertain the history and the facts about the beliefs in fairies and other beliefs that have long been relegated to the limbo of superstition, he does not engage in scientific controversy. It is interesting to see that he treats fairies as the equivalent of spirits, whether regarded as discarnate human spirits or as of a non-human order. He notes that, in some instances, various peoples have regarded them as human in nature and so the souls of the dead. The importance of that fact lies in the unity which the author can give to all the alleged phenomena of the "supernatural". I think he rightly treats the stories about fairies as evidence of some belief in the "supernatural", closely allied to animism and spiritualism, among peoples who take them seriously and it matters not whether the belief is defensible or not. It is not wholly severed from the tendencies encouraged by psychic research. The author is not touched by any superstitious views on the subject, but takes a strictly scientific view of the whole subject and is not above cataloguing the stories of very ignorant people as evidence of their status and ideas, while the facts are excellent evidence of the gap between folk-lore and the established results of psychic research. The savage and uneducated can hardly be blamed for distorted ideas about the real or alleged "supernatural", as they are not equipped to see the facts in any but the most superficial way. While psychic research takes the incredibilities out of them, it gives them at least a modicum of truth in ideas not suspected or comprehensible by the uneducated.

All psychic researchers would find the work under review a very helpful one in the study of primitive ideas, but they must read it, not as proof of any theory of the soul, but as a historical examination of the facts regarding beliefs which can no longer be defended in the old conception of them.

There Are no Dead, by SOPHIE RADFORD DE MEISSNER. Sherman French and Company, Boston, 1912.

Mrs. de Meissner, with whom Dr. Hodgson had much correspondence regarding her experiences and whom the present reviewer knows in the same way, has put together a large number of these experiences which came in various ways into a little book of 116 pages. Mrs. de Meissner has been connected by marriage with Russian officials and is herself an intelligent woman of good social standing. Her experiences would commend themselves at once as free from the ordinary suspicion of deception or trickery, whatever other explanation we might choose to give them. Readers need not raise these questions in connection with them. So far as honesty and intelligence goes with the narration of personal experiences, there is nothing more to be desired. But the rigidly scientific man would ask for other credentials to the accuracy of the narrative, to say nothing of the supposed supernormal nature of the facts. That Mrs. de Meissner knows and recognizes, so that it can hardly be a criticism to remark the fact. She is simply telling her experiences as she recorded them at the time. They would require much more to make them stand the scrutiny of the sceptic, but that may be waived for the importance of having those experiences on record regardless of their scientific limitations. They may be at least a part of such records as challenge more serious effort to determine their meaning.

For those who can read the book intelligently it is worth while, but it must be with a judgment that will discriminate between what may probably be supernormal and what is subliminal matrix. No doubt many will read it with a tendency to accept the whole of it because the honesty of the reporter cannot be questioned. But in this they will be making the mistake which many readers of literature in this field commit; namely, accept the whole contents of the alleged messages, when the probable fact is that they are but fragments intruded into a dreaming subconscious. For instance, Mrs. de Meissner purports to get messages from Dr. Hodgson. They are in fact wholly uncharacteristic of him. He appears in them to be an orthodox believer in the divinity of Christ and doctrines of atonement. Such a belief was far from describing him in life. You may say—and perhaps believers in orthodoxy would welcome it—that he may have learned the truth since his death. But he shows no such tendency in other cases where he does give evidence of his identity and deep traits of character. Besides, it is apparent with other alleged communicators through Mrs. de Meissner that they too have this orthodox flavor in their messages, and one is led to suspect that it is the bias of Mrs. de Meissner's subconscious. Whether we suppose that Dr. Hodgson has ever communicated or not, this contradiction in the nature of what he has communicated through various mediums and psychically qualified persons is an important fact which

justifies the cautiousness of scientific men in accepting the hypothesis of spirits. And if accepted it must be with some power to discriminate in the real or alleged evidence.

But it is precisely this indication of subliminal coloring that seems to the present reviewer to be the important thing in this little book. Psychic researchers have too often selected the striking incidents and made out an impressive case which would have been much less so had we seen the chaff in which it was imbedded. This policy of selection does much to make scientific men turn away when they fail to find such striking evidence as appears in psychic reports. Hence, whatever judgment the severely scientific man may pass on the non-evidential matter in this book, I am glad it is included in the record. We shall never understand the limitations of this work and of the supernormal until we spend as much study on the chaff as we do on the wheat. We must compare the subliminals of many psychics to find a gauge for determining the conditions under which any communication with a transcendental world is possible. Hence, I think this little book may have much value for the right-minded student who is not seeking evidence so much as he is trying to understand the conditions under which evidence must come, or does come very often.

The book is not written for the scientific critic, but avowedly to help those who desire to know of a future life, and hence it must not be judged too much by scientific standards. I think, however, it would have been well to have explained a little more fully how the experiences occurred. It would have been more favorable had the art of book-making been recognized.

BOOKS RECEIVED.

Science and Key of Life: Planetary Influences, Vol. V, by Henry Clay Hodges. xi—203 pp. Published by Astro Publishing Co., Detroit, Mich., 1904. Price, \$2.00. Donated by the Compiler.

The Story of The Door without a Knob, by Harry Trippett. The Record of a True Dream, 42 pages. Copyright, 1913. Privately printed. Donated by the author.

The following donated by Mr. Edward M. Powers:

The Land of Eternity: Amar Bhumika Discourses, by Sri Agamya Guru Paramahansa. 126 pages. Published by A. C. Fifield, 44 Fleet St. E. C., London, 1908.

Ancient Mystery and Modern Revelation, by W. J. Colville. Published by R. F. Fenno & Company, New York, 1910. 366 pages.

Experimental Investigation of the Spirit Manifestations, demonstrating the Existence of Spirits and their Communion with Mortals. Doctrine of the Spirit World respecting Heaven, Hell, Morality, and God. Also, *The Influence of Scripture on the Morals of Christians*, by Robert Hare, M.D. 462 pages, illustrated with plates. Published by Partridge & Brittan, New York, 1855.

Modern American Spiritualism: A Twenty Years' Record of the Communion between Earth and the World of Spirits, by Emma Hardinge. Third Edition. 565 pages. Published by the Author, New York, 1870.

The Other Life, by William H. Holcombe, M.D. 275 pages. Published by J. B. Lippincott & Co., Philadelphia, Pa., 1871.

The Other World and This. A Compendium of Spiritual Laws. No. 1, New White Cross Literature. Copyright, 1893, by Augusta W. Fletcher, M.D. 278 pages. Published by Charles B. Reed, New York, 1893.

Footfalls on the Boundary of Another World. With Narrative Illustrations, by Robert Dale Owen. 528 pages. Published by J. B. Lippincott & Co., Philadelphia, Pa., 1872.

Scers of the Ages: Embracing Spiritualism, Past and Present. Doctrines Stated and Moral Tendencies Defined, by J. M. Peebles. Second Edition. 376 pages. Published by William White and Company, Boston, 1869.

Voices from the Spirit Land. Through Nathan Francis White, Medium. 260 pages. Published by Partridge & Brittan, New York, 1874.

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the nature of these phenomena. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

THIRD,—The formation of a library on all the subjects with which psychic research is connected. Contributions of books are welcome from members and others. To avoid duplication of unnecessary copies all persons are asked first to communicate with the Secretary.

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**Published by American Society for Psychical Research at
YORK, PA.**

DR. JAMES H. HYSLOP, Editor.

Executive and Editorial Offices, 44 E. 23rd St., New York City.

Changes of address should be sent to A. S. P. R., 12-26 South Water St., York, Pa.

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JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XII

APRIL, 1918

No. 4

CONTENTS

	PAGE
<i>SURVEY AND COMMENT</i>	217
 <i>GENERAL ARTICLES:</i>	
Bugbears in Psychic Research. By James H. Hyslop	220
The Resurrection in the Apostolic Fathers. By Albert J. Edmunds, M. A.	241
 <i>INCIDENTS:</i>	
A Group of Supposed Premonitions and Monitions. By Walter F. Prince	248
 <i>BOOKS RECEIVED:</i>	282
Statement of Ownership, Management, Circulation, Etc.	283

PRINTED FOR THE SOCIETY BY
THE YORK PRINTING COMPANY
YORK, PENN'A.

PUBLISHED MONTHLY BY THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,
13-26 SOUTH WATER ST., YORK, PA.

ENTERED AS SECOND-CLASS MATTER, JULY 19, 1917, AT THE POST OFFICE AT YORK,
PENNSYLVANIA, UNDER THE ACT OF MARCH 3, 1879.

ANNUAL FEE, \$5.00. SINGLE COPIES, 50 CENTS. FOREIGN FEE, £1. 1s.

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JOURNAL

OF

THE AMERICAN SOCIETY

FOR

PSYCHICAL RESEARCH

CONTENTS

	PAGE		PAGE
SURVEY AND COMMENT	217	INCIDENTS:	
GENERAL ARTICLES:		A Group of Supposed Premonitions and Monitions, by Walter F. Prince	248
Bugbears in Psychic Research, by James H. Hyslop	221	BOOKS RECEIVED	282
The Resurrection in the Apostolic Fathers, by Albert J. Edmunds, M. A.	241	Statement of Ownership, Management, Circulation, Etc.	283

SURVEY AND COMMENT.

Psychic Research and Medicine.

In *The Alienist and Neurologist* for November 1917, Dr. Titus Bull of New York has an article of seven pages on the subject: "*The Larger Problem Involved in the Etiology and Pathology of Nervous and Mental Diseases.*" He deals with the subject from the standpoint of psychic research, and frankly avows that he believes that extraneous intelligences are involved in certain pathological cases. He simply narrates his experiences in the treatment of certain patients, and exhibits no dogmatism of any kind.

Dr. Bull approaches the subject through physiology and concedes all that the medical practitioner would demand as to the place of the organism and lesions in the diseases with which he is called upon to deal. There is no shirking the physiological side of the issue. But he has found in the application of mediumship to his problems a clue to concomitant causes that most physicians miss or ignore. He gives a few instances in which unmistakable advice and directions were given, or monitions when he had

fears about the situation, that signified what was present in the case. His work is confirmation of what has been contended for in our occasional discussions of spiritual healing. There is a large field here open for immediate cultivation and Dr. Bull's article and experience will help to get attention for it.

Ridicule as argument.

We may remind readers that there is a habit on the part of scientific sceptics of throwing dust in the eyes of the public by accepting a man's judgment as long as he agrees with them in scepticism about psychic research and then when he differs with them to ignore him or to say that he is in his dotage, or to accuse him of some other irrelevant weakness. It is designed to diminish his authority instead of answering his facts.

When Professor Kiddle showed the courage of his convictions regarding the subject of his experiments he was forced out of his position and regarded as insane. He was not as careful or judicious about his facts as was necessary, and took no account of subconscious phenomena. But at his time the subconscious was not known or understood, and some apology for his rashness is possible. But critics should have investigated the facts instead of heaping ridicule on him.

Judge Edmonds was a man who had a good reputation for intelligence and occupied a high place on the Supreme Bench of New York State. But instead of seizing the opportunity to investigate his claims the academic and other classes only used hard names about him. It is true that he did not handle his data as he should have done, but he did better than his critics and opponents.

Mr. Luther R. Marsh, who was one of the ablest men of the New York bar, met with the same reception. He was only ridiculed. Opponents could only call names and treat him as having gone into senility. Again it is true that he did not wisely investigate or defend his case. He was undoubtedly not the man to investigate and pronounce judgment upon the subject, but the psychologist whose business it was to investigate the facts, preferred to win his case by shouting contempt.

Alfred Russel Wallace was everywhere recognized as the peer of Darwin and the co-discoverer of the doctrine of Evolution. His scientific reputation and abilities were not questioned, but the moment that he issued a defence of Spiritualism he was regarded as in his dotage and without weight in the subject. No one undertook to answer his best facts. It is unfortunately true that he did not discriminate wisely in his facts, but that was no excuse for applying only ridicule to his work in that field, tho it was outside that in which he was qualified to speak with authority. Intelligent men should have seen that the courage of another man was a reason for investigating, not an excuse for ridicule.

Sir William Crookes met with the same abuse, and, as he did not continue his investigations, he outlived the contempt he first suffered from. He proved himself a scientific man of the first rank, but those who would not investigate thought it sufficient to abuse him and his work.

Sir Oliver Lodge has come in for the same kind of treatment. And curiously, too, only when he makes a strong impression on the public. He is said to be in his dotage because he announces that he has heard from his dead son. Those who make this accusation hint or insinuate that it was grief for his loss that turned his head. They do not seem to know that he stated practically the same opinion in 1889! The present writer happens to know that the newspaper reports in America did not discover the fact until 1907! But the scientific man might have known it long ago. It is simply ignorance and prejudice hiding behind a weapon that should never be used by one scientific man against another, unless it could be sustained by scientific facts.

We remember that Mr. Podmore was always highly praised as an authority on psychic research until he published his last book and its leaning toward the spiritistic hypothesis only caused neglect of his judgment. He was all right and supposedly sound when he was on the side of the sceptic, but if he dared to do his own thinking and gave up his old opinions, he was not an authority any longer, as if scientific abilities depended on one's conclusions rather than his method. A critic that will depend on that attitude only shows that it is his will that decides his opinions, not his intellect. He professes to be openminded, but

when challenged to live up to it he simply announces that you cannot convince him!

Psychic researchers have only to keep on piling up their facts until these dog-in-the-manger critics die and as they never leave behind them any scientific facts to prove their opinions they become harmless in time. They never realize that negative conclusions never get us anywhere and that positive facts are the only ones which will influence mankind.

BUGBEARS IN PSYCHIC RESEARCH

By JAMES H. HYSLOP.

I wish to take up some miscellaneous topics which have been suggested by the December *Proceedings* of the English Society (Part LXXIV) and examine the assumptions and difficulties which these assumptions create for the writers. I do not enter upon this task with any querulous intentions or with any spirit of hostility, for the writers are too eminently fair in their methods for me to assume that attitude. But there are certain orthodoxies which have grown up in the course of psychic research and which are totally incompatible with the original spirit that animated the demands of the Society. Those orthodoxies are largely determined by certain *idola tribus* which it should have been the first object to overcome.

I think the sceptic enjoys an enviable position. Like Providence, he can sit in the heavens and laugh at the embarrassments which credulity of every kind creates in the minds of psychic researchers, who avoid simple and rational theories to play, like sophisticated novices, with the most incredible hypotheses rather than admit they do not know. Somehow or other we cannot be respectable unless we are explaining things. Wisdom is supposed to consist in having incredible theories about the cosmos, when it should be determined by the humilities of knowing facts. The sceptic, when he is wise, demands evidence for these facts and eschews normal and supernormal theories with judicial impartiality, when they do not indicate, on their surface, the relevancy which scientific explanations require. In psychic research he can look on with the equanimity of a man who has enjoyed a good banquet and has no troubles of body or mind to disturb his self-satisfaction. Let me illustrate.

Professor James, in his Report on the "Piper-Hodgson Control", after a great deal of see-sawing about the subject, finally confessed that he thought there was "*the will to communicate*" there, italicizing the statement as I have done, but went on

to say that when he came to decide whether it was Dr. Hodgson, he thought it might be "some spirit-counterfeit of Dr. Hodgson." Now what is a "spirit-counterfeit?" Do we know anything about the existence of such things apart from the facts of that record? Unless we do, we cannot form an hypothesis out of such terms. If he meant a creation of the subconscious product or the impersonation of secondary personality, he was already refuted in the admission that there was supernormal information in the record. What then did he mean? The only conceivable meaning which I can attach to such a phrase is the theosophic doctrine of "astral shells." This doctrine has been advanced to sustain the belief that the spirit "goes on" in its development and leaves behind it a "shell" which has a deposit of the spirit's memories and, whether fragmentary or not, can communicate some of them to the living. Why did not Professor James frankly say that this was what he had in mind? We might have challenged it on clear grounds. But he chose a new phrase which disguised its lineage.

Denn eben wo Begriffe fehlen
Da stellt ein Wort zur rechten Zeit sich ein.

Professor James was too shrewd to entangle himself in a theosophic controversy openly, but he was willing to use mystification and sophistication where a better verdict could have been made on the evidence simply by exclaiming *non quantum sufficit*. That would have been intelligible, but "a spirit-counterfeit of Dr. Hodgson" is only an evasion and subterfuge. It must have some meaning in other experience, a meaning already proved, before it can be applied as an hypothesis to such phenomena. If there had been no evidence for the supernormal attending the efforts to secure communications with Dr. Hodgson, there would have been some excuse in the employment of the phrase, provided it described romancing by the subconscious of Mrs. Piper. The difficulties met were treated as if the whole case was a new one and as if we had to make up our minds on that record alone. Nothing was farther from the truth. We had sufficient previous evidence, where the conditions precluded explanation by normal knowledge, to form some conception of the process going on in the receipt and delivery of supernormal knowledge, and this indicated clearly enough automatic conditions with probable

intrusion of Mrs. Piper's subconscious, not to romance, but to misinterpret and distort genuine stimuli, and sometimes to be the victim of thoughts which her mind could not inhibit. That point of view gave complete unity to the phenomena, tho it is based upon the complexity of the processes involved. But a "spirit-counterfeit" theory which does not take these into account is only mystifying and disguises unscientific methods by novelty of phrase.

Moreover, in admitting "the will to communicate", Professor James concedes the survival of Dr. Hodgson, for which, according to the sceptical position taken immediately afterward, he had no evidence. The problem is not primarily whether we are communicating with the dead, but whether they exist. Communication with them is a mere incident in the evidence, necessary to the proof and proved at the same time as their existence, but not the object of the investigation. We cannot concede the existence of spirits and then debate the question whether we are communicating with them: for by supposition we have no evidence of their existence except such as records of this kind supply. If they do not prove it, we cannot discuss the matter of communication with them. It was either Hodgson or the subconscious of the medium or both combined that explains the facts, and we cannot assume "the will to communicate" unless the evidence is sufficient to prove it. If the existence of spirits were more incredible than "spirit-counterfeits" or "cosmic reservoirs", the case might be otherwise, but we have no evidence or knowledge whatever of such things, while we do have overwhelming evidence of the existence of personal consciousness, and survival is only a continuance of the known, not an invention of the unknown.

The same illusion infected his thinking in the phrase "cosmic reservoir" by which he sought to explain the supernormal information obtained. Professor James would not say "akashic records" which theosophists propose, but disguised this under a phrase whose meaning the unsophisticated reader would not discover. We have no evidence whatever of "akashic records". Whatever hypotheses we indulge in this field must be taken from the proved facts of normal experience, and any other procedure must be thrown out of doors as totally disqualified for scientific

and intelligent consideration. There is no pretense in such theories that we are adjusting our explanations to the known. They are only means of throwing dust in our eyes and darkening counsel by words without knowledge.

It was the same with Professor Muensterberg's theory for the phenomena of Beulah Miller. He invented or applied the doctrine that she got her information by the unconscious detection of signals unconsciously made by the mother, instead of saying telepathy, or that he did not know what happened. The advantage of his language lay in the appeal to "signals" with which we are familiar in the study of conjurers' tricks and which are used in normal life at times. But the relevancy of this was totally destroyed by the view that some understanding had been arranged between mother and child unconsciously in the formation of signals. All signals that we know anything about are consciously determined symbols. We may unconsciously do things that are signals in normal life, but any new signals for intercommunication without previous arrangement are wholly unknown to psychology and are not applicable. Ignorance of what is going on is applicable.

But what is the difference between telepathy and unconscious detection of signals and unconscious production of them by the mother, especially if, as Mrs. Sidgwick and others maintain, telepathy is a subconscious affair? I defy any one to distinguish here between the two ideas. It was Professor Muensterberg's intention to reject telepathy, as he did, but his conception is so elastic that it either has no meaning whatever in terms of scientific parlance or it is elastic enough to include telepathy or to be convertible with it. It was not respectable to employ the term telepathy. That is the *bête noir* of the Philistine and anything may be believed rather than use the term. It is but a descriptive word and names inexplicable facts, tho I must confess that psychic researchers have encouraged the public to think that it is explanatory. Indeed as a descriptive term it is better than unconscious signals unconsciously detected, because it well expresses our ignorance of the causes and ought not to sophisticate the mind so easily as an appeal to signals which are eviscerated of all scientific meaning by the reference to unconscious processes for which we have no evidence whatever. Why not confess

frankly that we have no explanation and that we do not know what is the cause? Telepathy is a name for our ignorance, and so is unconscious detection of unconscious signals.

In the *Proceedings* referred to above, Mrs. Sidgwick, Rev. Mr. Bayfield and Dr. Schiller refer to telepathy in a way that suggests further comment to kill an overworked hypothesis, which has been killed often enough, but like the cat with nine lives, always bobs up again to give us trouble. What they say may have to be discussed separately in each case. But they still use that term in an unlimited sense. Mr. Bayfield shows some sense of humor about it which is a most healthy sign.

Mrs. Sidgwick is summarizing the evidence for survival in the history of the Society's work. Mr. Bayfield is discussing some cases of "premonition and telepathy", and Professor Schiller is reviewing the Doris Fischer Case.

Mrs. Sidgwick makes a few observations about the subliminal that are not so much controvertible as they are likely to be misleading to many laymen, tho not so much misleading as the statements of many other writers. I quote the following:

"The mere claim to come from the dead is invalidated because the subliminal consciousness concerned in automatic writing and trance speaking has been found liable to claim more knowledge and power than it possesses, to say things which are not true, and to offer false excuses when the untruth is discovered. This subliminal trickiness may be found in the case of persons who in their normal life are upright and honorable; —just as in dreams we may behave in a way that would shock us in our waking life."

Some of these statements describe what actually occurred in the mediumship of Mrs. Piper and undoubtedly represent what was superficially apparent, and they were probably untrue. But I doubt the propriety of describing it as "subliminal trickiness". Many large claims were made in her case and are made in other mediumistic subjects. They are not to be ignored. But it is easy to misunderstand and to misrepresent their import. I doubt if "trickiness" is the right term to describe them. That implies consciousness of what the truth is. But I very much doubt if the subliminal has any other conception of the truth in many instances than the fact of its present mental state or belief. An

insane patient is very confident about his hallucinations being realities, but we should not accuse him of lying in asserting it. There is some evidence that Mrs. Piper's mind at least occasionally interpreted messages which came to it as stimuli and in doing so had its own belief which it might take as true and it would not be easy to argue it out of the conviction. Moreover her belief and prejudices in the normal life might be aroused by some transmitted message and then act automatically or echolalically upon the motor system to inhibit the real message transmitted to it. I have recorded one very evident instance of this. But the main point is that the subconscious cannot be measured in all respects by the standards of the normal consciousness because the corrective influence of sensation is cut off from it. We should reckon with its errors, but it would be more consonant with the scientific view of it to withhold the accusation of trickiness from it, tho the objective facts are exactly like this. We should not accuse a somnambulist of theft, if he took our watch.

Moreover, we are beginning to discover evidence that, in such cases, outside influences may be the source of the "trickiness" while the mind of the subject, whether normal or subliminal, is under the domination of this agent affecting the organism automatically. We can never forget that the only evidence that we have for the subliminal at all consists in the identity of its contents with those of the normal mind. That is to say, we learn that a fact is a subconscious product from having traced its origin to normal experience, tho forgotten and not recognized by the normal consciousness. Vincent's experiments also show that its moral character is the same as the normal mind. Hence whenever we find phenomena evincing an apparent opposition to the normal character, the fact of that contrast is not proof that it is subliminal "trickiness", tho it may well suggest the possibility, but it offers a problem in which we cannot stop with superficial characteristics. Mrs. Sidgwick's remark about our dreams can be qualified in a way to confirm this same truth. We do not "behave" at all in our dreams. We simply think. This has been shown in cases of persons who were dreaming of violent action when it was observed they were not moving a muscle. The mind is simply engaged in a series of mental actions, and we do the same in normal life, inhibiting the motor action just

as sleep does it. Freud has shown that the things that occur in our subconscious to shock us also occur in the normal state, but we do not reveal them to any one else. Our character is the same in the normal and the subconscious, good or bad, or a mixture of both. We only bring one or the other to the front at different times. It is not "trickiness" in the honorable person, but the occurrence of thoughts which in the normal state of the same person would not be allowed to have motor expression and also do not get it in sleep, except with the somnambulist and subject under hypnosis, and not always then. The mind's dialectics are not always apparent in the subliminal condition. Nor have we proved that, in all cases, the instances which we refer to subliminal "trickiness" are certainly due to such causes. That is our hypothesis which the study of obsession may greatly modify.

Mrs. Sidgwick remarks that "the investigation showed that telepathy and the working of the subliminal consciousness were more or less closely connected, and that there was good reason to think that it is largely—perhaps chiefly—through the subliminal strata that telepathy operates."

Now I very much doubt whether there is any evidence whatever in the records of the Society to show that telepathy is any more closely connected with the subliminal than with the supraliminal or normal consciousness. The experiments for it show just the contrary, and where the subliminal intruded itself the evidence for telepathy was *nil* or negligible. It was the extension of the idea of spontaneous cases that made it necessary to invoke subliminal processes. But there was nothing in the spontaneous cases to suggest telepathy, as known in experimental instances, except the common characteristic that they were not explicable by normal sense perception. You extend the meaning of the term telepathy in such cases to phenomena that do not resemble each other in their *positive*, but only in their *negative* features. What we know is that certain coincidences occur that we cannot refer to chance or to normal sense perception, but we do not know how they occur or whether the subconscious has anything more to do with them than the ordinary functions of the mind or the normal functions of consciousness. The subconscious is an untravelled country and we know little more about it than the bare fact that it exists. If we regard it, as I think

we should, merely as the normal functions of the mind minus normal sensory activity, we shall have a rational conception of it and some idea of its nature and limitations, but this invention of large faculties attached to it is only making confusion worse confounded. It is throwing phenomena into a class of events about which we know little or nothing and then expecting that we have both classified and explained them. But holes for mysteries are not explanations. I am willing to concede that the subliminal explains some things, but only those things which we can trace to forgotten normal experience. The subconscious, so far as we know it, is nothing but the mind in dissociation from normal activities, and we have not one iota of evidence that it has any other powers whatever but those we know in normal experience. Mrs. Sidgwick says in her paper that "increased knowledge about the subliminal self, by giving glimpses of extension of human faculty, and showing that there is more of us than we are normally aware of, similarly suggests that the limitations imposed upon our bodies and our material surroundings are temporary limitations." If by the "extension of human faculty" is meant increased content in our knowledge, there would be no criticism of the statement. But "faculty" is not knowledge. It is the condition of it, and every psychologist regards the subconscious as presenting the same "faculties" as the normal consciousness and all "extensions" of it are "extensions" of *data* in knowledge, not "extensions of faculty." This is clear in such experiments as Pierre Janet's and the work of Freud, where sensory perception continued after anaesthesia or limitations of field of vision were proved. Subliminal knowledge comes in the same way that normal knowledge does. The evidence for it lies in the identity of kind which it manifests in that knowledge with the normal. If it is wholly opposed to normal knowledge, we have no reason to attribute it to the subconscious apart from faculties already known. The new *contents* suggest a foreign origin by virtue of the evidential criterion necessary for establishing the existence of any subconscious at all.

In stating that these "extensions of human faculty" suggest that the limitations of the body are only temporary ones, Mrs. Sidgwick is appropriating Mr. Myers's view on which he founded his argument for survival in his great work, and I concede that,

if we have any reason to believe that subliminal "faculty" is anything more than "normal faculty", the inference is well taken. But the inference is not allowable on the accepted conception of the subconscious. Whatever evidence we have of survival shows that it incorporates as much of the normal "faculty" as of the subliminal, and the only difference is in the absence of sensory functions physiologically considered. Similar illusion is connected with telepathy. It is exceptional, but exceptional to sense perception, not necessarily exceptional to other functions of mind. All that it overthrows is the materialist's limitation of knowledge to sensory activity. Mrs. Sidgwick says that "telepathy, if a purely psychical process,—and the reasons for thinking it so increase—indicates that the mind can work independently of the body, and thus adds to the probability that it can survive it." While I can believe that the fact of telepathy has something to do with the possibility of *evidence* for survival, I do not think it adds to either the probability or the possibility of survival. These two things should not be confused. If consciousness survives it exists independently of sensory embodiment and all that we should require to make it possible to prove the fact would be communication between mind and mind independently of the recognized channels of sense, but telepathy does not suggest the fact of survival. It is a condition of the evidence, not a condition of the fact. It weakens materialism, not because it tends to show that consciousness is not a function of the brain, but because it breaks down the sole criterion of knowledge which the materialist defends.

Mrs. Sidgwick still further discusses telepathy in relation to "ghosts" or apparitions. She notes that the work of the Society soon brought it into contact with a set of phenomena which, at least superficially, did not suggest telepathy, but which were brought under this "explanation" by virtue of certain peculiarities associated with them. She says that the inquiry into them showed "a tendency for apparitions to cluster about the time of death of the persons seen in a way suggesting at any rate that death involves no sudden transition from a state in which communication with the living is possible to a state in which it is not." This "clustering" of apparitions about the moment of death is taken as a reason for referring them to telep-

athy. Mr. Bayfield imagines that a "highly explosive thought" might account for telepathic impression and possibly, tho I doubt it, this idea might be applied to the moment of death, tho there is not one iota of evidence for such a thing, in addition to the fact that such an expression is wholly without support of any kind in psychological phenomena. But it is a legitimate question to determine why apparitions are centered about the moment of death.

In regard to this I would say that I do not see that the evidence for the assertion is what is implied by Mrs. Sidgwick. In the first place, the census itself was decided by the prior determination to admit nothing else into it. There were reasons for excluding those occurring within more than twelve hours after death. Those reasons were quite arbitrary in so far as the occurrence of the phenomena was concerned, but not arbitrary with regard to evidential questions. All other types were discarded. But having once shown that such apparitions occurred under conditions that excluded chance and normal knowledge of the percipient, the status of non-evidential cases was altered. Their age debarred them as evidence, but not as genuine phenomena not explicable by the telepathy which was applied to those in the census. If telepathy has any rights in the census at all, it should be far within the limits of twelve hours of their occurrence. Mr. Bayfield's supposition of a "highly explosive thought" should apply to the moment of death, not to hours after it. Moreover in my own experience, I do not find that apparitions "cluster" about death in any specially significant way, so far as telepathy is concerned. A careful study of them will show certain psychological affinities with a group of mediumistic phenomena. Communicators often show two important things: (1) Surprise at survival or at the new life before them, and nothing would be more natural than a desire to communicate, under this excitement, with their living friends. (2) The greater frequency of post-terrene knowledge centering about the funeral obsequies than about later events. The latter may be due to curiosity awakened by the discovery of death and survival. Mr. Bayfield's "highly explosive thought" may contain a truth, if expressed in interest and desire to communicate with the living, and it is possible that many millions of efforts to carry out the desire are abortive.

There is some evidence in real or alleged communications that this failure is a frequent fact. Finding that they cannot communicate as easily as they imagine at first, they become discouraged and the interest declines. Hence the frequency of their communication near the point of death and their diminishing communication later. This view connects the phenomena with others having features that suggest a common cause, or a law of occurrence, while the isolation of such phenomena only multiplies explanations unnecessarily.

What I have to criticise is the habit of persisting in hypotheses long after they are dead. Telepathy was not an explanatory theory: it was a limitation on evidence for survival. It is not even descriptive of anything whatever except the bare isolated fact of coincidence not due to chance or to normal sense perception. It was a device for protecting us against the claims of the sceptic. It was an instrument in the conversion of sceptics, not in scientific explanations. Nearly all psychic researchers forget or ignore this important distinction. In the policy of conceding all that is possible to the sceptic, not because we admit the fact, but because we find it unnecessary to claim more than the facts may justify, we move into the habit of supposing that a limitation on evidence is a limitation on explanation. Nothing can be farther from the truth. We are not always conceding even that telepathy is a fact when arguing with the sceptic. We are simply giving him the advantage of sun and wind in the combat about a larger problem. If we knew what telepathy was, its laws and limitations, it might be otherwise. But we are as ignorant of these as we are about the habitudes of spirits. But when we have once admitted the existence of spirits, as Mrs. Sidgwick does, the case is totally altered. Telepathy has been found insufficient to explain certain phenomena, and it is not scientific after that to urge the combination of spirits and telepathy in the same group of phenomena, unless we have scientific evidence for it. We may not have evidence of spiritistic agency in certain phenomena, but telepathy is most decidedly limited when we have once transcended it in the argument and the facts. It is merely a sop to Cerberus. The slightest examination of it will show that it has no rational application to the whole of any series of phenomena. It does not articulate with such records as that of Mrs. Piper and oth-

ers in any such way as to give unity to its processes. We simply arbitrarily apply it by the distinction between evidential and non-evidential instances. This is valid enough as long as the spiritistic theory cannot be defended. But the moment that it is defensible, we have to recognize, as we do everywhere else in scientific inquiries, that the non-evidential facts must be adjusted to the explanation of the evidential ones. Any other procedure is unscientific. It is legitimate as argument with the sceptic to keep them apart, but it is not legitimate in scientific explanation.

Mr. Bayfield's treatment of "premonition and telepathy" involves the possibility that the man who is to be the victim can subliminally foreknow what may happen to him and telepathically transmit the knowledge to another. He summarizes the theories to account for premonition in the following manner:

"Firstly, we may suppose the information to have been conveyed by a spirit who had knowledge of the future. Secondly, we may suppose that the mind can of itself, and on its own initiative, travel into a world of thought where there is no past or future—where all that is, all that has been, all that is to be, is equally known and knowable. Thirdly, there is a supposition which those who find it difficult to believe that we on earth ever come into contact with a spirit world, would perhaps prefer to either of these two. We may suppose that a man in perfect health may by some mysterious means come to have, consciously or subliminally, a foreknowledge of the very day of his death many months before it takes place—and that, although his death is to be a violent one, and not due to some disease whose rudimentary existence the subliminal may be supposed to be capable of noting, while it is also able to forecast and to time with accuracy its fatal development."

But Mr. Bayfield adds to this last hypothesis a saving sense of humor by frankly asserting that "it transcends normal experience quite as outrageously as does the idea of communication with a spirit world, or that of our ability to penetrate into a world of thought such as I have suggested." This statement makes it unnecessary to discuss such a supposition at length. The author is avowedly indulging his imagination to protect himself against the suspicion or accusation of hasty theorizing. But for

this concession, we might imagine him more serious than he really is in such suppositions. The only thing that invites comment is a statement which prevents this third view or hypothesis from being in any respect different from the first one. He imagines that the subject might "in perfect health by some mysterious means come to have, consciously or subliminally, a foreknowledge of the very day of his death many months before it takes place", but he apparently does not see that these "mysterious means" might be spirit communication. He may not have meant this, but if he wished to exclude the first hypothesis, he should have specified details that would distinguish it as a process from the first. I do not see the possibility of any such thing and I certainly hold that it is totally without evidence for itself outside the claims of astrology, and that has no scientific standing as yet, and I do not see how it can possibly have any standing, tho I must remain open minded. Mr. Bayfield concedes as much in his estimate of the hypothesis, and it suffices to exclude all scientific tolerance of it as a fact.

In regard to the second, he apparently believes that there is a thought world in which past, present and future cannot be distinguished and all are equally known and knowable. If he is only imagining this for the sake of argument, there would be no criticism, but he later shows, as the superficial interpretation of his language in the passage implies, that he recognizes the probability of such a thing. I must wholly question the possibility of such a fact. It is certainly absolutely without evidence for itself, in any human experience whatsoever, apart from desires to be fulfilled in the future and memories of the past. But this latter idea is not like that of Mr. Bayfield. It is not looking at the past, present and future as actual or realized facts, an "eternal now" in which there is no distinction of time, but is merely the well known fact of memory, present consciousness, and desire for attaining an end in the future. I do not believe for a moment in any such world of thought as Mr. Bayfield describes, and with him many other persons who feel puzzled by the apparent transcendence of time and space in a spiritual world. We have no evidence whatever for it and that fact alone precludes it from consideration in this connection. No hypothesis can be applied that has not been supported by normal

experience. I have discussed this question, in connection with some views expressed by Sir Oliver Lodge, in the *Journal* of the American Society (Vol. XI. pp. 633-657). It is much better to confess that we cannot explain the facts at all. Such a view as this is harder to believe than the first one which comes to the problem with perfectly natural assumptions that can be drawn from normal experience in human life. We may still be perplexed to understand all about it, but, such a change of condition as is involved in death might very well bring with it, not enlarged capacities, but a new type of contents in knowledge, just as the astronomer with no larger capacities than other men can predict an eclipse with great accuracy having more knowledge of the facts than the ordinary man. We never think of the astronomer as endowed with power to see the present and the future with equal clearness as facts, but the future as merely the necessary consequence of a fixed law. If anything should happen to disturb that law, the eclipse would not occur at the predicted time. We must deal with psychic predictions and premonitions in terms of known laws, if we are to make them intelligible at all.

Now one form of telepathy comes into Mr. Bayfield's explanation of premonition, whether he regards it as between the living or between the living and the dead, tho it is fairly clear that he does not state or consciously propose that the communication of predictions from the dead is telepathic in nature. Whatever that process, he simply assumes that spirits might have more knowledge than the living and that would be as natural as to suppose that a man who had travelled in China would know more of it than a man who had not. Everything is natural in the first hypothesis, tho we may have unsolved riddles to consider in it. The view, however, of extending telepathy complicated with enormous supernormal powers of subconscious knowledge assigned to the subject, makes it necessary to come to close grips with the everlasting extension of telepathy which psychic researchers are indulging.

Let us analyze the various conceptions of it disguised under the term and flung at our heads without the slightest distinction of fact or evidence. (1) There is telepathy as naming the occurrence of mental coincidences between living minds of present active mental states, excluding chance and normal sense perception.

This is the only form for which there has ever been any adequate scientific evidence, whether spontaneous or experimental. (2) There is assumed telepathy with the subconscious of persons at the time. (3) There is telepathy *à trois*, which supposes access to the subconscious of another at a distance, but connected in some way with the person present with the percipient. (4) There is telepathy with any other living subconscious not related in any way through the percipient either directly or indirectly. (5) There is telepathy between the living and the dead. (6) There is telepathy between one discarnate person and another discarnate person. The latter two types have only recently been admitted as possible by Mrs. Sidgwick. But there is another which I shall state presently and which no one has ventured to suppose.

The first conception of telepathy assumes that present consciousness has dynamic power to affect another mind independently of ordinary sensory perception. It is the conception that is consistent with the materialistic theory which must regard consciousness as a function of the organism. It imparts well known assumptions into its view even tho it implies something supernatural. When the coincidences exclude chance and normal sense perception we have a new type of fact and we conceive it as possibly dynamic in order to make it square with physical laws in the transmission of force. The second type of telepathy has no analogies with the first in anything but the coincidence of ideas between two living minds, but these ideas are not present active mental states of the agent and percipient. It is selective in character. The percipient is not supposedly affected dynamically by latent ideas that are not present in consciousness, but selects subliminal memories in the mind of the subject which had them as previous experiences. Hence the second type of telepathy is *teleological* in its character while it dispenses with *aetiological* action on the part of the agent. That is, the second type of telepathy does not think of the agent as *causing* the supernatural information of the percipient, but the latter as *selecting* the data from another mind not active at the time in respect to the data obtained. Now there is no scientific warrant whatever for any such hypothesis. We can conceive a mind selecting, but we have no scientific evidence that the subconscious of B can select from the subconscious of A whatever it desires to impersonate as an

independent personality, either living or dead. What we find is the uniform concentration of the evidence on the dead and there is yet to be found one iota of evidence for a collective mass of acts impersonating the personality of a living person. What is here said applies with equal, and even greater force to the third and fourth conceptions of telepathy. They are admittedly extensions of the first and second forms and when we concede that the spiritistic hypothesis is justified we grant that these conceptions of telepathy have been successfully removed from consideration.

There has never been any excuse for this stretching of the telepathic hypothesis in the evidential question, or in the explanatory one, except the desire to satisfy the arch sceptic that we could be as credulous as he. The extension was only a foil to ward off attack, not a means of scientific explanation. But if our psychic researchers think that they have exhausted the hypothesis which they must stretch and refute by the four phases I have mentioned they are much mistaken. There is one more which is just as conceivable as anything that they have proposed to knock down and I think it cannot be set aside except by the failure to produce evidence that it is a fact. Let me state this last hypothesis.

We may suppose that all living thoughts and memories, including the thoughts and memories of those who were born before us, and thus through those born before us the memories of all persons that ever lived and died, are transmitted to all other living people and deposited in the mind, there to be accessible to any telepathic selection that a psychic may exercise.

Now I should like to see the man refuted who conceives and believes such a theory. I have no desire to enter the lists against such persons. Brother Jasper of Richmond who believed that the sun went around the earth in spite of all that has happened since Copernicus, might believe this telepathic theory, but I doubt if any other type of mind can do it, and yet it is not any more stretching of telepathy than the hypothesis which Mrs. Sidgwick and Mr. Podmore state and believe. Indeed Mr. Podmore almost formulated it in the statement that the minds of mediums were played upon by the minds of all living people. He lacked little of stating it as I have done. In fact the telepathy which critics of

spiritism indulge is no better than this unsupported extension of its infinity. It may be true for all that I know, but I am not called upon to entertain it scientifically until it proposes adequate evidence for itself. Scientific procedure requires us to accept the hypothesis that explains and to hold it as long as it explains, while we have no right to accept any that do not explain, and even telepathy of the proved sort does not explain, much less the extensions of it.

Nor does Professor Schiller's remark in the review of the Doris Fischer case that "spirit" is best regarded as a descriptive term affect the case in the least. He had agreed to my view that telepathy is only descriptive and wanted to reduce the spiritistic hypothesis to the same level. I can admit that and I am quite well aware that much that passes for "explanation" is mere description. I have often stated that I am ready to admit that knowledge can never get beyond description and nomology, so far as my contention is concerned for the preference for spiritistic interpretations of certain phenomena. I am willing to admit that knowledge cannot proceed beyond *classification*, and that *causification* is a mere prejudice. What I should insist on, however, is that telepathy as a descriptive term only "describes" a set of unusual facts and does not classify them, or imply a "description", of them in terms of normal facts which we treat as "explanation." In nomology "explanation" does not go beyond classification. It refers an incident or thing to recognized facts and if we think the recognized facts are "explained" the new incident is also "explained." But until we can classify telepathy with known facts it is wholly "unexplained" in the very conceptions which Professor Schiller suggests. He is here only juggling with words, and concealing the real facts of scientific procedure. "Spirit" is but a name for consciousness as we knew it in normal experience with but one difference; namely disembodiment, and that is no more essential to the conception of it than is sense perception. What I insist on is that there are no observed characteristics by which we can classify such phenomena as those of Mrs. Piper, Mrs. Verrall, and several others whom Mrs. Sidgwick names in her list. There is not a trace of telepathy as known in their experimental phenomena. If there were not abundant evidence of things not known by the sitter and yet given by the

psychic, the matter might be otherwise. But the articulated unity of the supernormal facts with the personality of the dead and not with the knowledge of the sitter makes telepathy so preposterous scientifically that I do not believe any one with a particle of the sense of humor would advocate it. It is his business to prove it, and coincidences with what all living people happen to know are not proof of it. The failure to get Mr. Myers's posthumous letter is not a negative instance of any scientific value, especially since Dr. Hodgson put on record one good instance of practical success in it and I have also put on record one of a like kind, and both are specially interesting in the light of the pictographic process which seems to be the method of communicating in most cases. But I shall not emphasize these. There is abundance of evidence in the psychological processes observed in mediumship to exclude the universal telepathy which Mrs. Sidgwick and others assume. It is at best a mere conceit designed to create trouble for those who know nothing about scientific method. Professor Schiller says that we "shall have to know a great deal more about 'spirit' incarnate as well as discarnate" before he can reject the telepathic hypothesis in preference to the spiritistic. I would simply reply that we do not require to know much at all about it. All that we require to know is that incarnate consciousness, not to say spirit, is more like the discarnate than the theory of telepathy supposes, with our absolute inability to classify it with normal facts of any kind. That is all that is required to make a preference for spirits. The burden of proof is on the telepathist, not upon the spiritist. Spirits are not a new kind of fact, but denote an old fact in a new situation. In fact, spirit is just as supersensible in the incarnate as when supposedly disembodied. All that we know of the incarnate is from inferences drawn from certain motor phenomena in the physical world. We no more see consciousness than we see spirits. We infer it from teleological evidence, and that is all we do in the supposition of the discarnate. We find the same kind of facts in the physical world that we know were associated with a given consciousness before death, and simply draw the same inference to discarnate existence that we drew to the incarnate. Telepathy offers no such opportunities. It is a mere subterfuge to protect our respectability with the sophisticated intellectual classes. That will be admitted some day,

when a sufficient number of respectable people believe it to make congenial conversation about it.

The points against telepathy are numerous. Those who defend it rely merely on the fact of coincidence between the knowledge of the sitter and the message delivered by the medium. If there were nothing else this procedure might be excusable. But it neglects to take into account what we do not get but should get, on the hypothesis of it. It is made an almost infinitely selective process and yet fails in thousands of particulars which it should give, while it makes all sorts of mistakes about the very incidents which it supposedly secures. It exhibits, at the same time that it is supposedly infinite in selectiveness, the most amazing limitations and shows evidence of interpreting processes which should not be the case in telepathy as conceived in its experimental form. That is, errors of interpretation are exactly like those which would occur in spiritistic messages and which ought not to occur in the telepathic process as conceived. You cannot hold the telepathic theory without making it exactly duplicate what would occur on spiritistic suppositions. There is not one iota of evidence that it can do any such things. The phenomena as a whole always show a natural selectiveness for a discarnate spirit and nothing approaching selectiveness by the medium. There are open to the telepathic process hundreds of personalities buried in the memory of the sitter, and yet there is no confusion about them. They are correctly kept apart and the selectiveness accords with the finite limitations of a real spirit. With the difficulties of getting the facts it is more natural to suppose spirits than a selective telepathy which certainly cannot have difficulties. There is no use to say that the difficulties are the same for both theories, if the facts be adjudged superficially. For it is just the circumstance that they cannot be adjudged superficially that robs telepathy of any or all claims to application. The immense supposition of selectiveness from the almost infinite mass of memories in the mind of the sitter and the accuracy with which relevant incidents are discarded is wholly against the difficulties observed. Such difficulties ought not to exist in the face of such enormous powers, while the clear indications that the obstacles to communication are just what a finite process would have, and what we know of physiology and psychology would

suggest, accord more readily with a spiritistic theory. The whole mass of facts articulate naturally on the supposition of spirits and do not articulate at all on that of telepathy. They have a unity, of course, but it is the unity of fact, and confusion that is easily explicable on the hypothesis of foreign intelligence working with well known psychological laws and under the difficulty of transmission that is evident, for instance, in phonetic errors when getting proper names, or mistaken interpretation when visual methods are employed. Your telepathy is supposedly extremely intelligent in the choice of its facts, but always lying about where it gets them. You are always talking about the trickiness of secondary personality, and with selectiveness of telepathy as supposed you cannot escape supposing that it is a universal liar. You may try to get hope and consolation or ethics out of that all you please, you can never do it. The man who talks about it has no sense of humor and certainly takes no account of the psychological probabilities as a whole in the records of mediumistic phenomena that have the supernormal in them.

[To be Continued.]

THE RESURRECTION IN THE APOSTOLIC FATHERS

By ALBERT J. EDMUNDS, M. A.

Protestants generally think of the New Testament as sharply marked off from the Christian literature that followed it. This for the first eight centuries we call patristics, i. e., the writings of the Fathers of the Church. Down to the middle of the second century we call them the Apostolic Fathers, and the oldest manuscripts of the New Testament insert several of these after John's Revelation. The Sinaitic MS. in the Russian Imperial Library, dated late in the fourth century, adds the Epistle of Barnabas and the Shepherd of Hermas, while the Alexandrine MS., fifth century, in the British Museum, adds the two Epistles of Clement of Rome. The Vatican MS., fourth century, no doubt once contained similar matter, but unfortunately it is imperfect, breaking off in the Epistle to the Hebrews.

It therefore becomes a problem of importance to trace Christian doctrines and Gospel allusions in these early works, which once were parts of Holy Writ. In the earliest ones, dated late in the first century and overlapping with the books of the New Testament itself, we cannot trace the existence even of our present Gospels. Quotations from the sayings of Jesus abound, but no author is named, and while the sayings are often found in our Gospels, they are often not there at all. Even in the Acts of the Apostles we find one such quotation:

It is more blessed to give than to receive.

No Gospel records this beautiful saying, and yet it unquestionably has the ring of the Lord's own words.

On the last page of *The Teaching of the Twelve Apostles* we have an allusion to a future general Resurrection. Allusions to the Resurrection occur in Barnabas and Polycarp, while the ancient homily known as Second of Clement states that our own resurrection will be in the flesh. *The Odes of Solomon*, dated late in the first century or early in the second, allude to the Virginal Birth and the Descent into Hades, but not to the phys-

ical Resurrection. The two Apostolic Fathers who pointedly allude to Christ's resurrection are Clement of Rome and Ignatius of Antioch. The former still holds to the Pauline doctrine, late in the first century or early in the second, while the latter (A. D. 118) is the first to proclaim that Jesus rose in the flesh; and even he enforces it by quoting an uncanonical Gospel.

The conclusion is irresistible that the Gospels of Luke and John and our present recension of Matthew, if written, were not universally accepted. Indeed there is a suspicion that the age of Ignatius was the very time when the work of final editing and official publication was done, as I have shown elsewhere. (*Buddhist and Christian Gospels*: Tōkyō, 1905, p. 15; Philadelphia, 1908-1914, Vol. I, p. 98; Palermo, 1913, p. 30.) It is there proved by an important text that Ignatius quotes the story of the Magi also in its pre-Canonical form.

THE RESURRECTION IN THE EPISTLE OF CLEMENT OF ROME TO THE CORINTHIANS; ABOUT A. D. 96.

Oldest MS., the Alexandrine MS. of Old and New Testaments in Greek, (in the British Museum). The Clementine Epistles follow the Apocalypse, and were once a portion of Holy Writ.

CHAPTERS 24-26.

LIGHTFOOT'S TRANSLATION.

Let us understand, dearly beloved, how the Master continually sheweth unto us the resurrection that shall be hereafter; whereof he made the Lord Jesus Christ the first fruits, when he raised him from the dead. Let us behold, dearly beloved, the resurrection which happeneth at its proper season. Day and night show unto us the resurrection. The night falleth asleep and day riseth; the day departeth and night cometh on. Let us mark the fruits, how and in what manner the sowing taketh place. The sower goeth forth and casteth into the earth each of the seeds; and these falling into the earth, dry and bare, decay; then out of their decay the mightiness of the Master's providence raiseth them up, and from being one they increase manifold and bear fruit.

Let us consider the marvelous sign which is seen in the regions of the east, that is, in the parts about Arabia. There is a bird which is named the phoenix. This, being the only one of its kind, liveth for five hundred years; and when it hath now reacht the time of its dissolution that it should die, it maketh for itself a coffin of frankincense and myrrh and the other spices, into the which in the fullness of time it entereth, and so it dieth. But, as the flesh rotteth, a certain worm is engendered, which is nurtured from the moisture of the dead creature and putteth forth wings. Then, when it is grown lusty, it taketh up that coffin where are the bones of its parent, and carrying them journeyeth from the country of Arabia even unto Egypt, to the place called the City of the Sun; and in the daytime in the sight of all, flying to the altar of the Sun, it layeth them thereupon; and this done, it setteth forth to return. So the priests examine the registers of the times, and they find that it hath come when the five hundredth year is completed.

Do we then think it to be a great and marvelous thing, if the Creator of the universe shall bring about the resurrection of them that have served him with holiness in the assurance of a good faith, seeing that he showeth to us even by a bird the magnificence of his promise? For he saith in a certain place: **AND THOU SHALT RAISE ME UP, AND I WILL PRAISE THEE;** and: **I WENT TO REST AND SLEPT, I WAS AWAKED, FOR THOU ART WITH ME.** And again Job saith: **AND THOU SHALT RAISE THIS MY FLESH WHICH HATH ENDURED ALL THESE THINGS.**

Note—It is manifest that if the Gospels of Luke and John and our present edition of Matthew, with their physical resurrection, were in existence when this Epistle was written, they were not sufficiently establisht to change the old Pauline doctrine that flesh and blood cannot inherit the kingdom of God. Observe that the flesh of the phoenix decays. As Christ is called the first fruits of Resurrection, without any qualifying caveat, it is obvious that, in the belief of Clement of Rome, Christ's flesh also decayed. We have not space to consider the question of the strange quotation from Job. There was much confusion of thought at that time.

**THE RESURRECTION IN THE EPISTLES OF IGNATIUS OF
ANTIOCH; ABOUT A. D. 118.**

Note—It has taken the labors of nearly three centuries to disentangle the text of Ignatius from its medieval corruptions. The oldest MS., a Berlin papyrus of the fifth century, begins with the last sentence here quoted.

EPISTLE TO THE SMYRNEANS, 2 AND 3.

He suffered all these things for us that we might attain salvation; and He truly suffered even as He also truly raised Himself, not as some unbelievers say, that His passion was merely in semblance,—but it is they who are merely in semblance; and even according to their opinions it shall happen to them, and they shall be bodiless and phantasmal (literally, demoniacal).

For I know and believe that He was in the flesh even after the resurrection. And when He came to THOSE ABOUT PETER, He said to them: TAKE, HANDLE ME AND SEE THAT I AM NOT A BODILESS DEMON. And straightway they toucht Him and believed, being mingled both with His flesh and spirit. Therefore they despised even death, and were proved to be above death. And AFTER HIS RESURRECTION He ATE AND DRANK WITH THEM as a being of flesh, altho He was united in spirit to the Father.

Note—The phrase, *those about Peter*, is found in the Shorter Mark Appendix, very probably the work of Luke (see *The Monist*, Chicago, April, 1917). The last phrases capitalized are from Acts X. 41, while the remarkable one in the middle is, according to Jerome, from the lost Gospel of the Hebrews. This is the first expression, outside of the Gospels, the Acts, and Apocalypse XII. 11, of the growing belief in a physical resurrection. But even this is so worded that it need not mean more than the apparition of a "materialized" form.

The phrase of Ignatius, *being mingled both with His flesh and spirit*, is exactly suited to an ectoplastic phantom, which is temporarily palpable, but liable to dissolve in a moment. If we lay the stress on the word *bodiless*, the utterance means: "It is true, I am a spiritual being (*demon*), but I am not a bodiless one."

But this kind of apparition was evidently repulsive to the early Christians, who rewrote the Resurrection narrative to make

it appear that a corpse got up and walkt off. In the *Monist* Easter article already quoted, it has been demonstrated, from the earliest Gospel manuscripts and versions, that the text of Mark was violently altered in early times with this end in view. Clayton R. Bowen and other scholars have exprest their opinion that the case is proven, so far as such things can be.

THE RESURRECTION IN THE ODES OF SOLOMON.

Note—These Odes are mentioned in ancient Church catalogs among the Old Testament Apocrypha. They were lost for many centuries, until Rendel Harris found a Syriac version in the neighborhood of the Tigris, and translated it in 1909. Some scholars agree with the ancients that the Odes are Jewish and pre-Christian; at least one assigns them to the followers of John the Baptist; while Harris himself thinks them Christian of the late first century or early second.

Ode 42 (and last). I STRETCHT OUT MY HANDS AND APPROACHT MY LORD; for the stretching of my hands is His sign; my expansion is the outspread tree which was set up on the way of the Just One. And I became of no account to those who did not take hold of Me; and I shall be with those who love Me. All My persecutors are dead; and they sought after Me who hoped in Me, because I was alive; and I ROSE UP AND AM WITH THEM; and I will speak by their mouths. For they have despised those who persecuted them; and I lifted up over them the yoke of My love; like the arm of the bridegroom over the bride, so was My yoke over those that know Me; and as the couch that is spread in the house of the bridegroom and bride, so is My love over those that believe in Me. And I was not rejected, tho I was reckoned to be so. I did not perish, tho they devised it against Me. Sheol saw Me and was made miserable; DEATH CAST ME UP AND MANY ALONG WITH ME. I had gall and bitterness, and I went down with him to the utmost of his depth. And the feet and the head he let go, for they were not able to endure My face; and I made a congregation of living men amongst his dead men, And I spake with them by living lips; because My word shall not be void. And those who had died ran towards Me; and they cried and said: Son of God, have pity on us and do with us according to Thy kindness, and bring

us out of the bonds of darkness, and open to us the door by which we shall come unto Thee. For we see that our death hath not toucht Thee. Let us also be redeemed with Thee, for Thou art our redeemer. And I heard their voice; and My name I sealed upon their heads; for they are freemen, and they are Mine. Hallelujah!*

**Note*— This should be read with the First Epistle of Peter III. 18-22:—

Christ also died for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh but made alive in the spirit; in which also He went and preached unto the spirits in prison, who aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a-preparing, into which a few, that is, eight souls, were brought safely through water: which also in the antitype doth now save you, [even] baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto Him.*

**Note*—Here, as in the above Ode, we have the earliest form of the doctrine of the Resurrection: HE WAS MADE ALIVE IN THE SPIRIT, and after death was appealed to by earth-bound souls, many of whom He set free. The identity of the Resurrection and Ascension is manifest from the following, which occurs in the last chapter of Mark, according to the Old Latin at Turin:—

Who shall roll us away the stone from the door? But suddenly, at the third hour, darkness came on by day thru the whole world; and angels came down from heaven, and rising in the brightness of the living God, ascended together with Him. And straightway it was light. Then those women approacht the sepulchre, etc.

The death which did not touch Christ, in the Ode, is not physical death, but the second death of the Apocalypse: *Over these the second death hath no power.* (Rev. XX. 6). In these

early documents the Resurrection is still the Greek *Anastasis*, the rising up of the soul in the other world, which happens to us all. Clayton R. Bowen has abundantly proven that, in the earliest Christian belief, the Resurrection and the Ascension were identical. Here is another fragment of early Church creed embedded in I. Tim. III. 16:

*Who was manifested in the flesh,
Justified in the spirit,
Seen of angels,
Preacht among the nations,
Believed on in the world,
Taken up in glory.*

Amen.

INCIDENTS.

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A GROUP OF SUPPOSED PREMONITIONS AND MONITIONS.

By WALTER F. PRINCE

The following cases are not selected ones, but are all which were found in a particular file-case, good, bad and medium, after several judged to belong to another group had been transferred.

No attempt will be made, *ex-cathedra*, to fix their respective value, and such brief comments as we may make will be solely by way of suggestion to the reader interested in interrogating the statements of the several narratives.

The various documents are printed entire, except for matter irrelevant, the omission of which is indicated by asterisks.

I. VISUAL HALLUCINATION FOLLOWED BY DEATH.

Document I. Letter to Dr. Hyslop, written from West Hurley, N. Y., on March 12, 1914, translated from the German:

HONORED SIR:

In what follows I am taking the liberty to make a brief report of a small occurrence which, it appears to me, may be of interest to modern psychological investigation.

Mrs. D's husband was confined to the house by a diseased foot, consequently our astonishment was the greater when, at about eleven o'clock in the morning, he suddenly stood before us in a state of great excitement, having made a journey which at all times was long for him. "Mary," the old man cried, "You or I—one of us two must soon die!" He struggled with his tears, and it was some time before we could get anything further from him. "I saw you out on the road, Mary, coming toward our house, just as lifelike as you left it early this morning. You had your brown cap on and you went into the barn, instead of coming into the house. When I had waited for you some time in vain, I made out to get up, just to see where

you were keeping yourself. I hunted for you a long time, but could not find a trace of you, either in the barn or in the woods. I had no peace after that, and had to come here to be sure that nothing had happened to you.

"But I have seen you 'so'—that is the sign that one of us must soon die."

Mrs. Doyle sought to calm him, and when he went away I asked her whether she had perhaps been thinking about her husband at that hour, had been anxious about him, or the like (for I had telepathy in mind). But she answered in the negative, saying laughingly, "He just got lonely, that's all." Surely we have to do here with the manifestation of so-called "second-sight."

I have now only to add that Mrs. Doyle, who left me on the evening of that same day healthy and well, on the second day after the occurrence related took to her bed of typhus (typhoid fever).

On the 2nd day of January, 1911, her burial took place.

Since I myself took part in all this, I can vouch for the truth of the matter. I am ready to answer any questions necessary for its valuation.

With the highest respect, and wishing great results for your good work.

Yours,

ANNA KOCH-RIEDEL.

Doc. 2. Letter in English from the same, West Hurley, N. Y., April 14, 1914.

DEAR SIR:

I fear that I cannot give much evidence in the Doyle case which I have reported to you, myself being the only witness of Mr. Doyle's excitement and prophecy at the time. I have, however, related the incident a day or two after it occurred to a neighbor's family. Country people are very slow in signing any statements, I find. I have however succeeded in getting Miss Mary Britt, West Hurley, to give her testimony in the case referred to above. Find enclosed the statement which she signed.

Mr. Doyle has moved away very soon after the death of his wife, his present address being unknown to me.

He is an illiterate man, not able to read or even to write his own name. Mr. Doyle used to relate other experiences he had in the psychic line.

His explanation of his present experience, the phantom he saw, etc., is I think interesting enough to put it down here.

The "real Mary" (his wife) left him that very morning she went to work for me. Quite another person returned at night to his house—it was the person who had arrived at the place as a phantom. This "false Mary" was, in his own words, "a devil

of a woman", and he was "quite satisfied when she left him thru death."

Here the reason may be found why the old man underwent such a strange change after the death of his wife. He seemed to have lost all affection for her; while the old people always had seemed to be very fond of each other, Mr. Doyle now would speak about his deceased wife in the most cruel terms. The reason he gave for moving out of the house where his wife died was that he had no peace whatever from her spirit,—she (the spirit) making noises, and even at times throwing dishes about.

Mrs. Doyle was reported dead in the local paper, her name, however, by a mistake of the undertaker, was printed as "Mrs. Mary Ford", instead of Mrs. Mary Doyle. For this reason I have not kept the paper, the evidence for the case thus being of no value.

Should you have this report or part of it printed I would ask to kindly exterminate any mistakes I may have made grammatically, as I am not *quite* familiar with the English language.

Yours very truly,

ANNA KOCH-RIEDEL.

Doc. 3. Corroboration.

About 2 days before Xmas, and before we knew of any illness of Mrs. Doyle, Mrs. Koch-Riedel told in my presence of Mr. Doyle's strange experience, in which he saw his wife walking in the road and disappearing in the barn. Mrs. K.-R. said that Mr. Doyle predicted the death of either himself or Mrs. Doyle, at which prophecy we all laughed. When Mrs. Doyle died, about a week or so later, we realized that Mr. Doyle's strange prophecy had become reality.

MARY BRITT.

West Hurley, N. Y., 13 April, 1914.

Observations.

1. Of the three original witnesses to the story told by Doyle and his prophecy, one (Mrs. Doyle) was removed by her death, the supposed sequel of the vision and prophecy; and one (Doyle himself) disappeared from the neighborhood soon after this death; leaving only Mrs. Koch-Riedel, the reporter. The evidence of intelligence manifested in her narration, the manner of telling, and her readiness to be questioned and to have the story published together with the locality and the full names of all the parties, including her own (implying fearlessness of local inquiries), are to be considered.

2. A statement that she heard the story of the vision and prophecy related by Mrs. Koch-Riedel before Mrs. Doyle was known to be ill is signed by Mary Britt.

3. On the one hand, it is to be considered whether Mrs. Koch-Riedel and Miss Britt, writing within four months after the former related the vision and prophecy by Doyle may not both be betrayed by memory in asserting that they had not then heard of Mrs. Doyle's illness, and on the other hand it should be considered whether in view of the striking character of the incidents it is likely that both could so err, and especially whether the positive recollection of the listeners' having laughed at the prophecy does not stand directly in the way of the assumption that they could then have known of the illness.

4. If satisfied that Doyle actually told of the vision (to an extent verified by his journey and his agitation) and uttered the prophecy, the reader will naturally inquire whether there was any causal relation between the death and the preceding vision, or whether it is merely a case of coincidence. And he will probably not arrive at a decision on the basis of this case alone.

5. Of course Doyle's quaint theories, whatever may be thought of them, have no bearing upon the main facts, and his allegations respecting occurrences in his home subsequent to his wife's death must be discarded as beyond the reach of verification.

II. WARNED OF SOMETHING WRONG AT HOME.

Document 1. Letter by W. H. Barnes, Attorney-at-law of Ventura, Cal., April 13, 1915. Directed to Dr. Hyslop.

I enclose herewith a written account of an incident which occurred in Los Angeles, December of last year. I am personally acquainted with Mrs. Alma Erkes and with her sons and can vouch for the integrity, veracity and respectability of each. If this incident is of any value to you or to the society for psychical research and you desire to pursue the inquiry in detail I will give you the address and names of the parties who have personal knowledge concerning it. Mrs. Erkes is a widow lady and I have no doubt will willingly reply to any question you may desire to ask her. * *

Respectfully yours,

W. H. BARNES.

Doc. 2. Written by a daughter-in-law of Mrs. Alma Erkes, [Mrs. Edna Erkes]. Undated.

A few weeks before the Christmas of 1914, Mrs. Alma Erkes of 634 So. Union Ave., Los Angeles, while keeping an appointment for luncheon in the city with her sister, received an unusual premonition.

Feeling uneasy about leaving the house, she paid an extraordinary amount of attention to the locking of doors and windows before taking the car into the city to meet her sister. As they were about to sit down in the cafe she asked her sister to excuse her as she would have to go home immediately for something was wrong there. On her way to the street car she met her son and his friend who insisted that she have lunch with them but she declined saying she had to hurry home as all was not well there.

When she arrived home she discovered that a burglar by breaking the plate glass door with a flower pot had unlocked the door from the inside and upon entering had placed a heavy chair against the knob, so that she was unable to get in. She made so much commotion in trying to enter and in notifying the police over the neighbor's telephone that he jumped from the bathroom window and fled, no trace being found of him. He had two sheets spread on the floor and filled with everything of any value, jewelery, suits and many of her Christmas gifts. But in his fright he fled without taking one article.

The newspapers took up the experience under the heading, "Woman gets Hunch". Mrs. Erkes, herself, is unable to explain definitely just how the intelligence was imparted to her.

Doc. 3. W. H. Barnes to Dr. Hyslop, Ventura, Cal., April 26, 1915.

Yours of 20th inst. replying to my letter of 13th inst. at hand.

The account of the Mrs. Alma Erkes incident which I sent to you was written by her daughter-in-law (Mrs. Edna Erkes) who is my niece, and the wife of Herman Erkes, son of Mrs. Alma Erkes.

Herman Erkes is one of the Bank Examiners of this state. His P. O. address in 2346 Valdez St., Oakland, Calif. My brother G. S. Barnes (father of Mrs. Edna Erkes) is President of the Channel Commercial Co., one of the largest wholesale grocers' companies in Los Angeles city, Calif. His P. O. address is 1033 Avon Place, South Pasadena, Calif.

I think he heard Mrs. Alma Erkes or one of her sons speak of the incident. He is intimately acquainted with the family, and brought the incident to my attention.

I am pleased to know you consider the matter worthy of investigation.

None of the parties, whose names I have mentioned, are Spiritualists or believers in Spiritualism.

Respectfully yours,
W. H. BARNES."

Doc. 4. Queries by Dr. Hyslop, incorporated with the replies of Mrs. Alma Erkes through her daughter-in-law, in a letter written from Oakland, Calif., May 24, 1915.

"In answer to your letter to Mrs. Alma Erkes of Los Angeles asking for an account of her recent premonitory experience with an attempted burglary of the house, I am sending her answers to the questions which you sent. I mailed a detailed account and newspaper clippings to Mr. W. H. Barnes of Ventura, Calif.

The answers as Mrs. Alma Erkes has given them are as follows:

- (1. Did you take more than the usual precautions for locking the doors when you left?) Yes.
- (2. Had you any feeling of danger when you locked the doors? That is, any greater feeling of danger than usual?) Yes.
- (3. When did the feeling of danger or conviction of something wrong come to you that induced you to give up luncheon to hurry home?) The conviction of something wrong came before I left the house, but it was not strong enough to prevent me from keeping my appointment.
- (4. What was the nature of the feeling that made you act so?) A feeling of uneasiness.
- (5. Had you ever before had any such premonitions? If so, what were they?) Yes, little occurrences in the family I have foreseen.
- (6. Did you tell your friend who wished you to stay to lunch anything about your feelings? If not, would she have laughed at you if you had?) Yes, I did. Yes, she was provoked that I left her.
- (7. Had you any idea of what was wrong about the house?) I knew there was something wrong at my home, but not exactly what.
- (8. How far was your house from the place you were to lunch?) About twenty minutes' car-ride.
- (9. How did others express themselves when you said something was wrong at home?) My sister, my son and friend almost persuaded me to stay.
- (10. Have you ever had premonitory dreams?) I have had premonitory dreams but did not believe in them and forgot about them.
- (11. Have you ever done automatic writing?) No.

- (12. Have you ever experienced telepathic communications with others?) No.
- (13. Was there any special sensation in your body when you felt that you must go home? If so, what?) Yes, as if I were pulled from two sides and the influence to go home was stronger, although I felt well and hungry for lunch.

The date of the premonition and attempted burglary was Nov. 21, 1914, at noon.

Trusting these data will serve your purpose, I remain,

Sincerely yours,
EDNA E. ERKES, for MRS. ANNA ERKES.

Doc. 5. Corroboration by Mrs. Erkes's son, State bank examiner, written below Doc. 4.

"DR. JAS. H. HYSLOP, New York, N. Y.

DEAR SIR:

My mother had the experience referred to herein, and I know the statements made relative thereto, to be correct.

Yours truly,
HERMAN R. ERKES."

Doc. 6. Letter by G. S. Barnes, President of "Channel Commercial Company", Los Angeles, Calif., June 10, 1917.

Answering yours of 2nd inst. regarding the premonition of Mrs. Erkes of this city, wish to say the lady is not my daughter but my daughter's mother-in-law, and a very estimable lady, who no one who ever knew her would doubt for a minute. She is an elderly lady member of the German Lutheran Church, owns five nice bungalows here, lives in one, rents the others, has three sons, one a leading architect of this state, one who I think is clerk in one of leading banks of this city. I think you have a true history of the premonition written by my daughter (Mrs. Herman Erkes) for use and benefit of my brother W. H. Barnes of Ventura, Cal., who was very much interested in the case, as it occurred in the family and was no question about the facts of case. I confess it puzzled me and does yet. If I had simply read of it in some paper or pamphlet I would have doubted the case but in this circumstance there is no case of doubt left, but still cannot account for it and neither can Mrs. Erkes to whom it happened. If it had simply been a passing thought in her mind I would have called it a coincidence, but when it came to her so strong as to cause her a very sociable lady to get up and forsake a dinner party with relatives and friends who she

had not seen for a long time and whose guest she was, I confess calling it a coincidence does not satisfy me. You are at liberty to use my name to all facts in the case at all times (without trying to account for the premonition)."

G. S. BARNES, Pres.,
Channel Commercial Co.

Observations.

1. The standing of the witnesses and references is all that could be desired,—a highly respected, elderly church-woman, a State bank examiner, the president of a chain of stores, an attorney, etc.

2. The testimony of the woman and of her son, and the reference to two other designated persons present at the time, leave no doubt that Mrs. Erkes did express a conviction that something was wrong at her home, a considerable distance away. The broken glass, sheets with assembled articles, her telephoning at the house of a neighbor, etc., make equally clear that a burglar was actually in the house.

3. All that seems left to determine is whether Mrs. Erkes' feeling was causally related to the burglar's visit, or a feeling so definitely related to the house and so intense that she could not be induced to sit down to lunch in accordance with her special invitation, but was impelled to ride twenty minutes to her residence, merely "happened" to coincide with the burglary.

III. INTERPRETATION OF A SUPPOSED PREMONITORY EXPERIENCE COINCIDING WITH THE EVENT.

Document 1. Letter by Mrs. C. H. F. to Dr. Hyslop, embodying general claims. Asbury Park, N. J., April 17, 1914. In reply to a letter from Dr. Hyslop, mentioning that Professor——— of Princeton University had spoken of her work in high terms.

"I received your letter this morning, And I had a talk with Professor —— along this line, and he believed in it; I have faith in him, and I just told him things that happen, and what I could see at times, now I have a few friends and they come to me and ask me to see what I could see for them, and I tell them I have got to think, and whatever I see that impresses me, I know I am right, for it give me a chocken feeling, then I tell them, and they certainly are seprise. I am myself, but I am not always that way, I can not show anyone anything, it just as it come to me at time I have seen things and when I tell it, it always has come true,

and if any thing going to happen in my family I always see it before hand, I have been told by several persons that understood such things if I would develope that power, I would be wonderful, but I have tried with so many so call mediums, I got discusted for they were gaining by me, and said they wanted me around them for I brought such good *Influence* but I could not go there way of thinking, and would see things altogether different, I have often wish I could get with the right people so I could find out more and be taught, for I am so serious and take the least thing to heart, I never go around many people, I cannot, I want to be alone or with a few good friends,—and when I meet any one the first time, I go by my first impression, if I get cold that's my warning, be careful, now you may think it strange, I have never study any thing to lead me this way, it the gift God gave to me, but I push it aside, because I have been laugh at, and that hurts, I have people tell me I draw them so far, and throw them back twice as far, and yet I dont know I do this, so I am just what I am. I have always traveled alone in this world, people do not understand me, so if you want to have a talk with me, all right and Thursday or Friday but let me know so I will be in, but I cannot show anything only if you impress me, I think when I am quiet, and just give what I see, and when I go into a dark, I can see thousands of lights, I had a young man put a match in his hand rub it real hard and he moved his hand all around just to see if I could see it, and the rest of the folks said look at the beautiful light, I never said a word, untill he said I thought you could Mrs. F——, I said I can see a hand moveing with the sulphur of a match on it, my light I see are diffent from that I see, there was a Medium done something like that when we were sitting for developement, I came right out with it, just as I seen it, and she never done it after that, and said to one of her maids, she had to be careful when I was around, I dont like such things like that, when I see, I see I dont fool, there my whole trouble I take life to seriously, maby that the reason I am that way. I can not understand it myself, I would like to have it explained.

I am sincerely,

MRS. C. H. F——.

Doc. 2. Letter by Mrs. C. H. F., dated Aug. 8, 1914.

"I thought I would drop you a line to let you know, 3 years ago I saw this war, of all Nations, I told it to a friend of mine, which I tell her every thing, as I get it, and tell her to see if it comes true, for I am timid and so afraid some one will laugh at me, I dont see things always, neather can I force myself, * * * Now my Aunt lives in South Orange, N. J. I did not heare from them or even know she was sick, but I was laying down, and I felt myself going, and I was sitting at a table I thought and saw my Aunt sitting there to, and I thought I lost all control over myself

and could not talk, but I tried so hard to, but could not and I went through such suffering, and I gave a jump and was so friten I come to, I could help thinking how funny it was, so it worried me, so I sit down and wrote a letter to my mother in law asking her if any of her sister was sick or was she, to let me know at once, and told her just what I saw, my letter was going to her, and her letter was coming to me saying Aunt Fannie died with a stroke, she tried so hard to talk, but could not. I have always been that way, see things before they happen, it nothing I learnt, it just came over me, I dont want everybody to know I am that way, the funny part of my dream I call it, befor I saw the war, I heard the dead march played, and saw a funeral, that what I can not understand, why I should see that, and then I was right among the people that was fighting, I could see a big stone wall, O I saw this so plain, 3 years ago, and to think they are fighting, well I hope you pardon me for writing, but I can not get over it, every thing I see comes true.

I remain,

Mrs. C. H. F.

Doc. 3. From letter by Mrs. C. H. F., Aug. 12, 1914. In response to a letter by Dr. Hyslop inquiring if she had preserved the reply to her letter to her mother-in-law, Mrs. H. F., referred to in Doc. 2.

"I received your letter and sorry to say I burnt my letter up with some others, but if you had some one you could sent to see my mother in law and have her give the letter I sent her, she lives in Mapelwood, you take the Mapelwood car, and go to the end of the line, and ask any one where Mrs. * * lives * * * * * and my mother's name is Mrs. H. F., she lives there with her Sister, you go to Newark to get the Mapelwood car. I would write for the letter, but you might think something funny, about it, so I would rather you to get it. I dont think it been 2 Month yet since Aunt died, she lived in Sout Orange, her last name was O... and the time, I never thought that far to write it down, but things I get hear after I will write down, when I see these things and then it comes true, it fritnes me at the time and I cannot get over it for awhile, then after that I dont think any more of it, unless some one talks to me on such lines, but I am handled very funny at times, I always see things before they happen, and when I say I see, I do see, I dont imagine it, but God give me that gift for some purpose, but I dont understand it, only as he guides me, I am so sorry I destroyed the letter, but I hope Mother has hers, you can write there if you can not go, and ask her to send it to you, but I sould like you to see her, for she knows just how I am, for she has witness some of the things I told her, before they happened, and she knows it always

come out, I have not said anything to Mrs. H—— about you writing her, well I hope you get the letter Mother has " * * *

I remain sincerely,

MRS. C. H. F.

Doc. 4. Note by Mrs. H. F., mother-in-law of Mrs. C. H. F., So. Orange, N. J., Sept. 8, 1914. Enclosing Docs. 5 and 6.

"Please find enclosed the letters which my daughter in law referred to I should have replied sooner but have not been well enough she certainly has a very peculiar mind.

Yours respectfully,

MRS. H. F.

Doc. 5. Letter by Mrs. C. H. F., directly after her vision referring (apparently) to her aunt, announcing it to her mother-in-law, Mrs. H. F., and asking her if she or any sister of hers was very ill. Postmarked Asbury Park, N. J., May 6, 1914.

Dear mother, I must answer your letter [of] a week ago, I am writing with led pencial for I am so nervous, I had a dream Saturday night that I was sitting at a table eating and drinking and all of a sudden I could not talk I tried alful hard to but could not and I drop what I had in my hand, and then I seemed to pass out of this world, O it was a dreadful feeling, but I could not understand why I seen Aunt Kate and you is any of your sister sick at deth door that all I can think of, you know how I see things, C—— laughs at me but I dont care, what ever I see comes true I have never failed yet. let me know if I am right * * * [Family matters omitted.]

ANNA.

Doc. 6. Letter by Mrs. C. H. F. to Mrs. H. F., after the former had heard from the latter of her aunt's death. Postmarked Asbury Park, N. J., May 7, 1914.

DEAR MOTHER.

I just received your letter and sorry to hear of Aunt Fannie death, but it did not seprise me, for you know I see such things, last Saturday Night I dremp I was paralyzed so I could not talk, then I could not understand why I saw Aunt Kate so plain that if I met her any where I would know her, I expect to hear something, well we do not understand the Lord doing. I have often wonder

why he let me live, and put so much on me to stand. I think my cross ought to be lifted, * * * [Very intimate family matters omitted.]

Love to all from your daughter,
ANNA.

Doc. 7. Corroboration by Mrs. G. H. of Mrs. C. H. F.'s powers, with instances. Asbury Park, Aug. 17, 1914.

In reference to your letter of August 16th in regards to Mrs. F.—— at the time she had this vision she said she hear the funeral march playing and then saw passing a large funeral and people of all nations at war. Also of a large troop of horses, crushing all against a large stone wall she also told me of a vision she had of my Brother, who she did not know, getting hurt on the cars.

A week after I receive word that he had been hurt in just the way she had told. she has also told me of other visions she has had of my people, which has come to pass I have always found things as she has told them. Mrs. F. is a very truthful woman, and one can depend on anything she may say or do, she is also of a very determind nature. hoping this will be satisfactory,

Yours sincerely,

G. H.

Observations.

1. The principal narrator possesses neither an educated, nor a critical mind. This does not necessarily negate her claims, as apparently supernormal powers seem to pay little attention to dividing lines based on culture or analytic capacity; it only limits the evidence for those claims by just so much. There might be special proof for particular allegations, sufficient to overcome general haziness.

2. The physical and mental signs which she describes as accompanying her visions and impressions are recognized as often characteristic of experiences which are genuine as subjective phenomena, whatever they may imply.

3. The reader of the letters will decide for himself whether they have an honest ring, and imply that the writer sincerely believed in, while perplexed by, her peculiar endowments. Of course, she might be honest in intent, and even have genuine premonitions, without being so infallibly correct as she thinks. The tendency of the uncritical mind is to exaggerate, generalize, and drop exceptions out of sight.

4. The dream supposed to prefigure the present war is too indefinite, too incoherent, and could have been suggested by too many things, or be applied to too many things, to be impressive.

5. The letter by Mrs. G. H. testifies to the belief of its writer in Mrs. F.'s visions, founded on many instances. One of these, the seeing her brother, a stranger to the psychic, hurt on the cars, a week before the accident was reported, sounds impressive, though the story ought to have been told more in detail.

6. The vision or dream coincident with the aunt's death.

(a) This occurred subsequent to the beginning of the correspondence with Dr. Hyslop. It is perhaps a witness to her having become accustomed to such experiences that she did not at once report it, and did so three months later only as an afterthought to the vision of the war which she evidently thought of so much more importance.

(b) As Mrs. C. H. F. relates it, on a date which she judged about two months previous (it proved to be three months), she felt herself "going", and then seem to be sitting at a table with an aunt, and to lose control of herself, be unable to talk and to experience suffering. Upon coming to herself again she wrote to her mother-in-law, Mrs. H. F., to ask if she or any of her sisters was dangerously sick. A letter from the latter crossed hers, announcing that another aunt had died of a stroke after vainly trying to talk.

(c) Unfortunately, the response of the mother-in-law was destroyed, as is most usually the case with letters. But not only the letter referred to by Mrs. C. H. F. as written by herself to tell of her dream and to make inquiries, was retained by the mother-in-law and sent to Dr. Hyslop, but also a subsequent letter, which partly makes up for the lost one. There seems to be no doubt about the genuineness of these letters. Both envelopes are addressed in the writing of Mrs. C. H. F., with her address written in the corner, while one is postmarked Asbury Park, May 6, 1 p. m., 1914, and the other May 7, 1 p. m., 1914. The letters both contain family matter, a part of it too intimate to publish. The first by switching from pen to pencil, gives evidence of the nervousness which it asserts. Both were sent by Mrs. H. F. from South Orange at request of Dr. Hyslop. The second was evidently forgotten by the writer, as she

does not refer to it in her communication of August 8, but is of much value.

(d) The recovered letter of May 6th proves the writer's subsequent statement (letter of Aug. 8), that she did not at the time of the dream know that her aunt was ill, since it asks if the mother-in-law or any of her sisters is ill.

(e) The letter of May 7 evidently was written after Mrs. H. F.'s letter announcing the aunt's death had been received, and, being written the next day after the letter of inquiry, vindicates the statement that the letter of inquiry and the reply thereto crossed.

(f) The letter of May 6th, in advance of the news, certainly did say "all of a sudden I could not talk, I tried awful hard to but could not and I drop what I had in my hand, and then I seemed to pass out of this world", which language might well imply the impersonation of some one paralyzed and struggling to speak before death. And as certainly her letter of May 7th, written after hearing from Mrs. H. F., proves that "Aunt Fanny" had just died, and in its statement that the letter "did not surprise me, for you know I see such things, last Saturday night I dream I was paralyzed so I could not talk" plainly implies that she had just read that the aunt was paralyzed before her death so that she could not talk, as is asserted in the letter of August 8 to have been the case.

(g) At first it might seem that the dream should have signified that one of the two seen in it, either the mother-in-law or Aunt Kate, was to die. But Mrs. C. H. F., who had experience in the interpretation of her own dreams and visions, did not think so, for she asked, "Is any of your sister sick at death door? that all I can think of." And if she was impersonating Aunt Fanny in the experience, she might see the others, but would not see Aunt Fanny herself.

(h) Perhaps it is most important of all to observe that the principal narrator, though unlettered and unexpert, in her account written three months after the event did not vary essentially from the version written immediately afterward. None of the accretions which some writers seem to think inevitable with a person of this type appear, and her general account is entitled to all the benefit of this fact.

IV. A "FEELING" PRECEDING A DEATH.

Sole Document: Report by Miss A. T. Flack, a cousin of Mrs. H.

The following is told by Mrs. H., whose friend Miss M., who had the experience in question, was her brother's fiancée.

One day, previous to the day on which her mother was to go to the hospital, for a possibly serious operation, Miss M. was brushing her mother's hair. Suddenly, it is said, she (Miss M.) felt as though the presence of her fiancé had passed close by her. The fiancé had been dead for some time, and she was so startled she made an exclamation, but did not dare let her mother know about the matter, as she seemed to feel it had some connection with her mother.

The next day the mother, who was fairly well up in years, went to the hospital, and did not survive.

Observations.

1. The statement is a third-hand one, and may have lost by retellings. If it has gained, it is difficult to understand what impressiveness it could have had originally.

2. Since Miss M. cannot be interrogated, it is impossible to learn whether the "feeling" was one of vivid conviction that the *fiancé* was present, or that *someone* was present, followed by the conjecture that it was the deceased fiancé.

3. However powerful the feeling was, did it necessarily imply the death of the mother? While it was natural to refer the feeling to her mother, would it not have been deemed a premonition of almost any important personal or family event subsequently taking place?

4. The mother was then intending to go to the hospital and it was known that the operation was a "possibly serious", that is, dangerous one. It is not, then, remarkable that the mother died, and the only thing to be accounted for is the "feeling".

5. The daughter must have been in a state of agitation, since her elderly mother was about to undergo a dangerous operation, and to an extent might have been predisposed to hallucinatory "feelings". The fact that an impression is emotionally conceived is not in itself an explanation of an external coincidence, but if both the emotion and the coinciding event (in this case the death of the mother) are due to the same cause (in this case the mother's malady), the case is quite different.

V. AN EARTHQUAKE.

STATEMENT BY MISS A. T. FLACK.

This experience of the writer occurred in San Francisco, during the November a year before the earthquake fire, which was in April. Slight earthquakes were very frequent for a time previous to the great earthquake.

One morning as I was waking, I heard, or it might be described as a thought in words, but involuntary just as is the case in dreams, the words: "Earthquake on the first of January."

It was so unusual that I told it to a member of the family with whom I was staying, and asked her if she too would make a note of the date, to see if it had any real meaning.

The first of January came, and the morning passed and part of the afternoon, when, if I remember correctly, about four o'clock there was an earthquake. This was the one which I believe loosened an ornament or something of the kind, on one of the public buildings.

Observations.

1. The force of the coincidence is weakened by the fact that "slight earthquakes were very frequent" during that period.

2. Had a record been made of the earthquakes which took place during the weeks immediately preceding and following, we could better estimate how suggestive the coincidence was.

3. If we knew to what extent the reporter was in the habit of having impressions that particular events were to happen on particular dates, our equipment for judging the importance of this hit would be still better. For aught that is stated, she may have had many unreported because failures. On the other hand, this may have been her first and only prognostic impression.

VI. INCIDENT OF THE HAMMOCK.

STATEMENT BY MISS A. T. FLACK.

The writer, who was in the country at the time of the following experience, had a hammock stretched between two trees, each possibly about five inches in diameter. Going out to the hammock one afternoon, upon settling in it, it came to the ground, but not suddenly, and as though the rope at the head end had loosened or had been loosened.

The moment the hammock touched the ground, I never gave a thought to examining or tightening the loosened rope at the head of the hammock, but hurried to the tree at the foot end, and without my glance hesitating or wavering for a moment, placed it on an

almost invisible line below where the rope was fastened, where with a fine saw the tree had from both sides been almost cut in two. The person accused of doing this I was told did not deny it, and the reason he was accused was because he had been suspected of other vindictive conduct, and I had complained of his continual swearing.

In answer to questions, Miss Flack stated that the tree to which the hammock was attached was a redwood "under or over six inches in diameter"; the hammock was fastened to the body of the tree at a height of "possibly 18 to 24 inches from the ground, and sank,—the first time it had done so—because "the rope at head end in some way loosened"; the other tree, a "tanbark oak" of about the same size as the other, was sawed through the trunk below the ropes, "obliquely from opposite sides so that a narrow solid part remained in the centre", so fragile that "the wind blew the tree down a very short time afterward"; and the rope could not have loosened from the bending of the tree to which it was attached.

Observations.

1. No evidence appears that the hammock sank from any other cause than the bad tying of the rope.

2. The cut was in the tree at the foot of the hammock, and so faced the person in it, who naturally would look at the tree to which the rope was tied, when the hammock began to settle. The cut in the tree made "an almost invisible line", that is, a barely visible one. The lady may also have glanced at the tree when still nearer it before getting into the hammock. It is well recognized that one may subliminally (or "marginally", if preferred) see what he does not consciously note. May she not subconsciously have seen the saw-line, and subliminally have been impelled by the stimulus of the hammock's fall to go and place her finger upon it?

VII. MRS. G. D. M'S ALLEGED PREMONITIONS.

According to her statement, written in March, 1914, Mrs. M., while in hospital the previous summer, and following a period of delirium, became rational and had a series of eight visions relating to her family.

Of the eight that stand out plain parts of six have come true.

In one I saw my little daughter ill. I thot she clutched at the front of her throat. I did not know what was the matter. I thot

after a time someone had given her poison, after which she died. Just before she died I cried out, 'Give my baby water'. Xmas night she developed diptheria, Jan. 7 she died just as I saw. She was given an injection of strychnine, begged for water for an hour at intervals and died—just as I saw it. However, I did not think in my grief of my dream until my brother with whom we live said '....., I am going to buy a lot here'. I said 'Oh no, take her to Indiana to father in our own lot'. He said 'No, I will be here and I want to lie beside her'. I almost fainted as I had recollected my dream and they were the very words I heard there in [name of the hospital]. This is only one of the six—but the only one that has come entirely true.

Later, Mrs. M. added this incident: "In my dream I thot she died of poison & that afterwards maybe the strychnine was it but I think now we have proven it was too little antitoxin."

Another dream was of her brother, who "had lost money and had to sell some steel stock. Afterwards he told her that he had made a bad investment, lost \$7,000 and was afraid he would have to sell some stock."

She saw her younger sister in the same hospital with herself. "I was only out of the hospital eight days when she was sent to the same hospital and was there four weeks. Her case was almost identical as I saw it."

No report is made of any of the other supposed premonitions, except that "I also saw my husband's finish". But she tells of a similar experience of a date earlier by three years:

Three years ago my father died, after five days illness of pneumonia. I was at my sister's visiting, had gone to stay a week—after two days I felt that I was needed at home that father wanted me. My sister went to a reception and I took baby and came home. Father was lying on a sofa. He looked so surprised and said 'Oh, I never was so glad to see any one in my life. I wanted you so, you were needed.' My sister was so angry at me leaving that she wrote me a letter but another sister confiscated it and burned it. No. 1 sister was very glad I did not receive it as the next morning they had a letter 'father very ill', then she wrote me she was glad I came home.

March 16, 1915, Mrs. M. wrote: "We are having another of the 'dreams' come true just now. If this closes as I expect, I

will tell you. It may be a month, it may be six. I have written all the 'dreams' (?) out and sealed them up. So if they come true I have proof."

Nothing further coming from her, two years later a letter was sent to her asking if there had been any added fulfillment of the recorded dreams. She replied March 5, 1917. "I have not unsealed the packet yet. . . . I have an impression that some of those things will come true this summer, that is the ones that have partly done so. I am not ready yet for an investigation, and probably, never will be."

It appears from the letters that the doctors in the hospital pronounced the "dreams" or whatever they were to be "delusions", while a doctor whom she subsequently told did "not seem to know anything of Psychology". The family—unless possibly her mother—seem to have regarded her stories as deliria and "simply would not allow me [her] to talk."

Observations.

1. It would make no difference what the lady's experiences were labelled, "delusions", deliria or whatnot, if they were shown to tally with after events to a degree not attributable to chance. Predictive deliria, *et al.*, would be as significant as predictive anything otherwise named.

2. Even the internal evidence of the letters that they proceed from a mind not distinguished by careful and orderly processes would not discount deliverances of such a mind, proved to have been made prior to events with which they were proved to tally.

3. But since the lady was in the hospital and delirious for five weeks previous to the "dreams", and since she did not later give evidence of a critical and logical bent, it is necessary to have strong proof apart from her testimony to protect the supposed predictive factor from the possibilities of pseudo-memory, and the supposed fulfillment from the possibilities of defective or wrongly emphasized reporting.

4. This proof was not obtainable from human testimony, perhaps through sheer prejudice of relatives and doctors, but at any-rate, it is not to be had.

5. The subject of the "dreams" ought to have done at first what she did a year later in order to ascertain if anything more

would come true; namely, recorded them in detail. If, for example, she had put down and had confirmed, the alleged premonition in regard to her child, before it was taken sick, it might have been possible through the attending physician and others to have proved the correspondence in spite of all prejudices, if it was as exact as she thinks. This is what all who have experiences which they suspect are of this order should do. But she, like many others, did not do this and thus irreparably damaged if not destroyed the case.

6. The belated recording of the dreams to see if the unfulfilled parts came true was without reported sequel. There came no news that her husband's "finish" had actually come, and two years later all she could say was that she had the impression that something would come true that summer. One is prompted to wonder if the earlier reported *sequelae* would have seemed so apt, had the dreams been set down at the period of their occurrence.

7. The fact that Mrs. M. reported that of the eight dreams, at a certain date only one had been perfectly fulfilled and two not at all, and during the three subsequent years only claimed the advancement toward fulfillment in one of them, is both a witness to her honesty and to a certain extent a protection from the charge that she was capable of adapting the particulars of the dream in regard to her child, to suit the event.

8. The reader will distinguish between lack of proof and disproof. In other words, he will remember that there is a *via media* between proof and disproof, and that is the Scotch verdict "not proven".

VIII. PREVENTION OF A MURDER BY A PREMONITION.

Document 1. Extract from a letter by Miss Adele M. Fielde of Seattle, Wash., Dec. 13, 1913, giving the true names and addresses of the parties figuring in the story.

The family is sensitive to any handling of its private memories I have stated the facts as they were given me by Mrs. . . . , sustained by Miss and Mr. . . . , and they seem to be valuable as a contribution to the literature of telepathy. . . . I am myself unwilling to pester the acquaintances or relatives of those from whom I obtain these accounts. They themselves being trustworthy, I must be content not to go behind their statements.

Doc. 2. Mrs. Merritt's [pseudonym] story, recorded after narration, by Miss Adele M. Fielde.

A STRANGE ACTUAL INCIDENT IN THE LIFE OF PIONEERS.

In 1857 Minnesota was a territory sparsely populated by Sioux Indians and white settlers. Among the latter were Mr. and Mrs. Farnham and Mr. and Mrs. Merritt, who came that year from Pittsburgh, Pa., pre-empted land, laid out the town of Cleveland, and built a hotel there. Mr. and Mrs. Farnham, the parents of Mrs. Merritt, made their home in Cleveland, while Mr. and Mrs. Merritt took up farm land, three miles from Cleveland, and built thereupon a cabin in which they lived at the time this narrative begins.

The cabin consisted of one living-room with two bedrooms above it. At one end of the long living-room a cooking-stove gave heat directly to the living-room and warmed through its pipe the two bedrooms above. At the end of the living-room, opposite the stove, stood a bed, secluded by heavy curtains that extended across the room. Midway between the stove and the bed, in each side of the cabin, was a door, opening on the one side toward outhouses and barn, and on the other side upon a long porch toward the public road.

In this cabin the homesteaders, Mr. and Mrs. Merritt, lived with their two children, the elder three years old, the younger a baby of about seven months. A wayfarer, a German youth named Marbach, who said he had been shipwrecked, who appeared to be well educated, and who came seeking employment three months earlier, had been added to the little family circle, worked on the farm, and slept in one of the two bedrooms. He was but twenty-two years old, seemed to be in ill health, and unaccustomed to manual labor. The children liked him, and he often carried the baby about in his arms.

Relatives and friends came at times and had lodgment in the second bedroom.

In the winter of 1857-8, during a period of intense cold, Mr. Merritt was obliged to go on a journey demanded by his land business, requiring six days' absence from home. He thought his hired man trustworthy, but he left home with many misgivings. He was accompanied by two cousins who had been visiting Mr. Merritt, and who took the same time for their departure. All three went off together, in his two horse sleigh, at two o'clock in the bleak morning.

Mrs. Merritt then retired to her bed in the living-room, with her sleeping children. Marbach came from outside and sat down beside the hot stove. She thought he would get warm and then go to his room, but he lingered until she called out to ask him why he did not shut up the stove and go to his bed. He made no response until she had called three times, the last time sharply. Then he crossed the room, opened and shoved back the curtains, looked at her and the

children, and went out through the door toward the woodshed. She felt sure that he meant to kill her. There was no safe place to which she could flee with the children; no human help within call. She asked God for His care, and lay still. Marbach came in with an axe and came to the bedside. At that instant the baby opened her eyes, reached up her arms and cooed to him. He set the axe down at the head of the bed and again went out at the same door. There was no fastening on the door save a weak wooden latch. Mrs. Merritt expected murder.

Presently she heard footsteps on the porch side of the cabin; that door opened and her father entered. She cried out, "Father? Oh! my father!" and he replied, "Yes, my daughter. Where is that man?" She answered, "He went out, but he left this axe."

Mr. Farnham had been roused from sleep by a vision, three times seen, of his daughter being murdered. He said, "I saw you murdered; I saw your blood." He was over sixty years old, the temperature was forty degrees below zero, the road was dark, the snow waist deep in places, the distance three miles. He had walked all the way at his utmost speed, and he had arrived in time to prevent veridicality in his vision.

It was then about four o'clock in the morning. A few minutes later Marbach came in looking pallid and queer. He went to his bed, and Mrs. Merritt got breakfast for her exhausted father, who said he would not leave her until Mr. Merritt should have returned. The return occurred six days later, but through fear of bloodshed under his wrath against Marbach, both father and daughter kept silence concerning Marbach's behaviour. The dangers of that solitary abode were, however, so presented to the husband that he decided to remove his family at once to the Cleveland hotel, and Marbach, manifestly ill, was taken along to get medical care. Marbach went to the hospital at St. Peter, seven miles from Cleveland. A few days later, aware that he was about to die, he sent a message to Mrs. Merritt, begging her to come and see him. She went immediately, and he asked her forgiveness for his intention to murder her, saying that he believed that God had forgiven him. She inquired why he had wished to kill her. He recalled to her memory a conversation, that he had overheard, in which she had refused to give to her husband a certain key, because she had five hundred dollars locked in the trunk that must be opened in order to get papers that Mr. Merritt was to take with him on his six days' journey. Marbach confessed that he intended to kill her, take her money and flee to Germany. He said that he was sick and wanted to go and see his mother. Mrs. Merritt forgave him. His intent to murder and his death were about twelve days apart.

Mrs. Merritt, now a widow, is in her eighty-fifth year. Of her seven children she has lost but one, the one whose upstretched baby arms deterred murder. When I read to her yesterday this record

of her own statements, two of her children, a son and a daughter were with her, and they each assured me that the narrative here set forth had been many times told to them, from their childhood even to the present. It was also said that Mrs. Merritt's eldest daughter, she who was three years old at the time of this incident, remembers details of that eventful morning, now more than a half century past.

Telepathy may explain Mr. Farnham's vision. While Marbach sat by the stove, he doubtless visualized the action that he contemplated, and his vision became that of the sleeping father, receptive to portents of danger to his beloved daughter.

Such incidents are valuable personal possessions. No one enjoys the handling of personal possessions by uninvited inquirers. I understand that one of Mrs. Merritt's sons disapproves any account of this incident that does not give all credit for her salvation to the God to whom she committed herself in that perilous hour.

In order to avoid possible annoyance to the Merritt family, I have substituted false names for those of all the actors in the record, putting the real names in the secure keeping of Dr. Hyslop. All save these names I have truthfully recorded from the statements made to me by my esteemed acquaintance Mrs. Merritt.

ADELE M. FIELDE.

Observations.

1. This story is in a sense secondhand. But Miss Fielde assures us that it was taken down from the lips of Mrs. Merritt, read to her and the children and by them approved. We have reason to believe that the reporter was truthful and cautious, and that the narrative, therefore, is firsthand except for the lack of Mrs. Merritt's signature.

2. The story is a very old one. But the main events are such as could hardly have been forgotten so long as life and sound intellect remained. And it was familiar to the children from a period not long after it took place, one of them believing that she remembered certain of the facts herself.

3. The unwillingness of the Merritt family to talk about the incidents except to close friends is a common phenomenon, though fortunately growing less common. Increasingly, intelligent people are coming to feel that such experiences are not merely "personal possessions", and that it is selfish and narrow to seek to keep them such.

4. Again we must regard the reporter's theories apart from her record of facts. There is no "doubtless" about the process involved in the warning of the father, if he was warned, and if the process could properly be called "telepathy" that would explain neither its nature nor its source.

IX. AN INCIDENT IN THE LIFE OF D. L. MOODY.

Statement by W. R. Moody of an incident in the career of his father the late distinguished evangelist. Letter to Dr. Hyslop, written from East Northfield, Mass., April 12, 1911.

Yesterday in looking through some papers I found a letter dated March 24th, 1909, addressed to my sister, Mrs. A. P. Fitt of this place, making inquiry in regard to some important experience in connection with our father, the late Mr. D. L. Moody. The letter I remember was referred to me by my sister, and at her request I had consented to reply to it, and how it was mislaid I do not know. Please accept my apologies for the tardiness in its acknowledgment.

I could better answer the inquiry if I knew exactly what the nature of the incident was to which you refer, but it is possible, and even probable, that the incident deals with the occult, and I infer, therefore, that the experience is one of which you have probably heard, which I have heard my father describe several times, although he never made reference to it in public, feeling that it was too sacred an experience and too open to misunderstanding.

On his first evangelistic mission to Great Britain in the early seventies, he was invited to the city of Liverpool. You will remember that the prejudice against Americans, especially Yankees, was strong in the city of Liverpool, and even when Beecher made his famous trip to England in the interests of the North during the War he had his greatest difficulty in pleading the cause of the North in the city of Liverpool. How far this feeling influenced the press against my father I do not know, but during the earlier part of the meetings the opposition on the part of the secular press was very strong, and Mr. Moody was made the object of numerous bitter attacks, his motives being impugned, and he himself being made the object of all sorts of ridicule. To this he paid no attention. My mother was not with him at the time, being with friends for a few days, when suddenly he had come over him a peculiar sense of fear or nervousness. My father was one of the most fearless men that I have ever known, and the experience was so new to him that he began to feel anxiety about his own condition, questioning whether he might have been overworking, with the result that his mind was

affected. He would frequently cross the street if he heard anyone coming up behind him, and at night was careful to look under his bed, examine the closet, and always see that his door was locked. This experience lasted for several days and left him as suddenly as it had come, one day while going to the hall where he was preaching. At the close of his service he was surrounded by the gentlemen who constituted the committee who had invited him to Liverpool, and on one pretext or another they detained him for a few minutes until a police officer came to them and explained that everything was now satisfactory. The chairman of the committee then explained to my father that they had learned that day that for a week there had been at large in the city of Liverpool an escaped lunatic from a neighboring asylum, who was obsessed with the idea that he was commissioned to assassinate my father. For days he had been trying to get an opportunity to stab him and he had only just been caught and placed under arrest.

The experience was one that left a deep impression upon my father, and he felt that it was a distinct interposition of Divine care. For that very reason he felt it was too sacred to speak of frequently, and as I have said, he never referred to it in public, although I have heard him relate the incident on several occasions. If this is the incident regarding which you make inquiry I am very glad to have been able to give it to you for your records, although I share with my father in the conviction that if it has a scientific value it has also to us a spiritual significance, and that it was a case where there was Divine interposition in behalf of one of God's servants.

Respectfully yours,

W. R. MOODY.

Observations.

1. The above incident belongs to a type of which there are innumerable instances alleged. The only advantage that this has over many others is that Mr. D. L. Moody was not only a man of note, but one of unquestioned character and sober common-sense. Mr. W. R. Moody's standing, also, is such that few will question the accuracy of the account which he heard from his father's lips so many times.

2. The points in the narrative are so obvious that there is no need of calling attention to them. Referring to the last lines of it, Mr. Moody will probably agree with us that "scientific value" and "spiritual significance" are not necessarily mutually exclusive terms, but may, if not must, cohere in the same incident.

XI. WINDOW-CRASHES AND DYING SHRUBS NEAR THE TIME OF DEATH.

Document 1. Letter April 6, 1915, by the postmaster of Stonington, Conn., to Mr. H. Addington Bruce.

I am a reader of 'The Ladies' Home Journal' and in the April No. was interested in 'Things that Puzzle Us', and will relate an incident that occurred when I was a small boy. An older brother (24) was mate of a schooner sailing from this Port early in the fall of 1859 to engage in carrying lumber from Pensacola, Florida, to Lavacca, Texas. He was a young man who loved his home and mother dearly. Letters came often to Father, Mother, brothers and sisters. His last letter, written Nov. 12, 1859, spoke of the condition of the vessel and of her leaking badly. She sailed light from Texas for Florida and never was heard of again, except that there was a heavy 'norther' and she was one of three vessels missing. One night Father, Mother, two older sisters and myself were in our living room. It was a beautiful evening, full moon (almost as light as day) and perfectly still. Our home was on the west side of the harbor, nearly a mile from the highway, and only one house near (that of my father's brother and his family). About 8.30 o'clock there came a terrific crash against one of the two windows in the room and opposite where Father and I were sitting. It was as if a very large stone had been thrown with great violence against the sash. Had it been a stone it would have taken the window, sash and all, out. We all jumped to our feet, Mother, and sister being terribly frightened. Father went to the window and door but saw nothing. We sat down again in fear and trembling, and had hardly done so when the same crash, only more loudly, was repeated. Then Father went out and all around the house, but nothing was seen or heard. Later the last letter came and from the date of sailing it must have been the very night that he met his death. Near this window was a large lilac bush that my brother had set out. Every season it was loaded with blossoms. The spring following his death not a blossom appeared, and it withered and died within a short time. A large red peony of which he was very fond and which had always bloomed profusely, had no blossoms that spring and later it also died. It was certainly a strange happening and no one has ever been able to explain it. Can you?

Yours very truly,
N. P. NOYES.

Doc. 2. Answers to questions by Dr. Hyslop, May 5, 1915.

"In reply to your recent letter, would say that all of our family have passed 'over the river', and there is no one that knows personally of the occurrence. Would further say that:

1st. There was no wind whatever that night, was a dead calm.

2d. No, the crash was not on any other part of the house, but was on the window near which Father and I were sitting (not over six or seven feet away).

3rd. I did not examine the window, but my father did.

4th. It is so long ago that I cannot now recall that I had a dream or other experience in regard to my brother.

5th. No, did not associate the crash that night with the death of my brother, for we had no reason to think that anything had happened to him. It was only when the weeks went by and no news came that the thought came that the strange crash was a notice of his death, given as we thought by himself.

6th. The flowers were in every respect very healthy ones, and were not declining. The lilac was quite a large bush. Was a shoot taken from a very large one but a few rods (probably 25) away and which is now in a very vigorous condition although it must be over one hundred years old. It was a big bush when my father was a young man. If he were now living he would be more than one hundred years old.

Yours very truly,
N. P. NOYES.

Observations.

1. There is no ostensible reason why a mysterious sound should be the omen of a death, though it might be as a matter of fact. It could, however, be interpreted to apply to any misfortune or startling event related to the family which happened at about that time. As a matter of fact, the range of application is sometimes enlarged to include startling events of public interest.

2. The narrator was "a small boy" at the time and is narrating his recollections. But one often carries exaggerated or distorted impressions over from childhood. The present commentator remembered a certain public reciter heard in early boyhood as a very large, tall and stately man, but on meeting him many years later was astounded to look down upon a little man not more than five feet and five inches tall. The noise and the family excitement may in fact have been as great as the narrator believes, but can the reader be assured of it?

3. No convincing reasons are given in the story for concluding that the ship went down on the night of the strange noises, whatever reasons existed.

4. Is it quite certain that some night bird or a bat may not have flown twice against the window and caused the sound that seemed so loud in the quiet night?

5. In order to estimate whether there was anything extraordinary in the pining and dying of two plants associated with the brother (if these incidents are correctly carried over from childhood) one would need to know something about the climatic conditions during the following winter and spring, and whether, on the one hand, there were other plants which the brother had tended and loved which did not die, and on the other hand, there were other plants not connected with the brother, which did die.

6. The foregoing remarks, intended to put the reader on his guard against hasty judgment in favor of the occult theory, are not conclusive against it. This case, like so many others, exemplifies the extreme importance of immediate recording of particulars and early investigation of supposed relations, in order to go beyond the verdict "not proven". If the cynic mutters, "Most cases are not proved", the answer is that in most cases no proper care is taken to get the facts together in such form and with such authentication that proof could be expected,—or disproof either.

XII. DREAMS APPARENTLY PREMONITORY OF A BRUTAL ASSAULT.

Document 1. Article in the *San Francisco Call*, April 21, 1917.

This states that late on the night of the 19th Miss Ethyle Hergaton, aged 17, was attacked while on her way home in a lonely part of the city of San Francisco, by a man whom she did not know, and had a fearful struggle until he was frightened away. Her face was battered into an almost unrecognizable condition, and she was still suffering severely from her injuries at the time the case was reported. The man who attacked her was described as tall and somewhat slender, with a very dark complexion. The last paragraph of the news-article reads:

A strange fact connected with the danger her daughter passed through is related by her mother, who says she received a letter about a week ago from the girl's grandmother, Mrs. S. E. Hoover of Willits, Mendocino county, in which the elderly woman tells of a dream she had. "I saw a man following Ethyle and he attacked her. I am still oppressed by the dream and fear something may happen to our lovely girl.

Doc. 2. Report by Charles W. Smiley of Berkeley, Cal., on the same day that the newspaper article was published April 21, 1907.

I enclose account of an assault. What interested me most was the last paragraph. So I have called on Mrs. Hergaton at 115 Point Lobos ave. Mrs. H's mother was 64 last month, lives at Willetts, 75-100 miles north of San Fr., lives a very secluded life with her second husband, and is constantly poring over her Bible. She don't go out to churches.

About three weeks ago she wrote that "in a dream" she had seen a tall dark man assault one of the two grown daughters of Mrs. H. The "dream" deeply affected her and set her almost into worrying especially until she had written to warn the girls of what she was sure would happen. She wrote within 48 hours of the occurrence of the "dream". A few days later she wrote again and later she wrote a third time, the matter preying upon her mind. (I tried hard to see some of these letters but they could not be found in the midst of great confusion due to moving & to the calls of reporters & to Ethyle's dangerous condition. But I carefully questioned the mother and the well daughter about the letters & the character of the grandmother, Mrs. Hoover.)

Neither Mrs. Hergaton nor her two daughters paid much attention to these three grandmotherly letters till since the assault. I shall make another effort to see and to copy the first letter after the excitement is over. But so doing will not increase *my own* conviction of the validity of the "dream". These are not dreams of semi-consciousness. They blaze out as psychic pictures in the full glare of consciousness, especially in deep peace and quiet, when breathing & heart beating are nearly or quite suspended. Anyone who has these experiences wonders that others who do not have them are so incredulous and I wonder why a man who cares to collect and speculate on them *will not live the life* that necessarily abounds with them, so as to know for himself. It is a life so blissful as to reward one in a thousand different ways.

Sincerely,

CHARLES WESLEY SMILEY, A. M.

Doc. 3. Extracts from sketch of Charles Wesley Smiley, in "Who's Who in America", for 1910-11.

"Teacher in Hackettstown Collegiate Institute, 1875-6; Drew Female Seminary, 1876-7; edited Berean Sunday School Lessons, 1875-7 editor for U. S. Fish Commission, 1881-9 editor and publisher American Monthly Microscopic Journal, 1887-1902; Occult Truths, 1899-1902; . . . edited 6 reports and 3 annual bulletins U. S. Fish Commission . . . Principal work consists of original researches in Greek Philosophy and rendering of N. T. Greek", etc.

Observations.

What looks, in the newspaper account, like a quotation from one of the grandmother's letters, was probably concocted by the reporter from the verbal report of the family; though, of course, the letter may have been seen by him and mislaid in the interval before Mr. Smiley called. But according to what Mr. Smiley heard, the dream, did not specify Ethyle, but simply indicated a particular danger to one of the two girls, being the same danger, and connected with a man of the same description, as in the actual event.

The investigation of the case was left incomplete. We would like to judge for ourselves how near the letters described the event. But a competent investigator questioned the mother and sister, and satisfied himself. As to the honesty of Mrs. and the Misses Hergaton, for we cannot exclude Ethyle, probably no one will be found to suppose that while this family was overwhelmed with a tragic event, and distracted by it and other causes, its members would have invented and rehearsed a Munchausen tale.

XIII. EXPERIENCES OF A MOTHER PRIOR TO HER SON'S MURDER.

Document 1. General statement of the evidence, in a letter by Mrs. M. W. Musgrove, Port Gibson, Miss., July 7, 1914.

I am enclosing an account of a case of premonition experienced by Mrs. J. T. Walton of Ingleside, about ten miles from here, on Thursday, June the seventeenth, written by herself; a statement of Miss Agnes Bright, one of those she told of the premonition; and an account cut from the Port Gibson *Reveille* of June 18.

This case was reported to me by one of the physicians here who was called to Mrs. Walton after the news of her son's death reached her, and to whom she gave an account of the premonition. His statement differs from hers in only one particular, as to what she said to her daughter. Dr. Redus says she told him she said 'Take the reins, I cannot drive; something dreadful has happened to George.'

I am sorry I cannot get you a clearer account of how it came to her, the time, etc., but it is the very best that I can do. * * * I had the greatest difficulty making her understand what I wanted to know, and as she was very kind and very patient I do not feel that I can annoy her further. However, Dr. Hyslop, there is no doubt whatever of its having occurred. She told it to a number of those

she met during the day, but being people who are ignorant of this subject I have not been able to obtain a signed statement. I imagine they are afraid I will cause trouble of some kind.

With best wishes I am, Sincerely, (Mrs.) W. H. MUSGROVE.

Doc. 2. Letter by the Mother to Mrs. Musgrove, Ingleside, Miss., June 24, 1914.

"I will try and answer your letter as to the strange warning I had I was on my way to P[ort]G[ibson] just before I got to Mr. Ben Humphreys first medow I felt as I was so nervous I could not drive the buggy I was trimbling all over and my feet felt like Ice and I turned to my 18 year old daughter and said Lula you will have to drive for I cant hardly hold the lines for I have received a wireless mesage that Brother George is killed she said oh mama if you would say sister Laura is dead I will believe it for she is all ways sick or it mite be William in trouble in Woran Co I told her no indeed it is no one but Brother George she said well mama if any thing should hapen to him his wife would let us no I started to tell Mr. Jim Taylor but I thought it will be a miss stake but I eat diner at Jeff Smiths residence—and I told them I was worried about G P and miss Agness Bright said oh old George would come to see you and I said if he ever does get there a live I will sure tell him he loves his mother in law the best some one said that aint so he loves you the best I had that same Presentment 4 years ago when his leg got broke at Clayton La 4 years ago I told the family G P was sick or dead so it was something that told me it seemed just like It rung in my ears I told it in at Back[Bache?] I felt worried about some of the family it was just about the time the negro picked up a scantling and when G P looked at him the negro threw it dow and I felt worried all day and met William in the road before I got home his sister [said] where are you going Brother he said I am miserable and cant stay at the house this is all you friend L. A. Walton heart broken in this life.

Doc. 3. Corroboration by Agnes C. Bright, Port Gibson, dated June 30, 1914.

Mrs. J. T. Walton told me on Thursday, June 11. about one o'clock, in coming to Port Gibson she had a presentiment that something terrible had happened to her Son.

AGNES C. BRIGHT.

Doc. 4. Item from the newspaper "Reveille" (Port Gibson, Miss.,) June 18, 1914.

Killing of George Walton.

News was received here Thursday that Mr. George Walton, whose home was at Ingleside, had been killed by a negro near Shreveport, where he was employed in railroad work. The remains were brought to Ingleside and buried Sunday.

A strange thing connected with Mr. Watson's tragic death was the presentiment his mother had on the day of his death that something had happened to him. While driving near Port Gibson with a relative she suddenly asked the relative to take the reins, that she had suddenly been seized with an overpowering conviction that something dreadful had happened to her son. The same afternoon she received a telegram announcing his death.

Doc. 5. Mother's statement of circumstances connected with the murder. Letter from Ingleside, June 21, 1914, directed to Mrs. Musgrove.

I will give you the account my son told a negro to drive up his team and he said I wont do so G P told him he guessed he would and told him not to come in the afternoon so G P wife wanted to go on the job but he told her to come down at 4 oclock she told G P that negro will kill both of us he told her that negro was gone but when he got back to the job the negro said Mr. Walton I want to apologize with you and G P stept down close to negro and the negro stept back G P ask him what did you do that for and the negro came with his pistol and made one shot and went through his rite lung and cut his big artur in to he lived about 2½ hours in his sweet wifes arms he told her to let him die in her arms for he was going to rest and loved every body he said where is my negro get him boy old men and young men and his old negroes was all crying the negro fired to shots at him while his Brother an law had a hold of G P and shot 2 at his assistant forman he was shot ½ past one thursday the 11 and I got the mesage friday about 7 oclock and so Papa Brother William and my self met his wife and her Brother in Vicksburg and brought his body to Ingleside for burial he had a sweet wife and he had so much to live for a Farther mother and 4 sisters 5 Brothers and a host of Relations to morn his loss he married last nov 23 1913 at Union miss he was 25 years old 12 day of Feb 1914 was borned Feb 12 1889 you can arange like you want it as I am in so much greif his Devoted mama La Walton. he made one shot as he fell.

Observations.

1. Mrs. Walton states that news reached her the next day after her son was killed, while the newspaper says it was the same afternoon. But errors have been known in newspapers, and the preference emphatically lies on the side of the relatives knowing

when they received the telegram. And all the evidence agrees that the telegram arrived after the mother manifested excitement and uttered the exclamation regarding her son, and this is the important thing.

2. From the consonant statements of Miss Bright and Dr. Redus it appears probable that, however strongly the mother may have felt that George was killed, what she said, at least at the first moment, was that something dreadful had happened to him. But that, together with her agitation, is enough to constitute a case for consideration.

3. "Telepathy", at least, will not be brought forward to "explain" the facts, as the disaster which Mrs. Walton supposed from her forenoon impressions had already occurred, did not take place until the afternoon, some hours later.

4. Some writers, express themselves as though everyone who has an "occult" experience is devoured by desire to exploit it in print. As in this case, the contrary is the rule. It was not easy to make this poor woman, especially in her agony of grief, understand what was wanted or why; and the neighbors, though they orally affirmed that Mrs. Walton had told them of her presentiment before the news of the tragedy arrived, could not be persuaded to sign statements, seeming to fear that this would "cause trouble of some kind."

POSTSCRIPT.

Cases like the above, of varying degrees of evidentiality and lack of evidentiality, in one way have no bearing on each other, but in another have a very important bearing. The proof that an oil region had been discovered in Texas would not be affected by the refuted or doubtful claims of other regions in that State. But if it had been questioned that there was any oil in Texas, the establishment of one claim would give another a little more right to be heard. And the opening of a single undoubted "gusher" would cause it to be extremely unlikely that it was the only possible well in the neighborhood.

If the evidence presented in various quarters is insufficient to prove that there is such a thing as a "monition" or "premonition", the student will of course so conclude; but if he should be forced to admit that there are incidents which cannot intelligently be otherwise regarded, not only will it become incredible that there should not be other genuine instances, but also the deficiencies in the "not proven" cases will be thought to result as likely from the indifference of witnesses as from any real lack of potential evidence.

BOOKS RECEIVED.

Manual of Vital Function Testing Methods and Their Interpretation, by WILFRED M. BARTON, M. D. Second Revised and Enlarged Edition. Published by Richard G. Badger, Boston, Mass., 1917. 318 pages. Price, \$2.00 net.

Spirit Power, by MAY THIRZA CHURCHILL. Published by E. P. Dutton & Company, New York City, 1918. 64 pages. Price, 60 cents, postage extra.

The Theory and Practice of Mysticism, by CHARLES MORRIS ADDISON, D. D. Published by E. P. Dutton & Company, New York City, 1918. 216 pages. Price, \$1.50 net.

**STATEMENT OF THE OWNERSHIP, MANAGEMENT,
CIRCULATION, ETC., REQUIRED BY THE
ACT OF CONGRESS, AUGUST 24, 1912.**

Of The Journal of the American Society for Psychical Research,
published Monthly, at York, Pa., for April 1, 1918.

State of N. Y.

County of N. Y.

Before me, a Notary Public, in and for the State and County aforesaid, personally appeared James H. Hyslop, who, having been duly sworn according to law, deposes and says that he is the Editor of The Journal of the American Society for Psychical Research, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations.

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Name of Publisher: American Society for Psychical Research.

Post Office Address: York, Pa.

Editor: James H. Hyslop, New York, N. Y.

Managing Editor: None. Business Managers: None.

2. That the owners are: The American Institute for Scientific Research, New York, N. Y., 44 East 23rd St.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two

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JAMES H. HYSLOP, Editor.

Sworn to and subscribed before me this 29th day of March, 1918.

[SEAL.]

V. O. MEAD, Notary Public.

My commission expires March 30, 1919.

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the nature of these phenomena. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

THIRD,—The formation of a library on all the subjects with which psychic research is connected. Contributions of books are welcome from members and others. To avoid duplication of unnecessary copies all persons are asked first to communicate with the Secretary.

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FIVE DOLLARS a year is the fee for Associate Membership. On prepayment of this sum the JOURNAL of the Society will be sent to the Associate for one year, \$5.00 of which is for a year's subscription to the Journal of the American Society for Psychical Research.

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ALL MEMBERSHIPS date from January 1st, though those who join in November or December will receive the Journal for these two months free.

Published by American Society for Psychical Research at
YORK, PA.

DR. JAMES H. HYSLOP, Editor.
Executive and Editorial Offices, 44 E. 23rd St., New York City.

Changes of address should be sent to A. S. P. R., 12-26 South Water St., York, Pa.

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The American Institute for Scientific Research was incorporated under the Laws of New York in 1904, for the purpose of carrying on and endowing investigation in the fields of Psychical Research and Psycho-therapeutics. The American Society for Psychical Research is a Section of this Corporation and is supported by contributions from its members and an endowment fund which now exceeds \$155,000. The amount only pays for the publications and office expenses, but does not enable the Institute to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves. The charter of the Institute is perpetual.

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JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XII

MAY, 1918

No. 5

CONTENTS

PAGE

SURVEY AND COMMENT 285

GENERAL ARTICLES:

Bugbears in Psychic Research (Concluded.) By James H. Hyslop 290

Spiritualism Among Savages 312

INCIDENTS:

Incidents of an Illness. By James H. Hyslop 328

Physical and Other Phenomena 334

Theodore Parker's Experience 341

J. T. Trowbridge on Spiritualism 343

BOOKS RECEIVED: 344

PRINTED FOR THE SOCIETY BY
THE YORK PRINTING COMPANY
YORK, PENN'A.

PUBLISHED MONTHLY BY THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,
12-26 SOUTH WATER ST., YORK, PA.

ENTERED AS SECOND-CLASS MATTER, JULY 19, 1917, AT THE POST OFFICE AT YORK,
PENNSYLVANIA, UNDER THE ACT OF MARCH 3, 1879.

ANNUAL FEE, \$5.00. SINGLE COPIES, 50 CENTS. FOREIGN FEE, \$1. 15.

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JOURNAL

OF

THE AMERICAN SOCIETY

FOR

PSYCHICAL RESEARCH

CONTENTS.

	PAGE		PAGE
SURVEY AND COMMENT	285	INCIDENTS:	
GENERAL ARTICLES:		Incidents of an Illness. By James	
Bugbears in Psychic Research (con-		H. Hyslop	328
cluded), By James H. Hyslop	290	Physical and Other Phenomena	334
Spiritualism Among Savages. By		Theodore Parker's Experience	341
James H. Hyslop	312	J. T. Trowbridge on Spiritualism	343
		BOOKS RECEIVED	344

SURVEY AND COMMENT.

T. K. and The Great Work.

T. K. and The Great Work in America, by SYLVESTER A. WEST, M. D. Chicago, Dr. S. A. WEST, 1918.

Members of the Society may have heard of "T. K." and "The Great Work", or "The Great School" which he claimed to organize in Chicago. But they probably have not heard of its recent exposure by one of those who saw its inner workings. It will be of special interest to those interested in psychic research because it represented one of the most astounding frauds in this country, parading itself as light and help to all those who sought it. Count Cagliostro, Joseph Balsamo, never surpassed the fraud and hypocrisy which the present book charges against the man who assumed those initials as his name and whose real name was John Richardson, or John E. Richardson, as he later called himself.

Dr. West, after having been one of those who was led into the work of this man by its alluring offers of spiritual help, discovered with a few others that the man's pretensions had no evidence in their support and resolved to see that the people whom

the man had enticed into his schemes and the general public should know the facts. The book under review is the result of this resolution and every one interested in psychic research would profit by having a copy of it and reading it. The number of people who will swallow the largest possible claims without any evidence whatever is astonishing, tho less astonishing in this country than in Europe.

It is not possible to give a complete account of the case. Readers will have to examine the book to find the astounding career which that man was able to pursue by duping so many people in this country. Suffice it to say that Dr. West claims to give the original documents in many instances, and if they are what he claims them to be, the case is conclusive. He asserts that these original documents are preserved in the archives of the Free Masons and that any doubt about them can be resolved by going to examine them. The book reads like a piece of fiction for interest, tho not in form, and makes one wonder how human nature can be so easily duped in regard to both belief and conduct. Dr. West accuses the man of the most deliberate fraud and hypocrisy, cold-blooded and calculating, that one could conceive, and then supports this accusation by statements, which, if they are facts which can be defended by documentary evidence, leave no loophole for escape. Madame Blavatsky was a saint compared with this head of "The Great School". The greatest swindlers of history could not have had a worse character than is ascribed to T. K.

"T. K.", as he called himself, claimed to have been a lawyer, but set about organizing what he called "The Great School" which was said to have had its origin in India. "T. K." claimed to have met one of the Hindu Masters in a hotel through occult influences and spent a little more than a year under his tutorship. It is not clear in Dr. West's book whether this Hindu was merely an apparition or a real person, but it matters not. T. K. himself reported to a personal friend of the reviewer that it was a Hindu spirit. At any rate he received his education by this real or apparitional being, according to his own autobiographical sketch, and set about organizing a "School", conducted largely by correspondence, and by the publication of books. The first one was "The Great Psychological Crime", a condemnation of hypnotism

and mediumship. The next was "The Great Work". Then he published "The Harmonics of Evolution" and the "Harmonic Series". He claimed all the while that he had followed the instructions of his Master in doing this work for humanity for nothing, and claimed all the time that he was poor. He induced people on this claim to help him with large sums of money, if we accept Dr. West's statements, and finally managed to secure an estate in Wisconsin for the purpose of curing obsession. The Board of Trustees finally became suspicious, as no accounting was made of his receipts from the Indo American Publishing Company (which he organized and which was himself) and other resources, and also as stories leaked out about his betrayal of many women. The upshot of it was his retirement from the Sanatorium. The man then sent for one of the nurses and induced her to marry him, she being 40 years younger than he. They escaped to California to live in a house that cost him supposedly \$20,000, according to the account of Dr. West, taking with him, it is surmised, at least \$300,000, and perhaps \$500,000, as the fruit of his life of deception.

This story occupies 440 pages, with the documentary materials, and cuts representing some of them. By way of criticism of the book we shall have to say that it is not a good piece of book-making. Perhaps Dr. West could not secure a publisher who would see that the material was rightly organized and presented. The first part of it consists of moralizing that ought to come at the end. He should have plunged in with a statement of the facts and people could do their own moralizing at the end. Besides this he has added a supplement on the "Harmonial Philosophy" of Andrew Jackson Davis which will weaken the character of the work. It will leave the impression that he is trying to bolster up another philosophy after condemning that of "T. K.", as founded on lies. Dr. West says that the whole story of meeting the Hindu Master is a lie out of whole cloth and that many other statements by "T. K." are demonstrable falsehoods. It seems that the matter was investigated and proved. That depends on accepting the statements of Dr. West, and the frankness of the book as well as the challenge to examine the documentary and other evidence will incline readers to accept the account. It is certainly more believable than the claims and statements put forth by "T.

K." himself. The cartoons are a doubtful feature of the book, tho some of them are pointed enough.

It is a great pity that psychic research has not the funds to run down the fraud and delusion so frequent all over this country. We have steadily refused to engage in fraud hunting, because it is cheaper to do constructive work, tho those intrenched in authority and respectability would prefer to see us engaged in pursuing the frauds and neglecting the truth. Some years ago Dr. Bucke, who was enamored of "T. K.", asked me to see the man and tho I had no interest in him or his claims, as he would not submit to scientific investigation, I told Dr. Bucke that, if he would arrange a meeting, I would see the man. But I heard no more of it, and "T. K." published some statement in his paper or pamphlet that I had refused to see him. This was not true and the falsehoods now proved against the man will show what the probabilities are in regard to this instance. Dr. Bucke afterward, I learned, died disappointed with the man and was a financial loser from his schemes. We should be in a position to run down all such pretenders and to prevent their securing a hold on the gullible population, which is redeemable in many cases, tho I must confess it is impossible to save some of them from their follies.

Psychic researchers who do not know men of the world will find profit in reading this book of Dr. West. It seems to have been undertaken by him alone, with the support of the President of the Board of Trustees, which refused to tell either the public or the members of "The Great School" of "T. K.'s" conduct. It seems to have been a thankless task which he undertook to enlighten the man's dupes, but he resolved to do so, if he had to stand alone in it, if we are to accept the statements of this book. It is interesting that the newspapers never paid any attention to the matter. Whether this book will induce them to expose the whole claims of the occult remains to be seen. It is clear, however, that any movement concerning itself with the occult or with psychic research will have to keep its skirts clean, if it is to have the sympathy of intelligent people. The great lesson from the life and teaching of "T. K." is that we are not to run after any philosophy which cannot base itself upon scientifically proved facts. Unfortunately the majority of people, when they seek a

new system of thought, become the prey of their imaginations and the scoundrels that are lurking about everywhere to relieve them of their money.

A Correction called to our attention by Dr. Schiller of Oxford University.

Dr. Schiller of Oxford University calls attention to an error of which we were guilty in the February Journal, in referring to him as the reviewer of the book entitled "An Adventure", in the *Proceedings* of the English Society for 1911. It seems that we must have turned over two leaves, either when reading the review, or when looking up the authorship of it. Dr. Schiller's name was signed to the review following the one we refer to. He has expressed the desire that we should correct this mistake. Throughout our article on "An Adventure" we spoke of him as if he were the reviewer, and we hasten to make this correction, and also to state that the review on the book mentioned was anonymous.

We are sorry that this mistake was made.

BUGBEARS IN PSYCHIC RESEARCH.

By JAMES H. HYSLOP.

[Continued.]

I do not contest the existence of various perplexities in the phenomena whether spiritistic or telepathic, but they are certainly infinitely greater on the telepathic theory. It is about as relevant as the alternative used between 1850 and 1880. Every opponent of spiritism in that period played with Mesmerism, electricity and animal magnetism as an explanation of the facts, and does the same with telepathy today, quite unconscious that it is just as idiotic as those historical illusions about the facts.

Readers must remember that the proposal of spirits as an explanation does not carry with it the implication that all the data are unadulterated. Critics of it suppose that we accept every message as an unadulterated one from spirits, and this in spite of the fact that we always tell them that it is colored in the transmission by the subconscious of the psychic and perhaps by the control and half a dozen other minds concerned. The variations of success in communicators, some about whom the sitter knows much being failures and some about whom he knows little being good ones, the vast number of incidents not known to the sitter, the choice of them having objective rationalities distinct from the memories of the sitter, the natural play of association in the mind of the communicator, the dramatic play of personality, which not only takes the form of varying and correct impersonation, but also that of natural intercommunication among the alleged spirits on the other side, the overwhelming weaknesses of the subconscious memory of the medium not only in separate sittings, but even two seconds apart, on the assumption that it is the subconscious telepathically filching knowledge—all these ought to make any man or woman ashamed to appeal to telepathy as a basis for classification or explanation. I repeat that, if you are only arguing to convert the sceptic, I can excuse the policy, but when you are

pretending to do scientific work, I must hold you to that standard, and it requires some relevancy of the hypothesis to details of the whole complex mass of incidents and alleged communications. You may well analyze the records into classes of data and apply separate hypotheses to account for them until you find facts which cannot be accounted for by any of them. But when telepathy breaks on a few incidents it breaks forever. The hypothesis which explains the whole set of incidents, with whatever confusions there may be due to adjunctive suppositions according with what we know in physiology and psychology, is the only one that can be tolerated. Simplicity is what we want and telepathy has no simplicity. It does not include a *single known* process in its conception. It is but a name for certain acts wholly unexplained, so that the application of it is but a disguised reference to the unknown. Appeal to spirits is not an appeal to the unknown, but to the very best known facts in the cosmos: namely, the facts and laws of consciousness.

It will not do to say that our ignorance of what telepathy is does not justify the denial of it. I can well admit that. What I am asserting is that our ignorance of it forbids our application and extension of it without evidence. Our ignorance of its nature and laws prevents the explanation of the facts in any case, and if you do not like the word "explanation", prevents any rational classification of them under it. Professor Schiller's statement that we require to "know a great deal more about 'spirit' incarnate as well as discarnate" before we can repudiate telepathy is a concession against his claim, as much as it resembles the ignorance we have about telepathy. That ignorance absolutely prevents the application of telepathy, while the actual knowledge we have of the incarnate consciousness suffices absolutely to prove the superior relevance of the idea of spirit which to me is only the personal stream of consciousness as known, whatever else may be involved with later knowledge.

When I propose spirits to explain or to classify the facts, I do it *in abstracto*, not *in concreto*. That is, I propose it for the center of reference in regard to the proved supernormal knowledge exhibited in the facts of records, while I reserve adjunctive hypotheses based upon the limitations of the medium's subconscious, the intermundane obstacles to communication of any

kind, obstacles apparent in the characteristics of the facts that come to us, and upon modifications interjected by controls on any theory of them; and all of these perfectly characteristic of the facts in the records, so that we have something natural and intelligible on the spiritistic view which is not these on the telepathic. Telepathy has to assume that there is no other mind involved than the subconscious of the medium filching from the memory of the sitter and that of all other living people to secure the facts, and that process has no excuse, with its assumed omnipotence or omniscience, for its peculiar representation of the facts in their complexity, imitative of the simultaneous operation of several minds as the source of them, these minds being transcendental ones. There is no use to talk about impersonation. You have no evidence for this apart from the claim of spirits and the consistence of that with the spiritistic hypothesis prevents your using it to discredit any fact. You may say that it is non-evidential and we should concede that. But the range of explanation is always far wider than the evidential facts. Even the impersonation of what you call secondary personality is no help to you on any other plane than the evidential. It is as easily explained by spirits as by subconscious fabrication, and where we get supernormal knowledge representing the personal identity of the dead, the claim of spirits is more consistent with the reality of them than with telepathy, because the experimental and spontaneous telepathy never manifests any such claims. It presents nothing but the coincidences and does not even claim the cause in the mind of the percipient. We are left with the bare coincidences to be explained by any process which we can discover as relevant to all the facts.

I repeat that the spiritistic hypothesis does not require us to suppose that all the data in the records are unadulterated communications. Those which are not in the form characteristic of the communicator are easily explained by the complications of the process and the personal equation of the medium and controls always affect the results, as you would have to assume with the application of telepathy, while it is different for different communicators with the same sitter, a difference which should not exist on the telepathic theory, as there is only one mind for psychic and one mind for sitter.

Nearly all objections to the spiritistic hypothesis are based upon an unwarranted assumption about what spirits ought to do, an assumption which I never make at all, or only as a secondary criterion for determining who the communicator is, after I have once accepted the general hypothesis. If we knew just what the process of communicating is; that is, if we knew it in detail, we should have some means for creating expectations regarding what a spirit should say and what it should not say, but as we do not know what the process is in any but the most meager aspects, if we know it at all, we are shut out from judging the results by assumptions based upon what they should do. We have to take the facts as they are and decide whether they preferably have a spiritistic source, whatever the mistakes, confusions, imperfections, and we cannot discredit them on these grounds, as we are not in a position to say what can or cannot be done. My own position is expressed in the following considerations.

(1) On the materialistic theory we cannot accept survival of any kind. It absolutely prevents us from making any assumptions whatever as to communication, possible or factual.

(2) I do not assume the existence of incarnate "spirit" as long as I have the materialistic view before me. I have to treat it as a phenomenon of the brain or organism.

(3) If a soul, something other than the brain, actually exists and is the basis of consciousness in the living, the indestructibility of energy would guarantee its survival, but it would not guarantee the retention of personal identity, as consciousness might be a function of the compound of soul and body and disappear when the dissolution takes place, as liquidity disappears when water is analyzed into oxygen and hydrogen. Besides the phenomena of dual personality, with its amnesia would offer an analogy for the loss of personal identity after death. Hence I cannot assume to start with that, if a soul exists, it could prove its identity. It might have no functional identity at all. The problem would be hopeless on that supposition.

(4) Again a soul might exist after death and retain its personal identity but it might not be able to communicate with the living. I cannot assume that it can communicate. I have that to prove.

(5) The only assumption that I can make is entirely provisional and depends on the possibility of the following three conditions. (a) That a soul exists; (b) that it retains its personal identity, and (c) that it can communicate with the living. We do not know that any of these conditions exist, at least in the investigation and argument for the spiritistic theory. *But we make the provisional assumption that, if all these possibly exist, the spirit could recall and transmit memories to the living.* But as we cannot assume the three conditions as a fact, we have to obtain supernormal facts independent of normal experience to justify these very conditions; that is, to prove that spirit exists; that it retains its personal identity, and that it can communicate with the living. All three things are proved by the same facts.

Hence the only assumption that I make in the problem is that spirits ought to be able to prove their identity, if we are to believe in them. I make no assumptions whatever about what the character of the communications shall be. I do not assume that the messages must be specifically characteristic of the communicator and his mental processes as I knew them. It is all the better, if they are so, but taking into account the necessary difficulties manifest in the process I must rely only upon the existence of supernormal information which proves identity and which would prove identity over a telegraph or telephone. These decide the center of reference for the facts and the process is a matter of later inquiry and the complications of the process explain the limitations of the messages while they forbid assumptions as to what the spirit ought to say.

Critics are still full of *a priori* assumptions which have no foundation whatever in the case. They have to explain the facts as we obtain them. They cannot disqualify them by assumptions based upon preconceived ideas of what is possible or probable. That could be done if we knew the conditions as well as we do in the telegraph and the telephone. But where we do not know the conditions, we have to confine our criteria to the actual facts and the hypothesis of the connection of the spirit with them does not preclude the admission of all sorts of adjunctive hypotheses to account for the complications, confusions, mistakes, and fragmentary character of the phenomena. The situation is like that of a book reproduced after it has been read by several persons.

The passage of its contents through several minds will inevitably result in all sorts of modifications, tho readers may easily detect the original source of the ideas finally presented. We do not require quotation marks to determine the authorship of certain things, and indeed the discovery of plagiarism depends upon exactly this apparent concealment but also apparent independent authorship of certain statements. The phenomena of communication are examples of the same psychological situation, only we have not developed the means of exhibiting it by signs.

Mrs. Sidgwick finds in the cross correspondences a better type of evidence for survival than in other kinds of incidents. She thinks that the design manifest in them is proof against both telepathy and subliminal construction. In addition she thinks that the "propounding of literary puzzles beyond the range of what the automatist could produce" is also evidence of survival. I can agree that both of these are true, but only on the supposition that there is no such telepathy as Mrs. Sidgwick assumes. On the selective telepathy held by Mr. Podmore, Mrs. Sidgwick, Thompson Jay Hudson and many other people who have not the slightest knowledge of scientific hypotheses, I should have no difficulty whatever in applying telepathy to this design and puzzles transcending the capacity of the automatist. You have already transcended that capacity in your supposed telepathy and you assign, or can assign no limits to its design and puzzles, when you make it so infinitely selective. You cannot talk about the limits of the subconscious, except that you make the normal the standard of its qualifications. But you have abandoned the normal in your treatment of dual personality and telepathy and are on an unknown sea without helm or rudder, so that you cannot move toward the land which you have set out to reach. What I object to in the application of telepathy is based upon the absence of all evidence whatsoever that it is selective in any respect whatever and that what we know of it excludes all resemblances to the phenomena illustrative of the personal identity of the dead. All that cross correspondences establish is the difficulty of communicating. They may not even illustrate personal identity at all. Many of them do not. But they do show something of the difficulties in giving messages, because we know on this side without conjecture just what both ends of the line are.

That is, we know what was given at one station and what was delivered at the other and the fragmentary and modified character of the message shows something of the processes involved in transmitting or altering the contents of the message. In other types of communication we have to rely upon the sitter and his or her knowledge of the facts evidently intended by the communicator, if we are to estimate the cause of the confusion. That is often conclusive, but the knowledge of both ends in cross correspondence, when not affected by inference as in ordinary cases, is clear indication that there are difficulties in communicating, and I do not attach any supreme value to such messages. They help to exclude chance and guessing, but those hypotheses are as easily excluded by the other type of evidence and have long been relegated to the dust heap. It should be the same with telepathy. That has been displaced by the admission of spirits and it is now time to take up the spiritistic theory constructively, instead of forever talking about the application of discarded theories, theories that never had any good ground for their application, except the necessities of *ad hominem* argument. They were simply precautions against attack, not *ad rem* agencies or scientifically proved facts in the special instances. Cross correspondence is only a type of fact not reported by plebeian investigators in the past. It was a new experiment and has the claim of being instituted by respectable people, tho it is a fact reported in the casual spontaneous experiences of the laity. It has no other advantage than the satisfaction of the curiosity for "news", as St. Paul found it in the Athenians who boasted of wisdom. The problem is not necessarily new types of facts, but explanation or classification of those we have and the understanding of those which have come to us from an immemorial past, including the phenomena that appear among savages. Respectability is not the standard of truth but only of social recognition. I think I may remind readers of a remark made by Mrs. Verrall to her friend, Jane Harrison, and quoted in the same *Proceedings*. This friend tried to interest Mrs. Verrall in the rites and superstitions of savages and Mrs. Verrall could only say: "How can you work at such things—ugh." That has been the spirit which has directed too much of our psychic research and it has prevented progress and is the cause of the great chasm between the intellec-

tuals and the people they should lead. This war is showing whither it leads. Professor James said that a really scientific man would work in a dunghill to investigate a plant or fungus, or to add knowledge to the world. Any other course only lands us in illusions and respectabilities that are purely artificial.

There is another grave error in the discussion of theories in this subject. It is assumed too often that each case of mediumship or other psychic phenomena must prove the hypothesis. This is not true and the method is never applied in any other field, except where the choice has to be made between two rival hypotheses. In psychic research we have a whole group of phenomena not accessible to explanation by telepathy, such as dowsing, premonition, apparitions of the dead, telekinesis, obsessions and perhaps others. The slightest examination of the facts shows that they are all connected. They cannot be isolated for classification or explanation. If telekinesis were not usually associated with mental phenomena of the ordinary spiritistic type we might isolate it, but it is generally complicated with the ordinary orthodox spiritistic type of events. It is the same with all the dowsing that I have ever met, tho the Society has never said a word about this complication. I found the same in telepathic phenomena between Miss Miles and Miss Ramsden. Miss Miles had experienced the whole gamut of psychic phenomena, but from the Society's report on their telepathic experiments you would have supposed that there was nothing else in their experiences. This course of arbitrary isolation of the facts and invention of multiple hypotheses to explain what can be explained by one general theory, with subordinate and adjunctive hypotheses based upon normal knowledge, is absolutely inexcusable on the part of a body laying the slightest claim to scientific procedure. The whole set of phenomena are articulated by a unity in psychic characteristics of the supernormal. They must have one general hypothesis to explain them. Some of them by themselves are not evidence of spiritistic intervention; for instance, telekinesis, but the association of them with the spiritistic inevitably brings them under the general theory. For instance, premonitions, in certain instances, perhaps in nearly all spontaneous instances, are not proof of spiritistic agency, but when they are associated with communications that relate to the personal identity of the dead,

as was often the case in the Piper phenomena, we are obliged to connect the explanation with the one which accounts for the evidence for personal identity. It is the same with dowsing. As I always find it associated with other psychic phenomena, I must seek the explanation in the general hypothesis, so that we have an indubitable refutation of the telepathic hypothesis in the association of phenomena which could not be explained by it on even the extension which I have imagined conceivable and which no one has the courage to suggest. Unless telepathy accounts for all the connected phenomena it is worthless. I mean as the central point of reference. It was proposed only to account for mental coincidences, but we have found that the phenomena consist in much more than these, and even the mental coincidences have no resemblances in most cases to those which suggested telepathy. They are as different as sensation is from intellection or logic. It is simply a process of gigantic begging the question. No evidence is proposed for the extensions made of it and it is apparent to the veriest tyro in the subject that the phenomena to which it is often applied have no resemblance to those which are regarded as evidence of telepathy. I think, too, that a little study of telepathic subjects would reveal phenomena closely related to other automatisms with mediums. Indeed, in every instance where I have found incidents which would suggest mind reading rather than spirits, I find distinct evidence of other phenomena not explicable by telepathy short of the infinite sort of it described in my imagined extension of it, or the "cosmic reservoir" of Professor James.

Not a single intelligent psychic researcher has ever attempted to apply telepathy to records in detail and show how the facts dovetailed together under it. The word is flung at your head as if it were an open sesame well understood, just as the sceptics of the last generation flung Mesmerism at you, tho it was not the intelligent scientific man who did this. He shook his head at believer and non-believer alike. When Newton proposed gravitation, like the truly scientific man that he was, he tried to apply it to the exact situation in astronomy and found that his calculations and observed facts did not fit together. He waited ten years until a new measurement of the moon's distance had been effected and then re-investigated the subject and this time

the hypothesis fitted. And the more the actual facts were studied the better his hypothesis fitted into its complexities. But absolutely nothing has been done by psychic researchers to show you how telepathy fits the facts. It merely happens that the conception is supposed to be opposed to spirits and for that reason and the respectability of scepticism it is dinned into our ears until no constructive progress in psychic research is possible. We are condemned to the refutation of an hypothesis that has been killed over and over again by its own advocates and, in fact, as anything more than a measure of precaution against hasty conclusions was "dead a-bornin'." It no more articulates with the whole than gravitation will articulate with chemical affinity or digestion with the mechanical processes in a factory. Nevertheless, I can well conceive that transfer of mental states might take place occasionally in mediumship. It might even be frequent or the only process in some cases. I am no irreconcilable enemy of it. I shall even concede that it is the only explanation, if you will give one iota of evidence for it. But that is not even attempted by its advocates. It is not enough to note coincidences between what the sitter knows and the medium gives. All the facts must fit the supposition, but nothing is clearer than that they do not all fit it and that is proved by the admissions of spiritistic antagonists. If all facts related to the knowledge and memories of living people only there would be little to oppose the telepathic hypothesis either as classification or explanation, perhaps nothing to oppose it. But it is never this in any thoroughly investigated case of mediumship and in fact I do not know a single case of it in which the facts even look superficially like telepathy as known from spontaneous and experimental cases. In mediumship there are incidents which do not represent *ante mortem* knowledge of the decedent, but their explanation by telepathy between the living is spoiled by the discovery of *post-terrene* knowledge by spirits in cases where the experimenter knew nothing about the facts, so that you always have a possible alternative to telepathy in spiritistic interpretations of non-evidential phenomena; that is, non-evidential of personal identity, and that is the first criterion to be satisfied. No doubt in any case some coincidence with the memories of the dead exists in the knowledge of the living and might be obtained by telepathy.

but that view does not articulate with the whole facts which are organically related and naturally, more naturally, the product of memory and association in a surviving memory than in a selective process of telepathy which shows no traces of selectiveness whatever in spontaneous and experimental thought transference. There is not one single redeeming feature in the telepathic hypothesis when we come to apply it in detail. You wholly lack adjunctive suppositions to make it fit rightly. You have to make it so large that you cannot explain its limitations at the same time. It is like using a term to comprehend gravitation and cohesion at the same time. It is nothing but an evidential limitation in relation to facts which are not proof of personal identity. But when the mass of facts has been accumulated that cannot be organically explained by telepathy as a whole that view even as an evidential limitation loses its force. It serves only to postpone the day of judgment in regard to the facts. It does not scientifically accomplish any other object. That ought to be apparent by the almost unanimous scepticism or denial of telepathy by the scientific world. Indeed, none but psychic researchers believe in it and the scientific psychic researchers do not admit its applicability to mediumistic phenomena as a whole. Indeed I have never been able in my nearly thirty years' work to discover a single case of telepathy that would respond to scientific demands, and the case that supplied some evidence for it was also complicated with other psychic phenomena, so that foreign intervention might have been the solvent even in that case. I have experimented with Mrs. Chenoweth both in her normal and her trance state for it and she cannot produce a single instance of it for me. She can do it with her husband, but I hear my critics say that this might be collusion, and the more you urge that, the more you have to exclude it from the phenomena which I have recorded as occurring under test conditions. If mediums do their work by telepathy I should get some evidence for it in my work, but there is not an iota of evidence for it in her work. There has been an occasional incident in which my mind was read by a control who had given adequate evidence of his or her independent existence, but not an instance of it when I tried for it. You cannot expect me to sympathize with the application of the

hypothesis anywhere, especially when the total mass of psychic phenomena has to be taken into account.

Professor Schiller thinks that I ought not lightly to discard telepathy in the Doris Fischer case. But he does not give the facts in his review on which I dismiss telepathy so summarily in that case. He does not even mention the facts in evidence of supernormal knowledge which cannot possibly be classified or explained by telepathy as known or by any conception of it save that which assumes access to all living minds. Nearly all the evidential incidents which came after Doris returned to California were totally unknown to me and in any application of telepathy should have been mentioned. It will not do to mention only those which I knew. That is little better than prevarication. But it was not on what I did not know that I based the rejection of telepathy from the case. It was the confusions and the articulation of the facts to form an organic whole that was not in my mind or that of any living person. Professor Schiller should have seen that the incident about "skippy dog" is against telepathy. In the memory of Doris it was a cat and it will not do to imagine the possibility that it might have applied to a dog which was also lame and possibly not known to Doris but to Margaret, as that is not a proved fact. What we have is an error which is quite natural on the spiritistic theory, but not natural on the telepathic hypothesis with its assumptions of enormous selectiveness. But I do not emphasize that incident. Take the name "Brittia". It was not given as represented by Professor Schiller. It came in a form in which it was not known by anyone whatever. It came as "Bretia" and then orally as "Britta" as it was always pronounced by the girl herself, and she was not present. The phonetic considerations in the production of the name show difficulties that should never occur on the telepathic hypothesis, because we must suppose that the subconscious can write what it acquires easily. It does this, by supposition, not only in all but proper names, but also proper names that Mrs. Chenoweth knows. But even names that she knows well will give difficulty when attempted by new communicators, or even by old communicators when the name is intended for another than the one communicating. For instance, my wife's name was Mary and after it was once obtained it was easy whenever she

communicated. But when she gave the same name for that of her aunt she had to repeat the struggle. One communicator had to struggle in the usual way to get the name Boston, which is the home of Mrs. Chenoweth. The subconscious is not the master of the situation. It is the vehicle of transmission and not the organizer of the results. You cannot apply telepathy to any such products without causing chaos in the understanding of the facts as a whole. In the Doris Fischer case it was the organic unity of the whole phenomena bearing on obsession that made it necessary to reject telepathic hypotheses. The manner in which it was intelligently ordered, after making all allowances for romancing by the subconscious of Mrs. Chenoweth, made spiritistic stimulus the only rational supposition, and telepathy had no more relation to it than chemical affinity, and nothing but the respectability of hostility to spirits would ever tolerate it for a moment.

We have abundance to explain still after we have applied the spiritistic hypothesis. I do not suppose for a moment that I received spiritistic communications in the case with anything like the purity that might be surmised by the laity. I believe that what I got in all cases was exceedingly fragmentary, even when the sentences do not seem to betray this character. I am too familiar with Mrs. Chenoweth's work to entertain any other view. Romancing may have entered into the result, but it was stimulated romancing, not self-originating. There is all the difference in the world between these two things. One implies internal self-activity and creation; the other implies a regulative influence from foreign agency, even tho it may not supply the contents of the "message". I have long since been convinced of this point of view and careful study of the records will make it so apparent that intelligent people will admit it without hesitation. I will concede romancing of the first type, but no other. Nor will comparison with the Flournoy case, that of Mlle. Helène Smith, avail Professor Schiller anything in the matter. He does not realize that the Doris Fischer case alone reopens that of Flournoy. Mlle. Helène Smith was not a closed or proved case. Romancing in it was an hypothesis and an unproved hypothesis at that. It was the only legitimate theory as our knowledge existed at the time. But the opposition to a spiritistic interpretation of it was due entirely to the traces of subliminal coloring

in the alleged communications from Mars. The language, for instance, had too many affinities to the French to suppose that it was a Martian language. But the assumption that it should be anything else proceeds on the hypothesis that a Martian should communicate in his own language, an hypothesis wholly unwarranted by any knowledge we have of mediumship and the processes of communication. It may be natural to make it, but only on the supposition *that we know what the process is, which either we do not know at all or which distinctly proves that communications must take the form of the mind through which they come.* It was the absence of evidence for personal identity that prevented our interpreting Flournoy's case as spiritistic. We were studying *evidence not explanations*, and as the evidence did not support a spiritistic hypothesis we were entitled to scepticism, tho it did not exclude either of two spiritistic explanations as possible. (1) The theory that a spirit was trying to communicate and yet had its thoughts made abortive by subconscious transformations in the passage and (2) the theory that an insane or cranky spirit who really believed in communication with Martians was transmitting his fool theory about it. We have no evidence in the special case that either of these is true. *But we do know beyond question that there are many instances in which a communicator is trying to get a certain message through and that it is greatly distorted by the process of transmission.* This is true regardless of the question whether it is spiritistic or telepathic. Instances of it can be multiplied perhaps by the hundred in the work of Mrs. Piper, Mrs. Chenoweth and perhaps others. We have only to extend this idea to Flournoy's case to make it perfectly intelligible in the light of spiritistic interpretation. In lieu of the evidence for it we could but refer it to subconscious romancing until we knew more about the process. But in such cases as the Gifford-Thompson, Stockton-de-Camp and Abbott-Ritchie type we got unmistakable evidence of foreign influence, where a subjective study of them would lead only to romancing on their part or paranoia, but cross reference proved them spiritistic. The same has proved true in the case of the book *Jap Herron* purporting to come from Mark Twain. There was no evidence in the book that Mark Twain was the source of it and the knowledge of him by the medium forbade supposing that it was Mark Twain doing it.

Cross reference, however, proved that Mark Twain was the source and tended to show that the hypothesis which I have long held is true; namely, that we may have cases in which stimulus is spiritistic and the contents largely or wholly subliminal. Between that extreme and cases of pure messages we may have intermediary types with varying degrees of purity and impurity in the messages. All the above cases mentioned, including that of Doris Fischer, prove that such cases as Sally Beauchamp and Mlle. Hélène Smith have to be re-opened and may be instances in which spirits have been the stimulus and the contents immensely affected by the mind through which the phenomena came. The French type of the Martian language is quite natural in the Flournoy case on that conception of the facts. If the method of communicating is pictographic and symbolical the mind or minds through which the messages came would inevitably color and distort them into their own shape. If the communicator or foreign influence simply thinks and his or her thoughts assume pictographic shape in the mind of the medium or the control, the interpretation of the symbols would fall to these minds and not to the communicator, so that subjective influences would inevitably affect the result just as we find it. The arguments thus for subconscious romancing would not be so strong as they superficially appear. The degree of coloring would have to be decided in each case by investigation, but any degree of it would not be incompatible with spiritistic stimulus. Hence such cases as Sally Beauchamp and Mlle. Hélène Smith are re-opened by such as Doris Fischer and that of Mark Twain. They cannot be used as closed cases for divesting that of Doris Fischer of either its superficial or its supernormal characteristics. There is too much assuming that an unproved hypothesis is a fact in the sceptical solution of problems. No doubt in the argument about spirits with a sceptic we should have to assume that the Martian story in Flournoy's case was a subjective romance. We could not apologize for it on any account, but this is not the case with its scientific aspects. We have to measure possibilities on one side as well as the other, and the phenomena manifested through Mrs. Piper, Mrs. Chenoweth, Mrs. Verrall, Mrs. Holland and others indubitably proved, show that we are not dealing with unadulterated messages from the dead, a fact which, when once established,

proves that we cannot dogmatize on the sceptical side in the explanation of such cases as that of Mlle. Hélène Smith, tho we concede without reserve that there was no superficial evidence whatever for spirits in it.

I repeat that we are exposed to two illusions in psychic research. (1) The first is that of repeating an hypothesis until we believe it to be a fact. (2) The second is that of using an hypothesis for *ad hominem* effects and permitting ourselves to believe it *ad rem*. That is, the necessities of conversion are confused with those of scientific proof and explanation. We advance a tentative hypothesis and from mere habit of using it as a foil to prevent hasty conclusions on our own part or to hold others at bay in their rush for spirits, we come to believe as fact what is mere tentative conjecture. That was the case with Sally Beauchamp and Mlle. Hélène Smith. As long as we have no conclusive evidence for a supernormal interpretation, we are quite justified in holding such negative hypotheses, and perhaps people will differ as to conclusive evidence in them. But when we have resolved like cases into spiritistic influences by cross reference, the case has to be re-opened. These individual cases do not stand on their own footing. If they did, we could never insist upon cumulative evidence. What has to be explained is the multiplication of similar types, even tho they are non-evidential, of cases which make spiritistic claims. When we investigate them subjectively and find no evidence of the supernormal, we simply say *non probata* to the verdict or claim of spirits. We cannot say *non est* to the possibility of it. Conviction depends upon evidence, the possibility not upon this at all. Then when cross reference methods come to our assistance and we find that non-evidential cases, regarded as such on their subjective lack of the supernormal, are connected with foreign stimulus, we simply form another class of spiritistic cases which we may call *instigative* as distinct from the *transmissive*, a distinction which I drew in the Doris case and which Professor Schiller does not remark in his account of the matter. It still leaves much to the influence of the sub-conscious, if evidence can be produced that it is responsible for contents, but it maintains that the subject's own mind is not the sole originator of the phenomena.

There are perplexities enough in the case still to be explained,

but they are not of the type that affects either the claims of telepathy or normal knowledge of Mrs. Chenoweth. One of them is hinted at by Professor Schiller, but I cannot discuss it here. I may take it up in an article by itself. I am concerned in the present discussion only with the removal of absurd theories of telepathy in preparation for a constructive interpretation of such phenomena. The confessed ignorance of both Professor Schiller and Mrs. Sidgwick about the "incarnate mind" and the "processes of telepathy" excludes the right to press telepathy after it has confessedly failed to explain certain facts, and especially after they admit that spirits exist and that we have evidence to believe in their communicating with us at times. When telepathy has been sufficiently scotched to make spiritism imperative, as they assume, it becomes them and all believers in it to apply it to the whole mass of facts. Mrs. Sidgwick is doubly obligated to do this in that, in her review of the Piper phenomena, she admitted that telepathy might be a process of intercommunication between the dead and between the dead and the living, as well as between the living, a conception which forever shuts her off from using it as a rival of spiritistic hypotheses. After that concession, she must make its application depend upon the evidence for specific contents in individual incidents. She would get into trouble there with the evidence for *post-terrene* knowledge of human events by spirits. But aside from this she and believers in the assumption she concedes are compelled, after making it, to use constructive hypotheses in the facts based upon their unity. But too many people are laboring under the illusion that each individual incident has to be explained by itself and that each type of phenomena must have a separate explanation. This was all very well in the early stages of the game when we found no connections between them. But when we discover phenomena that unite several types of incidents we have to apply hypotheses that will cover all of them at once. For instance, I prove an apparition of a dying person to exclude expectation and anxiety. I must not hastily adopt any explanation. But suppose I find one in which the apparition is that of a deceased relative of the dying person coincident with death. I have a different phenomenon of great interest. While I might resort to telepathy to account for the first instance, I could not so easily resort to it to explain

the second one. It suggests more the doctrine of messengers. Now suppose I go to a psychic and this relative turns up and states, under conditions that make the fact supernormal, that she had appeared to the sitter to announce the death of her relative, the case assumes an evidential aspect in favor of spiritistic intervention for the whole series of phenomena. I have many phenomena that show this articulation and they tend to connect the whole field of supernormal phenomena under one general law that is non-telepathic, as that term is understood in opposition to spirits.

This is only to say that there are no hard and fast lines between one type of phenomena and another. Some of them combine two or three types in one group and these more complete types must furnish the explanations to the simpler ones. Careful study of mediumistic phenomena shows that a large group of them are so associated that we cannot escape the consideration of one explanation for the whole of them, tho we have to import adjunctive and subordinate hypotheses drawn from normal and abnormal psychology to help out in the unification. This is the process employed by psychopathology in its work and we require to imitate it in our procedure. There is even evidence that telepathy may be due to the intervention of spirits, even tho we require to suppose that the living are as necessary to the effect as the dead. If such a view should be justified, it would reverse the whole process that attracts the sceptic so persistently, and when we discover that telepathy is but one fact to be explained and that it does not explain the whole it will be hard to escape tolerance for this reversal of procedure. It is quite conceivable that telepathy is not a natural "faculty" of living organisms, but a function of their abnormal condition. That is, we may normally be so insulated that, like men on insulating stools in electrical experiments who cannot transmit electricity without contact with the ground, we may not be normally able to communicate with each other at all by telepathy; to do so may require us to get into rapport with the transcendental—a more or less abnormal condition—in which we can be reached by the discarnate, who can disregard space limitations as we cannot and transmit thoughts consciously or unconsciously accessible to them to others equally receptive at moments. It is frequently claimed that this is the fact, but we have not proved such an hypothesis. It is entirely

reasonable however, and consists much more with the unity of the phenomena than the attempt to explain the whole field of mediumistic incidents by telepathy alone. This is only to say that we may be required to explain telepathic phenomena by spirits instead of explaining spiritistic ones by telepathy. Apart from the evidence, this is *a priori* just as conceivable as Mr. Podmore's, Mrs. Sidgwick's and Thompson Jay Hudson's telepathy as an alternative to spirits. In any case the field is open and telepathy not a dogmatic solution of anything, much less a scientific hypothesis in the organic whole of psychic phenomena.

Mrs. Sidgwick suggests the probability that the discarnate can commune with us subconsciously and she proposes this hope as a consolation for the bereaved as a substitute for conscious communication with mediums. I certainly do not have any evidence whatever for such an hypothesis. It may be true, but I concede this possibility only because of my ignorance and not because of knowledge. I very much doubt any contact of the discarnate with normal people. So far as my experience goes, it is limited to those that are psychic and Mrs. Sidgwick counsels all such people to avoid playing with the subject and not to allow the "subliminal to get the upper hand". I quite agree with that advice, but not merely because I fear the subliminal, but rather because there is danger of obsession. Insulation against all spiritistic intervention or communion may be necessary to prevent invasions of this kind and our friends must put up with this inhibition as the price of saving the subject the embarrassments of obsession. It is only because there are some cases of dual personality that look like memories of previous obsessions that I concede the possibility of communication with the subconscious, but only on condition that the subject is psychic to begin with. This view of Mrs. Sidgwick has no such evidence in its support as she demands for the existence of spirits and the refutation of telepathy. It is curious that any unsupported hypothesis can secure easy credence provided it is not in favor of admitting the actual evidence at hand. It is like asking us to believe in the "communion of saints" without evidence and to believe it when we are doubting or rejecting the only evidence we have for any relation whatever between the dead and the living. It is strange that "communion of the saints" is respectable without an

iota of evidence while communion with the plebs is denied perhaps for fear that our respectables might get into contact with their servants outside the physical universe. It is all very well to have them do our cooking and dusting, but heaven save us from supposing that they are spirits and can communicate with us!

Perhaps I should say in what sense I use the term telepathy at all. I have defined it as representing mental coincidences between living people, that exclude chance and normal sense perception, and I have also said why I adopted that form of expression. But it may be important to say more about it to clarify its limitations more distinctly. (1) It is a *negative* conception. That is, "telepathy" does not point to a causal process in any respect known. (2) It implies nothing more than the coincidences themselves, and no conditions affecting their occurrence.

The consequence of this definition or conception of it is that I am in the position to deny the existence, or the known existence, of other features of it usually assumed. Many people identify it with some mysterious vibrations and it is with this in view that the scientific man denies that there is any evidence for it. I had a conversation with one scientific man of recognized standing and he denied the existence of telepathy. When I affirmed it on the condition that the above definition was employed he agreed with me fully, but remarked that we should not call it telepathy, as that meant communication from mind to mind by mysterious vibrations. I think he was mistaken in his conception of the term, but he was not mistaken in his attitude about the conception of it entertained by him. If telepathy means to imply anything more than the coincidences named, I should agree with the stubborn sceptics that there is no evidence for it whatever in any form. But there can be no doubt that there are mental facts and coincidences in human experience that both exclude chance and are not evidence for spirits. For the sake of defining those facts which are evidence for discarnate beings I am willing to use the term telepathy, but not as an explanatory term. If we should discover that such coincidences are always accompanied by hyperaesthesia, as suggested by Professor Murray, it would exclude nine-tenths or perhaps ninety-nine-hundredths of the incidents included under it by the Society for Psychical Research, and there would be a large class of coincidences not evidential of the discarnate

and yet not "telepathic" as defined by the supposed condition of hyperaesthesia. But it will be apparent that I am in a position to admit that both believers and deniers of it in the unlimited sense may be right, according to the conception which they take of it. I imagine that the obstinate denial by scientific men is due entirely to the implication of causality specifically indicated in the term "transmission". That carries with it associations of electricity, ordinary speech, the telephone and any fact connected with undulations. Mr. Podmore and even Sir William Crookes encouraged this view of it. But it is this that the scientific man questions. He does not dispute the facts to which appeal has been made to prove "telepathy". He disputes only that you have been able to prove or define its implied *modus operandi*. Until you have determined this he is quite within his rights in assuming the sceptical attitude and I would wholly agree with him, even as to the "telepathy" which I have always thought proved. But I do not concede anything that implies a known cause operative in it, at least as used for classification by most psychic researchers. The experiments by Dr. John E. Coover, published in an elaborate Report by Leland Stanford Jr. University, do much to sustain this position. They tend to limit the application of the term, if they do not question the right to suppose any positive facts at all that can be called supernormal knowledge.

The consequence of this view is that, in the wide application of the term, there is no common element but the coincidence, and that does not justify its use in selective phenomena of the type illustrating the personal identity of the dead. If the personal identity of the dead and the living were about equally divided in the records there might be some excuse for hesitation in the explanatory hypotheses. But there is no trace of such a condition. The only circumstance that suggests doubt is the expectancy of the observer as based upon what he thinks *ought* to come from spirits. We too easily take offence at the trivialities of the incidents, not reflecting that we do not know the conditions that affect communication and that trivialities are the primary condition of proving personal identity. There is, however, no excuse for this influence. As I have explained, we can make no assumptions about the kind of facts to be expected until we know something about the process associated with the coincidences.

The thing needful in this problem is the study of the psychological processes associated with communications of any kind, and we have only two detailed records in the English *Proceedings* that offer any chance of this. They are the Junot records, which were not annotated with any detail, and my own Report, whose Notes are not in as good shape as I would now make them. But we shall never have a clear and intelligible understanding of the problem until we get the full detailed records of all cases before students. In them we shall find the clue to what is going on and when we do this the telepathic hypothesis will be laughed out of court, even if you do not feel able to accept any other. When we eliminate *a priori* assumptions about what spirits would do and recognize that many messages are involuntary we shall find a clear and rational solution of the issue. No constructive view of the phenomena is possible as long as we select incidents that appeal to the literary tastes alone. The manner in which many scientific and literary people pricked up their ears and gave attention to *Patience Worth* showed what was the matter with those who do not know what science is. They could not stand the truth but could lavish interest and praise upon lying literary productions. The secret of the case is in the psychological complications which have their thread of unity and association in foreign influences, however meagerly they manifest in the complex mixture of supernormal and abnormal phenomena. Any other view of the matter is sure to lead to obscurantism and respectable illusions.

SPIRITUALISM AMONG SAVAGES.

By JAMES H. HYSLOP.

It is well known that nearly all savages believe in spirits or the continuance of some form of life after death. But very little has been done to reduce their beliefs to anything like an intelligible form or to connect them with the beliefs of civilized peoples. The usual method of studying them is to give a literal translation of their language about them into our own and to describe their external observances in connection with their beliefs. But this is a very poor way to obtain a correct view of their real beliefs. Literal translation of savage languages is no better than the literal translation of civilized philosophies from one language into another, and unless we have some key to the savage mind and the real meaning of their ceremonies, which we do not always have, we can form no adequate conception of what their actual beliefs are. It is true that a comparison of different statements about them, the more absurd with the more intelligible, will afford some reasonable conception of what they believe. But even then it requires a sympathetic mind and some acquaintance with psychology to get away from a very false conception of them. For instance, a savage may say that a spirit dwells in a piece of wood, and we with our Cartesian and advanced philosophies will treat the belief as preposterous. That, of course, is because we have drawn a radical distinction between organic and inorganic matter, which the savage has not done. He is much nearer the conception of hylozoism than we are: that is, the animistic nature of all reality. We limit it to "living" matter and then naturally enough attribute absurdity to any doctrine that animates inorganic matter. But many people come near to savage beliefs who attach any mystery to the Ouija Board or the Planchette; who suppose that the cause of the phenomena familiarly associated with these instruments somehow resides in them. But now if we will only examine for a moment the state of mind or ideas which some of our neighbors entertain regarding the

Ouija and the Planchette we shall find that, in spite of their readiness to think that there is something about those instruments which explains the phenomena associated with them, they do not think of it as having the same sort of relation to the instruments that the soul has to the body. Their notions may be vague beyond description or definition, but they do not for a moment confuse them with the clearer ideas, true or false, of the relation of a supposed soul to the physical body. It is quite possible that it is much the same with savages about fetishism. It is not likely that their distinctions are so sharply drawn as ours, because they do not make as clear to themselves in their theories the distinction between inorganic and organic matter. But for aught we know they may have a different conception of the relation of spirits to the inorganic things from that of their relation to the organic. It might require a careful investigation to determine anything about it. But the simplicity of their language is no assured proof that their mental distinctions are not more elastic.

However all this may be, the cry of fetishism does not of itself convey any complete conception of their beliefs and it is no help to science to compare psychic research with fetishism, which one University President, who ought to know better, has often done. It still remains to form a more definite conception of savage beliefs and I am sure that psychic research will be the means of doing this, and it will not be by laying any stress on the conceptions which center around the distinction between organic and inorganic matter, as regards either their truth or falsity. It must come out of the study of phenomena among savages which the civilized man has as much neglected as among his own kind. Some hint of this has been given in Tylor's *Primitive Culture* and Fraser's *Belief in Immortality among Savages*. There is in these authors a more distinct recognition, especially in the latter a very distinct recognition, of some things which enable us to give the pedigree to many savage beliefs. People so primitive in their ideas and so ignorant generally would naturally enough distort the meaning of their experiences, as we may well observe in folk lore that reflects the same kind of experiences that psychic research has reduced to something intelligible and less imaginative or distorted.

A very long discussion of this matter is possible, but it is not

necessary. I intend this only as preliminary to the report of some personal experiences of an official of the English government in Africa who was himself clairvoyant and was able to obtain phenomena which are highly important in the study both of the savages among whom he lived and also in the study of psychic phenomena among ourselves. He made an official report on the priestess and "god" of certain tribes in Nyassaland to his superior officer in the government, at the request of that officer himself. In the course of his investigations he reports some experiences of his own which are extremely valuable as throwing light upon what actually occurred with the savages and which would never be understood by men like Herbert Spencer, and upon processes with which psychic researchers are becoming familiar. I refer to experiences which are perfectly intelligible on the hypothesis of pictographic processes in the connection between a material and a spiritual world. I am publishing this report of his investigations and experiences mainly to bring out this fact. The gentleman had no prior conception of the facts accumulated by the English Society and no preconceived ideas that would influence him in either the formation or the presentation of his experiences. Consequently they come as a sort of confirmation from an independent quarter of the theory which can be advanced from the facts recorded in *Phantasms of the Living* and defended in Vol. VI. of the *Proceedings* of the American Society.

In the past savage descriptions of their beliefs and experiences were interpreted realistically and not from the standpoint of subjective products by objective causes. That is, there has been little or no recognized tendency to suppose that what was interpreted as real was veridical hallucination and so had all the meaning of objective reality except its correspondence to the sensory experience. It seems that our informant, being clairvoyant; had the same kind of apparitions that the savages had and reported to him, but that he was well aware of their subjective, tho veridical nature, if I may combine terms usually employed to make a distinction. We can only object that his alleged experiences were due to preconception and imagination after knowing what the savages reported. But he reports experiences with which we are familiar in hysteria and which are themselves constantly associated with probably supernormal phenomena. Moreover, his

account of the phenomena, tho connected with Christian conceptions, is so consistent with what we know of veridical phenomena that an appeal to imagination and preconception would have to give evidence for them. The general account is so constant with what is known among savages everywhere and so intelligibly explained by pictographic processes that there is little ground to question the substantial accuracy of his account. Its very agreement with experimental work in psychic research also helps to protect the narrative as well as the interpretation of our own facts. Hence the report should be a valuable one to scientific knowledge.

I am not publishing here the original and detailed Report of the informant, as it contains many incidents and personal experiences which would not be understood rightly by general readers. The author expresses himself as one who understands the nature of the phenomena, but does not make the reader understand them as he does. His descriptions and opinions embodying explanations create the impression of a reality about them which he does not intend and which most scientific persons, accustomed to interpret language realistically would not accept. Many of these incidents and opinions are omitted from the account here printed, but in those narrated by the author there is the appearance of "materialized" or material things which represent what is apparently or actually impossible. For instance, the immense serpent which he reports to have seen. It was evident to me that the author did not regard his apparitions as representing realities of a material character, but this view was not superficially evident. Consequently I made inquiries of him to have this made clear. I simply asked questions requiring an answer and the following shows exactly what he believed about the apparitions.

"I do not have constant experiences of the kind mentioned in connection with my visit to the Mbona compound at Fort Herald, Nyassaland, East Africa. Sometimes clairvoyance comes in greater or less degree, but not much more so than is the case with many men and women, if my judgment does not err.

"The serpent and the dragon were both clairvoyant objects strictly speaking. The former could be seen through, but the latter was so distinctly clear and outlined that it has left the impression on my memory as having been so very close to the physical plane

as to render it visible to the naked eye. Its form was certainly dense: that is, I mean to say that it could not be seen through as was the serpent. Neither of them was a real living creature as understood by the term 'visible': that is, to the human eye.

"It was not a real animal that I tied to a tree, but it was the same, or what looked like the same dragon. It was a clairvoyant occurrence.

"No one has ever experimented on me in regard to these phenomena. Colleagues tried influencing me while asleep one night up in the Kirk Mountains in Nyassaland and succeeded in making me call out, and I have influenced a doctor in such a way that, altho he did not believe in occultism, or said he did not, he was caused to think an operation was being performed to his two legs."

It is thus apparent in the answers to my queries that the author was aware that his apparitions were not objective realities to sense perception, and that they were clairvoyant hallucinations. That they were veridical is suggested by the fact that they were the same as the savages had experienced, and you may explain them in any way you please. The phenomena become intensely interesting on the supposition that they are veridical hallucinations. It is worth noting that a corporal under the informant himself confirmed the incident of the dragon, as having seen it himself, as well as the author and others. Assuming it, we have the pictographic process implied after we have proved it to exist elsewhere and thus to strengthen the probability that the experiences were genuine, tho not implying by that term that they were what the ordinary layman would take them to be.

Our informant's superior officers were apparently acquainted with the fact that the savages had some peculiar practices, but they had no means of understanding them. They had to interpret them to the point of view of fraud and conjuring, because the description of the facts by the savages themselves made no distinction between reality and hallucination. Our informant's clairvoyant capacities enabled him to make this distinction and to give meaning to what he heard and observed among the savages. He was quite aware of the non-real character of some of his experiences: that is, of their hallucinatory, tho veridical, character, and this fact puts an entirely different color on his experiences. Naively realistic conceptions of the phenomena are banished from view, tho we regard them as having some kind

of objective meaning. That suffices to vindicate the application of psychic research to the ideas and experiences of primitive peoples. Hence it is extremely important to have such an account as we here publish. We could wish that it was much more complete, and indeed we shall never have an adequate idea of such phenomena until we send out trained scientific men, and especially such as are either able to investigate psychic phenomena which they do not themselves have, or properly developed psychics who may have experiences equivalent to cross references and which may throw light on the cruder experiences of uncivilized people.

We print first the letter of Mr. Hetherwick who asked in it for information regarding savage beliefs in regard to spirits. Then will follow our informant's account of a visit to "Mbona", which is the name of the deity respected by the savages whom he visited. The evidence points to this deity's being a deceased human being of their own tribe. With this explanation the story must create its own interest.—Editor.

THE BLANTYRE MISSION.

Blantyre, British Central Africa,

December 12th, 1904.

DEAR MR. RACEY:

I had hoped to have seen you when you were in Blantyre. The next time you are in the district I hope you will call on us here at the Mission.

I hear that when you were at Chiromo or Port Herald as Collector you had a good deal to do with the Mbona who was the noted Prophet and Soothsayer of the Lower River District. I shall be glad if you can give me any notes on the subject. I am much interested in such native beliefs—and especially at present as I have been appointed to compile an account of the native beliefs and customs for the members of the late Missionary conference held here in October. This is to deal with all the tribes in the Protectorate—and I wish to make it as complete as possible. Any beliefs on the subjects of the Mbona naturally have a bearing on the attitude of the native to the unseen world. If you can give me any ideas you have formed it will be of great service to me, and perhaps may lead to further discoveries of similar kind elsewhere. I believe we have only got but a little way into the native mind regarding the spiritual and unseen world, and till we are able to understand his

attitude to this side of human life we cannot say we have at all understood the man or his faith.

I am working just now at the subject of spirit possession—the native belief as to objects and animals being the abodes of spirits and souls of the dead—and I think this will explain a good deal of what has long puzzled us as to the native faith in charms and medicines, etc., etc. This will also be the explanation of the native ideas on the subject of possession of human beings by spirits of the dead.

Any local superstition of the native mind on the question of spirit possession will be of interest as tending to throw light on the general question I have mentioned.

The existence of the Mbona was long known to me from hearing the Mangyanja speak of him or her as the chief resource of the natives when in distress of famine or pestilence or war. The old Makololo chiefs at Nchirala, Mikolongo, Mlomba's etc., used to send down and question the shrine as the main avenue to the unseen and spiritual. It was therefore a noted center of native faith in the old days.

I should be glad if at any time you could give me any notes of the discoveries you made in the matter. I am asking a good deal—but if you have any leisure moments you may be able to give me a few ideas on the subject. Believe me,

Yours very faithfully,

ALEXANDER HETHERWICK.

Blantyre, British Central Africa,
22nd December, 1904.

DEAR MR. RACEY:

Many thanks for your notes of your experiences with the Mbona. They are most interesting and valuable as throwing light on a part of native life and faith that has never yet been studied to my knowledge.

In your district long ago there was another Mbona who lived at Maseya's village at Mlomba on the other side of the river. She was a woman—and was consulted frequently on matters by the villagers who evidently believed her powers. You may find something of her if you inquire at the village of the old men.

Another with similar powers used to be located on the Upper Shire at Gwaza's. This one took the form of a snake and had considerable fame in the country when I came into the country twenty years ago.

In his book on the "Early Days of the Universities Missions" Mr. Rowley states that the top of the hill Cholo was the abode of another Mbona. It will be interesting to find if there are any traditions of others who have died. Evidently the Misanje one has or had the greater fame for his powers, as he was consulted by the people in the whole river valley—the Makololo and others.

I hear you had some one [*sic*] trying experiences with the recent rains. I hope they are stopped now. Our Mission station at Mlanje suffered badly.

Yours faithfully,

ALEXANDER HETHERWICK.

MBONA.

A Spirit Deity of the Shire River Valley, Nyassa Land.

It came to my notice that a sort of mental servility existed amongst certain natives of the Wanyanja tribe towards some power whose influence was great. Upon following this up it came to my knowledge that at a place named Msnje on the Lower Shire River, the spirit of a departed chief whose name was "Mbona" or "good" was reported to live and whom the Mbewi or loyal followers regarded as a God, the Mbewi taking their name from an alleged holy family, now almost extinct. It was stated that Mbona was in the habit of communicating with humanity through his wife, a negress, or by other ways of which later, that he return [ed] for presents, he could bring rain, cause "infiti" or witchcraft; that he had the power to turn himself into a snake sometimes visiting his wife in this form, when he would entwine himself about her, or he could make himself appear as a dog, lion, leopard, bird, or other creature. Europeans on visiting the "sacred" enclosure of the deity were expected to dress in black clothes or blue calico, and give a present of gold coin. The god's spiritual power was said to be so great as to be able to cause death to anyone rash enough to violate his sanctuary or otherwise incur his displeasure. Natives held him in awe and trembled with fear when they came in contact with what was said to be his spiritual power of entering into and causing, during occupation, the one possessed to speak, act or do his best [behest].

Being curious to know more of so interesting a matter and having occasion to reside temporarily near the "shrine", so said to be, I made inquiries, but at first evasive replies were given to the effect that two minor chiefs were the only fetish men in that vicinity. These men-strangers were asked to come and see me, as they ran close by. My bungalow was situated on the Pt. Herald Hills, some three miles from the office by the Shire River. While being carried home one evening by machila (hammock) bearers, a vision was seen, or caused to be seen of two men whose intention appeared to us

to cause harm. With will power they were contended with, there appeared to be more reality than imagination in the dream. By sheer strength these intruders were quieted.

The following day the identical men of my vision replied to my summons, having the exact expression as that which they had at the close of the dream.

A few days later it came to my knowledge where Mbona's compound was situated and I decided to pay him a visit. Upon telling some friendly natives of my intention, they begged me not to do so, saying that I would die and my death would be upon them for showing where the place was.

It was said that two Europeans had been caused to die some years before, and others through causing displeasure, also that friendly intelligences were allowed to interview the spirit by means of presents. It was understood that there was no cause for alarm, for if Mbona was bad why reverence him, and on the other hand, if he was good, he would do no mischief. While traveling to him, and while still some fourteen miles from Nasanje of the "sacred" compound, I felt a sickening sensation, a pain in the back of my head and a feeling as if an invisible creature was trying to get me into its power. With all my strength I fought it off until it left me, weak but without pain. It then came to me that Mbona or an ally had been disappointed.

On the following day after much persuasion, my bearers finally arrived near the Mbona gardens. While approaching and when some five hundred yards away, my attention was drawn to the grass, where to my astonishment I saw, or was caused to see what appeared to be a snake, some 300 feet in length. It was inert, and on looking back, the head seemed to be have been severed from the trunk. Further, to my amazement, I saw or was caused to see, a beast come from a group of trees, which darting through the air without flying, alighted on the Pt. Herald Hills and clung to the rocks with its claws. I particularly noted the creature. Its body was all over white and glossy. Its head seemed somewhat like that of a horse, the eyes were of a lurid red, the open mouth showed the tongue to be pink, the feet were those of a lion. There were comparatively small wings and a long white tail with a pair of black nippers or sting at the end.

It was found there were two villages, one where Mbona lived with his wife Salima surrounded by attendants, and the other owned by Mbango, a chief, whose attitude it was to act as caretaker. Mbango being absent, his son, Chatayika, offered to show me the "sacred" compound, requesting first that I should dress in blue calico, or failing to do this, take off my helmet and boots. He also asked that my native attendant who had been persuaded to come

with great difficulty, and whose teeth were chattering with fear, should strip himself, he himself having already done so. The air about Mbona's place was hushed, tranquil and solemn. The huts lying in the shade of trees seemed not to have been renewed for years. Upon my approach a man bearing unmistakable signs of mental or magnetic power, rose to meet me. Upon asking to see Salima he called a female attendant to warn her of the presence of visitors. There was a large reed enclosure, inside of which it was said to be dangerous to go. Upon entering it was found that the reed fence extended around two sides of a mangre [? the word circumference erased]. Outside was the grove from which what may be called the beast had come. A heavy, graveyard air was distinctly prevalent. The birds in the over-hanging trees, sang in a quiet dreamy manner. There were huts, one occupied by Salima, the second evidently for Mbona, which appeared to be unused, and the third contained food and drink offerings. There was a pool of water by the grove.

Upon asking for Salima, the attendant said she would not show herself, that she would not come out as she was too great to meet me. She however spoke and greeted me a "good-morning". I replied that I had come to see her, if a bad woman she could stay where she was, if a good woman, what was she afraid of, upon which she came out dressed in blue calico and shook hands. She had a fine, strong, almost beautiful face, brilliant black eyes, and a sweet, gentle voice. In answer to my questions, Salima answered, as readily as I can recollect, she answered that her husband had been absent for a short while, that he came to her as a man. She was not quite sure whether as a spirit or a human being, that he told her what to say to people, and how to answer questions, that he had the power to transpose himself into one kind of animal or another, to make rain, to cause destitution, famine, punishment, and so on. That he was indeed God of the Senna, Chicunda and Wanyanja natives, who believed, some having turned in their allegiance. She admitted Mbona had the power to cause or inspire fear. I pointed out that our God was paramount and His rule was one of love, justice and truth, proof being in myself, as I showed no signs of fear, which she admitted was so. During this conversation I again felt a strong, living presence around to over-power or hypnotize me, and it caused the same headache in the back of my head as on the previous occasion. But I over-mastered this and my mind and strength renewed usual buoyancy. At the same time the sun shone naturally through the atmosphere, the graveyard air vanished completely, and the birds sang out as other birds do.

I examined Salima's and the attendant's hands. Judging by rules of cheiromancy, they showed signs of clairvoyance, a great deal more so in the former than in the latter. The female attendant

present, had been hypnotized into a state verging I thought on the extent of imbecility. She and the others had a most diabolical appearance.

Upon returning home various natives who previously had been * * * were now quiet and law abiding.

I learned that during spirit dances, by means of a medium, these spirits can converse with those living in the flesh, that Mbona was reported to be able to observe or draw out the spirit of anyone not strong enough to oppose him, and put his spirit into an individual or group of individuals and cause his wishes to be carried out. For instance, obsess a river pilot and cause him to run his steamer aground, or to make one feel so ill as to lose courage, illustrations of which have been witnessed. Natives allege to sometimes become possessed with Mbona who goes into them and causes them to cry out, "I, Mbona, want palm wine for my wife Salima", or food, or cloth, as the case may be. Sometimes the native while speaking, lies writhing on the ground, or if Mbona wishes to speak to anyone even at a distance, his spirit is said to go through space to that one, who no doubt would be a Mbewi, or faithful people and would speak to their inner consciousness, also know their thoughts and direct their actions.

In order to procure a new wife (the old ones are reported to die about every four years) Mbona designates the girl, her father, chief and village. An attendant is sent to ask her, but carries a bundle of short spears. Their symbol I take to be a punishment should his desire be disregarded.

Previous to my visit there had been famine and crops were again dying for want of water. Curiously enough the eight successive days rain fell in refreshing showers.

The above recent experiences are given as nearly as possible for me to relate them.

ROBERT R. RACEY,
10 June, 1904.

The following is the letter of the official asking questions about the incidents in the report. Following will be our informant's reply.—Editor.

AUGUST 20th, 1904.

DEAR R——:

I was much interested in your account in your monthly report of your visit to Mbona's establishment and should like to ask you something further about details which you didn't mention. Perhaps you wouldn't mind giving me further light on the following points, and indeed any other details you can think of.

What about Salima? was she quite young, middle aged, or a hag? Do you think she had any hypnotic power? Was she, do you think, genuine in her belief of Mbona's reality or an unwilling tool or dupe?

You state in your report "Salima..... then understood she had become a widow." What does that mean?

How long has the Mbona business been going on? Two years or fifty? Did Salima say what Mbona was like? I understand that a pilgrim to Mbona is received in the enclosure (By day? or night?) and puts his questions to Salima who sits concealed in her hut and Salima answers the questions. Is there any formality or sacrifice gone through as far as you've heard of, except the taking off the applicant's clothes? How was it Salima acquiesced so readily in leaving Mbona's place and going to Makweia's? I suppose all the people, Salima and attendants are Chikunda.

Were there any paintings or figures on the hut, such as are met on the West Coast, for instance, fishes thus: [Drawing of a fish]?

Why has Mbona such influence? What special signs or wonders is he supposed to have effected? Is he a malign spirit or a benign or both? Is he supposed (by the natives of course) to be pro-infiti or anti-infiti?

Is he supposed to be immortal? What age is he said to be?

Did Salima know she would cease to be Mbona's wife in a year?

I hope you won't be bothered by these queries but I am somewhat interested in these matters and so shall be much obliged for any further details.

Yours sincerely,
(Signed) ——— PEARCE.

CHIRANO, 11 February, 1904.

DEAR MAJOR P.:

Your letter of the 8th inst. regarding "Mbona" was received yesterday and I will answer your questions as well as possible. At the time of my visit I was not thinking of making many inquiries, as my idea was to see about taxes and endeavor to put an end to a wholesale system of influence which was clear to me not to be in harmony with law and order.

Salima was a middle-aged woman, with rather fine, negroid features, plain-spoken and gentle (for her class). She had indications of great clairvoyance; hypnotic influence would naturally follow and was an excellent medium of more than ordinary high grade judging by palmistry or cheirognomy. She was genuine in her belief of Mbona's reality and regarded herself as his wife. Her exact words in the office were, "I am Mbona's wife" said in a wistful, confident way. She also said, "He is Sultan."

The Mbona business has been going on for some years. Macdonald says for a very long time. I did not inquire into this however. Pilgrims are received during the day (I do not know about being allowed in at night, but should think not). Natives, however, have repeatedly told me they have heard Mbona speaking loudly at night, through Salima, I suppose. Salima receives visitors sitting concealed in her hut. I asked her who told her what to answer and she said "Mbona" and that he spoke as a spirit through her as a human being, but she also said he was present at times as a man. The formality gone through is this, that presents are brought of food and blue calico, no other color is asked for. Europeans are asked for £1, 2s., in gold. Salima wore blue calico and said that Mbona demanded this color, as they say in their vernacular, "black calico". Visitors are requested to wear black clothes, or go without. Failing to do this it is said they will die. It is also said that if anyone shook a bird he would also die. Salima said Mbona comes to her in the form of a man, who turned himself into a snake, dog, lion, leopard, monkey or any other wild animal at pleasure. I do not know if Salima and her people are Chickunda. She said her father was Mbewi of Chikwawa. From that I should judge she is a Mayanga.

There were no paintings or pictures on the huts. My reason for knowing Mbona's influence has come through knowledge of metaphysics. For a long time I noticed that nearly all lower class natives were being held in some powerful influence, which kept them in a state of slavery or thralldom. I followed my studies and finally ran across this "devil" deity at Port Herald, and noticed too, that the slavishness of mind had increased amongst these people living in touch with Mbona compound. The threats (reports) to Europe of death and the final consummation of these decrees, caused me to watch very closely and I came to the conclusion that powerful hypnotic influence was being used to direct minds at the will of some power. Twice in the office at Pt. Herald, I felt myself attacked, and fought it off (by the help of God). I saw natives acting in a sleepy, semi-conscious manner. A whipping or any kind of scolding had no effect. The more intelligent ones were brighter, but more indifferent. The police acted like a number of electrified bodies, and I felt much of the curious state of affairs was directed at myself.

My visit was not wholly described in the official report, for I did not think there was any use to tell what might not gain credence. On Sunday afternoon, the 17th ult. I was in camp some miles out when I realized a powerful pressure was being brought on myself to cause "fear", and after fighting this off I told the police corporal that Mbona's power was beaten, and that he would see that it would be so on the morrow. On Monday, the 18th ult., I told my men to take me to the Mbona compound. On the way they begged of me not to go, as I should die, and they would feel responsible for my

death. On approaching I saw a vision of a snake about 100 yards long, fifty yards of which had passed, and on looking back, it appeared to be inert. I saw its head appeared mutilated, that is cut off. Immediately afterward, I saw another vision of a very large animal that I should call a dragon. It had a head flatter than a horse, fiery eyes, red mouth, wings, body like a lion, as also the feet and mane, and a long tail with a scorpion's sting (color black brown) at the end. The whole skin was white and of a glossy, silk texture, and the beast appeared in good condition. It went onto the Pt. Herald hills and clung to the rocks by means of its powerful claws. I then felt a great weight, as it were become raised from my mind.

Chatayika, chief Mbango's son, said his father was away, but would come. We went to the Mbona village about 500 yards away. Chatayika, in a most deplorable state of habitual funk, trembling from head to foot, accosted me and [I] spoke without fear as indeed I had none. He wanted to take off his things which I objected to. Chatayika acquiesced at my interference as already described and at the village we waited a moment for a female attendant to tell Salima we had come. We were met by a male attendant (the one who was to accompany Salima to Makweras) and who I noticed was also a powerful clairvoyant and hypnotist. We went into the compound and Salima came out as I have already described in my report. We had a rather long discussion about the relative powers of God and Mbona. I showed my argument, they theirs, to a certain extent Chatayika saw the absurdity of comparison of the whole thing and laughed; so did also Pakoja (the surgeon). In conversation, Salima understood that Mbona had left her some time before and acknowledged my personality to be more powerful than his, since I showed no fear, something apparently unusual to them. I explained my attitude was due to power given by God, that it was not human. They acquiesced in this. I asked where Mbona was. Salima said she did not know. I told her where his spirit was, that he had been seen by myself and that he was chained up and said, "You are therefore a widow, your husband has left you." (I did not like to ask if she had been accustomed to go in for spiritual cohabitation, as it struck me it would be impertinent.) She said yes that she knew it. I asked her what she would do and she said she would remain where she was. We parted very amicably, shaking hands.

Chatayika's mind then became in harmony with my own, the corporal remained somewhat in doubt and asked permission to run to the station. He told the other police what had happened as they would be anxious. When it appeared later that the Mbona place was to be visited by some of the railway men, I thought it a good opportunity to call on Salima and tell her she was in danger, which I did. She then lost her head and asked where she was to go. I

told her that perhaps she might return to her father (Mbewli) as was customary amongst their people when they arrived at her condition. She replied she could not, but would like to go to Makwera. To this I consented, and after she left the natives appeared to settle into a state of most noticeable harmony for a while.

I might add that I have noticed Europeans to have been under this state of influence, probably from the same source.

I am now told that Salima did not pass Chirrimo, but that she returned back to Pt. Herald.

Mbona is supposed to be able to make rain. I know of no other wonders which he is supposed to have effected, except that he has held natives in the utmost state of terror. Their spirit dances seem to have some vague connection with these "devil" deities (as a matter of fact I know they do). I use the plural as it is said by report that others of a secondary nature are existent.

The natives say Mbona is good, but they can't make the recent famine fit in. Also after Mbona's wife went it rained constantly. This also caused them some wonderment, but I cannot vouch for the truth of the matter.

He is supposed to be pro-infiti, that is, it is reported but cannot vouch for its truth that Grant and Sinderman were pronounced to be under penalty of death, and this was why Grant went away in such a hurry. It was told me by Wm. Arnott of the A. L. C. at Pemtambwi. He, however, seems to be very excited at times—I cannot see, however, why Grant should have been pronounced infiti, because I am told he went to Mbona's establishment and followed the prescribed rules for an interview.

I cannot answer whether Mbona is regarded as immortal or not, nor what age he is. He has shown himself to Salima and myself in a vision as an aged negro, and I am strongly inclined to believe the current report that he is an old and very cunning man who keeps himself concealed. This belief of mine is strengthened by previous experiences.

Salima understood she was a widow after my interview (but I am inclined now to think I was mistaken in taking the dragon to be Mbona). I did not think of the matter for a year, but there is some knowledge of time in connection with the matter for the * * corporal Pakoja said he feared he would die. I said, "You see, God is the stronger spirit and therefore why not trust in Him?" He said, "I will believe if in ten months or a year I do not die."

Yesterday I telegraphed "To answer letter, personal interview preferred" because I am told I have committed an offense against an order in council through interference with a national religion and

do not quite understand. But I may as well tell you that becoming a believer in God, while following out scientific research of a kind I stumbled across, I was led to this spiritualism and know that what I have stated is true.

Believe me,

Yours sincerely,

(Signed) R. R. R.

P. S. I am led to think that much of the curious spirit displayed by the natives about her is due to spiritualism and they are influenced thus against the authority or friendliness of the white man until they came to know how great is the ignorance in which they have been kept. Of course the whole applies to all the world, only here it takes an exaggerated and more simply defined place in the minds of men. I hope my effort will show you I have tried to answer what you want. To my mind all this is merely a peep into the next grade or plane of life into which mortals pass and also a short chapter on the great truth of nature, to which I have been introduced for good purposes I believe.

Sincerely yours,

R. R.

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.

INCIDENTS OF AN ILLNESS.

By JAMES H. HYSLOP.

In Vol. VII. pp. 591-592 I abbreviated a set of incidents in regard to the illness of my daughter, because I could not find the record I had made of the facts in detail. Recently in going over the files to put them in order I found the original report and I publish it as made. In the article referred to I was discussing the subject of "Spiritual Healing" and giving incidents that were coincidental with claims of that kind, whether they proved it or not. The present record contains no striking incidents such as would impress any one as conclusive evidence for the supernormal, but it contains hints of a borderland condition which make the record valuable in studying better records. There were a few incidents of clairvoyance in the case, as the record shows. It might be suspected that they were chance coincidences, but the manner in which they occurred and the circumstances are against this supposition. They are not striking enough to force the sceptic to think otherwise, but they are exactly what has been noticeable in cases where the supernormal was undoubted and, as we cannot always assume that coincidences shall be evidentially striking, we must remain content with regarding them as suggesting further observation under better circumstances. The interesting statement through Mrs. Chenoweth, however, does much to support the fact that outside influences were at work on the case. After my daughter recovered I returned to my experiments with Mrs. Chenoweth and the matter was brought up spontaneously in regard to my daughter in the trance. The newspapers had gotten hold of the child's illness and had mentioned it with

the name. Mrs. Chenoweth knew that much, but nothing more. In fact none of the incidents of the treatment had gotten into the papers and I had remained absolutely silent about it to Mrs. Chenoweth. In the course of a sitting the child's mother communicated and one incident showed definite evidence of the supernormal. The mother said that, if I had not held the child's hands, she, the mother, could not have done what she did. Mrs. Chenoweth knew nothing about my having held the child's hands. The record shows what I did. The significance of the fact lies as much in its conformity with what is constant in mental and spiritual healing as in the fact of supernormal information.

The record is published mainly to complete what has been summarized in the earlier discussion, and taken with similar instances may help to encourage further observation and experiment.—Editor.

Feb. 5th, 1910.

I was in Toledo at my experiments on the date of the 3rd and had just finished a letter for my sister in reply to one from her in which she said my daughter was not any worse and that I need not worry. I had been told that I would receive a telegram in case of need. I was dressing to mail my letter, and to call at the office of a friend for some possible mail from Indianapolis. I heard three light knocks at the door and called for the person to come in. The knocks were repeated and I again called to come in. But no answer to my call. I then went to the door and found no one there. It shot into my mind then for the first time that I might receive a telegram. In two or three minutes the telephone rang and I was told that a telegram had just come to the office of my friend. I hurried to get it and found it demanded my leaving immediately for New York. I hastened to the telegraph office, sent the telegram and went at once to the ticket office for my ticket and train time. It was exactly 2.30 p. m. It must have been about 2.15 when I heard the raps on the door and not more than three minutes later when the telephone rang.

The knocks I had heard but twice before while in the room and when caused by the chambermaid, who responded at once to my call. This time the knocks were not so loud and were more like raps. There was no one in the hall when I went to the door.

At about 1.15 p. m. today I was watching my daughter and holding her head and hand when she suddenly gave a peculiar smile and mentioned the name of Dr. Bull, who is one of the attending physicians. She said, "He is there." I asked where, and the reply was, "There," indicating apparently the side of the bed. The door was

shut into the hall. In about two minutes, Dr. Bull came up stairs into the sick-room and I at once asked him if he had waited any time after he came in. He said he had waited a minute or two. So far as I could calculate this was quite coincident with the statement of my daughter apparently seeing him. This is absolutely the first time I have heard her mention him and the manner of it made me think it was simply an hallucination, as she has been quite constantly delirious. Whether it be more than a coincidence it is not possible to determine. But a number of things have occurred that are consistent with something unusual going on, tho not probable to the sceptic. I did not hear Dr. Bull enter. No bell was rung, he having a key.

Near 10 p. m. this evening I was watching Winifred as usual and she suddenly spoke out from a silence: "There is the bell", or a phrase something like it. It was the first allusion to a bell or the bell that I have heard in her delirium. I paid no attention to it and would not even have remembered it but for the fact that in half a minute or perhaps less the front door bell rang and Beatrice, her sister, came in. Had Beatrice been mentioned in connection with the coincidence I might have treated it as evidential. As it is I can only note it in connection with the one associated with Dr. Bull in the afternoon of this same day, as described in the previous note. It may be worth mentioning that Beatrice was returning from Dr. Bull's where she had spent the evening. Mrs. Bull is quite psychic and has done much automatic writing.

Feb. 8th, 1910.

At ten minutes after eight this evening, Dr. Bull remarked to me that the lady who had been here as a psychic helping Winifred told him to-day that she got the impression that I should hold Winifred's left arm at the pulse to-night between 9 and 10. We did not treat the matter as anything more than one of those subjective and capricious suggestions that come to and come from psychics frequently, tho I resolved to accept the suggestion, as the best policy to adopt to avoid criticism or objection in any case. At half past eight I went up stairs to hold her as I had been doing the last several days. I resolved to put off the conformity to the suggestion till the right time. I sat down by the bed and placed my left hand on her forehead, fearing resistance to it as on one occasion to-day, but it seemed acceptable. I placed my right hand on her right wrist which lay on her left. In a few moments the left hand was pulled out and thrust over to me. I took the apparent hint and held it, watching carefully for any significance in it. Presently I observed the left shoulder shrugged very considerably. I now kept close watch on her actions. She shrugged her shoulder several times and when I moved my right hand from her left during the next hour she four times raised it and placed it in mine. She very frequently shrugged her left shoulder and groaned slightly, indicating some

distress there. I put my hand under it and moved it about, rubbing it as I could, and after perhaps three or four minutes of it she managed to stutter out, "That's enough, papa". The nurse observed and heard this independently, remarking that she recognized the phrase. I managed to get half an hour of profound sleep for her out of it with periods of sleep less profound at various times during the hour and a half of my attention. The first time she shrugged her shoulder she very perceptibly smiled, the first time within my attention for several days. She frequently talked, tho not intelligibly, as she did not have adequate control of the muscles of the mouth.

Now the most important thing to observe in this connection is that she never once shrugged her right shoulder during this period and only once moved her right arm. This she did after raising her left in my hand; pulling the right from under it, she moved it up toward her face and began to wave it as if fanning herself. I detected its possible meaning and asked if she wanted to be fanned and the reply was an affirmative nod of the head. We got a fan and carried out the suggestion. The main point, however, is that all the trouble was clearly in the left shoulder. It was apparently a cramp of one of the muscles. I worked with it to help relieve it and found no such condition on the right side of the neck and shoulder. There was manifested much comfort during the first hour of my holding her as described. After this the comfort was not so noticeable. But during the first hour she was apparently asleep most of the time.

Whether there is more than a coincidence between what Mrs. D—— suggested about the left hand and what took place it is not possible to determine assuredly. But such as it is the coincidence is there.

12 P. M.

Before Dr. Bull called in at midnight I was watching Winifred as usual and trying to check her gagging by suggestion. I had noticed this gagging quite frequently during the last hour. It had been noticeable during the previous hour and I thought it was due to central nervous disturbance. But to assure myself I asked her if she was sick at the stomach and tho I repeated the question she did not reply in any manner directly or by nodding. I then asked her if she wanted to vomit and she replied both by nodding and saying "Yes." I then took for granted that it was due to either her food or her medicine. I then asked the nurse to stop both till the doctor came, which was done. In the meantime I noticed that the right hand came over to me and seemed to show the motions of writing. I suspected the desire to write automatically, which was a thing she had never seen or known anything about normally. Of course, there was not sufficient evidence in the motions to say that this was the intention, but it suggested this idea so clearly that I

went at once and got a pad, to hold in readiness for a repetition of the phenomenon. Some time elapsed before the movements seemed to indicate the desire and I asked her if she wanted to do anything. No reply of any kind came and I then asked her if she wanted to do anything with her right hand and she shook her head "No". I did nothing more and after a few minutes the hand reached over to me again and the movements suggested to me the possible desire to write. I put a pencil in her fingers and there were apparent attempts to use it, and the hand came up to my face and I let my face follow it to the pad which I held in my hand, and there were a few agitated movements but no writing. I then ceased further trial. Considerable apparent nausea had preceded and followed this, and I tried to stop it by suggestion, but without success.

In a few moments the doctor came in and in response to my question whether she wanted to be turned over she nodded and said "Yes". We turned her over and left her with the nurse and left the room a few minutes. When the doctor and I returned to the sick chamber Winifred was asleep and snoring. We were both astonished at it. I walked around to the other side of the bed, all very quietly and intended to hold her awhile, but before I had touched her she began gagging again. She had actually aroused from the snoring sleep by my immediate presence. I at once saw that I had best leave the room, and I did so to write these notes.

After finishing the above I went up stairs to ask about her and she was again sleeping soundly and had gagged only once after I left.

Feb. 9th, 1910, 7.20 A. M.

After making the last note before retiring last night I had to spend some fifteen minutes fixing the fire and doing other things necessary, and when ready to retire called again on the nurse and found W. had replied "No" to the nurse's inquiry whether she was sick at the stomach or not. This morning the first question that I asked of the nurse brought the answer that Winifred had slept most of the time after I left her at 12.45 till I came in this morning at 7 a. m. I had hardly been in the room half a minute until she showed signs of gagging. But the nurse told me she had gagged very little during the night. I left the room and returned in ten minutes to sit in the chair about ten feet from the bed. There were a few spontaneous movements of the arms and opening of the mouth. After sitting a minute or two I went and held my hand on her forehead and stroked her left arm with my right. There was a marked change of breathing, as if agitated, with deeper respirations. Presently she showed signs of gagging and I suggested that she should not struggle and I should leave. She at once ceased the tendency to gag and I left.

Feb. 10th, 1910.

I made no comments on Winifred's statement to me when holding her neck on the night of Feb. 8th, because I wanted the statement of others before I did so. I have never heard her use the name "Papa" for me. She always called and calls me "Father", but her mother who died in 1900 always spoke of me to the children as "Papa". My stepmother says Winifred never called me "Papa", but my sister has heard her do it two or three times and then correct herself laughingly. It is thus more probable that the use of the term here is a casual coincidence rather than a supernatural one.

Feb. 26th, 1910.

Some further notes on Winifred's illness may be made in record of what has occurred. Nothing of a supernatural type has been observable since those recorded above. But several outside incidents are worthy of notice.

Dr. Sahler, who has charge of the sanatorium at Kingston, N. Y., and who does his work by psychic methods, was appealed to for his help more than two weeks ago. He looked the case over "clairvoyantly" from his place, after asking for the ordinary medical knowledge of the patient, and proceeded to treat it in his way. Only two things of interest to students of the supernormal occurred in his work. The first was his correct description of the girl to Dr. Bull. He said she had dark hair that was put up in braids. This was correct, and the girl never braids her hair except when ill. It is quite long. Dr. Sahler had never seen the girl and was nearly a hundred miles distant. He also diagnosed the case as affected by her sexual development. Her age he knew, as this was given in response to his inquiry about it. He predicted a week ahead that the turning point would be on Friday the 18th. He recommended the use of aconite for controlling the action of the heart and gelsemium for influencing the mental conditions. These are accepted medicines for the purpose, tho of the vegetable type and somewhat discarded by the regular profession at present. The knowledge that she was 14 might give rise to the idea that her sexual development would affect her fever and the traditional view that the end of the third week marks the turn of the typhoid might have influenced the judgment that it would turn on the 18th which marked the end of the third week. But he predicted that there would follow a rise of the temperature and that she would have to be watched the fourth week. She actually improved very greatly the first part of this fourth week and we expected no more trouble. But only two days passed when the temperature began to rise and went as high as it had been at any time and gave rise to serious symptoms. He had predicted, however, that the crisis would be reached on Friday the 25th. This turned out to be true. Lobar pneumonia developed with some symptoms of pleurisy on Friday, but this morning, Saturday, they have

diminished and she is much better in comparison. This last prediction, which it was apparently founded on a false cause, sexual development, was correct, and it remains to see what the future course of things may be. No further statements have been made regarding it.

PHYSICAL AND OTHER PHENOMENA.

The following story, from the records of Dr. Hodgson, was published in the *New York Commercial Advertiser* on the date of July 15th, 1884. This was about three years prior to the time when Dr. Hodgson came to be the Secretary of the American Society, afterward connected as a Branch with the English Society. The story evidently came to his attention and he made the usual inquiries. The account which Mrs. Le Ross gives of the facts will explain their character without special comment. Mrs. Le Ross, as the article states, was a teacher of Elocution at Vassar College and Mrs. Ames was well known as Eleanor Kirk, the writer. These facts and their corroboration of the facts stated in the article make them worth recording.—Editor.

TRUE GHOST STORIES.

Experiences of Four Literary Feminine Bread-Winners.

In addition to the narratives published in yesterday's *Commercial Advertiser*, the members of our city staff have kindly furnished the following tales of truly absorbing interest:

In 1870, '71 and '72, in a house on Columbia Heights, Brooklyn, there lived four ladies, all of them writers, and all but one of them (Miss Rebecca W. Easterbrooks, an author of considerable promise, who died in 1873), now alive. Their names are: Miss Caroline B. Le Ross, teacher of elocution at Vassar College; Mrs. M. F. Butts, a well-known writer and journalist, who resides at Westerly, R. I., and Mrs. Eleanor Ames, better known to the literary world as "Eleanor Kirk." These ladies are willing to attest the truthfulness of the following narrative:

It was a pleasant brown-stone cosily furnished abode, bearing every external and internal indication of peace and comfort. There was nothing to distinguish it from other houses on Columbia Heights, save that its inmates were all bread-winners, and so occupied day and evening as to leave very little time for the claims of society. Three of them were contributors to New York daily newspapers and to the current literature of the day. These ladies worked and did not entertain much. The other ladies in this aristocratic locality entertained more and did not work. But there was a greater difference between them, one so puzzling, so entirely off

the common, so exciting, so opposed to all known laws, as to furnish a constant theme of speculation, and persistently to worry and alarm the members of the household. This house on Columbia Heights was even a more wonderful place than that of John Wesley, or of the grandfather of Elizabeth Stuart Phelps. Our four literary feminine bread-winners displayed no seeking after the supernatural, and had there been inclination for such seeking there was no time for it.

Two of the ladies, sisters, occupied the front alcove room on the second story, and a third occupied the back room on the same floor. The performance opened one night about 12 o'clock, soon after they had moved into the house, with the sound of shuffling footsteps in the two rooms. A light was struck and the noise ceased. The doors leading to the hall were locked, and no intruder was visible. The gas was turned down again, and silence had reigned for a few moments, when the same singular shuffling was distinctly heard, accompanied by a new sound, like the dragging of a stiff silken skirt on the carpet. This was followed by loud knockings in different parts of the rooms. Sometimes these raps were on the beds, sometimes on the doors, and again on the floor and the window-panes, and winding up with a whack, a crash, and a bang. With fear and trembling the gas was again turned up, and with the same result as before. "Nothing nor nobody anywhere." A midnight conference was held, and when the ladies again retired the gas was left burning full blast. All was quiet, but upon waking in the morning a strange sight met their astonished eyes. Chairs were turned upside down, bureaus were dismantled, cushions and mats, hair-pins and hair-receivers were strewn about the floor, and, worse than all, the garments, which had been carefully arranged for the morning, together with the slippers and stockings—in fact, all the paraphernalia of three wardrobes—were so mixed up and churned together that it was almost impossible to separate them.

This was a house-warming with a vengeance and the quartette of bread-winners met at the breakfast table in a state of wonder and nervous anxiety impossible to describe. A careful inquiry as to the kind of night that had been passed by the other members of the family elicited nothing unusual. On this occasion no one had been disturbed but the ladies on the second floor, and the occupants of the adjacent houses, who called in to ascertain the cause of it. These exercises proved to be only an overture; for, during the whole year spent in this house, there was literally no rest from these strange phenomena. About three nights in a week the same noises were heard on the second floor, with the same aggravating mixing up of clothes and overturning of furniture.

One day about the 1st of June the lady of the house, returning from her New York office, rang the door-bell. The door was immediately opened—indeed, quicker than a flash—by a tall, strange

woman in black. She wore a large cameo pin at her neck and on her head a three-cornered piece of lace, trimmed with lavender bows. There was nothing in the least ghostly about her appearance with the exception of the singular way in which she backed from the vestibule into the front parlor.

Wondering who this woman could be who had taken upon herself the office of door-opener, the bread-winner followed her instantly into the parlor. Nobody there. Up stairs, down stairs, in every nook, closet, and crevice, the seeker hunted and peered without the least trace of a human or spiritual being. In short, there was not a person in the house save she who had just entered. Even the servant, finding that she needed some article for dinner, had locked the doors and gone out to get it. This was the first and last visible appearance of this particular spook upon the scene.

But afterward it was impossible to partake of a meal in peace. It was a common proceeding for the table to tip at one end in such a manner as to send the dishes in a heap together, without respect for gravy-boats, butter dishes, soup-tureens, or coffee pots, although, strangely enough, nothing was ever destroyed, and no one was ever hurt in these out-of-the-way performances.

A guest at the table was the signal for a grand demonstration. The most awful knocks would be heard under his or her plate, the table would lurch, creak, and dance about like something alive, much to the mortification of the bread-winners, each of whom had a deep-seated abhorrence to being classed among spiritualists. Not one of them was even credulous. From first to last every incident was carefully weighed and sifted, and the supernatural was the last theory to obtain. But who tipped over the tables? who dragged stiff silken fabrics over the floor in the dead of the night, when exits were carefully locked and bolted? who rang the bells and banged the doors? who so persistently mixed up the wearing apparel?

The most aggravating feature of the whole remarkable business was the stealing or the hiding of valuable articles, for the invisible thief or thieves always returned the things that were taken. One was never certain that an article of dress could be found unless it was on the body of the owner. Cloaks, shawls, dresses, hats, gloves, in broad daylight, under one's very eyes, would suddenly disappear, and no amount of hunting would bring them to light. So it came to pass that the ladies were frequently obliged to borrow clothes from each other, and neither knew in the morning what description of dry goods would be worn in the afternoon. The invisible presences were especially partial to back hair. It was never disturbed on the head, but on the dressing case, or when hung over a gas fixture, or when lying in a drawer, it was certain to walk off. Indeed, the only way to insure the presence of the necessary back hair was to keep it pinned to one's pocket, or buttoned in one's dress, while the natural hair on the head was being combed.

One morning one of the ladies forgot to be cautious and left her valuable back hair on the dressing case for a moment. She was entirely alone in her room with her door bolted. "I turned around," she said, "and as I did so immediately bethought myself of the switch. I turned back again and the thing had gone."

A pair of six-and-a-half gloves could be worn by a five hand, and a cloak for a small person could be stretched to do service for a larger one, but a black switch could hardly be worn on a blonde head. In other words, it was not an easy matter to borrow one.

To go to New York to one's place of business minus a switch was hard, but this bread-winner was game, and, moreover, furiously angry. She made up her mind that she would not be bluffed. In place of the good-sized and symmetrical French twist which usually adorned her intellectual skull was a nondescript bunch that gave it a strange and ancient appearance. "For mercy's sake," she remarked to her friends as she walked out of the house, with flashing eyes and a scarlet face, "do let's move away from this horrible place. I have borne everything before this. I have worn other folks' clothes. I have been out of this house many a time with odd boots on, and once I went to report Beecher with one boot on of my own and one shoe of somebody's else, but to have to go to New York without my back hair is a little too much."

Such wails were constant. Occasionally coaxing and entreaty would avail, but only occasionally. To beg some invisible power to return the boots or the hat or the dress which were to be worn on a business engagement was rather an uncanny piece of business, but was sometimes successful.

At these times the articles would be literally fired at the owner's head. They would come from the corner of the room or from the ceiling, but how or by whom, was an impenetrable mystery unsolved to this day.

It was in those days that the ladies regularly reported the sermons of Henry Ward Beecher. They sat together at a small table immediately in front of the pulpit. One morning, when busy with their work, very distinct raps were heard upon the table, continuing for five minutes or more, when the table began to lurch and pitch about, and finally slammed itself violently against the platform.

The bread-winning reporters were forced to finish their work on hymn-books in their laps.

At the evening service the table was like any other well behaved piece of furniture. Not a sound was heard. But on the following Sunday morning it was again alive and full of mischief.

As soon as the first demonstration occurred the bread-winners very quietly removed their work to their laps again.

But this made no difference.

Without a hand near it this animated piece of wood went through its wonderful gyrations and with as much apparent method as a

soldier at drill. An unusually stirring remark from the desk was sure to be immediately appreciated and applauded. Up and down, backward and forward, the lively table would jump and tilt, striking occasionally against the platform, with a series of whacks that could be distinctly heard all over the church.

These manifestations continued until they attracted as much attention as the minister. This was a little too much publicity for the bread-winners, and the table was finally relegated to privacy, and the backs of hymn-books were used in place of the misbehaved piece of furniture.

As in the case of Solomon and the Queen of Sheba, the half has not been told; but these incidents are vouched by the bread-winners to be literally true.

786 Lafayette Avenue, Brooklyn, Feb. 29, 1888.

MR. RICHARD HODGSON,

DEAR SIR:

A day or two ago I came across the enclosed and it occurred to me that I might send it to you instead of keeping you waiting longer for my promised communication. I am too busy, and shall be for several weeks to come, to "do justice to the theme". At the same time I am not comfortable in the thought that I have an unfulfilled pledge on my hands.

This article was sent me by a stranger about two years ago asking if I could substantiate the statements. It was originally printed about 1873. Though crudely written it has the merit of *truth* in every particular. A thousand things could be added and many mentioned could be elaborated, but not one can be denied or modified in any way. Mrs. Ames and I are still living together. Mrs. Butts is at present at North Conway, N. H. If you do not care to retain this article I should be glad to have it again after you have made use of it—if you do.

Very truly yours,

CAROLINE B. LEROSS.

786 Lafayette Avenue, Brooklyn, March 6, 1888.

DR. RICHARD HODGSON,

DEAR SIR:

I am very thankful that the printed slip could be of service to you. It was written by a young reporter on the *N. Y. Press*—since dead—who was an intimate in the family and a constant visitor.

I shall be pleased to answer any questions which may occur to you *apropos* of the article.

Mrs. Ames is a marvellously busy "newspaper woman" still, and says "I will certainly send him some statements if I can manage to get *time*", but as she said so weeks ago, when your first letter came and I asked her to do so, and is not in good health, I am afraid she is not to be "relied upon". It was because I thought you might

like to communicate with Mrs. Butts that I sent you her address. I don't know how she will feel about responding. I should think she would be glad to do so.

Very truly yours,

CAROLINE B. LEROSS.

1. Mrs. Ames and her sister (Miss Easterbrooks), Mrs. Butts and myself were all business and professional women, and had a large number of callers and visitors at the house. Many of these saw and heard the occurrences with more or less surprise and credulity. There were no other residents in the house except the children of Mrs. Ames, one servant and a woman who acted in the capacity of housekeeper and seamstress. She was an elderly woman and had been for years so profound a believer in spiritual manifestations that she was never willing to believe anything natural until she could prove it to be not supernatural. We had little patience with so absurd an attitude, all of us, on the contrary being unwilling to believe anything supernatural unless forced to do so. We have often had guests at the table when the rapping and tipping has been most unendurable and mortifying, necessitating explanations which we did not relish giving—in fact there was, more properly speaking, no explanation to give.

James Steele Mackaye, the famous expounder of the Delsarte system in this country, builder of theatres and writer of plays, was lecturing in Brooklyn during his first season in this country, (1870) and was invited to dine with us. The house had been quiet for so long a time (a few weeks) that we apprehended no trouble and four other persons were also invited, making fourteen at the table. We had no sooner taken our places than there came most violent raps on the table which was so shaken that the water was spilled from the goblets. I was horrified as were the other ladies of the house. Mr. Mackaye looked up with a beaming face with the remark "Ah, Mrs. Ames, I see you have also spirit visitors at your table. Walter, is this you?" More violent pushing and pounding answered the question, and the gentleman explained that his friend Walter Montgomery (a young, promising actor, who made a sudden reputation in Boston, married a young woman, and on discovering her unworthiness, shortly after committed suicide in Paris) was almost constantly with him and made himself known on every opportunity. Mr. Mackaye's headquarters are now at the Standard Theatre, N. Y. Whether or not he remembers this particular incident, I have no idea. It is many years since any of us have met him socially and I should not be willing to refer you to him in *my own name*. But I think his belief is well known and I do not think it possible for a person *once convinced* of this truth to "go back on it"—unless for politic reasons. I can't deny that the sun shines when I see it, whether I *like* it or not.

Mr. S. S. Packard, for twenty years the head of Packard's Business College, Fourth Ave. and 23rd St., N. Y., was also a frequent visitor and I think was pretty well convinced of the genuineness of what he saw, however he may have theorized about it. I think, too, that he had satisfactory experiences in other directions, notably with the medium Foster.

Danl. Frohman, for many years on the *N. Y. Tribune*, now manager of the Lyceum Theatre, N. Y., was also at the house a great deal—a friend of Mrs. Ames' sons. I do not know how he stands in the matter and you will please not consider that I refer them to you if you choose to write them.

The house was 173 Columbia Heights, Brooklyn.

2. It was a new house when we moved into it—a narrow three-story brown stone.

3. The woman in black was not identified in any way. She was seen only by Mrs. Ames.

4. Has been already answered in No. 1. Of course these experiences were rare and incidental to those not members of the family, and you are probably well aware of the incredulity with which such reports, or even actual happenings, are usually received by the thoughtless, indifferent or sceptical.

5. Mrs. Ames is a fine "medium". From her childhood she has had abnormal experiences, but nothing extensive until we all came together on the Heights. The seamstress, of whom I have spoken, is undoubtedly a good "physical medium" and Mrs. Ames' children, particularly her eldest son, have inherited some mediumistic faculty. The combination seemed very favorable to the demonstrations.

The family was broken up two years later and Mrs. Ames, after a short rest, resumed housekeeping at the other end of the city—1286 Pacific St. Here she had in 1876 a very serious illness which confined her to her bed for nearly six months. During this time she was subject to trances sometimes as long as three hours in duration, during which spirits purported to talk through her, recommending remedies, etc., after all her physicians had relinquished all hope of her. During these trances all fever would leave her, and her pulsation become reduced from 140 deg. to the normal rate. They undoubtedly saved her life. The physical disturbances about the house continued spasmodically. The seamstress was still in the family. The son had married and left it. Of late years (about three) Mrs. A's health has greatly improved—though she was very miserable for years after the gastric fever of '76—and we seldom have anything of the kind. She receives almost constantly, however, "impressions" about her work (literary).

6. Every article lost was returned except a long letter which I wrote to the family from Europe in 1877 [?], (which I never considered much of a loss.

7. The house was an ordinary one, and to answer also No. 8 stood in a very long block with similar or finer houses on each side of it. It had the usual front and area door, and a door into the back yard. Unlike houses in Boston, those in Brooklyn have no exit from the back yards. But most of the manifestations occurred in daylight and on the second floor where we had our sitting room. They sometimes took place when one or two of us were sitting quietly writing, not a soul in the house (presumably) save the servant in the basement. It may interest you to know that at one time there was a sudden cessation of everything of the kind for fully three months, and on our remarking upon it, she announced with a chuckle that after being frightened nearly to death she had begged the priest to "exorcise the spirits" for that length of time.

The house was given up in the Spring of '72 and the family spent the summer in the Adirondacks, taking a house in another part of the city on their return. The manifestations occurred at intervals as long as we occupied it. Directly after, it was reconstructed—made into three very expensive flats, and we have no means of knowing whether anything unusual has occurred there since. We tried not to have the facts become the property of the neighborhood. Everything stated about the table at Beecher's church is true, and on two or three Sundays attracted the attention of fully a hundred people who sat in sight of it. Screwing it to the platform stopped the tipping and shoving, but the raps took the place of movement and we were obliged to abandon it.

Why do not such things attract the *sober* attention of scientific men? Most of them either will not listen or listen but to ridicule. It used to break my heart to find that nobody was sufficiently interested in these marvellous things to give them any attention. Ridicule doesn't explain them, any more than ignoring them destroys them.

I hope this rambling letter will give you the information you desire. It has been written by snatches as opportunity allowed. I do not return your questions, as I presume you retained a copy of your last letter.

Very truly yours,

CAROLINE B. LEROSS.
ELEANOR KIRK AMES,
MARY F. BUTTS.

THEODORE PARKER'S EXPERIENCE.

O. B. Frothingham's *Biography* of Theodore Parker narrates the following experience as having occurred to Dr. Parker early in his life while he was at school. It will be found on page 21 of that work.

"When he was a little boy, an incident occurred that made a deep impression upon him. He was on his way to school, trudging alone across the fields. Suddenly he was accompanied by an old man with a long white beard and a patriarchal aspect, who talked with him on the way, told him what a bright boy might do and be, making his heart burn with strong emotion, and then disappeared as unaccountably as he came. Theodore often alluded to this adventure in after-life in a manner that betrayed a half superstitious belief in the visitation. Who the person was, he could not guess: no inhabitant of the neighborhood; he knew them all. No stranger had been seen in the quiet village. Be he who he might be, the meeting fell in with the boy's early consciousness that he had a destiny. Was it the consciousness that made the meeting significant?"

At the present day we should have investigated the experience a little more carefully. Its interest lies in the fact that Theodore Parker was born and bred in a non-superstitious atmosphere, so far as his family was concerned, and there was no predisposition in his religious antecedents to suggest the supernatural to him. Frothingham touches the possible cause in the last sentence, which is that his own mind had caused an hallucination along the line of his ambitions. This, of course, can be no more proved than the supernatural interpretation, tho we might incline to the explanation from general experience. But there are a few facts in the narrative that associate the experience with veridical apparitions, and they are of all the more value because the significance of such facts was not known at that time and also not known or recognized by Frothingham. The first is the boy's emotional experience and the next is the unaccountable disappearance of the man and the fact that he was not known in the neighborhood.

It is easy to imagine some old man passing through the place and meeting the boy, but he should not disappear in the manner intimated. There is, of course, nothing to prove the incident veridical and nothing to prove it merely subjective. It is only the admitted influence of the experience on Parker's mind, a man who had no superstitions in him, and the coincidence of certain features of the experience with what we know of veridical phenomena, that makes it important to record the facts in this publication.—Editor.

J. T. TROWBRIDGE ON SPIRITUALISM.

John Townsend Trowbridge was one time Editor of *Our Young Folks* and later one of the founders of *The Atlantic Monthly*. He was known well all over the United States and was a writer of considerable repute. He published, not long before his death, an article in *The North American Review* on his experiences in the field of psychic phenomena, when that subject was much less respectable than it is at present. When the article above mentioned was published we had on file the same material for future use and later published it in the *Journal*, Vol. III. pp. 641-655). In his autobiography, (*My Own Story*), he summarizes his conclusions on the subject. A propos of the unsatisfactory judgment of Agassiz on the doctrine of evolution and the outlook which the truth of that theory seemed to discourage, he wrote as follows:

"Counterbalancing that influence was one yet more potent, of which I must also make mention, if only in briefest terms.

"Fully half a century ago I became familiar with the phenomena of spiritualism, and had in my early and late investigations of them some quite astonishing experiences, which no arguments based upon 'jugglery,' 'hypnotism,' 'thought-transference,' 'subliminal consciousness,' or anything of that sort, under whatever guise, could ever explain away. I was convinced that, under all the frauds and foibles that could be charged against mediums and their dupes, there were living truths,—that man has spirit-discerning powers, and that those who have embarked before us on the Unknown may send back to us signals more or less intelligible through the mists that have closed in upon their voyage. I found in the communications so much that was confused and misleading that I gradually ceased to consult them after I had become fully satisfied as to their source; but the faith, thus established, has never faltered; and to it I have owed, especially in times of bereavement, many consolations. Even tho the identity of the voices may sometimes rest in doubt, much yet remains. The assurance remains, not new indeed, but once more vitally renewed, that the mind has occult faculties rarely developed in this state of existence, which presupposes a more ethereal condition fitted for their unfolding, as the submerged bud of the water-lily, struggling upward from the ooze, and groping dimly through the grosser element, is a prophecy of the light and air and in which it is to open and flower."

BOOKS RECEIVED

Enfranchisement. Seven Birthday Addresses by Bvt. Lt. Col. GEORGE H. HIGBEE, U. S. Army. 1918. 287 pages.

We have called attention to a previous book by the same author. To that he has added two addresses. The present volume comprises: "Three Score and Ten," "Six Years After," "Immortality," "Creative Evolution," "The Persistent Life," "The New Revelation," and "Spiritualism."

Col. Higbee delivers these addresses to help in the work of helping others to believe in a future life. He has been connected with the Davenport Savings Bank for years and is a man of irrefragable standing in his community, so these addresses will undoubtedly interest others as well as members and friends of his own community for whom he has issued the volume. Copies can be had from him by sending \$1.25 direct to Col. George H. Higbee, Davenport, Iowa.

Christ's Challenge to Man's Spirit in this World Crisis, by GEORGE WILLIAM DOUGLAS, D. D., LL. D. Longmans, Green and Company, New York and London. 1918. pp. 54.

This book consists of four discourses delivered in the Cathedral of St. John the Divine, in New York in 1917. The author is Canon of the Cathedral and has long been a member of the Society for Psychical Research. He has recently become convinced that we have scientific proof of survival, and in his letter presenting the printed discourses to me he says, "my experiences in psychic research have tinged the entire presentation of my course of thought." The discourses were delivered before audiences that are not as advanced as Dr. Douglas is and so the statement of his view is not so bald as it would be by a scientific man, but suffice it to say that he acknowledges his debt to psychic research.

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the nature of these phenomena. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

THIRD,—The formation of a library on all the subjects with which psychic research is connected. Contributions of books are welcome from members and others. To avoid duplication of unnecessary copies all persons are asked first to communicate with the Secretary.

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Published by American Society for Psychical Research at
YORK, PA.

DR. JAMES H. HYSLOP, Editor,
Executive and Editorial Offices, 44 E. 23rd St., New York City.

Changes of address should be sent to A. S. P. R., 12-26 South Water St., York, Pa.

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JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XII

JUNE, 1918

No. 6

CONTENTS

PAGE

GENERAL ARTICLES:

Doctor Schiller on the Doris Fischer Case, by James H. Hyslop . . . 345

A Sceptical Sitter, by Dr. Walter F. Prince 356

Death Visions, by James H. Hyslop 375

INCIDENTS:

A Haunted House 392

Four Dreams, by Walter F. Prince 395

BOOKS RECEIVED: 404

PRINTED FOR THE SOCIETY BY
THE YORK PRINTING COMPANY
YORK, PENN'A.

PUBLISHED MONTHLY BY THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,
12-26 SOUTH WATER ST., YORK, PA.

ENTERED AS SECOND-CLASS MATTER, JULY 12, 1917, AT THE POST OFFICE AT YORK,
PENNSYLVANIA, UNDER THE ACT OF MARCH 3, 1879.

ANNUAL FEE, \$5.00. SINGLE COPIES, 50 CENTS. FOREIGN FEE, \$1.10

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JOURNAL

OF

THE AMERICAN SOCIETY

FOR

PSYCHICAL RESEARCH

CONTENTS

	PAGE	PAGE
GENERAL ARTICLES:		Death Visions, by James H. Hyslop
Doctor Schiller on the Doris Fischer Case, by James H. Hyslop	346	375
A Sceptical Sitter, by Dr. Walter F. Prince	358	
		INCIDENTS:
		A Haunted House
		Four Dreams, by Walter F. Prince
		392
		396
		BOOKS RECEIVED
		404

DOCTOR SCHILLER ON THE DORIS FISCHER CASE.

By JAMES H. HYSLOP.

In the paper published in the previous *Journal* I promised to discuss an aspect of the Doris Fischer case to which Doctor Schiller called attention and which I had not time or space to consider there. I refer especially to his observation that the case had been cured and yet that the controls represented it as still in a condition of fearful obsession. Superficially that fact is calculated to give trouble to the theory of obsession as it is usually understood. I had remarked it in the study of the case but did not comment upon it, as perhaps I should have done. It gave me no special trouble with the doctrine of obsession because I was not concerned with the *modus operandi*, but the fact of it. There is no doubt that there is an apparent contradiction between the appearance from our point of view that the girl was cured and the claim on the part of the Imperator group including the Dr. Hodgson, the George Pelham, the Edmund Gurney and the Myers personalities that the girl was apparently still obsessed by foreign and mischievous or ignorant personalities. But Doctor

Schiller assumes here a more superficial view,—that of the layman,—than I had when discussing the case. The presence of obsessing agents and evidence of their presence are two very distinct things. The absence of evidence showed that they no longer produced the unpleasant symptoms of the earlier period, but it did not signify that they were wholly removed from connection with the case. Their power was abortive, but not necessarily absent, tho out of rapport with the victim. Doctor Schiller assumed that their presence implied their action on the subject and that the disappearance of their manifested influence implied their entire absence. In other words he had that conception of obsession which everybody assumes without evidence and which implies spatial proximity of the obsessing agent. It is certainly natural for this to be assumed, and it may be the true conception. But I made no such assumption in my hypothesis about it. I had no right to do this. I was dealing with the evidence for the fact of it, not for the form and conditions of it. I kept in view the facts before me and nothing else. I had for ten years resented the hypothesis, and had been forced to reckon with it by the several other cases to which I referred specifically. Doctor Schiller says not a word about these cases to which I called attention in the formation of my hypothesis. He merely says that I "prefer to believe in my medium's controls but hardly appear to recognize what a monstrous tale they have induced me to tell." I was not troubled about any monstrous tale. I had nothing to do with that. I had it to account for psychologically and otherwise, whether "monstrous" or small. I had made the careful distinction between instigative and transmissive obsession to cover just the objection which he mentions without reference to the distinction. Dr. Meyer Solomon, a physician who reviewed the Report, saw the point and frankly recognized its importance.

But all this aside. The main point is that Dr. Schiller assumes that he knows what obsession is, and I would insist that neither he nor I know anything about it beyond the facts which really or apparently imply it. I was keeping my conception of it within the facts and not trying to superpose an *a priori* conception upon it for the sake of either proving or disproving it. For me it meant, as I explicitly defined it, a more persistent

influence on a living person than in ordinary mediumship such as Mrs. Piper's, and it had to be limited only by the facts presented. That the idea and even large extension of it could not be contradicted by Professor Schiller or any of his colleagues in the Society is apparent by their conception of telepathy. That process is capable of almost anything in their conception of it. It can extend around the world and as it was connected with motor action in the Newnham case we can imagine Mrs. Eddy's "malicious animal magnetism" as representing it quite fully. On the telepathic theory there can be nothing said against obsession of the worst sort, and no cure for it. I was careful to say as much in the report on the Doris Fischer case. Doctor Schiller thought that I should not despise the application of telepathy to it and I should say amen to this, if I believed in the kind of telepathy that most unscientific people do believe in. But I do not find any evidence for it anywhere, tho I do see evidence for unexplained coincidences that are not evidence for spiritistic agency. But they are not systematic and show no clear evidence of teleological action. But I may use *ad hominem* methods and appropriate the telepathy that is actually believed, to remark its logical outcome. You cannot limit its action to evidential incidents. No explanation of any phenomenon in nature can be limited to its evidence, and by this I mean the evidence that proves its existence. Its causal action extends far beyond the incidents that prove it. In this way we might press your telepathy into service for explaining the non-evidential phenomena and the "romancing" which Doctor Schiller sees in the case. We might not be able to prove this, but that is nothing in the face of the extensions which so many have given to telepathy.

I ignore all this, however, as it is only by-play in the subject. The real matter is determined by our conception of obsession and that cannot be determined apart from the facts. On that I think we ought to agree, and not only in obsession but also in telepathy. We cannot start with any preconceived idea about the process or extent of it. I could assume neither that the obsessing agent was in spatial possession of the organism nor that it was at a distance, neither that it was conscious nor that it was unconscious of its relation to the body. I was concerned only with the evidence that causal action was there. Nor did I require to suppose that the

obsessing horde represented in this case were still there, near or remote, after the cure. They might have been brought there again to show what had been the source of the troubles eradicated or corrected. I had to keep in mind the limitations which the facts of the record imposed on any theory of the facts. Let me enumerate these important matters.

(1) One of the most remarkable things in the record, at least as viewed from the natural *a priori* position of most people, was the fact that the mother of the girl, tho she had been dead for eight years, seemed to know absolutely nothing about the cause of the girl's troubles. She seems to have have learned only by the presence and work of the controls what had been going on, and it might still have been latent and potential, if the opportunity opened again for attack. We naturally suppose that a spirit can see another obsessing agent. This may or may not be true and supposing that they do see them they might not directly know that they were influencing the living. I venture to say that a living person might see another near by without knowing that telepathic action was going on between this person and a third one present. It might be the same with obsession for all that I know. The ignorance of the mother well comports with this possibility and also with the larger view of telepathy admitted by Mrs. Sidgwick; namely: that it may be a process of communication between the dead and the living, and between the dead, as well as between the living. That large view once conceded, we can understand easily why the mother should have been ignorant of what was going on in the case of her daughter.*

*There is one apparent contradiction to this statement of the mother's ignorance of the obsession. On page 424 of the Report the mother purports to communicate and states the implication of the subliminal in obsession and then expresses her surprise at the view which she attributes to the group of controls and adds that she "had seen so much of what she considered absolute control over her baby girl." I have altered the pronouns in the passage to suit my quotation. But she seems here to admit previous knowledge of the situation. This, however, is not so clear or unequivocal as might seem. (1) It may refer to the "guides" and so may be consistent with her ignorance of the obsessing agents. (2) The passage in which it occurs just precedes giving specific evidence of her identity and includes a larger apparent knowledge of the subject than we can suppose from previous cases and analogies that she

It is even conceivable that some spirits might exercise this influence without knowing it. They might be aware of effects on them from the living world and not be aware of a counter effect in it. For instance, on any theory whatsoever, the controls in the Piper case did not directly know that we got the messages in the material world until they were read aloud and Imperator said he did not know what took place after a message got into the mind of the light. This is also true with Mrs. Chenoweth. It takes experience apparently even to know that they are communicating with the living. This might be still more true of undeveloped spirits. It is only a question of evidence.

(2) The obsession was not a direct observation of the controls but an inference most probably. At least that is the fact apparent from the record. The large organization said to be back of it was not the first conception of it, but came about by study on the other side. It was a matter of surprise to Edmund Gurney, as the record shows, and in another case which I studied the same group looked for a similar organization and said they found none, so that this was no trumped up case. It was a matter of investigation and inference. That is, obsession was as much an hypothesis to the controls as it was to me and that view cannot be ignored in any criticism of the case from that point of view.

(3) With these two previous facts recognized there is a third that is important. We do not require to believe that these ob-
sessing agents were actually present or even operating on the girl. They might have gotten into rapport with her at any distance—see your telepathy at a distance—and this rapport might have been thwarted by the therapeutics of the cure, and

would naturally have and is more like the interfusion of the ideas of the personality probably helping her to get control. I have recorded other instances of this kind in which, when a communicator either is trying to get control or is losing it, he or she consciously or unconsciously acts as an intermediary and transmits knowledge more than his or her own. This passage looks very much like such material. At the same time it is conceivable that she could not previously get through any knowledge which she might have had of the obsession, tho one would think that, if she had it, such knowledge would quickly come through. But it was quite absent and she seemed astoundingly ignorant of the situation as diagnosed by the controls.

the obsessing agents might not have even known that they were thwarted by it. The Emperor group with their methods might have discovered the obsessing agents' connection with the case and put them into rapport with Mrs. Chenoweth to reveal the facts, and this without any spatial proximity at all. The effect might be the same, and idealists with their transcendental ideas of space ought not to object. It coincides exactly with the ignorance of the mother about the situation.

Moreover another circumstance of some importance to the case is worth noting. In her Starlight work Mrs. Chenoweth begins her work with her sitters by what is called "character reading." Rather it is Starlight that does this. She says it is to get adjusted and she does this without communication with others on that side, except that she may be the instrument for the main controls to do this particular thing. But it is not avowedly communication with friends on the other side. It is frankly reading the character of the sitter. How it is done is a matter of indifference to us here. It is done and in all cases must involve access to the subconscious mind of the sitter, tho it does not admit details of memory.

Now the Emperor controls might resort to this process to find what influence had been exercised upon Doris Fischer and, with the intercommunication with Doris Fischer's guides, they might have found out something as to what had gone on in the past and thus found a clue to the identity of the obsessing agents; then, seeking them out, "brought them" to Mrs. Chenoweth, or put them into rapport with her, if they did not bring them there, and the whole dramatic affair would go on as represented.

Now as the whole doctrine of telepathy favors rapport without regard to spatial distance and as the same theory supposes access to the subconscious data, the latent deposits of the obsessing personalities, Doctor Schiller and his colleagues ought to have no difficulty with the phenomena which seem to indicate the actual presence of the personalities named in the report long after the cure. Then to show what went on, the controls would only have to bring them to Mrs. Chenoweth or establish rapport with her to repeat as much of their character as was possible without producing an actual obsession, and careful readers will

see that this was just what was done. They probably could have given better illustrations of obsession, but only at the expense of long efforts to cure it in Mrs. Chenoweth. Take the case of the man who insisted on fighting me (p. 716). He was evidently "put in" with a double purpose, (1) to prove what spirits can do in obsession and (2) to prove to him that his purposes could be thwarted by the better type whenever they chose. Had it not been for that inhibition, Mrs. Chenoweth might have required four or five men to hold her and might have killed me in a short time. That is what takes place in such cases in the insane asylums, tho the killing is usually prevented by superior force.

I required to hold all this in mind when discussing the question and not to make the case depend on any one conception of the conditions affecting obsession. The influence of the obsessing personalities had been rendered abortive, but there was no evidence in the actual cure observed that it had been completely removed from liabilities that might open the way at any time for their return, and that is the reason that the development of the girl's psychic abilities or her mediumship was so slow and had to be a matter of as strict obedience on the part of Dr. Prince as in the case of Dr. Hodgson with the surrender of the Piper case to the Emperor controls. The development of protection had to take place.

I recur again to the charge of *romancing* in the conception of the case. That is a conception that is liable to a good deal of equivocation. It means primarily the conscious invention of improbable stories by the subject, and then is loosely used to denote any wild or dreamy action of the mind. The accuser of it gets the advantage of either meaning that the reader desires to take up and he may not be enlightened by the accuser in regard to the import intended. Now, that there was conscious "romancing" is excluded by the trance; that there was purposive "romancing" by the subconscious from purely subjective motives, the whole record of the supernormal and the habits of her subconscious exclude or render too improbable for serious consideration. What you may say about the improbabilities of such a story of obsession by the controls has no weight, because we are not in a position to deny it from any direct knowledge on this side. Anything might take place in the other world without our knowl-

edge, and Doctor Schiller cannot escape this view, while doubting the evidence for it. We are not in a position to determine the improbability of anything in that matter, as sensory experience is no criterion for determining this. We wait only upon the evidence. To what we know of the mental life in abnormal psychology, add the possibility that on the other side these functions may continue to act in a heightened degree, and then to this add telepathy with the living, as Mrs. Sidgwick admits, and you will have a Devil's Kitchen of considerable proportions whenever rapport may be established with that world and no inhibitions are put upon it. Whatever order it gets will be due to the selective agency of the person affected.

But if you mean "romancing" under instigation I might admit much. Delirium is an analogy. Here we have apparent invention enough, but not purely subjective invention. Stimulus is present and dominant, and I have no doubt this sort of "romancing" went on with the subconscious and that it had to be inhibited as far as possible by the controls. When they dealt with disorganized minds on the other side, who perhaps could neither inhibit the "dream consciousness" of Mrs. Chenoweth nor regulate their own, trying to communicate, or communicating without trying, we can quite understand the superficial resemblances to "romancing" of any kind in the contrast with the rational communications of the controls who had command of the situation. I can concede many distortions while I kept the main thread of thought within the dominating influence of the controls. In that sense I admit many possibilities of "romancing", but you cannot study the records involving supernormal information and find any traces of "romancing" of any kind. The investigation of Mrs. Chenoweth's records in detail, and those of Mrs. Piper in most instances, will reveal no trace of the "romancing" process. They establish the habits of the subconscious and we have no right to import the "romancing" into the non-evidential phenomena any more than into the evidential, without giving proof that it occurs. The general habits of the subconscious establish a presumption of its integrity in this respect. They do not preclude the invasion of the subconscious in the results to a greater degree when the controls are poorer, and we may have no exact criterion for determining the amount

of this invasion. But when we are dealing with external stimulus in the case, we must allow for that quite as much as for the intrusion of the subconscious. Indeed the transmission may be as complete for invading and obsessing spirits as for the more rational influence of the controls, except so far as experience may determine a difference. But the habits of the subconscious are not likely to be different for obsessing agents than for the communicators that are proving their identity. The difference will be between the minds communicating, the one being more rational and the other more irrational, the one being spiritual, so to speak, and the other earthbound. The "romancing", if any, will be of the type involved in hallucination and delirium; namely, under the limiting influence of stimulus, intra-organic or extra-organic, and not inventive or fabricative as fiction. I concede something to the possibility of that view. I do not care what ridicule ignorant people, whether scientific or lay, may dispense in regard to the matter. They will undoubtedly prefer to talk about "romancing" because it absolves them from the duty of investigating and finding the solution of a very complicated problem. I do not fear their ridicule or their slipshod methods. Time will vindicate the larger view and show that it is very superficial to dismiss the case as "romancing" without proving it. Advancing that as an hypothesis is legitimate enough, but repeating an hypothesis does not prove it, and there has been too much of this in psychic research.

Now in regard to the question as to what Sleeping Margaret was. The report treated her as the subconscious of Doris Fischer and not as a spirit, tho she claimed to be a spirit, and Dr. Prince thought that Margaret was a secondary personality of the girl and Sleeping Margaret possibly a spirit. As against my argument to the contrary, Doctor Schiller states, in the review, that Sleeping Margaret "stuck to her guns manfully." There is no implication that he believed her claim, but I use the situation to remark a few things that readers of the review would not know unless they had access to the original and detailed report.

I pronounced no final or dogmatic judgment about Sleeping Margaret, nor for that matter of any of the personalities. I took the broad position suggested by the facts, and not by any preconceived ideas about obsession. I had to ascertain whether there

was any unity in the phenomena at all and my hypothesis had to be based upon that unity and the evidence of the record. I could not import into it any *a priori* ideas, or empirically established theories which might serve as a standard of measurement. The hypothesis had to be worked out on these data alone, with such associations as the other mentioned cases might produce. In this enormously complex situation the question was to see if there was any consistent unity at all and with this I had to make my hypothesis.

In the first place there was the remarkable fact that the controls themselves did not eliminate secondary personality from the case. They merely superposed obsession upon it and did not even regard obsession as the cause of the multiple personalities, or at least of the condition that made these possible. They frankly referred this to the physical accident. I had to reckon with this position in my discussion. Then again it was apparent that, in this superposition of obsession upon secondary personality, they did not treat the subconscious personalities as transmitted states from the other side. They simply looked for the obsessing spirits that affected the girl in those secondary states. Hence in making "Margaret" a spirit I distinctly indicated that I distinguished between her and Margaret by using quotation marks for the communicating "Margaret" and used the term Margaret without them to mean the group of mental states known by that name in the life of Doris. As it was the instigative type and not the transmissive, I remained consistent in this respect and allowed for all the differences you pleased to remark between them. When it came to Sleeping Margaret we found no spirit correlate or equivalent for her and so I had to remain by the record in the interpretation of her. Nearly all the evidence in the record of Dr. Prince and of my own experiments with her was for her being the subconscious, and none was adequate proof of her own claims. That is, the record of Doris and of Mrs. Chenoweth coincided in that respect. If I had found a spirit correlate with her I might have treated her as I did Margaret. But I did not find this. I found quite the opposite, tho I said the case was not closed.

Indeed I distinctly stated that we might treat Margaret and Sleeping Margaret simply as states of Doris (pp. 173 and 226),

controlled by different spirits or even the same spirit admitting the invasion of others, with Sleeping Margaret representing better protection against invasion than the other states. As I found no spirit correlate for Sleeping Margaret I could only treat her as a secondary personality, tho I paved the way for admitting that Minnehaha might be behind the state without power to transmit much and no disposition to instigate anything abnormal. Readers may remember that I tried to trip up the controls by asking why Sleeping Margaret claimed to be a spirit and why the controls said she was not, and the answer of Mr. Gurney was a remarkable one. It sustained complete consistency with the whole and with other cases that I had dealt with. I shall not go into details. But it involved the idea that it was an illusion on Sleeping Margaret's part identical with the illusion of some discarnate spirits who did not know they were dead. Whether true or not I could not refute this and it became a part of the hypothesis. But I had been careful to put Margaret on the same footing and had only in her case found the correlate "Margaret" which I did not find with Sleeping Margaret, unless we proved that it was Minnehaha or the secondary personality of "Margaret" as claimed by the controls. It was all a remarkably consistent set of facts, whatever else may be said about them, and that was all that my hypothesis meant. If we should ever prove that Sleeping Margaret was systematically associated with a special discarnate personality, it would not affect the judgment of the record, because we should have discovered only the counterpart of the secondary personality which the controls held as true of all of them in respect of the contents and functional action of Doris, while we place a specific person behind all of them except Sleeping Margaret, and we may then suppose the controls, as well as Starlight, to have been mistaken in their limitations of Sleeping Margaret.

I cannot go into this at length and I do not require to do so when it has been threshed out at such length in the original report. I am only adding a briefer statement of it that may help readers of the original.

A SCEPTICAL SITTER.

By DR. WALTER F. PRINCE.

Those who essay to investigate "psychical" phenomena are divisible into classes along several lines of cleavage, depending on erudition, sophistication, observing faculty, recording or remembering faculty, logical faculty, special skill, etc. One may be learned and not be sophisticated, in the sense of being aware of the sources of error in this particular field. He may be both these, yet comparatively deficient in ability to observe a mass of details, partly contemporaneous and partly in swift transition, or in the power to record or remember the essentials of these details, or in the analytic, synthetic process of logical judgment. It goes without saying that, if thus far equipped, he is nevertheless the better an investigator for having the skill which comes from experience. And there are still other cleavage lines, depending on whether investigators are prejudiced in favor, prejudiced against, or judicially neutral and open-minded in their inspection of the facts.

The last is far from being a merely academic distinction. Learned dogmatism is as real a thing as either the dogmatism or the credulity of ignorance, and it can be much more obstructive to the progress of truth. Semmelweiss, whose epochal discovery made motherhood safer for all time, was opposed and ridiculed throughout his life, by most of the medical savants, and even by so great a scientist as Virchow. Anyone can bring illustrations to mind.

In the following paper, we are observing the "medium" only secondarily, the sitter or investigator primarily. The latter was a lady seemingly of education, and certainly of intelligence. She was sophisticated, in that she was aware what are the usual chief sources of deception and error in such inquiries. Previous to the late death of her husband, she had not believed in the survival of the spirit, and still retained the skeptical *habit*.

The sittings as such have little scientific interest, in the ab-

sence of a verbatim record. But the sitter believed that she was capable of giving and did give a just account of the facts. It is her reaction to the facts as she herself reported them which now interests us. She was unfair to the facts as *she* believed them to be. Whatever they were, her's is a type of mind which is fairly immune, though the evidence were piled like Ossa on Pelion. Right at the point when, according to her own statement, she was in the full tide of *prima facie* evidence that she was in communication with her husband's spirit, she lost interest, charged the psychic with tricks for which she had no evidence, and turned away to seek—what? Jacob's ladder to Heaven?

Between the dates May 15, 1905 and Aug. 30, 1906, the lady whom we will call Mrs. Eugenia McLeod visited several public mediums, reporting her results, in rather too summary fashion, to Dr. Hyslop after each sitting. Before entering in full the four reports which constitute the most interesting exhibit, we will glance at the results obtained, according to Mrs. McLeod, in the other cases. The lady was a widow, her husband having died in February, 1905.

On July 22, 1905, she went to a Mrs. B——y, of New York City. This medium told her little that was correct, or more than possibly significant, usually in the form of general assertions which would be true of very many persons.

She visited Mrs. F., of New York, Nov. 15, 1905. From the few notes which are on file it appears that this sibyl described the late Mr. McLeod "in general terms which were fairly accurate." She likewise declared that the spirit kept moving his hands, and asked, "Did he in life do some work with his hands?" The widow remarks that he was in the habit of biting his finger-nails, which seems too loose a correspondence to count for evidence, though it might conceivably be what was intended. Another spirit was described which Mrs. McLeod could not recognize. "Drink" was seen in the vicinity of the sitter, and she was asked if she knew anyone who drank too much. A negative reply brought the hedging statement that it was water, after all, and that the sitter should drink more water. The future husband of the visitor was described, but when this topic appeared to be distasteful, the psychic said that she guessed that Mrs. McLeod would not marry again.

On the same Nov. 15, 1905, another New York professional, Mrs. B—r, was visited. "Mrs. B—r gave two names, Julia and Frank, which I did not recognize. She dismissed me shortly, saying it was useless to waste time if I did not recognize the names.

"Thinking of the matter it occurred to me that Julia was near Julier, my family name, and as the one who gave the name was represented as a very old lady it might have been my Father's mother. There was a cousin Frank whom she brought up and with whom I played as a child."

Considering that this plausible combination of circumstances ought to have "occurred" to the sitter before, the fact that the psychic did not weaken or hedge, but stopped, saying that it would be useless to go on if the names given were not recognized, may be significant.

A second sitting with Mrs. B——r, on Nov. 21, brought the following points, omitting several whose correspondence with the facts is indeterminate. 1. The "spirit" greeted Mrs. McLeod in a manner which reminded her of the difficult articulation of her husband while dying. 2. Three nuns were seen by the medium. A great-aunt of the sitter had been a nun. 3. A man in uniform, wearing medals, was mentioned. Mrs. McLeod had an uncle, then dead, who was a colonel. 4. The officer, as he appeared to be, addressed her, "Child, child," which was characteristic of the uncle. 5. It was asserted that the spirit had tried to manifest to the sitter, and it was "like the wind." It reminded her of a strange whistling sound which she heard the summer before. 6. "Your guide is here. It is Aunt Emma, Emily, something like that." There had been a great-aunt Emma. 7. This aunt—"has been with you a great many years." The aunt died in France, it is estimated, long ago. 8. "Do you know his [Mr. M's.] chair?" The affirmative answer implies that there was a chair recognized as "his." 9. The psychic asserted that the sitter shivered frequently, "which was quite true." 10. Many Catholics were seen about Mrs. McLeod. Her mother's people were, in fact, Catholics. On the other hand there was a reference to Mr. M's sister, as on the other side, and the widow remarks that she did not know who she was, though it appears that he had sisters. Perhaps the meaning is that no sister of his was dead. Also several names were mentioned (not given in the report) which were not recognized. Mrs. McLeod states that

she gave away only one fact, that her family was a scattered one, but it does not appear that the medium made any use of it.

There were sittings on Nov. 27, and Dec. 27, and on the theory that "fishing" had been employed at the former ones, and perhaps detective work in the interims, these should have been the most productive in "hits." But they were the poorest of the series. A sort of preaching, together with hazy and indeterminate stuff, seems to have predominated. There were some fairly correct statements, as would be expected, and at least one egregious blunder, namely, that Mr. M. had been graced by a moustache. The most interesting feature is one which the sitter rather unsuccessfully attempts to minimize, and in so doing added in her own person to the psychological interest. The hand of the entranced psychic several times manifested a desire to write. Once Mrs. McLeod put a pencil in it and asked her husband's spirit to write his name. The description of the movements of the hand, and the actual sheets sent with the report have the aspect of automatic work, and the capital "J" was produced. Mrs. M. says, "Mrs. B——r knew that the name was John, that had come out in a previous sitting when she had given James first and then John." In that case it were a wonder why further use of the knowledge was not made. But the sitter was mistaken, as we shall see farther on the incident to which she refers occurred during a sitting with another psychic, Miss G. Yet to whom would it occur that Mrs. McLeod might possibly be mistaken on this point, in the absence of proof in another quarter that this was the case, though we constantly assume or admit that there may be errors of memory that operate favorably to the spiritistic claim? It is prudent to assume the latter possibility, in the absence of an exact record, but this case may remind us that the errors are not all on one side. The fact is that in our extreme caution we are always playing with dice loaded against the hypotheses of the supernormal [Note 1].

Note 1. For example, if Chauncey Depew were on the yonder shore and a certain Dean of a great University had what purported to be a message from him saying, "Fifteen years ago I had a vision of an apparently predictive character, which was reported in the newspapers; you wrote me asking if the report was correct, and I replied that it was substantially so"; and if the Dean of whom we wot stated that he had no recollection of either such an incident as the reported vision or

In the spring of 1906, Mrs. McLeod had a sitting with a private medium in Toronto, who impressed her favorably as to honesty, but gave no convincing results. She also attended several séances given by mediums to groups, but all proved, she says, puerile and unsatisfying.

In June, she went to a Mrs. S., in New York City. Here she got two or three familiar names, about as would be likely by chance. Most of the statements, she remarks, were "so general that they would be true of almost anyone."

Two sittings were had in the latter part of August, 1906, with a Mrs. W., of New York. This medium gave the names Maggie ("the name of my husband's sister," says Mrs. M.), William ("that of his brother"), and the initial P, thrice repeated ("P might stand for Patrick, a brother who died last August"), and C, also repeated ("has no meaning"). She also "described a spot on the mountains that made me think of Summer Brook, and saw Mr. McLeod in a blue suit. The blue suit he wore that summer was a joke between us. Nothing could have been more suggestive to me." The second sitting yielded "a number of interesting suggestions but nothing sufficiently tangible to bear reporting."

Here follow the reports in full (except for irrelevant matter) of four sittings with Miss M. G., a medium of some note, in New York.

of writing to Mr. Depew about it, and, furthermore, if as is often the case, it were not now possible to find confirmatory evidence of either statement, they would be set down as false beyond question. Nay, would not the Dean, himself, scout the preposterous assertions with disgust? We correct our memories by those of other living men, but never doubt our mnemonic infallibility as opposed to a cohort of "spirits."

The Dean did absolutely forget that the incident of the vision had been reported. He forgot absolutely, that anything uncanny had ever happened to Dr. Depew. He forgot absolutely, that he ever wrote to the oratorical railroad potentate. He absolutely forgot that he sent a copy of his letter and the original of the reply which he received to this Society. But Depew still lives, and the files of the Society are intact.

The moral ought to be obvious to all bright boys and girls. Don't be so everlastingly cocksure of your memory just when you are so situated that the files can't be shown to you, and when others stoutly contradict the spirits on the ground that they themselves do not remember the facts asserted, allow just a wee margin for the errancy of embodied and mundane spirits.

Statements or intimations by the medium which are correct, are printed in italics and prefaced with a serial number and the capital A, in brackets. Statements and intimations reported or inferred to be wrong are printed in italics, but with the serial number is the capital X, all put in brackets. Statements by the sitter in confirmation or denial are italicized, but prefixed only by the serial number corresponding to that of the allegation. Indeterminate and indifferent matter is printed in ordinary type.

May 16, 1905. [Sitting about fifteen minutes long.] "At my first interview with Miss G. she took me upstairs and almost immediately spoke of the spirit beside me. In the beginning she seemed to try to lead me on—made guesses [1 X] *about a child*, [2 X] *a mother*. Then, having decided that [3 A] *I had lost my husband* she [4 X] *suggested that I was anxious about papers*. When [4] *I disclaimed this anxiety*, she described the spirit in terms to break the heart. If I had been hysterical or over-ready to believe, she might have obtained by her appeal to my emotions many useful hints. I kept silent, and the following interesting points came out: (I will preface Miss G's remarks with the statement that [6] *Mr. McLeod died of general paresis*, and that [5] *he suffered from intense depression*).

Miss G. said [5 A] *the spirit gave her a feeling of intense depression*, and asked if [6 A] *there had been paralysis of the throat*. She said [7 X] *"he knew Thursday*, [8 A] *he knew Wednesday* [8] *Mr. McLeod died on Wednesday*. [6] He tried to talk in the morning but could not be understood. She said [9 A] *he had hoped 'to pull himself out of his illness,'* [9] *an expression which characterized Mr. McLeod's attitude*, and that [10 A] *he had hoped to live a little longer, until April or May*. [10] He often longed for the spring. She suggested [11 X] *March as the month of his death*. [11] *Mr. McLeod died the twenty-second of February*. Miss G. spoke of the spirit as [12 A] *stroking his arm*, and asked if there was a question of cuff buttons. [12] *I remember to have stroked Mr. McLeod's arm quite frequently as he lay in his coffin*. She said [13 A] *the spirit pointed to a tooth and asked if one was missing*. [13] *We often, last summer, discussed the question of teeth, and one tooth at this side was missing*. Miss G. gave [14 A] the name 'Will.' [14] *Mr. McLeod had a brother (one of eight) called William*. Mr. McLeod almost invariably spoke of this brother as 'the Major,' or 'Willie,' sometimes 'Billy.' Before Mr. McLeod's death I almost always spoke of this brother as 'the Major.' Since his death, I have called the brother 'Will.' Miss G. said that [15 A] *we had been very happy until our second anniversary, when a calamity had befallen*. [15] *It was ten days after our second anniversary, that a physician told me Mr. McLeod showed signs of paresis*.

I think that I made a mistake in not asking questions. As I look back on the interview, it seems to contain more than I at first thought, but I was prejudiced in the beginning by Miss G.'s evident tricks. As I did not admit that I was satisfied with the endeavor, Miss G. gave up (complained of the noise the carpenter was making in a neighboring house) and asked me to come again. She refused any compensation. I thought better of her at the end than I did at first.

May 26, 1905. "A week later, I went again with my friend Miss C. Miss G. came into the front room and began a sermon on the scientist and spiritualism. She said Dr. Hyslop was a good man and she liked him, but she could never get anything for him because he would not take things simply enough. She objected to note-taking, and I thought she had reason in many of her statements. She declined to attempt to get anything for either one of us. She said she knew she could not. She told me that she did not think the spirit could communicate through a medium—that he would convince in his own way (a statement quite in keeping with Mr. McLeod's attitude).

She [1 A ?] asked if I had had a vision. (*In the first interview she said that I was to have a great experience*). [See the experience of July 4, reported in connection with the next sitting, which may have possibly been the one to come]. As we were leaving she spoke of [2 A] a watch—*watch without a chain*. I asked what kind of a watch. She replied, *not a good watch*, a hunting watch or something of that kind. [3 A] 'I see it up high.' This, I thought very interesting. [2] *Mr. McLeod had an old watch which caused us both a great deal of amusement*. It is now in a silver box, [3] *on a shelf in a cupboard on my mantel*.

I asked Miss G. if she could tell me about Robert (the missing brother) and she repeated twice 'he is not dead.' Before I left, she relented sufficiently to say that later she would try again."

July 6th, 1905. [Sitting about 20 minutes.] Called alone without having made an appointment, and waited my turn.

I took with me a round silver box in which [10] *I had put* Mr. McLeod's [1] *watch* and [2] *cuff-buttons* shortly after his death. [See reference to cuff buttons by the medium in the second sitting.] [3, 7] *The watch was wrapped around with cotton*, and the cuff-buttons, if the box was shaken, rattled in the bottom of the box. The watch, several years ago, cost 98 cents, and though it no longer keeps time will occasionally, when shaken, tick. I do not think it ticked when I handed it to Miss G., nor did I see any cotton around the edge of the box. But a keener ear and eye may have heard a tick and seen cotton. The rattling of the cuff button might suggest that the watch was face up in the box. Miss G. took the box from my hand very gently, and immediately spoke of the magnetism.

She asked some leading questions about the box, and said it was silver all through, which was obvious to anyone, as it was an enchased box. When I said that the box was of no significance, she spoke of the contents. [1 A] *That it contained a watch, seemed to be taken for granted.* She asked if [2 A] *there was any jewelry in the bottom,* and [2] *I said yes.* She did not mention or suggest cuff-buttons. She said that [3 A] *there was white cotton in the box,* and that [4 X ?] *I had taken it from a box,* and with her fingers she made the motion of pulling cotton apart. [4] *As I remember, I took the cotton from a large Red Cross cotton package.* She said [5 X] *there was a picture in the box,* [5] *which I denied.* "You may not know it but there is." [6 A] *"This watch is face upward."* [7 A] *"The cotton surrounds the watch,"* and [8 A] *"just a little of the face appears* [9 A] *which is black."* She attempted to give the time but without success, [Note 2] and [6, 7, 8, 9,] it was as she had described. The hour at which the watch pointed was twenty minutes of eight, and that fact is of interest later. As at the second interview Miss G. spoke of the watch as being put up high [10 A] *by me.* As I stated before, it is kept here at . . . on the shelf of a cupboard on the mantel Miss G. said that the spirit described the watch as it lay in the box to prove he was present when it was packed.

Miss G. gave [11 A] *a very good description of Mr. McLeod's character,* and it corresponded with the description she gave at the first interview. I do not remember the exact words. It was [11] *so nearly, with one exception, my own thought as to suggest mind-reading.* "If I were asked to describe your husband," said Miss G., "I should speak of him as [11 A, a] *gentle,* [11 A, b] *never speaking an unkind word,* [11 A, c] *sensitive as a woman,* and [11 A, d ?] *yet with the athletic bearing of a strong man.* [11] *Everyone who knew Mr. McLeod at all well remarked the charm and sweetness of his personality, but I never thought of him as athletic,* by which I do not mean that he was in any degree effeminate. Before I knew Mr. McLeod *he did indulge in athletics; in Scotland, as a boy, he won handsome prizes, one I know to have been for running. He played golf very well and was, I have been told, an unusually accomplished skater.* After our marriage he was too much occupied with business for these recreations and *I never thought of him as physically quite strong.*

Miss G. said that Mr. McLeod had been very pleased at [12 A] *the sympathy my father had shown me,* and [13 A] *he did not want me to misunderstand his mother.* "You have had some trouble with his mother?" She can make some money difficulty for you." "O, I

Note 2. Probably this does not mean that she named the time incorrectly, but that she was not able to name the time at all.

replied, 'nothing of any consequence.' Again, Miss G. repeated that *I was not to misunderstand his mother.* 'You have had some trouble. [14 A] *He is very fond of his mother.* [15 A] *She did not realize.* [16 A ?] *There were three. Were there three?*' (Miss G. did not wait for a reply.) 'He was younger. Was he the younger son?' Again, Miss G. returned to the mother and I said I had never seen the mother. That gave her a clue on which she enlarged somewhat. She made [17 X] three unsuccessful guesses at nationality,—Italian? French? English? Mr. McLeod was very Scotch. Miss G. seemed to convince herself that he was English, and I did not enlighten her. [12, 13] *The reference to my father and to Mr. McLeod's mother were so true and so intimate of my thought that I feel as though I must have given myself away.* But yet I have no knowledge of any [betraying] remark of mine, up to this point, other than that I had never seen the mother. The facts are that when Mr. McLeod was ill [15] *I thought the mother did not realize his condition,* and [13] *I resented what seemed to me a lack of sympathy.* She is the mother of a very large family, and [14] *my husband was a son to whom she was particularly attached, as he was to her.* [16] *A few weeks before Mr. McLeod died, the youngest of the family, a son, was thought to be dying. The father was dying,—died one week before Mr. McLeod—that would make three, or, as I immediately took it to mean, three sons, since another son was at that time, and is, in a serious condition.* (At the first interview Miss G. gave this last son's name—Will).

Miss G. said, 'I see J.' [forming the letter in the air with her fingers.] 'Do you recognize that letter?' 'Yes.' [18 X] *'Was your husband's name James?'* [18] 'No.' [19 A] *'Was it John?'* [19] 'Yes.' [20 A] *'Did you sometimes call him Jack?'* [20] 'Yes.' Then Miss G. stroked her cheek and said, 'Jack does not want you to be unhappy. He did not believe in this [Statement probably correct. See remark of Mrs. McLeod regarding her husband's attitude, in connection with the sitting of May 26] but now he does. He does not want you to fear death. He is not dead.' There was a good deal of this which might be comforting if one was not sceptical. I think Mr. McLeod would have used the name John for such a message. Miss G. said, 'There is something about four. [21 X] *Were you married four years?'* [21] 'No, two years and over.' At the first interview, Miss G. gave the period of the marriage correctly. At last Miss G. settled on [22 A] *four months,* and said, [23 A] *'You often asked him why he was so changed and so sad.'* [23] *It was because he knew he had to die and he could not reconcile himself to the belief that it was best.* [22] *Mr. McLeod was ill just four months, [23] and suffered with great depression, spoke of the fact that he must die.* The same statement was made in the first interview. [Except the particular that Mrs. M. would

ask him about the depression, which causes it to be counted in this place. She seems to admit the truth of it by implication.] Miss G. in a dreamy sort of state said, [24 A] *'The roses were never so sweet.'* This statement followed shortly on the one that he was not dead. Miss G. asked, [25 A] *'Why does he dwell so on May and June?'* [26 X] *'Were you married in one of those months?'* [26] *'No, [in an undertone], in the fall.'* *'Beg pardon?'* *'In October.'* That was a give-away on my part. Miss G. is very keen for the least scrap of information. [24] *'I have been a great deal amongst the roses this summer. We have a fairly large rose garden. [25] I have carried a good many to Mr. McLeod's grave. [It being now July 6th, the carrying of roses must have been mostly during May and June.]*

[27 X] *'What about Thursday and [28 A] hard breathing?'* asked Miss G. *'He was very near you then.'* [27] *'On Tuesday, the fourth of July, I half woke early in the morning, [28] breathing very hard so that I described it to myself as snorting. I heard my brother's voice calling 'Eugenia!' He had gone fishing and I thought something was wrong. I had a feeling of being pulled back but not a physical sensation, and as I drew myself away I regretted having done so. I seemed to strike a match and the time was given to me as twenty minutes of seven, and then it was corrected, but not by spoken words, 'No, twenty minutes of eight.'* It is curious that the name Eugenia was spoken distinctly in the voice of my brother, while the time was conveyed to me differently, more as thought-prompting. Miss G. asked me if that meant anything to me and I told her. She gathered in the telling two points, one that my name was Eugenia, and that I had a brother. * * * She certainly is willing to make use of any knowledge if she thinks it will impress you. For instance, I had on my hand *'Life Beyond Death,'* by Savage. She picked it up and pretended, in the next breath, that she had not seen the title, which is unbelievable.

Facts given by me: 1. That I had never seen Mr. McLeod's mother. 2. That we had been married two years and over. 3. That we were married in October. 4. That I had a brother. 5. That my name was Eugenia.

July 22, 1905. The appointment was made by telephone. I think she answered the telephone, though she pretended not, and recognized my voice. The answer was, *'She does not see people on Saturday, but she will see you. What is the name?'* *'Hyslop's friend.'*

As soon as I entered the room she said, *'There seems to be another spirit with you, not your husband. [1 X] Has anyone died since you were here last?'* [1] *'Not that I know of.'* *'Is your mother—it seems a long distance off. Have you anything of Robert's with you?'* *'No.'*

I handed her a cardboard box 4 x 3 inches. It was marked Jewelry Department, B. Altman and Co., New York. She took the box, and I am not sure of the sequence, but as I remember she almost immediately gave the name Eugene, Genia, Eugenie, as variations of Eugenia. She asked if I recognized the name as it was a rather peculiar name. I replied, 'I gave you that as my name at the last sitting.' 'O, no, dearie, you didn't give me your name.' 'Well,' I said, 'it is a name the spirit never used.' Miss G. hesitated and then said, 'I see S written all over the box. (I was surprised when she gave S, and my expression may have been telltale. I probably was sufficiently alert to let her see she was on the right track. [2] No one but Mr. McLeod ever called me Sue. Mrs. Martin calls me [3] Susan.) [2 A] S-u-e [3 A] a., was there an a?' 'No.' 'How many letters were there? were there five?' She did some more guessing and [2] I acknowledged to Sue. Miss G. immediately returned to the a. 'O!' she exclaimed, 'I hear what he says: Say, Sue, [4 A] I had almost forgotten this.' As I have stated, I am not sure but that Miss G. made some attempt to give the contents of the box before she gave the name Eugenia. She said the box contained [5 A] *three things*, and asked if [6 A] *there was tissue paper in the box*. [6] [Note 3] I said, yes. [7 X] *She asked if there was not a monogram, and [7] I said no.* She said that [8 A] *there was something in something else, and [9 A] that it clicked when opened.* [10 X] *She made several unsuccessful guesses as to the objects.* She suggested that it had not belonged to the spirit and had come from a long distance [Note 11].

She dwelt at length on the amusement of the spirit at my having thought of it as [4 A] *he had almost forgotten it.* She described him as [11 A] *throwing back his head and laughing, and [12 A] mentioned his teeth.* [11] *Mr. McLeod had a way of throwing back his head when he laughed, [12] and his teeth would gleam very white.*

[8, 9] *The object was a cigar-holder in a small case that clicked when opened. [4] I never saw Mr. McLeod use it, and I took it knowing that whatever association it had was of the long past. [6] To hold the little case in the cardboard box, I put a wad of thin paper taken from a package of absorbent cotton.*

Miss G. asked if [13 A] *Mr. McLeod had had any trouble with his leg. At first I said, No.* She said, 'He says, "O my leg!"—not that it troubles him,' soon added Miss G. She pointed to the knee and [14 X] *the fingers.* [13] *Mr. McLeod had large lumps under his knees, caused by rheumatism. While he was alive they*

Note 3. The "three things" appear to have been the tissue paper, the cigar holder, and the case in which the latter was, all three in the cardboard box.

worried me, and since his death, I have thought they were an indication of disease and should have been carefully examined. [14] So far as I know, he never had any trouble with his fingers. To Miss G's question, I admitted that he had had rheumatism.

She asked if [15 A] *he had been a professor or teacher*. I said that [15] *he had once been a teacher*. In my interview Miss G. referred to this profession and seemed very uncertain. Mr. McLeod began as a young man in business, later he became a teacher and then returned to business. Miss G.: [16 A] *'He suffered so with cold feet when he was in school.'* [16] *Mr. McLeod suffered exceedingly with cold feet and his attack of rheumatism occurred when he was a teacher.*

[17 A] [17] *Miss G. spoke of you and pointed to my bag in which I had your letter and said that the spirit 'knew,' suggesting correspondence,* though that word was not used, and that you were very sincere. She is keen to know how much I tell you, and I said I had written you.

[18 A] *'You are undecided about something you are going to do. You have some plans about which you are uncertain. The spirit is going with you.'* Then the spirit, according to Miss G. faded away. I paid her two dollars and left.

[18] From Mrs. McLeod's report of a visit to Mrs. B—y, later in the same day: *'Before going to Miss G., I had debated whether I should also call on Mrs. B—y. You wrote me to make an appointment from a different address, and that was a little difficult as the one person I would be willing to trust is out of town. I thought I would take my chances and then I thought I would not. It was not until I found I was on a Ninth Avenue L and had passed 59th Street that I decided to walk past Mrs. B—y's. It then occurred to me that the reference to my indecision of plan, made by Miss G., might refer to this.'*

"There was as usual a good deal of general conversation on the part of the spirit, according to Miss G. She is something of a preacher. I heard her tell a woman that she had been in this business twenty years, that she had been in many cities and had seen people from many cities. Her long experience has taught her to enlarge very cleverly on the slight supernormal impressions she may receive. I think she is lazy and will not exert herself when she can earn two dollars without effort."

The lady who wrote the above reports was intelligent, educated, and fully aware of the necessity of employing caution, and keeping her critical faculties awake. Before her husband's death she "always declared against the survival of personal consciousness," in which her partner believed. She was not disposed to give up her scepti-

cism now without a struggle. Besides, she was fortified by Dr. Hyslop with those special precautions which experience suggests. She had evidently become familiar by reading with the various possibilities of error in connection with the experiments which she proposed, such as guessing, fishing, telltale indications by the voice or facial expression of the sitter, selective memory, etc. She set herself to the task of eliminating such errors, so far as she possibly could. After one sitting she is confident that she had "given away" only one fact; after another, that she had given away but five, which she specifies very nicely. While she did not carry out Dr. Hyslop's instructions to leave off her mourning veil, she knew what she was about and had a definite assigned reason for this, and acutely observes that as she introduced herself as Dr. Hyslop's friend (without further designation) she thought that this made Miss G. "doubt me. She would naturally expect you to tell me *not* to wear a veil." The whole tone of Mrs. McLeod's reports and letters warrants us in assuming that she considered herself a qualified observer, and in a letter dated June 9, 1905, she quietly but firmly applies the title, "scientific investigator" to herself. Mind, we are not insisting that she was this at all. She may not have been "scientific" and yet may have been as scientific as some men of science are in dealing with the same question. But she considers that she is scientific and that she observed keenly and took various precautions and reported accurately if not exhaustively. And these are primary facts for us at present, for we are observing *her* as a certain type of sitter.

Laying aside assertions and intimations by the psychic which are indeterminate, since the silence of the sitter may mean assent or dissent but probably generally means only ignorance of the facts; estimating the remainder as fairly as we can; we find 48 "hits" to 16 "misses," a proportion of three to one. If any unfairness has been shown it has been by way of enlarging the number of X's or errors. For example, on May 16th it was said that Mr. McLeod died in March. Strictly this was an error, and is so classed, yet the error is close to the truth, since the death was only one week short of March. It is not as if the psychic had said that the death was in December or August. So, when on July 6th it was stated that there was something about Thursday and hard breathing which concerned the sitter, whereas the well-remembered "snorting" with associated singular details occurred not on Thursday but

Tuesday, the error is such as well could occur in the very auditory process alleged, and is not such as it would have been if any other day in the week had been named. Still it is an error, and properly so classed. The point we make is that such errors have an evidential value of their own. The error of putting "March" for the 22nd of February is of the sort that an honest living speaker often makes when he remembers nearly but not exactly when an event occurred. The error of "Thursday" for Tuesday is of the sort which any of us makes when we listen to a living speaker. If he says "Tuesday" we may misunderstand him to say Thursday, but much less likely Friday or any other day. In a striking percentage of cases errors made by psychics of the higher grade follow the analogies of ordinary mundane intercourse. Another error, marked 7 X under May 16th, also concerns Thursday. In a context regarding the last days and death of Mr. McLeod, the psychic said: "He knew Thursday—he knew Wednesday." Since he died on Wednesday the allusion to Thursday is properly counted as an error, but the swift sequence of the right day may mean that the mistake was spontaneously noted and corrected, and so ought to be simply disregarded. Yet it is allowed to stand among the 16 misses, as is 2 X, of May 16th, though, for aught we know Mrs. M's mother may have been dead. Nor is it at all improbable that 1X, of July 22nd, may have been true. Mrs. McLeod had relatives "a long distance off," in France, and one may have died without the sitter having heard of it. If apprised months later of the death, she would by no means be certain to report it to the Society.

The correct statements are of different grades of significance, of course. Certain of them, perhaps, had an equal chance as a mere guess, but others had less, or even exceedingly little chance on that basis. It would not be a safe guess that an unknown person had one tooth missing from a particular side of his jaw. It would not be a safe guess that a sitter had had trouble with her mother-in-law, and that trouble had to do with the latter's not "realizing." Some of them relate very intimately to the particular alleged communicator, as the name "Sue," which only he called his wife, and "Jack" which was her pet name for him.

But Mrs. McLeod, while setting down the correspondences, and admitting that some of them were "suggestive," on the whole turned away from Miss G. dissatisfied and unconvinced. Well,

neither are we convinced by her reports. But we have good reasons. We may suspect that she was not so scientific as she thought she was; we are not so sure as she that her reports are not defective in the direction of exaggerating the element of verisimilitude in the psychic's output, at least our main assurance that this is not the case is the weakness of her efforts to show that Miss G. employed deception. We would expect the critic to put her best goods in the window. But Mrs. McLeod will not admit that her reports are thus faulty, and it is Mrs. McLeod's misgivings and reasons for her misgivings which we are now interested in. The question is why, after she has made out so good a *prima-facie* case for the supernatural, she views it with so much suspicion and discontent. She has her reasons; let us review them.

Sitting of May 16. Mrs. McLeod says: "She described the spirit in terms to break the heart. If I had been hysterical or over-ready to believe, she might have obtained by her appeal to my emotions many useful hints. I kept silent." If the description had not been like the truth it would not have produced such an effect upon the sitter's emotions. If it was truthful, why hint that it was for a malign purpose? But she got no hints. "I kept silent," and a mass of evidential matter, by *Mrs. McLeod's report*, followed.

"I was prejudiced in the beginning by Miss G's evident tricks." It is a pity that the tricks were not specified. If they had been we might have had some amusement. Green sitters often pick out as the "suspicious" particulars mere motor and verbal automatisms which are signs of trance and semi-trance, and fail to note what may be really suspicious. So the writer knows of a case of the permanent rise of secondary personality whose most certain marks were regarded by some doctors without psychological knowledge as "shamming," though the simple fellow would have needed the recondite knowledge of a Sidis to have assumed them. "As I did not admit that I was satisfied with the evidence"—by her own account 10 items were correct, and 5 (of which one was nearly correct, and another probably a slip afterwards corrected) not—"Miss G. gave up." No wonder! "She refused any compensation." This hardly looks like dishonesty,—at least on the part of the medium. In a letter after the second sitting Mrs. McLeod remarks that "though she was not successful she said a number of suggestive things." She adds another insinuation as to tricks suspected though not dis-

covered, and in curious proximity is the admission: "In incidents recorded for you [in the sittings of May 16 and May 26] by me there was no hitching or fishing, the important incidents were given with readiness."

Sitting of July 6. Mrs. McLeod is here very "scientific." She has heard about hyperaesthesia, and proceeds to apply her knowledge. She could not herself see a sign of the cotton in a box she handed Miss G., but thinks that the latter may have such keen sight as to perceive some around the edges. The old watch within can be made to execute a tick or two "when shaken," therefore, though Mrs. McLeod could hear nothing, and though "Miss G. took the box from my hand very gently," the latter "may have heard a tick." Miss G. may have known that there was also jewelry in the box because "if the box was shaken" the cuff-buttons "rattled in the bottom of the box." So, though Miss G. "took the box very gently," and does not appear to have shaken it, "the rattling of the cuff-buttons might suggest that the watch was face up," one does not exactly know why. Nor is it easy to see how the "rattling," which would occur under different circumstances than those which actually existed, could in any case reveal that just a small part of the face of the watch within was uncovered by the cotton, and that it was black.

The description of Mr. McLeod was "so nearly, with one exception, my own thought as to suggest mind-reading." If the sitter thought correctly about her husband and the psychic stated correctly, there would necessarily be resemblance. Things equal to the same thing are equal to each other. She comes to test the "spirit." If the spirit does not state the facts, that is proof that he is a fake, and if he states the facts exactly or nearly as she understands them that raises a suspicion that it is not a genuine communication. Poor spirit! But there is one departure from her "thought." She had not thought of her husband "as athletic," though he had several prizes received for one thing and another—one certainly for running, and he was a good golf-player and an accomplished skater!

"I said I had never seen the mother. That gave her a clue on which she enlarged somewhat." This may be fair treatment of Miss G., but what different thing ought we to have expected in case the spirit of that mother's son was actually listening to her? Would

it be unnatural and suspicious for him after Mrs. McLeod remarked that she never knew his mother, to make some pertinent observations? Miss G. may have been as tricky as you please, but this is no *proof* of it. If a "spirit" says something irrelevant to a remark by the sitter, he is "dodging"; if relevant, the medium is "enlarging" on a clue. It is "damned if you do and damned if you don't."

"The reference to my father and to Mr. M's mother were so true and so relevant to my thought that I feel as though I must have given myself away. And yet I have no knowledge of any remark of mine—up to this point, other than that I had never seen the mother." Then why the "must," unless one is determined that, having come to test if a certain factor is in the phenomena, he will never acknowledge having found it?

"I think Mr. McLeod would have used the name, John, for such a message." Is this not a determination to find fault? If the name given had been John, would she not have said, "I think that he would have used the name 'Jack,' since it was my pet name for him"?

Sitting of July 22. "I think she answered the telephone, though she pretended not." Mrs. McLeod is not sure, yet the dice are always loaded against the psychic, who "pretended," though she may have told the truth.

After Miss G. gave the letter S "my expression," says our friend, "may have been tell-tale. It probably was sufficiently alert to let her see she was on the right track." Yes, she surely could tell from Mrs. McLeod's *expression* that the name was not Sarah, nor Stella, nor Serena, nor Sibyl, nor Sophronia, nor Sophia, but *Susan*, and, furthermore, that the form of the name employed only by her late husband was *Sue*. That is plain, when we remember that "her long experience has taught her to enlarge very cleverly on the slight supernormal impressions she may receive." Having received the slight supernormal impression that S. is the initial letter, she is not further informed from the source of that supernormal impression, but proceeds to study her sitter's face. A certain "expression" would make it clear that her name is Sarah, another expression, and there would be no doubt that her name was Sophronia, but in fact she had an expression of the Susan species, variety Sue!

After the fourth sitting, Mrs. McLeod wrote to Dr. Hyslop asking him if he could give her the name of a medium in whom he had more confidence than Miss G., and plaintively added, "I somehow feel that under good conditions I might get something worth while." She is impressed with the "honesty" of two or three psychics whose results were unevidential, but Miss G., having produced results which she could not intelligibly gainsay, is out of her favor forever. "Unless you particularly care for me to do so, I will not go [to her] again."

This is a study of the sitter, rather than of the material of the "messages." Such is her representation of the material, and such is the effect upon her. According to her own representation of the facts she ought to have been powerfully impressed, and she was not, but, on the whole, disappointed. What she expected we do not know. Whether she would have been satisfied if a horde of shining angels had flown down, bearing Mr. McLeod on their fleecy pinions, we do not know. But we do know that proof is a reciprocal process, facts acting upon the mind and mind acting upon the facts. The facts may be what they will, but unless the mind is allowed to play freely over the facts, like the Spirit of God upon the face of the waters, chaos will remain chaos still.

So of late a learned physician, after perusing a series of some three hundred statements made regarding a person provably absolutely unknown and strange, of which all save perhaps fifteen were true, was unimpressed because nearly all the single statements were of ordinary character, which "might be true of almost anyone," and could not seem to understand that the statements taken together could not be true of any other person living on this planet. Yet in any other field of inquiry he must have known the lightning rapidity with which the improbability of duplication mounts with the addition of particulars to the definition. The fault was then not with the facts, but with some interior unwillingness to allow the logical faculty to work freely. In other regions of exploration we ask what the cumulating facts indicate and willingly advance as far and in such direction as they lead us; but in the field of psychical research it is regarded proper to demand that the facts shall throttle us and cram us into a corner before we will yield one jot of our prepossessions. In any other department it would be mulishness, but in this we may, like Giles Corey under his board, refuse to give

in a particle until the sheer weight of the facts has crushed all obstinacy out of us, and we shall win applause for our acumen until we really begin to manifest it. A double standard of logic is reprehensible, as well as a double standard of morals. And it is an intellectual crime to be unfaithful to the facts as one has represented or admitted them. Our sitter could have prayed, "Lord, I am almost afraid that I am beginning to believe; strengthen thou mine unbelief."

DEATH VISIONS.

By JAMES H. HYSLOP.

Occasionally an interesting experience, coming out of the blue to persons who have not been familiar with psychic phenomena, seems so striking that it gets into book form without any knowledge that science might be interested in the facts. The following narrative should be recorded with the mass of incidents which it is the design of this Society to preserve, especially for comparison. A little child who had long been an invalid became psychic the last three days of her life and reported phenomena which seemed deserving of record to the parents and a clergyman who knew the facts. It was an accident that brought the little pamphlet to my attention and I was fortunate enough to get into communication with the living sister * of Daisy Dryden, the subject of the little booklet. The mother had died before the book was published and there was only the surviving sister to vouch for the genuineness of the phenomena. They must tell their own story.

Scientific readers will be amused at the effort of the recorder to distinguish between the phenomena and those of Spiritualism and to make them appear, like another kind of revelation, that of the Bible. The fact is that they are all the same, but it was the flavor of orthodoxy that enabled these to get attention and the recorder did not know what place the subconscious of the child had in coloring the facts. They made no attempt to investigate them, but like all believers in such phenomena, at least believers of the lay type, they took them at their superficial value and reckoned with neither the pictographic process involved nor with the subconscious influence of the child's own mind on the result, interfusing what supernormal was probably present with the ideas and habits of the child's own mind. With allowances for these the record will be important as showing what may take

*Who gives us permission to put the case on record herein.

place in many such cases and which fails to get similar record. In spite of the mother's and the clergyman's mistaken ideas, the phenomena were the ordinary psychic experiences which every one now recognizes without trying to exalt them by saying they are not Spiritualistic.—Editor.

**DAISY DRYDEN—A MEMOIR BY MRS. S. H. DRYDEN, WITH
AN INTRODUCTION BY REV. F. L. HIGGINS.**

THIRD EDITION.

Boston. Colonial Press. 1909.

**To Sorrowing Hearts Whose Loved Ones Have Passed Away
This Little Book is Dedicated.**

PREFACE.

In this sketch of the life and death of little Daisy, who died at the age of ten, I have tried to give some incidents of her life, and so describe her individuality as to show to the reader, that although she was on the whole a good child, possessing ordinary good sense, yet in no way was she more remarkable than many other children.

Her dying experience, therefore, was not the outgrowth of a life highly spiritual, nor was it one which had been educated in the least degree on the lines of mysticism or modern spiritualism. Indeed, she disclaimed the idea of any such manifestation, and asserted over and over again that she did not see spirits with her natural eyes, but for the last three days of her life, she held communion with departed ones and spoke freely about them, giving us assurance, in the various expressions, of the truth of what she saw and learned. There were many persons who came to see her and to hear from her own lips, those remarkable utterances. Although emaciated to the last degree, her voice was remarkably strong and her enunciation clear, and she recognized every individual who came, and spoke to them, and answered their questions intelligently.

A short time after her death, I recorded her dying experience in my note-book, and it is from those notes principally that I have written the part of the following account which treats of her last days on earth. And I will further add that Daisy, herself, had wished, should she grow up, to be a missionary. Therefore, I trust that if this little sketch of her life and death goes out into the world, it may be able to accomplish some of the good she hoped to do if she had lived.

S. H. DRYDEN.

Gilroy, Cal., October, 1894.

INTRODUCTION.

Daisy Irene Dryden was born in Marysville, Yuba County, California, September 9th, 1854. She died in San Jose, California, October 8th, 1864, aged ten years and twenty-nine days.

The following graphic and very instructive account of her life and death, written at the suggestion and request of friends, by her mother (who at this date has for five years been herself in the other life), is one for the absolute truthfulness of which the undersigned can fully vouch, not only from personal acquaintance with the very highly esteemed author but also from the testimony of others still living who knew the child and the remarkable circumstance of the opening of her spiritual sight and hearing, during the last three days of her earthly life.

Instances of the opening of the spiritual senses, just before death, are by no means unheard of. In almost every neighborhood may be found some one who, at the bedside of the dying, has witnessed on the countenance unmistakable signs of recognition of departed ones.

But such experiences are usually brief, and consequently convey to those around no definite knowledge of the other world, even when names of departed ones are called, and words descriptive of them spoken.

That which was remarkable in Daisy's case of open vision was, therefore, its unusual length and the consequent clearness of her revelations, resulting from the fact that there was time for her to familiarize herself with the wonderful things she saw and heard, and there was also an almost supernatural strength given her to describe them. Her revelations, however, as will be seen by the sketch itself, partook in no degree of the nature of modern spiritualistic communications. Daisy's condition was, however, in a measure like that of Stephen (Acts viii, 56), who saw "heaven opened," and also like that of the servant of Elisha (II. Kings vi, 17) whose eyes "the Lord opened," for she, herself, declared that it was with her "spiritual eyes that she saw the heavenly world."

She was thus in no sense a spiritual medium, any more than were Moses or St. John, who wrote the book of Revelation. No spirit took possession of her even for an instant, or spoke through her. But with her spiritual sight and hearing opened by the Lord, Himself, whom she first saw, she was, during those last three days, simply a spectator of the beings and objects in the spiritual world, while remaining bodily in this, owing to the fact, as the doctor said, that she was really three days dying.

And in proof that Daisy possessed her rationality up to the very last, and is therefore fully credible in all her statements, the

reader will find that only fifteen minutes before her death (the very moment of which she had previously announced), she was thoughtful enough to request that her sister Lulu, whom they had proposed to call, should not be disturbed, "because she was asleep."

As something about the parentage of Daisy will be of interest to the reader, I will add the following concerning her father, who was the Rev. David Anderson Dryden, one of the ablest of the early missionaries sent by the Methodist Episcopal Church to the Pacific Coast.

In company with his wife (the writer of the following sketch), Mr. Dryden went from Ohio to California in 1851. They landed in San Francisco on May 4th, to find the city a smoking ruin, "not a building of which remained standing," says Mrs. Dryden, "except a few on the outlying hills."

In the course of his long career as a Methodist minister, Mr. Dryden was sent by Conference to every important town in the State of California, from its northern limit to San Diego in the south. At one time he was placed in charge of a Conference seminary that had been opened in Santa Cruz; and at another he was the principal of the female department of Santa Clara College, a Methodist school, later known as Pacific University.

After the death, in 1864, of his daughter, Daisy, Mr. Dryden was so deeply impressed by what she most undoubtedly saw, heard and revealed to them, that he began a careful study of the New Testament in the original Greek, a language in which his college training, in earlier life, had made him proficient; and after two years of scriptural investigation on the subject of the resurrection, he wrote and published a series of articles on that topic in the official organ of the M. E. Church, the *California Christian Advocate*. These articles were afterward published (in 1872) by Hitchcock & Walden, a Methodist publishing house of Cincinnati, in a volume entitled "Resurrection of the Dead."

In this forcibly written book of 215 pages (now almost out of print), the teachings of the Bible, as well as the best religious thought respecting the resurrection, are compiled, and show conclusively and in a manner surprisingly clear, that the resurrection taught in the New Testament, and particularly by St. Paul, is the resurrection of man's spiritual body, and that his natural body does not rise.

After an exceedingly useful life of nearly half a century in the ministry, this very lovable and conscientious clergyman died on July 4th, 1894, in Gilroy, Santa Clara County, California, at the age of seventy years. His last days were made peaceful by the belief that what to us seems death, is in the sight of the angels resurrection, and that he was immediately to arise in the full pos-

session of the spiritual body, a belief first imparted to him thirty years before by his dying daughter's convincing revelations.

F. L. HIGGINS.

Toronto, Ont., September, 1905.

SKETCH OF DAISY'S LIFE.

The happy days of childhood,
How soon away they fly,
Like tints before the sunrise,
On morning's azure sky!

They linger but a moment,
Then vanish all away.
How like the glorious morning
Is childhood's happy day!

In the State of California, in the early fifties, a dear little brown-eyed baby girl came and nestled down in the home of the lonely missionaries, which was near the winding shores of the Yuba River. Her elder sister, whose name was Lulu, older only by two years, was constantly filled with delight and amazement at the little one's queer ways. Her laugh rang out if it smiled; if it cried she sang to it. When out of doors at play, she would run in frequently to kiss it. And such an interest did she take in the darling that she was called "Little Mother."

Years went by. The children grew. And as is the usual experience with most parents, the good in their lives was encouraged, and their naughty ways reproved and punished. Many changes were made, and the missionaries' various homes were often small and meagrely furnished. But these two darlings made sunshine and beauty everywhere they lived. Often, after the day's work was done and study was over, they sang in the evening twilight, their father accompanying their voices on his flute.

I can picture them now as they stood at his knee, Lulu with her pure, sweet face lifted up to catch the notes of the flute, her earnest blue eyes dilated with the glow of enthusiasm, for she loved music, and sang tunes in her cradle before she could lisp the words. I see her brown curls waving about her neck and shoulders, and by her side the little Daisy. We called her Daisy because she was such a petite child, with such a little pink-and-white face and such large, luminous brown eyes, that to us she seemed like the dawn of a beautiful spring morning, and so we gave her that name because it signified the opening of the eye of day. Upon one of those musical occasions, Lulu complained that her sister did not keep time correctly. I noticed that Daisy made no reply, but quietly slipped away; and I saw a look of pain upon her face as she sat in her

little rocking-chair. I said, "Daisy, why don't you sing?" She replied, as the tears glistened in her eyes, "I think I would rather listen."

In most ways Daisy was very much like other children. It has been said, until it has almost become a proverb, that good children die young. But Daisy was not always good. There were times when she was self-willed even to stubbornness. Obedience was often a very bitter morsel. She had a quick temper. There would be a sudden flaming up of fire in those brown eyes, and angry words would follow. And then there would be just as sudden repentance. She tried hard, however, to subdue this fateful weakness in her nature. I remember once, on the afternoon of a day when she had told me she had not been angry for a week—and seemed so happy over it—that she came in from the yard where she had been playing with some other children, and ran upstairs to her room with a flushed face. I knew from her looks that something had gone wrong. Presently I heard her sobs. I went half-way up the stairs, thinking to comfort her, but was at that point arrested by these words, "Oh, dear Lord, forgive me, and make me strong, so I won't get cross when I can't have my own way."

I have said that in most ways Daisy was like other children; but in some respects she was peculiar. For instance, when we went to a new place (for we moved quite frequently), she made herself acquainted with our new friends and seemed to have an insight into each individual character, and sometimes made comments, and nothing could alter her opinions. Yet she always made up her mind to love them all; and she had a mysterious way of creeping into everyone's affections. She was so quaint and loving and sweet, that persons who had seen her but once would ask for her when they came to the house. She had such a delicate, unobtrusive way of showing her affection to those she loved, that they were unconsciously drawn to her. Yet she was shy to that degree, that if called upon to do or say anything in public, she shrank from it with pain, and only complied from a sense of duty. Once, when about four years old, she was asked to recite a little verse she knew quite well at a Sunday School concert, but she was so much afraid that it had to be given up. When asked why she could not say it, she said, "So many eyes would look me through." She was a child, moreover, that had great faith in the Lord's willingness to answer prayer. When she was five years old her mother was very ill and, it was thought, near death. Her father, she saw, was weeping. She thereupon said to him, "Don't cry, papa, I'll go and ask the Lord to make her well." She went into the parlor, where she could be alone, and soon came back, saying, "Papa, I have asked the dear Lord to make her well, and He is going to do it." And her prayer was answered; from that hour the recovery began. What a

reproof to the father was this expression of her earnest, simple faith. He said afterwards, in relating the incident, "I felt as if I could hardly claim to be a Christian in the light of the implicit faith of my little child, and I felt the truth of the Scripture as applied to her, 'and a little child shall lead them.'"

She said many queer things. Once she said (it was when we lived in Nevada City), "I should like to climb to the top of that high mountain, because, you say, there are no clouds there, and we might see the angels looking down on us." For as the mountains are about Jerusalem, so are the mountains about the City of Nevada. There was a beautiful garden in the front of the parsonage at Nevada City, in which she loved to walk and talk to the flowers. She had at that time a little watering-pot. One day a lady was passing, and said: "Daisy, what are you doing?" "Oh, giving the flowers a drink, and you ought to see them laugh," she replied. She was very fond of pansies and daisies; pansies because she could see faces in them, and daisies because of her own name. She said one day, when we were in the garden, "Let us have daisies every place we go, if we can have nothing else."

One afternoon she had gathered, among other flowers, some which she knew she was not permitted to have. She brought in her bouquet and put it in a glass of water; but I noticed as we were admiring them that she looked sad. I said, "Is not my little girl happy?" She then ran to me and put her arms around my neck and burst into tears, exclaiming, "Oh, mamma! I picked some blue bells, and I knew you did not allow it; and I could not put them with the rest, but hid them under the rose bush." I forgave her, as I always did when a fault was confessed. But even then in prayer at night she did not forget to ask Jesus to forgive her also. I relate this circumstance to show how tender was her conscience at the early age of five.

She had a cheerful disposition and possessed a small fund of wit. One day as the children were playing in the yard a colored man passed by, and she smiled and said to him, "Good evening." One of the children asked, "What did you do that for?" "Oh, because he is a nigger," she replied. The colored man heard her say it, and looking grieved, said, "Little girl, you should not call me that." She was sorry in an instant, and came and told me about it. I said, "You ought to ask his pardon," and so said her father also. But she felt she could not do that. I saw, however, that she was troubled. For a day or two she avoided the front yard, which he passed each day. But at last I saw her climb upon the gate and watch for him. When he came along she stopped him and said in her childish way, "Man, I am sorry I called you a nigger." He smiled and went on; but when Christmas morning came, there was a

knock at the door, and on the knob hung a beautiful doll, bearing the inscription, "For the little girl who was sorry she called the man a nigger."

I had not insisted upon her making the apology, for I saw there was conflict going on in the child's soul, and waited with anxious interest to see how it would terminate.

During the war it became quite a custom among her schoolmates to make what they called housewives for the soldiers. They were constructed with pockets in which were put thread, buttons, etc., a flat cushion filled with pins, to carry in the vest pocket, and a piece of flannel at the end to hold the needles. After finishing one, about a year before her death, she wrote the following letter and placed it in one of the pockets:

"To the one who gets this: I am a little girl nine years old. My father is a minister and likes the soldiers, and so do I. I hope all the things in the pockets will come handy when you are in camp, or if you should get in prison, which I hope you will not. And I hope you will not get hurt either, but come home soon, for I know your folks will be glad to see you. We will all be glad when the war is over. From your little friend, Daisy I. Dryden."

Another peculiarity of hers was that she was not afraid of the dark. Her sister, who was afraid, used to ask her always to go with her if she had to go anywhere in the dark, because she said, "Daisy is not afraid of anything." I frequently sent Daisy upstairs on errands because I did not wish them to carry a light. Once she said to her sister, "There is nothing in the dark which is not there in the light. We don't believe in Brownies, do we?"

I do not think our children ever heard or read ghost stories, for we considered it wrong to excite the imagination with such things. Indeed, we have always resisted the mysterious, the intangible ourselves.

Daisy was, moreover, a very observing little creature. She seemed to know where everything was about the house. If anything was lost she was always called upon to find it. She was very quick in her movements. She was like a bird on the wing, flitting here and there; now upstairs, singing at the top of her voice; and in a few seconds out in the play-house, talking to her playmates. She was very fond of the beautiful, indeed, her whole life was itself like a beautiful sonnet; or like a sunlit rivulet, upon whose banks budded and bloomed the wildwood's sweetest flowers, and fringes of feathery ferns and birds of song filling the air with melody.

When Daisy was eight years old, we were appointed to live in San Jose, "The Garden City of California." Beautiful for situation, it lies like a gem in its setting of green hills, orchards of rare fruits, and gardens of rainbow-tinted flowers. And high

above all rise mountain peaks reaching up as if to clasp, with eager hands, the clouds, and throw them down, to spread the misty drapery over their rugged sides. Upon these scenes, Daisy loved to look, and often drew our attention to those mist-hung mountains with their purple lights and their gleams of golden sunshine, as she stood gazing out through the window or walked up and down the porch, clinging to her father's hand. Then the walks and rides along the banks of the Guadaloupe, and out into the woods to gather the beautiful wild flowers. With what joy she would come in heavily laden with her treasures! Her school was also a constant pleasure. It was rarely she could be prevailed upon to remain at home, even when we knew she was not well enough to go. She loved her teacher, Mrs. B., with a devotion seldom seen in a scholar.

Those two years in San Jose were to her years full of joy, full of sunshine and pleasure. The memory of them, as they come to me now, is like a sweet dream of the past, which filled with beauty the closing days of her earthly life. It is with a feeling of reluctance that I draw a veil over this beautiful life picture, and, with a heart subdued by sorrow rendered sacred by the memories clustering around the closing scene, I enter the silent valley, with a fevered hand clasped in mine.

DAISY'S LAST SICKNESS AND OPENED VISION.

In the summer of 'sixty-four, Daisy was attacked with bilious fever, from which, however she seemed to recover, so that we thought her almost well. But she continued to droop in the afternoon and complained of great weariness. We called in a physician, and he decided that she had typhoid fever; and it had such a hold on the system, owing to her reduced condition, made so by the bilious attack, that it was feared it would have to run its course, and that it only depended on her vital forces, whether or not she would get well.

For five weeks she lay under the blighting hand of the consuming fever. Then it left her, and a second time she seemed on the road to recovery, so that the doctor remarked one morning, "Well, Daisy, I guess we are out of the woods," and taking a new silver half-dollar from his pocket, gave it to her saying, "This is for the little girl who takes her medicine so well." But when the doctor had gone, she said, "Mamma, don't build up any hopes on what he says, for I don't think I am ever going to get well." This same remark she had previously made during the early part of her illness. Some days after this I said, "Daisy, we are going to Nevada City to live, and I will get you a suit of flannel and you shall have a warm cloak; because you are so thin, and it is cold up there." I thought she would be pleased, as she could remember

having lived there before, but she replied, "Mamma, you will go to Nevada City, but I don't think you will take me with you."

For two weeks she seemed to continue to gain strength. She smiled and sang and seemed like herself again, until one afternoon, as her father sat by her bed, he noticed a singular expression on her face. It was one of both pleasure and amazement. Her eyes were directed to one place above the door. Her father asked: "Daisy, what is it? What do you see?" She replied softly: "It is a spirit, it is Jesus. And He says I am going to be one of His little lambs." "Yes, dear," said her father, "I hope you are one of His lambs." "Oh, papa!" she exclaimed, "I am going to heaven, to Him."

That night she was taken with enteritis and only lived four days. She suffered much for the first twenty-four hours, being unable to retain food, water, or medicine. From that time on she had very little pain. Her poor little body had in fact become so attenuated that there was little left for the disease to work upon. But her mind was very active and remarkably clear. Her faculties appeared sharpened. She could remember recitations she had learned in school, always having been fond of memorizing poetry. And when Lulu sang to her from the Sunday School Hymnal, she would give the name of the song and the page on which to find it.

She also loved to have us read the Scriptures to her. I think it was from the Psalms I was reading, on one occasion, when she said, "That is beautiful, but, don't you know, I would rather hear the very words of Jesus." I then read, in John xiv., "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you." At this she looked up to me so heavenly as she said, "Mamma, when I go away the Comforter will come to you; and maybe He will let me come, too, sometimes; I'll ask Allie about it." She often said this after this time, when she felt uncertain about anything. Allie was her brother who had passed to the other life at the age of six, of scarlet fever, seven months before. He seemed to be with her a great deal of the time during those last three days, because when we asked her questions which she could not answer, she would say, "Wait until Allie comes, and I will ask him." On this occasion she waited only a short time and then said, "Allie says I may go to you sometimes; he says it is possible, but you will not know when I am there; but I can speak to your thought."

How sweet to me has been this comfort through all these years, when care and grief and bitter disappointments have oppressed and the way has seemed, oh, so dark! When suddenly there has come, as it were, soft whispers of love and comfort, across the dark gulf of my pain, and with renewed strength and hope, I have taken up life's burdens again. Ah! We know not the power of this sweet

influence which we are taught in the Word is all about us. For, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Frequently do I think that

"Though passed beyond our tear-dimmed sight,
'Tis but a larger life to gain."

"And ever near us, though unseen,
Their dear immortal spirits tread,
For all the boundless universe
Is life, there is no dead."

As I have said, Daisy lingered on the borderland for three days, after the first agonizing twenty-four hours had passed. Her physical frame had become so emaciated that there was only enough to hold the spirit in its feeble embrace; and it was manifested to us, as it were, through the thin veil of the attenuated flesh which enveloped it. During this time she dwelt in both worlds, as she expressed it. Two days before she left us, the Sunday School Superintendent came to see her. She talked very freely about going, and sent a message by him to the Sunday School. When he was about to leave, he said, "Well, Daisy, you will soon be over the 'dark river'." After he had gone, she asked her father what he meant by the "dark river." He tried to explain it, but she said, "It is all a mistake; there is no river; there is no curtain; there is not even a line that separates this life from the other life." And she stretched out her little hands from the bed, and with a gesture said, "It is here and it is there, I know it is so, for I can see you all, and I see them there at the same time."

We asked her to tell us something of that other world and how it looked to her, but she said: "I cannot describe it; it is so different, I could not make you understand." Then the words came to my lips, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "That is true," she added.

One morning while I was in the room, putting it in order, Mrs. W., one of our kind neighbors, was reading to her these words from the Testament, "Let not your heart be troubled. In my Father's house are many mansions. I go to prepare a place for you" (John xiv. 1, 2). Daisy remarked, "Mansions, that means houses. I don't see real houses there; but there is what would be places to meet each other in. Allie speaks of going to such and such a place, but says nothing of houses. You see, perhaps the Testament tells about mansions so we will feel we are going to have a home in heaven, and perhaps when I get there I'll find a home. And if I do, the heavenly flowers and trees that I love so much here—for I do see them, and they are more beautiful than anything you could imagine—they

will be there." I said: "Daisy, don't you know the Bible speaks of heaven being a beautiful city?" She said, "I do not see a city," and a puzzled look came over her face, and she said, "I do not know; I may have to go there first."

Mrs. W., a kind neighbor, the one who had read of the man-sions to Daisy, and who was with us a great deal, told Mrs. B., a neighbor of hers, about Daisy's inner sight being open. Mrs. B. was a lady who did not believe in a future state. She was, moreover, in deep distress, having just lost her husband and a son who was about twelve years old, named Bateman. She came with Mrs. W. one evening, and, sitting beside the bed, began to ask questions. Daisy said to her: "Bateman is here, and says he is alive and well, and is in such a good place, he would not come home for anything. He says he is learning how to be good." Mrs. B. then said: "Ask him if he has seen his father." Daisy replied: "He says he has not, he is not here, and says to you, 'Mother, don't fret about me, it is better I did not grow up.'" This communication set the mother to thinking, and she became a firm believer in a future state.

The following morning, when alone with Daisy, Mrs. W., who had brought Mrs. B. to see her, asked Daisy how she could think Mrs. B's son was happy. "For," said she, "when he was here, you know he was such a bad boy. Don't you remember how he used to swear, and steal your playthings, and break them up? You know we did not allow him to play with you nor with my children, because he was so bad." Daisy replied: "Oh, Aunt, don't you know he never went to Sunday School, and was always hearing so much swearing? God knows he did not have half a chance."

The same day her Sunday School teacher, Mrs. H., who also was with her a great deal, was sitting beside her, when Daisy said to her, "Your two children are here." Now, these children had gone to the other life several years before, and if they had lived in this world would have been nearly grown up. Daisy had never heard anyone speak of them, nor did the mother have any pictures of them, so she could not have known anything whatever about them before seeing them in the spiritual world. When asked to describe them, her description of them as full-grown did not agree with the mother's idea of them, so she said, "How can that be? They were children when they died." Daisy answered, "Allie says, 'Children do not stay children; they grow up as they do in this life.'" Mrs. H. then said, "But my little daughter Mary fell, and was so injured that she could not stand straight." To this Daisy replied, "She is all right now; she is straight and beautiful; and your son is looking so noble and happy."

Another friend was in, and Daisy was describing her daughter who died some years before, and spoke of her as being grown up; but the mother could not, from the description, recognize her child,

until Daisy said, "She used to have a mark of a mole on the left side of her neck, but she does not have it now." Then the mother was convinced.

Once she said, "Oh, papa, do you hear that? It is the singing of the angels. Why, you ought to hear it, for the room is full of it, and I can see them, there are so many; I can see them miles and miles away. Isn't it good of them to come and sing for such a poor little girl as I? But nobody is poor or proud in heaven, love is all to all."

Mrs. W., already mentioned, who had lost her father a short time previous, wanted to know if Daisy had seen him, and brought his picture to let her see if she could recognize him. But in the evening, when she came again, Daisy told her she had not seen him, and that Allie, whom she had asked about him, had not seen him, but that Allie had said he would ask some one who could tell him about him. In a moment Daisy said, "Allie is here and says, 'Tell Aunty her father wants her to meet him in heaven, for he is there.' " Mrs. W. then said, "Daisy, why did not Allie know at once about my father?" "Because," replied she, "those who die go into different states or places and do not see each other at all times, but all the good are in the state of the blest."

Once as I stood near her, she said, "Look, mamma, there is Mrs. E. standing at the foot of the bed," I said, "Oh, Daisy, I cannot see her." "Oh, yes," she said, "I know. No one, unless they have dying eyes, can see spirits, but she says to tell you, you were right, she is with the saved." For a moment I could not think what she meant. Then she said, "One afternoon a lady came to our house soon after the funeral of Mrs. E., and talked about a church letter." Then I remembered all about it. The case was a peculiar one. The lady in question had brought her church letter with her to California. But for reasons of a personal nature, which she had explained to me, she had not presented it to the church. The lady who called after her funeral, argued that she had done wrong in not presenting her church letter, and that the ministers at her funeral had over-rated her Christian character, and in so doing had set a dangerous precedent. The child must have been present during the conversation on that afternoon, although I had not noticed it.

During those last days of illness Daisy loved to listen to her sister Lulu as she sang for her, mostly from the Sunday School song-book. Lulu sang one song, the chorus of which was:

"Oh! come, angel band,
Come, and around me stand.
Oh! bear me away on your snowy wings
To my immortal home."

When she had finished, Daisy exclaimed, "Oh, Lulu, is it not strange? We always thought the angels had wings! But it is a mistake; they don't have any." Lulu replied, "But they must have wings, else how do they fly down from heaven?" "Oh, but they don't fly," she answered, "they just come. When I think of Allie, he is here."

Once I enquired, "How do you see the angels?" She replied, "I do not see them all the time; but when I do, the walls seem to go away, and I can see ever so far, and you couldn't begin to count the people; some are near, and I know them; others I have never seen before." She mentioned the name of Mary C., the sister of Mrs. S., who was a neighbor of ours in Nevada City, and said, "You know she had such a bad cough, but she is well now, and so beautiful, and she is smiling to me."

I was then sitting by her bedside, her hand clasped in mine. Looking up so wistfully to me, she said, "Dear mamma, I do wish you could see Allie; he is standing beside you." Involuntarily I looked around, but Daisy thereupon continued, "He says you cannot see him because your spirit eyes are closed, but that I can, because my body only holds my spirit, as it were, by a thread of life." I then enquired, "Does he say that now?" "Yes, just now," she answered. Then wondering how she could be conversing with her brother, when I saw not the least sign of conversation, I said, "Daisy, how do you speak to Allie? I do not hear you nor see your lips move." She smilingly replied, "We just talk with our think." And I thought, "Now we know in part and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." And, "Then shall we know even as also we are known." I then asked her further, "Daisy, how does Allie appear to you? Does he seem to wear clothes?" She answered, "Oh, no, not clothes such as we wear. There seems to be about him a white, beautiful something, so fine and thin and glistening, and oh, so white, and yet there is not a fold, or a sign of thread in it, so it cannot be cloth. But makes him look so lovely."

Her father then quoted from the Psalmist, "He is clothed with light as a garment." "Oh, yes, that's it," she replied.

She loved to hear prayer offered, and used to ask the people to pray when they came to see her. Once, when Rev. C. Lawton (the minister who was to succeed us) prayed, she said, "Allie stayed while he prayed."

We asked her if Allie had said anything about Jesus. She replied, "Oh, yes, he has, and you know, papa, I told you about seeing Him. Allie says, 'He is the Lord, the Christ, whom we read of in the Bible where it says, "God was manifest in the flesh, justified in the spirit, seen of angels," and, "Lo, I am with you always".'"

One morning when the doctor came in, and as usual said something in a cheerful way to her, she did not even smile in response. He then asked, "What are you looking so serious about, Daisy?" "I was thinking," answered she, "about asking you a question, if you would not think it rude." He replied, "Of course, I will not, Daisy." "Well, doctor," she continued, "I wanted to ask you if you pray?" "Well," answered he, "I am afraid not much." Then she said, "You have been so good to me and I do so want you to go to heaven. Do pray, for you cannot go there unless you do." Tears came to the strong man's eyes, and, going out upon the porch, he walked back and forth, powerless to hide the depth of feeling her earnest words had stirred.

She often spoke of dying, and seemed to have such a vivid sense of her future life and happiness that the dread of death was all dispelled. The mystery of the soul's departure was to her no more a mystery. It was only a continuation of life, a growing up from the conditions of earth life into the air and sunshine of heaven.

The morning of the day she died she asked me to let her have a small mirror. I hesitated, thinking the sight of her emaciated face would be a shock to her. But her father, sitting by her, remarked, "Let her look at her poor little face if she wants to." So I gave it to her. Taking the glass in her two hands, she looked at her image for a time, calmly and sadly. At length she said, "This body of mine is about worn out. It is like that old dress of mamma's hanging there in the closet. She doesn't wear it any more, and I won't wear my body any more, because I have a new spiritual body which will take its place. Indeed, I have it now, for it is with my spiritual eyes I see the heavenly world while my body is still here. You will lay my body in the grave because I will not need it again. It was made for my life here, and now my life here is at an end, and this poor body will be laid away, and I shall have a beautiful body like Allie's. Do not cry, mamma, it is much better for me to go now. I might have grown up to be a wicked woman, like so many do. God knew what was best for me. Papa, you love the children; so do I; and you will try to do them good and teach them." Then she said to me, "Mamma, open the shutters and let me look out at the world for the last time. Before another morning I shall be gone." As I obeyed her loving request, she said to her father, "Raise me up, papa." Then, supported by her father, she looked through the window whose shutters I had opened, and called out, "Good-bye, sky. Good-bye, trees. Good-bye, flowers. Good-bye, white rose. Good-bye, red rose. Good-bye, beautiful world," and added, "How I love it, but I do not wish to stay."

That evening, when it was half-past eight, she, herself, observed the time, and remarked, "It is half-past eight now; when it is half-past eleven, Allie will come for me." She was then, for the

time being, reclining on her father's breast, with her head upon his shoulder. This was a favorite position, as it rested her. She said, "Papa, I want to die here. When the time comes, I will tell you."

Lulu had been singing for her and as half-past eight was Lulu's bedtime, she arose to go. Bending over Daisy, as she always did, she kissed her, and said, "Good-night." Daisy put up her hand and, stroking tenderly her sister's face, said to her, "Good-night." When Lulu was half-way up the stairs, Daisy again called out after her, in a clear, sweet, earnest tone, "Good-night and good-bye, my sweet, darling Lulu."

At about a quarter past eleven she said, "Now, papa, take me up; Allie has come for me." After her father had taken her, she asked us to sing. Presently some one said, "Call Lulu," but Daisy answered promptly, "Don't disturb her, she is asleep," and then, just as the hands of the clock pointed to the half-hour past eleven, the time she had predicted that Allie was to come to take her with him, she lifted up both arms and said, "Come, Allie," and breathed no more. Then tenderly laying her loved but lifeless form upon the pillow, her father said, "The dear child has gone," and added, "she will suffer no more."

There was a solemn stillness in the room. We could not weep, and why should we? We could only thank our Heavenly Father for the teachings of her last days, those days rendered sacred by the glory of heaven which illumined them. And as we stood there gazing on the face of the dear one, we felt that the room must be full of angels come to comfort us, for a sweet peace fell upon our spirits, as if they had said: "She is not here, she has risen." And to my heart came the words of the poet:

"She is not dead, the child of our affection,
But gone unto that school
Where she no longer needs our poor protection,
But Christ himself doth rule."

A score and a half of years have come and gone since that far night so filled with strangely mingled joy and grief, but whenever the memory of it comes to me, there also comes a feeling of thankfulness that we were allowed the privilege of learning heavenly truths from her angel-taught lips, and that for us was opened a little way the door of the spiritual world, and unmistakable gleams from that morn-lit land were, through her words, borne into our inner life, never to be quenched by all the trials of earth.

And so now, to hearts that have borne the separation from loved ones and are laden with oh, such bitter grief, and that hunger for some sign, some token, from that silent land whither they have gone, I come with this divinely granted revelation from the borderland of the world beyond. I would not withhold from them that

which to me, through all these years, has been such a helpful blessing and such a source of peace, this undeniable evidence of immortality.

And yet to some who read these pages, the question may arise, "For what special end was this illumination granted?" I answer, that in many souls there are deep yearnings to read the truth with clearer vision. To us had come questionings concerning great truths, doubts about the rightful interpretation of the Word, and a prayerful investigation had been in progress, so that the light we gained through her illumination was as an inspiration and an answer to our prayers. And thus, although death separated us from our darling child, yet from that Gethsemane of sorrow there was born the soul of heavenly truth. But before this revelation came to us through her opened vision, there were weeks of bodily suffering for her, and days and nights of mental pain for us. It does seem that every truth must be born of sorrow. The spirit of the martyr rises from the very gates of death. Even the Christ suffered the greatest of all agonies for the truth's sake.

We dwell so in the material. The life of the spirit seems so hung about with mists and shadows that we long at times to sunder the veil which hides from our vision the gates of day. We are like children crying for the light; we grope in darkness, and ask, "Who will the problem solve?" But here, from this death of a child of ten, there comes a clear, a sweet solution. And now, oh, grieving hearts, make room for this blest truth to dwell. Death leads to higher life, for death means only life.

"Then call her not dead to higher vision,
Death but parts the curtain and proclaims her sweet transition.
Safe in the Father's house, in His fair mansion,
She hath been crowned; and angels guard her soul's expansion."

We laid her earthly form to rest in the beautiful cemetery at Stockton, under a spreading oak tree whither the remains of both her brother, David Albion, whom we called "Allie," and her sister, Helen, had previously been borne. Over their graves is a granite shaft, with a name engraved on each of three sides, one of which is "DAISY."

"Like a day that grew dark at the dawn of its splendor,
Like a sweet song unended, a story half told,
Like a flower of the springtime so lovely and tender,
Was the beautiful being we laid 'neath the mould.
Perchance the cold world had too little of pity,
Perchance the long way was too rough for her feet;
So she went to the gates of the beautiful city,
Where the music of harps drifted over the street."

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.

A HAUNTED HOUSE.

The following incident is from the collection of Dr. Hodgson. It was investigated at the time as far as that was possible and will have to stand on its merits. It happened at Rapids City, Ill., in December, 1900, and the account of it was received by Dr. Hodgson in February, 1901, tho reported to his informant in response to inquiries in January, 1901.

The following account appeared in the *Times Republican*, the place of publication not being mentioned, but the despatch was from Clinton, Iowa, and dated December 8th, 1900.

SPOOKS IN PRIEST'S HOUSE.

Inhabitants of Rapid City, Ill., Stirred Up Over Peculiar Occurrences.

Spooks have taken possession of the priest's house at Rapid City, Ill., and as a result the inhabitants are greatly worked up over the affair. For eight nights in succession there has been rapping and pounding on the doors and windows and all efforts to locate the origin of the mysterious noises have failed, notwithstanding the fact that as many as eight guards have been around the house at a time, with two stationed inside. One man in relating his experience said: "I was sitting close to the door when the rapping commenced and for a fact it seemed as tho the door would be knocked from the hinges. We sprang to the door and opened it wide, but no one was there. No one outside the house saw any one and there were eight guards, but all heard the pounding on the door. One night after the nocturnal rappings had been indulged in to a greater extent than usual, two of the guards left their posts and refused to serve longer. The residents of the town are looking at the matter in a serious light and desperate efforts will be made to locate the trouble. The priest, Rev. Father Hellstern, says he does not know of any enemy in the world and cannot see why his place of residence has been un-

naturally dealt with. At first the stories were doubted but as the rapping continued each night and the matter was further investigated there was no longer doubt that strange and mysterious sounds were coming from the doors and windows of the priest's house. When the mysterious affair had continued for a few days and the origin of the noise could not be detected, two guards were placed about the house, but they saw nothing unusual, but still heard the pounding. The guards were gradually increased until as many as ten were on duty at one time, without being able to detect the origin of the noise. The most reliable men of the village vouch for the truthfulness of the story and say they will make every effort to ascertain the cause of the strange nightly sounds.

A member of the Society saw this item and wrote to the priest regarding the facts and then reported both the item and the reply of the priest to Dr. Hodgson. The following is the priest's reply:

RAPIDS CITY, ILL., January 9th, 1901.

DEAR SIR:

What the papers about the rappings in my house said is true; we could not discover anything, but believe that was a real but not a physical noise. I cannot explain it, but have my special thoughts about it. A few days before Christmas it stopped altogether and I did not hear anything since. I hope it has come to an end, otherwise I would leave the house. I am glad to have a rest now.

Yours very sincerely,

VINCENT HELLSTERN.

Another inquiry, apparently instigated by Dr. Hodgson, was directed to this priest regarding the phenomena and his reply was as follows:

RAPIDS CITY, ILL., Dec. 18th, 1900.

MR. A. D. PUGH,
Des Moines.

DEAR SIR:

While I am writing these lines, 10.30 evening, the lady being in her room, everything quiet in the house, I hear the mysterious rappings again causing a noise like somebody hammering to a joint 4-6 times. The sound comes from the cellar, or from under the floor of the parlor where no cellar is: sometimes the sound is heard as coming from the side of the house or the door. I hear this not every day but at different times in the week, the rapping being sometimes very hard, sometimes softer.

Nobody can understand what it means. Often I went to the place where I heard the noise asking: "What do you want? Or what can I do for you?" I received no answer. I thought the rapping cannot be for nothing.

It is certain that the noise is not made by any person neither from outside nor from inside. I believe in the spirit of a man who died here 6 years ago in the house. Some people don't believe it because they never heard it. Often strangers were in the house and did not hear anything, because it did not rap at that time. I hear it also in the day, forenoon and afternoon, but not regular. I am now accustomed to it.

Hoping this short report will be satisfactory, I remain yours truly,

REV. V. HELLSTERN.

Apparently no further testimony could be obtained. The priest is evidently more or less illiterate, as indicated by his grammar. I have changed an article or a preposition in copying, but have left it in the main as the verbatim copy made by Dr. Hodgson left it. So far as the mere fact of hearing sounds is concerned, this will not affect the man's testimony, but it will affect the interpretation of them, and the man, tho he seems to have sought for ordinary physical causes, may have been influenced by what was apparently some preconception of spirits in readily accepting that explanation. The case can have no scientific value as evidence, tho it is another instance of such things as are noticed and appear inexplicable to the parties reporting.

FOUR DREAMS.

By WALTER F. PRINCE

The following four dreams were all within the experience of one woman, Mrs. Hinkley, the wife of a clergyman of Brookline, Mass., the Rev. Willard H. Hinkley. The first strictly belongs to the death-dream series, but it seems best to keep the group intact. The first is also combined with a visual experience of another person, with which it seems to be in a relation of cross-correspondence.

BROOKLINE, Jan. 23, '88.

MR. HODGSON, DEAR SIR:

I enclose to you the account of four dreams which seemed to me equally pertinent, so I asked Mrs. Hinkley to write them all. I see that they are dated Nov. 26, but as a matter of fact, they came into my possession only two days ago.

It seems an interesting fact that Mrs. Hinkley's mother had a dream about her deceased husband which influenced her for the rest of her life. She was a Swedenborgian; this may have had something to do with the *effect* produced by that dream.

Yours truly, ANNIE R. WARREN.

Some would assume that a Swedenborgian training would "suggest" uncanny dreams, and others would hold, on the other hand, that it would tend to introduce supernormal passages into the dreams of a "sensitive" subject.

Mrs. Hinkley prefaces her statement thus:

At the request of a friend, I give the following statement in regard to four remarkable dreams, occurring at different periods of my life. My husband has aided me in preparing the statement. He well remembers my relation of the dreams when they occurred.

I. JOINT EXPERIENCE INCLUDING DREAM.

The first occurred at the time of the departure to the other world of my husband's mother, in the year 1855. She went from Baltimore from our house in the suburbs, where she had been living with us for a few months previously, to the neighborhood of Donaldsville, La., where her eldest son resided with his family. It was in the month of October, I think. The yellow fever still lingered in some places and in a few days after her arrival at her

son's house, she was stricken down with the fever and passed away. My husband's brother George then resided with us. The news of my mother-in-law's death came by telegraph to my husband's office in Baltimore, and he brought the news out from the city. We had had no news of her sickness nor any letter from her. This was about 1 o'clock in the day. On the night preceding the reception of the telegram, I dreamed that George and I were sitting together waiting for the return of my husband in the evening, when he usually came home. I tried to light the lamp and it went out. I then crossed the room to a window to watch for my husband's return, and I saw someone coming towards the house who, I thought, was he, and I turned to George and in turning I saw a bright light in the doorway. I did not look at the light but at George, who was staring at it, and I said: 'Oh, George, you see something.' That was all of the dream. I may add, however, that I felt afraid to look at the door.

The next morning, when all three of us sat by the fire, I told my dream. George then said, 'Yes, it is mother. I did see something', and immediately left the room. When my husband entered the door, before he had said anything about his having a telegram, George approached him and said, 'Mother is dead.'"

R. B. H. (MRS. W. H. HINKLEY.)

Corroborating Statement by the Rev. Mr. Hinkley: I can say with some degree of certainty that Mrs. H. related her dreams to me before their fulfilment. * * * (Note. The omission refers to the fourth dream and will be found in connection with it.) As to the circumstances of the first dream, they are very vivid in my memory altho 32 years have elapsed.

I shall endeavor to answer your interrogatories now, after consulting with Mrs. Hinkley, as far as we are able to do so.

Mr. George Hinkley died in 1866. He did not relate a dream in connection with the above, nor did he say he had had a dream, but merely said: 'Yes, I did see something,' and then left the room. I recollect somewhat distinctly the occurrence of the morning when the telegram arrived in Baltimore at my office, which was some two miles from my house in the suburbs. I took it out at once to my home, and met my brother, who came out of the parlor and said at once 'Mother is dead.' He avoided conversation, because he was much distressed as well as myself. This was about noon of the day succeeding the dream.

WILLARD H. HINKLEY, Feb'y 13, 1888.

1. This is a case which, if correctly reported, seems to have its claim to supernormal significance supported at a number of points. (a.) In the dreams Mrs. H. and George are waiting for Mr. H's

return. It was, in fact, the latter who brought the bad news. (b.) Mrs. H. in her dream saw only a light, but was afraid to look, indicating that something afflicting was at hand, as was the fact. (c.) In the dream Mrs. H. was confident that George saw more, and the exclamation of the latter on hearing this part of the dream: "Yes, it is mother, I did see something" implies a correspondence with the dream of Mrs. Hinkley which was intelligible to him in relation to his mother. (d.) It may indeed be that Mr. Hinkley's face, on his return with the telegram, bore a troubled look, but it is very unlikely that George would immediately have said "Mother is dead" unless on the basis of some impression independent of that made by his brother's countenance. There are all sorts of possibilities of trouble at any time.

2. The Rev. Mr. Hinkley, who has a "very vivid" memory of the circumstances, corroborates his wife, except that he is not quite sure from his own memory that the dream was related before its fulfilment, though he believed it was. Any uncertainty on this point would attach itself also to the time when George said, "Yes, it is mother, I did see something." But he is positive that George said "Mother is dead" before he announced the contents of the telegram, which fact itself, as we have seen, implies a premonition unless we assume preternatural shrewdness or a telepathic impression. But Mrs. Hinkley is sure of the previous telling of the dream, and the fact that each relies upon individual memory in spite of their talking the matter over together, makes the certainty of the lady, coupled with the near-certainty of her husband, very impressive.

II. DREAM OF ACCIDENT.

"The second dream occurred in Wilmington, Del., in 1871 or '72. My mother lived with us at the time. She had gone up to Philadelphia and I was expecting her to return, in the evening. She did not come and I was anxious about her. She stopped in Chester, at her son's home, half way between Philadelphia and Wilmington. I dreamed that I saw my mother. She appeared to be suffering some pain and her face presented a singular appearance, which I could not describe when telling my dream, the next morning. My sister, living in Philadelphia, who was with her, came down to Wilmington to explain to us the cause of my mother's delay. She had fallen off a step into a yard and dislocated her arm at the shoulder, which had been replaced by physicians with some difficulty.

She was 70 years old. In falling upon her face, it became smeared with soft mud. The dream was very distinct and I had no doubt it was my mother.

R. B. H. (MRS. HINKLEY.)

Mr. Hinkley, whose statement "I can say with some degree of certainty that Mrs. H. related her dreams to me before their fulfillment," has already been quoted, continues, in answer to queries by Dr. Hodgson:

Mrs. Hinkley says that she cannot say certainly whether anyone but her sister, Miss Robb, remembers this dream. The other sister, who came from Chester to Wilmington to announce the accident, was Mrs. Scott, of whose death dream No. 4 speaks. There was no reason to think that any accident had befallen Mrs. H's mother.

WILLARD H. HINKLEY, Feb'y 13, 1888.

In this case, the coincidence in point of time (not exact) cannot be insisted upon, because if Mrs. H. was to have a dream resulting from anxiety at her mother's absence, this was the time for it. And the natural fear lest her mother had met with an accident *might* have caused the appearance of suffering pain, in the dream. The most striking detail is the "singular appearance" of the face, but that ought not to be over-emphasized, since we are not told that it coincided with the appearance of a mud-covered countenance.

It will probably be the verdict of readers that this dream is not nearly so impressive as the preceding one, but that taken with the others it has some weight.

III. DREAM OF FLOWERS AND CARRIAGES.

The third dream occurred in 1875 while we resided on Price's Hill, Cincinnati, Ohio.

I dreamed that I entered a room which was most beautifully and profusely decorated with flowers. The flowers greatly attracted my attention, they were so beautiful. Afterwards I looked through an opening and saw a number of horses and carriages. In telling the dream to my husband, I said 'We must be going to a funeral.' Some weeks afterwards, my husband, who is a clergyman, was invited to officiate at a wedding; the parties were entire strangers to us. We had never seen them or the home of the bride. But their friends who took their meals at the same boarding house with us and whom we saw every day, conveyed the request to my husband. We rode with our friends in a carriage to the house of the bride's

father, a florist, who resided some three miles distant from our residence, in the country. The room where the ceremony was performed was very elaborately adorned with flowers, and as we entered it I said to my husband, "I have seen all this before." On going out, after the ceremony, to walk in the grounds around the house, I looked to the rear of it and I saw a great number of carriages gathered, and I repeated the remark I had made about the flowers.

The dream was very vivid, and it seemed to be perfectly fulfilled, that is, the scenes were exactly reproduced.

R. B. H. (MRS. W. H. HINKLEY.)

Dr. Hodgson requested to be informed whether at the time of Mrs. H's dream it had already been decided that her husband should officiate at the wedding.

The object of this question is to discover whether the floral scene in Mrs. H's dream might have been suggested telepathically, in consequence of some conversation, say, between the bride and her friends, the mental pictures of these persons concerning the projected wedding being impressed upon the mind of the distant Mrs. H.

To this query Mr. Hinkley responded, and also gave his corroborating testimony:

We do not know whether the bride and groom had decided to ask Mr. H. to officiate before Mrs. H. had her dream. Our impression is to the contrary, as we think it was not ascertained, positively, until a few days before the wedding that the other Minister would not officiate. So far as we know the bride and groom are still living. My impression is so fixed that Mrs. H. related her dream to me before it [the wedding] occurred that I feel safe in saying so. At the time she related it I did not take much notice of it. Some weeks I think elapsed before the dream [evidently the word 'dream' is a slip for *wedding*]. I was not in the habit of recording such things. But I well remembered that when she recognized the fulfillment of her dream and reminded me of it that I recalled the fact. I have related the dream several times to intimate friends and there can be no doubt of the facts. My wife's recollection is perfectly clear and distinct, as to all the circumstances, and there is no difference in our memory. Willard H. Hinkley, February 13, 1888, [1].

1. It would appear from the following letter that a corroboration of this dream was sent in, but unfortunately it cannot now be found. All the other quoted documents exist in the original.

BROOKLINE, Mar. 20, '88.

MR. RICHARD HODGSON:

DEAR SIR: I called at your residence yesterday, intending to hand you the enclosed letter which I received last week. You will find that it corroborates the statements already given about the Cincinnati dream. Please return it to me. Have you written to Miss Preston of Phila. as proposed, and have you received a reply from her? Perhaps I should explain that the gentleman spoken of as Uncle Charles in the Cincinnati letter is the friend mentioned in the narrative of the dream as being with us at table daily, and the one who communicated the invitation.

Yours truly, WILLARD H. HINKLEY.

(1.) Both the memories of the witnesses as to the facts [2] and the inherent probability that it was an unexpected and impending emergency rather than one foreseen for a number of weeks which caused the parties to turn from the "other minister" to a stranger, pretty effectually dispose of the telepathy theory (without such stupendous assumptions as, it must be acknowledged, late exponents of it are perfectly capable of).

(2.) Therefore this seems a clear case of either (a) pre picturing in a dream scenes not until afterward realized, or (b) illusion, the general and accidental resemblance of a room decorated profusely with flowers, and of a group of carriages, leading to the impression of identity with these features in a dream dimmed, perhaps, by the lapse of "some weeks." The fact that to a clergyman's wife both rooms decorated with flowers and assemblages of carriages would be familiar sights does, however, indicate that the resemblance was striking.

(3.) It is not proper to dispose of this particular dream as though it were an isolated phenomenon. If Dream I or Dream IV, or both, the alleged verifications of which immediately followed, can be sustained, there need be no particular difficulty about this. What one has once done he should be deemed capable of doing again.

2. It would be easy to "explain" the involved coincidence, or any other, by a process unhappily grown familiar to readers: viz., by supposing a state of facts quite other than that vouched for by the witnesses. We have only to suppose that Mr. and Mrs. Hinkley were notified of the intended wedding weeks previous; that they were told that the bride's father was a florist and therefore inferred that there would be a profusion of flowers, and that, having forgotten that she had been on some previous date admitted to the house and grounds, subcon-

IV. DREAM OF SICKNESS.

The fourth dream occurred in Brookline, Mass., in January, 1883.

I dreamed I saw some one lying on a bed, writhing in great agony. The person seemed to be my sister or my mother. And then a young man appeared to me who seemed very anxious to tell me something. His face was familiar but I was not sure who it was. Then came a telegram when, it seemed, others were present. It was addressed to my husband, but I only knew it was a call to go somewhere and some one said, 'Why do they want to take him away from us; he has been a very good Pastor to us!'

In the morning, while I was relating the dream, to my husband, the servant came into the room and handed him a telegram. He read it and said to me, 'It is your sister.' It was written by my sister's son, living in Philadelphia and was worded thus: 'Mother died last night at 9 o'clock. Can you come on and attend the funeral?' My sister had been taken suddenly ill after rising and dressing in the morning as usual. The physicians could afford her no relief. She suffered intense pain all day and passed away as stated.

We had no previous intimation of her being ill, or that she was threatened with this attack. The news of her death, therefore, coming as it did, was a great surprise and shock.

R. B. H. (MRS. W. H. HINKLEY) Nov. 26, '87.

Statement by Mr. Hinkley: I can say with some degree of certainty that Mrs. H. related her dreams to me before their fulfillment. In regard to the last one of the four which is fresher in my memory, I can say this *with positive certainty*. That dream impressed me much more strongly than the others, I think. Mrs.

conscious memory arranged the correct setting for the flowers and the carriages in the lady's dream. Indeed, by an extension of the processes deemed legitimate by some "investigators" and critics, all extant biographies of noted persons might be rewritten, and a series of surprises be presented to a wondering world. Thus the victimage of Cellini, da Vinci, and the Bonapartes, already achieved from the standpoint of psychoanalysis, could be extended to other helpless notables, by the simple formula of "supposing".

At least there is no reason why those who supply material for psychological research should be singled out for the application of such tactics; why, for example, we should assume that a clergyman and his wife, both reputable and intelligent, and seemingly cautious and conscientious, are liars and fools any more than reputable and intelligent witnesses in any other field of testimony. If we are going in for this kind of surgery, let us make a clean job of it and reconstruct all autobiographic testimony.

H.'s sister's name was Mary Scott, the wife of Jas. W. Scott of Phila., who died before her; maiden name, Robb. Her death and the circumstances can be ascertained. [This last was in answer to a request for addresses in order independently to ascertain the answer to the query, "Was the dream told to any one besides H.?"] Mrs. H. thinks she told it to her sister, Miss Robb, now living in Norfolk, Mass., but this is doubtful. The telegram was received soon after breakfast, the servant handing it to me in my chamber where Mrs. H. was with me and at the time she was narrating the dream to me more fully and circumstantially. The circumstances are perfectly clear and distinct in my mind.

Mrs. Scott's illness was very sudden, lasting only one day. She was taken in the morning and died at night. She had some disease of the stomach and bowels, manifested somewhat but not dangerously previously, and she seemed in her usual health the day before. She suffered great agony and no relief could be obtained.

WILLARD H. HINKLEY, BROOKLINE, MASS., Feb'y 13, 1888.

Statement of Miss M. S. Preston: As far as I recollect, Mrs. Mary Scott was lying on her back for some time in great agony before she died. I was with her at the time. She suffered intensely; she had symptoms of some trouble for two or three years previously, but the exact nature of the malady was unknown until she died. She was seized suddenly with extreme pain about twenty-four hours before her death. No special apprehensions had been previously entertained, and she had dined with the family as usual. Her son, Mr. Frank Scott, and her medical attendant, Dr. Farrington, were in the sick room at intervals during the twenty-four hours. I believe that it was Mr. Frank Scott who sent the telegram to Mrs. Hinkley. The son and Dr. Farrington are now dead.

M. S. PRESTON, Somerville, Ap. 20, '88.

Statement of Miss Robb: I remember that Mrs. Hinkley had a remarkable dream at the time of Mrs. Scott's death, but I have forgotten the particulars of it. I am in the country and see but few persons.

C. L. ROBB, Norfolk, Mass., Feb. 27th, 1888.

(1.) The dream presents a number of correspondences: (a) A sister—with some uncertainty as to whether it was a sister or her mother—is seen ill; in fact a sister was taken ill on the morning previous to the dream, and continued so until her death at 9 P. M. The uncertainty of identification *may* have resulted from the fact that the dead woman was not only the sister of the dreamer, but also the mother of the young man who was already meditating the message, which was, in fact "*Mother* died last night." (b) The

sick person of the dream writhed in agony; the sick sister did suffer intense pain. (c) The person was seen in a bed; Mrs. Scott "was lying on her back for some time in great agony before she died". (d) A young man appeared in the dream, desiring to tell Mrs. H. something; it was young Scott who sent the telegram. (e) a dream-telegram addressed to her husband arrives; this is verified next morning. (f) Mr. H. is to go somewhere; true, but for a different reason than the dream implies. It might be that the normal dreaming processes at this point took control and proceeded to conjecture why Mr. Hinkley was to go away, to take charge of another parish.

(2.) The corroboration is excellent. Mr. H. is perfectly clear in his recollection that Mrs. H. was telling the dream a second time at the moment that the telegram was handed in, that there had been no previous notice of the sister's illness, etc. Miss Preston who was with Mrs. Scott during her seizure, testifies to its short duration and agonizing character, and, according to her recollection, that young Scott sent the telegram. Another sister, Miss Robb, remembers hearing about the remarkable dream.

We append to the four dreams a statement by Mr. Hinkley, in response to a question by Dr. Hodgson. Along with it should be read a statement in the opening letter printed in this article, one by Annie R. Warren.

You ask in your letter: 'Does the sensitiveness to phenomena of this kind run in Mrs. H.'s family?' This may be answered somewhat affirmatively, as we know that her mother had two dreams, at different periods of her life, very similar to the ones now reported, in their general character. As to Mrs. H.'s father and her brothers and sisters we cannot speak with the same certainty.

WILLARD H. HINKLEY.

BOOKS RECEIVED.

Some Practical Hints for those investigating the Phenomena of Spiritualism, by W. J. CRAWFORD, D. Sc. Published by John M. Watkins, 21 Cecil Court, Charing Cross Road, London, 1918. 28 pages. Price sixpence net.

Private Dowding. A plain record of the after-death experiences of a soldier killed in battle. And some questions on world issues answered by the messenger who taught him wider truths. With notes by W. T. P. 3rd edition. Published by John M. Watkins, 21 Cecil Court, Charing Cross Road, London, 1917. 109 pages. Price 2s. 6d.

I do not know why the author of this book did not give his full name in the title; for it is given in the advertisement at the end. It is of interest to psychic researchers because of its claims and is a well written little book with high spiritual ideals and good style. Whether the alleged message from the dead soldier who gave the name of Thomas Dowding is genuine or not is not proved, but as the author possesses no assurance on that point and only vouches for its automatic character and is open-minded about the possible influence of his own subconscious on the product, we may at least grant it an unusual psychological interest. There are some things in it coinciding with statements from other sources, and paradoxical enough to challenge attention and to invite explanation. It does not answer scientific credentials, but it is not a thing to be denied without good reasons and only its non-evidential nature would provoke hesitation about it. Its coincidence with some things in Swedenborg creates some interest, and this without there being evidence that Swedenborg's teaching influenced it. It is certainly worth reading.

The Secret of Personality, by GEORGE TRUMBULL LADD. Published by Longmans, Green and Company, New York, 1918. pp. 287. Price \$1.50 net.

This is the result of continued philosophic activity since Professor Ladd retired from Yale University. It is one of a series of volumes published since his retirement. It is conceived in the interest of both philosophy and religion. The reviewer, however, does not see any reason for making "personality" a mystery. It does not seem to him to be a secret of any kind. It only implies that we know little about it to speak of it in this way. We either know it as well as we know anything else or we do not know other things. Philosophers have a habit of making mysteries of the plainest things. No wonder Professor James made such a point of pragmatism. The moment that our philosophers get away from the pragmatic connections of any fact they get into a limbo from which there seems to be no return to sanity. What the present book says about personality is better than the title, tho it is less interesting to the general reader than is necessary for wide usefulness in the work.

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the nature of these phenomena. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

THIRD,—The formation of a library on all the subjects with which psychic research is connected. Contributions of books are welcome from members and others. To avoid duplication of unnecessary copies all persons are asked first to communicate with the Secretary.

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**Published by American Society for Psychical Research at
YORK, PA.**

DR. JAMES H. HYSLOP, Editor.

Executive and Editorial Offices, 44 E. 23rd St., New York City.

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JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XII

JULY, 1918

No. 7

CONTENTS

PAGE

GENERAL ARTICLES:

Biology and Psychic Research, by James H. Hyslop	405
Apparitional Experiences of Mr. Marbeck, by Walter F. Prince	426

INCIDENTS:

Apparent Supernormal Knowledge, by James H. Hyslop	439
An Old Case of Mathematical Prodigy	446
A Collective Apparition	450
BOOK REVIEW	464

PRINTED FOR THE SOCIETY BY
THE YORK PRINTING COMPANY
YORK, PENN'A.

PUBLISHED MONTHLY BY THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,
12-26 SOUTH WATER ST., YORK, PA.

ENTERED AS SECOND-CLASS MATTER, JULY 19, 1917, AT THE POST OFFICE AT YORK,
PENNSYLVANIA, UNDER THE ACT OF MARCH 3, 1879.

ANNUAL FEE, \$5.00. SINGLE COPIES, 50 CENTS. FOREIGN FEE, £1. 1s.

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JOURNAL

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FOR

PSYCHICAL RESEARCH

CONTENTS

	PAGE		PAGE
GENERAL ARTICLES:		INCIDENTS:	
Biology and Psychic Research, by James H. Hyslop	405	Apparent Supernormal Knowledge, by James H. Hyslop	430
Apparitional Experiences of Mr. Marbeck, by Dr. Walter F. Prince	428	An Old Case of Mathematical Prodigy	446
		A Collective Apparition	450
		BOOK REVIEW	464

BIOLOGY AND PSYCHIC RESEARCH.*

By JAMES H. HYSLOP.

Ordinarily a book on a physiological question would have no direct interest for the psychic researcher, but a combination of facts makes this one of some importance. Nor is it because Hindu Yogis train their pupils in breathing that the connection with psychic phenomena is established. In fact this subject is not even mentioned by the author. He would disdain even to consider it. The book is a perfectly scientific treatise or investigation into certain physiological phenomena connected with breathing, and only the connection in which the lectures were delivered gives the subject any relation whatever to the problems of psychic research.

The Silliman Memorial lectureship was established at Yale University on a foundation of \$80,000 to "illustrate the presence

*Organism and Environment as Illustrated by the Physiology of Breathing. By John Scott Haldane, M. D., F. R. S., Fellow of New College, Oxford University. (Silliman Memorial Lectures, delivered at Yale University) Yale University Press, 120 College Street, New Haven, Conn., 1917. Price \$1.25 net.

and providence, the wisdom and goodness of God, as manifested in the natural and moral world. It was the belief of the testator that any orderly presentation of the fact of nature or history contributed to the end of this foundation more effectively than any attempt to emphasize the elements of doctrine or creed; and he therefore provided that lectures on dogmatic or polemical theology should be excluded from the scope of this foundation, and that the subject should be selected from the domains of natural science and history, giving special prominence to astronomy, chemistry, geology and anatomy."

This provision rather obliged the lecturer to give a turn to the lectures that would satisfy the demands of a religious interpretation of physiology in the special field of his investigations. This point will come up again. But it is interesting to remark the antagonism in a religious mind to theology and its dogmatic creeds, as if any man could talk about God and Providence without involving himself in a theology of some kind. That, however, is neither here nor there, except as a sign of the times in its efforts to keep religious attitudes of mind while you reject the source of them.

The point of contact with psychic research in the book is the lecturer's discussion of the "mechanistic" and "vitalistic" theories of life, and his animadversions on the existence of God. He had to do this as an excuse for delivering the lectures under the auspices of the Silliman Foundation. It is true that every physiological function brings us up against metaphysical theories of "Mechanism" or "vitalism", but in any partial discussion of the field in pure physiology one can evade their consideration. But the author could hardly escape the discussion in this connection. His statement of the facts connected with breathing is purely scientific and his experiments seems to have been quite original and important. He has discovered or expounded views somewhat at variance with the common idea of breathing, tho not opposed to the views of his colleagues. This novelty may, perhaps, be a special excuse for mentioning their relation to the theories of "mechanism" and "vitalism", but in doing it he opens up the time honored discussion of materialism which psychic research encounters at every step of its progress. Materialism is the theory that has been identified with "mech-

anistic" views in the whole field of biology and physiology and it conceives mental phenomena as functions of the brain and as perishable with them. "Vitalism", while it does not pretend to support what may be called Mentalism or Spiritualism; would prepare the way for this by transcending matter in its conception of something more than the known material forces as presumably necessary to account for the phenomena of life. In this way psychic research is deeply interested in the borderland theories of biology and physiology, and we may obtain, at least, an *ad hominem* leverage on Materialism by calling attention to the disputes in its own chosen field.

If the author had confined himself to the purely physiological question of breathing, it would not be in place to notice his work, but he has involved his discussion in metaphysical problems and thus becomes legitimate prey for the philosopher and psychic researcher. But it will be necessary to state the facts in his work as a condition of understanding just what his problem is.

We inhale air containing oxygen and exhale carbon dioxide, or what is ordinarily called carbonic acid gas. It is usually supposed that the chemical change or substitution takes place in the lungs. But this is not true. The oxygen is taken up into the venous blood and there combines with the impurities of it and is expelled into the lungs as carbon dioxide. So far the process is well known. This is done by the action of breathing. But it is found that breathing conforms to certain definite laws. As an act it is a combination of a voluntary and an automatic process. It is slower or more rapid according to the needs of the venous blood for purification. That is, it adjusts itself to the demands of the organism in a sort of automatic way, tho subject to voluntary interference at any time. But the breathing is less when the carbon dioxide in the blood is less and is increased when the carbon dioxide is increased. There is thus established between the breathing and the condition of the blood a sort of balance or reflex adjustment which is called the normal condition. The whole process is adjusted to the preservation of this normal which is the condition of maintaining a normal condition of life, any life at all. The carbon dioxide has been shown to be as necessary to sustaining certain organic functions as oxygen, and so we must not exhale too much or too little of it. So there is

always a normal for the amount of carbon dioxide in the system. Any breathing that tends to decrease this normal percentage of it is followed by a reaction in the breathing itself and *vice versa*.

But it is also found that the breathing is affected, made rapid or slow, according to the percentage of oxygen in the air breathed, and that there is another "normal" dependent on the pressure of the atmosphere, so that it is not an absolute percentage of oxygen or carbon dioxide that determines the whole process. Then a further discovery was made that this normal varied with "hydrogen ion concentration", which we need not explain farther than to say that there has been proved a system of normals varying with the presence or absence of other factors than the ones most apparent. There is a completely automatic adjustment of the breathing to all of these, and connected with the respiratory center of the nervous system, which is the point from which the reactions are supposed to originate in response to the stimuli which the carbon dioxide in the blood and the lungs causes.

These adjustments are summarized by the author as those of regulation by "acclimatization and disease" and regulation by "external and internal environment." These are merely short expressions for a large number of variations in the action of breathing according to the conditions of the atmosphere, of the body and of various elements entering into its functioning. They only show that the actions and reactions of the organism are more complex than the ordinary conception of breathing would exhibit. It would require repeating the whole book to make this clear. Our present purposes are satisfied by the illustrations already given and the brief indication that the adjustments are very complicated. It is this complication that serves the basis for reopening the question of "mechanism" and "vitalism." As these theories are the questions of interest to the psychic researcher they now come up for consideration. The facts which the lecturer produces are not questioned, perhaps, by any one. It is their interpretation that marks the difference between investigators.

It was Dr. Haldane who protested so strongly against the address of Professor Schafer before the British Association for the Advancement of Science, followed the next year by Sir Oliver Lodge's celebrated address. Professor Schafer's was

frankly a defence of the "mechanical" or Materialistic explanation of nature. It is Dr. Haldane's protest that makes the present discussion interesting and pertinent. Professor H. Wildon Carr calls attention to it in his review of the present lectures in *The Hibbert Journal* for January, 1918. The sympathy of Professor Carr is invoked evidently by the denial of the "mechanistic" theory, and, as we hope to show, equally fails to realize the direction in which the solution is to be found.

Dr. Haldane discusses the two theories in the first and in the last lectures. In order to understand our own animadversions it will be necessary to quote his statements. Speaking of the process in breathing, he says: [p. 2.]

"We are familiar with two opposing theories as to the nature of the co-ordination. One of these is that known as vitalism, which assumes that within the living body there is constantly at work a special influence, the so-called 'vital principle,' which guides the blind physical and chemical reactions which would otherwise play havoc with the organism. The other is that the body is a very complex and delicate mechanism, so arranged as to bring about the co-ordination. According to one school this mechanism is the result of natural selection, tho according to another its origin must be sought in special creation. I hope to be able to convince you that neither the vitalistic nor the mechanistic theory of the relation between organism and environment is tenable, and that we must look to a more thorough and direct interpretation."

After stating many of the facts connected with the process of breathing he returns to these theories and rests his view upon the *new* facts which he has produced, tho fairly indicating how the mechanist would interpret them. We quote again: [pp. 16-17.]

"It is evident that the mechanistic school of physiologists can point to the new facts with regard to the regulation of breathing as a confirmation of their principles. For the respiratory center may be regarded as a mechanism which reacts in a very sensitive manner to slight changes in the concentration of carbon dioxide. There is no mystery about the regulation of breathing—no need to

invoke the presence of factors which are not physical or chemical. The respiratory center is, in fact, typical of other bodily mechanisms. The delicacy of their reaction is due to the delicacy of their mechanism, and not to the interference of some mysterious guiding influence such as the so-called 'vital principle.'

"But the vitalists can equally find confirmation in the new facts. They can lay stress on the extreme delicacy of the regulation, and the fact that in man this delicate regulation is maintained, day after day, and year after year, in spite of all kinds of changes in the external environment, and in spite of the metabolic changes constantly occurring in all living tissues. These facts preclude the hypothesis that the respiratory center is a permanent structure so stable that it is unaffected by changes in environment. The regulation, if it be a mechanism, is utterly mysterious from the physical and chemical standpoint, and necessitates the assumption that a special guiding influence is present, such as does not exist, so far as we know, in the organic world. The more delicate and definite the physiological regulations which the advance of experimental physiology is constantly discovering, the stronger the case for vitalism.

"I have tried to put the case fairly on both sides; for both sides have always appealed to me strongly, and I have been utterly unable to accept the one-sided mechanistic arguments which have been put forward by many leading physiologists in recent times, or the equally one-sided vitalism of the vitalistic minority."

Later Dr. Haldane recognizes the lineage of the "mechanistic" theory in identifying it with Materialism, tho he calls the latter a "vague" conception. I do not think it any more vague than the "mechanistic" theory. They are equally "vague" or clear according to definition and the facts. But the first thing to be noted in Dr. Haldane's view which we have quoted is his appeal to "new" facts as the basis of the denial of "mechanism", tho he recognizes the manner in which the "mechanist" would endeavor to reply to the charge. Unless, however, the new facts are qualitatively different from the old ones on which the "mechanistic" theory was founded, mere increase of complexity in the adjustments and co-ordination will not suffice to set aside the "mechanistic" view. It was founded on the real or alleged resemblance between the phenomena of

inorganic and organic life in spite of the apparent differences. It simply held that organic phenomena were disguised "mechanics." "Vitalism" was founded on the real or alleged difference in kind between inorganic and organic phenomena. That is the fundamental question to be solved and when you once assure yourself of the radical difference between the two sets of phenomena, the "vitalistic" theory is a necessity, even tho we may not be able to determine any other characteristics of the "vital force" than those necessary to account for organic life. We may not be able to isolate it as a force and determine its various properties, but the hypothesis of its existence must go with the admission that the facts are different from those in inorganic things. What you have to show is that organic phenomena are the same in kind as inorganic facts in order to dispense with the need of a "vital principle." It is precisely the difficulty in showing this difference that weakens the "vitalistic" theory, and nothing else.

Now what we want here is clear conceptions. Dr. Haldane's presentation of the physiological facts in the case is clear and unequivocal, but when we venture into the philosophical field, as we do when we discuss "mechanistic" and "vitalistic" hypotheses, it behooves us to be just as clear in our conceptions of terms. I do not think he is so in his discussion of them. There should be some appreciation of the problem which gave rise to the question itself. Toward the end of the volume he seems to be aware of this, when he is discussing the nature and existence of God, tho very briefly, but here he assumes that the conceptions "mechanistic" and vitalistic" are clear. If they were merely descriptive of the facts they might be perfectly clear, but they are not merely description. They have a metaphysical history heavily charged with all sorts of associations and implications, and we must either divest them of these and limit their meaning or reckon with the problems that gave rise to them.

The sole interest of the "vitalistic" hypothesis was to explain an admitted difference between inorganic and organic phenomena, and it created a presumption against universal Materialism, but maintained the existence of something else than inorganic matter at the basis of all phenomena. Beyond this the theory has no

intellectual interest for any one. That is practically, tho perhaps unconsciously, conceded by Dr. Haldane in his animadversions on the conception of God. He does not give us an adequate definition of "mechanism". Note the first passage quoted. All he says of it is that "the body is a very complex and delicate mechanism, so arranged as to bring about the co-ordination." This definition begs the question. It repeats the term "mechanism" in the definition, and that is the whole question at issue. Besides the expression "so arranged" again begs the whole question. What "arranged" it? Is the expression "so arranged" a mere description of the facts, or does it include causal agency of any kind? If it imports only the former, it is not a statement of a theory. If it imports the latter, we may have "vitalism" as an explanation of "mechanism", and there is no mutual exclusiveness between the theories.

The problem might just as well be clearly stated. Is organic life, or organism, merely an apparently different thing from inorganic phenomena? That is, are organic beings the product of the known properties of inorganic matter, simply more complex in their relations but the same in kind with the differences being merely unessential? Or are they such as require some other agent than inorganic matter, whether immanent in or transcendent to the organism? That is the whole problem. The former is the "mechanistic" and the latter is the "vitalistic" conception.

The fundamental weakness of the "vitalistic" theory is that no one has isolated the "vital force" or shown the existence of any energy with properties different from those of matter as we know it. In the "mechanistic" theory each element of the organism has been isolated outside it and its relation to the processes involved determined with accuracy. For instance, oxygen, which is the basis of blood purification is a well known agent wholly apart from this process, and we learn its causal place in it by tracing its various steps from its external source to the blood and can watch its effects there. If we did not know the existence of oxygen, but did know all the other factors in breathing and life, we should be very much mystified by our observation of the changes in the purification of the blood, and we would set up a "vital force" to account for it. If we found

the oxygen, we should call it the "vital force" supposed, and that regardless of the question whether it was like or unlike the other elements. It would be the needed agent in the problem.

Now we have not found or isolated any "vital force", whether material or immaterial, and so it is but a speculative reality based upon the assumed difference between inorganic and organic phenomena. Until it is isolated as are the oxygen, carbon dioxide, hydrogen, ions and other elements, we cannot decide the question. "Mechanistic" theories will have the presumption in their favor, mere complexity of the phenomena not being sufficient evidence for a new form of energy, tho it may suggest it as an hypothesis. That isolation is absolutely necessary to prove it. The strength of the "mechanistic" theory lies in its use of the well known properties of matter and the established fact of the connection or coexistences and sequences between the various phenomena or organic beings, even if they require the supposition of new properties for the recognized elements. We cannot shirk the problem by playing around its surfaces. The objective facts are all in favor of "mechanism", in so far as the mere coexistences and sequences of the elements are concerned, and we must resort to some other facts to justify "vitalistic" theories. They require that we should discover an *external* force to account for the organism and its adjustments, whether it be external in space or merely external in nature tho permeating the organism.

Dr. Haldane virtually distinguishes between "physics" and "chemistry" in his discussion and that ought to have suggested a more thorough way to treat the question. Some would prefer to say "physico-chemical" phenomena and thus connect the "physical" with the "chemical" in the problem, implying their essential identity in activity. But he has missed the point in it. We can object to calling the living organism a "mechanism" only on the ground that we distinguish radically between the inorganic and the organic, between "physics" and at least "vito-chemistry." That is probably the reason that he does not like the "mechanistic" theory, but he does not say. "Mechanics" is a science that is occupied with purely inorganic phenomena and is based wholly upon the doctrine of inertia, when it comes to the search for causes. All inorganic things move only under

impulsion from without, from external causes. The doctrine of inertia compels us to view the facts in that way. But chemistry assumes internal causes in its conception of chemical affinities and departs thus radically from the point of view of pure mechanics. A "machine" is a "mechanism" pure and simple and assumes external causes to move it. The machine counts for nothing in the phenomena except to be the subject of them or the means to an end. But when we come to the organic world we cannot use the term "mechanism" accurately without either begging the question or assuming that the organism is like an ordinary machine. That is the issue, and we require to be sure of our facts before we define the problem in a way that determines the solution of it. If it be a "mechanism" as that term is employed in ordinary Mechanics then it is certain that organic phenomena, the activities and functions expressed by life, are determined from without the organism and the "vitalist" will have the best of the situation, because the phenomena are different from those of pure mechanics. If it is not a mechanism as we understand that in Mechanics, then internal causes are at the basis of the facts, and again you have "vitalism" as the claimant for recognition, because the causal agent is not external to the organism. You can escape this dilemma only by adopting a loose and descriptive definition of "mechanism" and so take it only to represent a set of uniform coexistences and sequences which also characterize pure "mechanism" in Mechanics, but do not involve any idea of the causes. Objectively an organism is a "mechanism", but only such without any implication of causes either external or internal. But if we use the term as we do in "physics" or Mechanics, it implies the externality of the cause to start with, while "vitalism" implies an internal cause and is perfectly consistent with the "mechanistic" theory of the physiologist. The only question is whether the "vital principle" is material or immaterial. If it be material we have a "mechanism" still obedient to external causes or our "matter" is not inorganic and we have an exception to the "matter" of the world of Mechanics. You can take your choice in the situation. If it be immaterial, the "vitalistic" theory tends toward a larger interpretation of nature than the Materialist and ordinary "mechanistic" speculator imagines.

On this whole problem Dr. Haldane perhaps unconsciously equivocates. I think there can be no doubt about his fairness, but he is the victim of equivocal terms which need to be cleared up. He speaks of "external" and "internal environments." From the point of view of the organism this is a contradiction. "Environment" means "external forces." Hence "internal environment" would mean "internal external forces." That absurdity is apparent. But what lends support to his real meaning is the facts which he quotes, tho they should not be described in terms of "internal" and "external environments", except as he changes from one point of view to another. What he is really doing is sometimes to regard the problem from the standpoint of the respiratory center and sometimes from the standpoint of the organism as a whole. From the point of view of the respiratory center the rest of the organism is "external environment" and not "internal" at all. From the standpoint of the organism as a whole, the external world is the environment and so external, but the organism is not an "internal environment". You cannot play fast and loose with these conceptions in the causal problem. It makes no difference in the merely descriptive question. We understand exactly what he means and would not object to it, but when we are philosophizing we have to be consistent in the employment of our terms and see that the solution does not beg the issue.

From the standpoint of the respiratory center we are dividing the organic being into two separate fields for explanation in the same way, so that from the standpoint of the organism as a whole we distinguish between it and the external world. The problem in this situation is not to find what the cause is in the organic whole, but what the cause is that acts either on the respiratory center or in it. If the life processes are merely reactions of the centers on stimuli originating in the rest of the body, we must regard the respiratory center, or all centers, as the "mechanical" thing and the rest of the organism as the self-active agent, in which case it is not a "mechanism", or as the medium for the transmission of energy from the external world to it, in which the "mechanistic" theory would still hold good. But Dr. Haldane dismisses the doctrine that the "external environment" is the primary cause of the life processes, and dismisses it as a

theory dismissed by all physiologists. That requires him to proceed on the assumption that the "internal" causes are not "mechanistic" or mechanical. On the other hand, if the respiratory center, or any other centers, for that matter, acts on its own initiative, it is not a "mechanism" while the rest of the organism may be such. To view the question from the point of view of the organism as a whole is to take into account either "mechanical" stimuli from without or to reckon only with internal or self-active causes, or to admit the co-operation of both in the phenomena. The "vitalist" thinks only of internal causes, the "mechanist" thinks only of external causes, while a third view is possible in which both causes may combine to produce the result and to do it in a manner which conceals the "vital force" and complicates the "mechanistic" phenomena and produces their distinction from inorganic events. I see no necessary contradiction between "vitalism" and "mechanism." From the descriptive point of view they are certainly not mutually exclusive, and it is only a question of knowing more of the facts to decide whether the metaphysical problem involves any contradiction between the terms.

Let me illustrate the whole situation. Take any ordinary machine or mechanism run by a steam engine. As the machine is an inorganic object it is based in its action upon the law of inertia. It will not move itself. It depends upon an external cause to make it act. This external cause is the steam engine. I am not concerned for the moment about the question or problem being repeated in the engine. I am starting with the simplest situation that we can assume and so start with a body that admittedly has no internal cause to make it move or produce work. The steam engine, the external cause, does this, whatever its nature, whether a "mechanism" or a self-active agent. It is in fact an inorganic mechanism made by man, another but teleological and external cause. This, however, will not enter into the case at present. The machine shows no superficial or radical resemblances to a living organism. It does not even seem to act of itself.

But now note a fact which may bring about a situation that resembles the phenomena of living organisms. The increase of friction or work done by the machine will draw on the power

of the engine and make it slow down its motion. The piston of the engine will not move and the fly wheel will not revolve so rapidly. On the other hand, any diminution of the energy expended in the machine will react immediately on the engine to quicken its action, and we have an adjustment or co-ordination resembling that of a living organism to that extent. Now to prevent this alteration of velocity in the engine the inventor has put on it what is called a *governor*, or apparatus for regulating automatically the supply of steam so that the instant the work is increased or decreased in the machine the steam is increased or decreased so as to both economize energy and make the action of the engine and machine uniform or "normal." Otherwise, the engineer would have to keep his hand on the throttle all the time and increase or decrease the steam to suit the action of the machine. But this would involve time, less regularity and balance in the action of both engine and machine, and less perfection in the operation. So the governor is employed to utilize centripetal and centrifugal force to balance and co-ordinate the action of both engine and machine, so as to make its action automatic, rather like that of a living organism. Work, centripetal and centrifugal action, and alterations of steam supply with its expansion are adjusted so that they do not require human action external to the engine or machine to regulate its operations. If commercial reasons did not interfere invention could supply means for artificial methods of furnishing fuel and water to the steam engine, so that to an external observer who knew nothing about the production of the whole mechanism, the phenomena would appear to be precisely like those of a living organism. As long as fuel and water might be supplied, and as long as the machinery would last, its action would go on uninterruptedly, and the mechanism would appear to such an observer to represent a certain period of life, just as a living organism does. Thus we should have a mechanical mechanism, so to speak, an inorganic organism, which could not be distinguished during its life from the living organism. The observer would not seek for external causes to account for the facts. He would suppose that the mechanism was run by its own activities alone. He would interpret the phenomena, if he were materialistic or "mechanistic", just as the biologist does the phenomena of organic life.

But we happen to know from indisputable evidence that the machines under consideration, the steam engine and the machine, are produced by external causes. An intelligent being, man, has created them and made the adjustments by which they simulate biological organisms in their action, and the analogy between them and living beings is complete, tho we know that teleological causes are operative in connection with them. It will only be a matter of evidence to prove that living organisms have behind them similar external causes, whether they be intelligent, or merely immaterial, or even material, without being intelligent.

The author has remarked that the expression "living matter" is a contradiction in terms. This is true for the accepted definition of "matter", tho the phrase is admissible as a descriptive one, but not as a causal one. If Dr. Haldane had carried out his own observation here he would have discovered the real source of the "vitalistic" theory, which is based upon the scientific conception of "matter" which makes it essentially and always inert. As long as that view is held there is no escape from some sort of "vitalism", if you admit the existence of internal causes. You can dispute the theory only by giving up inertia as a property of "matter". That concession would assume that all causes were internal, or that internal causes accompanied the external and this would be to admit that "mechanism" of the unadulterated type was not universal. But the trouble is that modern science has substituted description for explanation and still clings to the inferences which are associated with explanation, and so appearances in phenomena seem to support the metaphysical theory of Materialism. It is not easy to distinguish between the appearances of machines and living organisms, and when inquiry shows the regularity of "mechanical" causation in living organisms, we must not wonder at the tendency of scientific men to resolve living organisms into more complex adjustments of "mechanical" principles.

If we could isolate a "vital force" the case might be settled. If it be another form of matter, it might hope for isolation and discovery, but no trace of such a thing is found in the ordinary methods of physics and chemistry. If it be immaterial the ordinary tests of its reality would fail, or have failed. Kilner's experiments with the "aura" might decide the possibility of

settling the question, but our biologists disdain to investigate these phenomena and prefer to debate metaphysics to trying science. If we do not isolate it, the case is subject to the eternal debate which has gone on with men ever since they distinguished between the inorganic and the organic.

At this point Dr. Haldane discusses the phenomena of personality and implies that they are not explicable by "mechanistic" theories. While this seems true to most people, the materialist thinks personality is a phenomenon of "mechanism" and he is so far logical that, unless we can isolate it, we have the same situation that we observe about life in organic beings. The constant association of consciousness with the organism and the disappearance of it when the organism dissolves leave the question of its real relation to the body unsolved. It is the same with life. The constant association of life with organism and the disappearance of it with the organism without traces of its independence, creates a presumption, if not proof, that life is a function of the organism. As we have not isolated life and found it independent or capable of independently capable of producing another organism when its first residence has been dissolved, we have to regard the question of a "vital force" as an unsettled one.

But there is a chance of isolating personality. If we can ascertain indubitable evidence for the continuance of personality after death; if we can obtain supernormal information representing the personal identity of the dead, excluding normal knowledge of the person by the agent through which the supernormal information comes, we shall have either an immaterial phenomenon and reality, or some reality which is equivalent to that but not possessing the properties by which we define all matter; namely, gravity, inertia and impenetrability. That once decided, the retrogressive argument would be strong for "vitalism". The distance between inorganic matter and independent consciousness is so great that we might treat organic life as an intermediary stage of reality, and whatever the uncertainty about it, there would be none about personality, and the dispute between "mechanistic" and "vitalistic" theories would lapse because the larger issue would have been decided in favor of an immaterial principle in nature, or some principle whether we called it matter

or not, which would have all the differences which are expressed by the distinction of mind from matter.

We might, in fact, come to the conclusion that the three states of existence might exist side by side instead of being mutually exclusive. That is rendered possible by Dr. Haldane's denial of both "mechanistic" and "vitalistic" theories. If they are alternative theories you could not deny both of them. You would have to choose between them. But as he endeavors to deny both of them, he ought to see that this conception of the two theories makes it formally possible for both of them to be true at the same time. His theory of "organism" is a misnomer. He states it in a footnote and as a view held by others, but I think Professor Carr perfectly right in protesting against a new word. It is only a new word and a purely descriptive one at that. It implies no causal conception whatever. It is only a name for the phenomena to be explained and connotes no known cause outside the organism as do all other explanations of vital phenomena. "Vitalism" implies a cause, even tho it has not, or cannot prove the existence of the new force, and 'mechanistic' theories imply the ordinary physical and chemical forces whose properties are known apart from the organism. But "organism" implies no known force whatever and violates scientific method in all but descriptive functions, and description leaves the facts to be explained.

Dr. Haldane calls attention to a significant fact without stating why it is so. He says that "mechanistic" theories have always played into the hands of the "vitalists". This is quite natural. "Mechanism" is not only a descriptive term but denotes a machine which we always subject to the law of inertia. As already shown inertia necessarily implies external causes, and "vitalism" always implies this kind of cause. In ordinary mechanics every machine ultimately finds the causal agent outside itself. But that cause is as often a machine also and demands another external cause. But this antecedence cannot go on infinitely. We come to the cosmos at large outside of which we cannot go, so that on any theory of the cosmos we have to resort to internal causes for explanation and this is an abandonment of "mechanistic" conceptions causally whatever may be true descriptively or phenomenally. To apply the same conception to

the organism, it is referred to as a "mechanism" which is correct enough descriptively or phenomenally, but when it comes to the causal center it is either the external environment, as it would have to be on the "mechanical" theory proper, leading ultimately to some form of "vitalism", or it is the organism itself which would imply internal causes leading again to "vitalism." But Dr. Haldane plays fast and loose between this and another conception which minimizes or excludes "external environment" from the case and makes the issue to be between the respiratory or brain centers of the organism and the rest of it, which only changes the field for applying the idea of "external environment", as we have already shown. We have then the organism acting on the brain center and it in turn acts on the organism, the forces outside the organism not sufficing to explain the phenomena, on the admission of all parties. The admission is that there are other forces within the organism and as it is, by supposition, a closed circle, so to speak, we have internal causes which are tantamount to "vitalism." Either the brain center is a "mechanism" or the rest of the organism is one. If the brain center is a "mechanism" the rest of the organism is an initiative cause, according to the admission that its external environment does not suffice to explain its action. If the rest of the organism is the "mechanism", the brain center is the causal agent which initiates the phenomena. In both we have the principle of "vitalism" involved. There is no other conception possible except one and that is to make brain center and the rest of the organism reciprocally related "mechanisms" in which they act and react on each other. The organism acts on the center and the center in turn reacts on the organism. This is quite possibly the fact of the case. But it involves the conception of different causes, just as we found them in the steam engine where we could obtain reciprocal relationship only by using friction, expansion and centripetal and centrifugal forces to get a harmonious result. But the moment we admit more than one type of cause we open the door to any number of them that the emergency may require us to suppose. Besides, the conception assumes internal causes for the organism as a whole as compared with the mechanical theory which treats the organism as a "mechanism" as a whole in relation to the external world.

In this way it would seem that "mechanistic" and "vitalistic" theories simply supplement each other and instead of both being false they may both be true! I see no contradiction between them, except that which is created by the attempt to construe the universe from the standpoint of inorganic reality alone. If they were contradictory they could not both be false. One would have to be true.

We may some day isolate a "vital force", tho we may not do it by the methods employed to isolate physical forces or elements. If it be a form of matter, we may succeed in the same way as with other elements. If it be immaterial, we cannot detect it by the same standards as the material, tho we shall have to rely upon methods that appeal to the senses. Kilner's experiments to detect an "aura" may afford the method and then photography may come in to supplement it. But we should probably not be able to weigh the result or determine any specific gravity for it. We have not proved it as yet and so the question must remain open scientifically.

But Dr. Haldane has broached a phenomenon that may determine the ultimate solution. I have alluded to it briefly above. It is the phenomenon of personality. He says: "The higher organisms, at any rate, are also centers of knowledge and volition. It is unmeaning to treat consciousness as a mere accompaniment of life, or to ignore the difference between blind organic activity, and rational behavior. Conspicuous personality is far more than mere organism, and the conception of life is just as inadequate in connection with personality as the conceptions of matter and energy in connection with life."

The Materialist, of course denies this radical separateness. But Dr. Haldane is right in remarking that there are differences. The "mechanist" admits differences, but he endeavors to find occult resemblances, or mechanical laws disguised. For myself I have no objections to this. I do not insist upon a radical difference between mental and physical phenomena, a difference so radical that the two realities can have no common properties. I am quite willing to accept the monistic interpretation of nature and to allow for any amount of disguise amid the differences in things. The real question in any case is whether we can isolate a given reality actual or supposed. We do it effectually in the

inorganic world. We have not done it within the organic world, so far as "vital force" is concerned, and it would remain to see if we can isolate personality. If we succeeded in doing that, we should either have a form of immaterial reality or one in which it would make no difference whether we regarded it as material or immaterial. The trouble with all past metaphysical theories is that they have depended upon some *a priori* conception of the *nature* of consciousness as distinct from the determination empirically of its associations. Science does not take up first the *nature* of any thing, but the evidence for its connections. Its nature is determined by what it *does* rather than what it *is*. To determine the independent existence of anything, science isolates it, whether it be argon, helion, "vital force", or consciousness. As long as a phenomenon appears only in connection with an organism and disappears with its dissolution, science rightly infers that it is in some way dependent on the organism for its existence and is not a causal agent apart from that organism. But if science can find traces of the independent existence of the observed phenomenon, it concludes that its relation to the given organism was adventitious and that it is capable of having an existence of its own.

Now if science will only isolate personality, it will prove that its existence does not depend upon the organism, to which it must be confined on the method of Agreement in normal experience and observation. Once prove that isolation or independent existence and no matter what consciousness *is*, or what the soul *is*, whether physical or mental, material or immaterial, it will have dislodged the "mechanistic" theory of its nature or connections. In that way we should have some hope of settling the moot question which Dr. Haldane is discussing. The independent existence of personality would carry some presumption in favor of "vital force", because there is no evidence that personality is the only radical difference between the inorganic and the organic world. Many of the functions of the body which are different from inorganic phenomena are not forms of consciousness nor sensibility instigated by it. Life seems to be a phenomenon intermediate between inorganic events and personality, and seems to be indicated in the vegetable world where there is no trace of personality. That is evidently why Aristotle dis-

tinguished vegetable and animal souls. But this aside, the prospect that we have of isolating personality, or detecting the existence of isolated personality, shows how we must proceed, if we are to decide the controversy between "mechanists" and "vitalists".

The discussion of the existence of God by Dr. Haldane is a supererogatory affair. The Silliman Foundation rather required this, but it is not necessary to the settlement of the controversy which he takes up in his lectures. No doubt, if you could prove the existence of God you would have a leverage on the theory of Materialism which would remove interest in the controversy between "mechanistic" and "vitalistic" theories, but until that existence has been proved you are precisely where you are to start with in ordinary scientific inquiries. Besides, the author actually cuts off the chance to use the assumed or proved existence of God retrogressively to furnish presumptions against either "mechanism" or "vitalism". He admits that we cannot prove the existence of God from biological, or physical and chemical phenomena, and states that it is from the phenomena of knowledge that the evidence must come. In this he tacitly abandons all teleological methods and adopts an ontological method of deciding the question. But if you resort to an ontological method for proving the existence of God you can do the same for deciding the controversy between "mechanism" and "vitalism." But he has rejected both theories where it would apply, on his own method, if only you can decide the radical difference between inorganic and organic phenomena. Besides, the "mechanist", or Materialist, claims to explain personality without a resort to either teleological or ontological methods, by the facts which prove or disprove the dependent or independent existence of consciousness. He will have to be met accordingly and no ontological argument for the existence of God, however valid it may be *ad hominem*, will satisfy the terms of the problem as conceived by the "mechanist". He is not begging any questions as to the nature of either the phenomena or the causes, but he is investigating for facts which will show the dependence or independence of the phenomena on organism, and he must be met by that method. Dr. Haldane's argument for the existence of God, admitting that the evidence

cannot come from biology or physical science generally, but only from psychology, leaves the question in much the same position as that of the Epicureans. They admitted the existence of the gods, but placed them in the intermundia where they were harmless or ineffectual in causal action in the affairs of nature or man. They appealed to dreams for their evidence and not to ontological conceptions of knowledge. Dr. Haldane would have to treat the goodness of God in the same way and thus make it merely a phenomenon in nature without any causal foundation for its existence. It would make God identical with Mrs. Eddy's conception; namely, the Good, not good as an attribute concept. That would be a safer application of ontological methods than to appropriate a causal idea with the causal meaning left out. But he ought to see that we get no unity in nature with this admission that God shows no evidence for his existence in it. This is a dualism which science will not permit. It is true enough that the idea of God would be of no use to rational beings without personality, but the same is true of his causality and connection with the cosmos. We cannot escape the teleological method, tho we may not have the data at present for applying it successfully. Prove the persistence or independence of personality, however, and there would be data for applying both the teleological and an ontological argument more successfully than we can do now. Until that is done we cannot invoke the existence of God to decide the controversy between "mechanistic" and "vitalistic" theories in biology.

APPARITIONAL EXPERIENCES OF MR. MARBECK.

By DR. WALTER F. PRINCE.

The incidents to be related are worth consideration in themselves, and also because of the intelligence and standing of their subject and of the witnesses.

Mr. W. Marbeck, as we will call the gentleman who had the experiences which would technically be called "visual hallucinations", is a resident of Greater New York, as are the corroborators. He is a responsible business man of about sixty-four years, but looking ten years younger. The compiler has seen him and his wife both in the rooms of the Society and in their home, a number of times, and has critically scrutinized both parties and the narrative itself, without the discovery of any factor besides the character of the alleged facts themselves which could discount their statements. Mr. Marbeck appears to be, and says he is, in good health. His conversation is such as befits the shrewd and practical, yet modest and thoughtful, man. He is convinced that the faces and forms which he sees are not merely subjective, and that there is a world of spirits all around us. He wonders why he is permitted, or so constituted that he is able, to see these faces and forms when others cannot. They have, he declares, all the color and expression, and appearance of solidity, that flesh and blood have. Only a very few times has he ever felt alarm. Generally, the experiences are rather pleasant than otherwise. They never occur in his office, or in any place where they could cause annoyance, and are generally limited to his home.

Mrs. Marbeck, whose testimony will be read, is a calm, candid lady who stands high in her Diocese of the Episcopal Church, being in fact one of the Diocesan lay officers. The niece, Mrs. Fournier, who bears an important part in one of the incidents, maintains equally prominent activities in the Roman Catholic Church. The nephew, referred to in connection with another

incident, is a Free Mason of high degree. He has agreed to corroborate the statement that the vision of the reclining woman was told him shortly before the death of Mr. Marbeck's brother, but as his delays continue, it has been decided not to wait.

This is one of the cases where the mere fact that the near relatives have become convinced of the supernormal character of the experiences has a certain weight. Of course there are quarters where the fact, taken by itself, that the whole family believe in an alleged occult phenomenon would have no weight at all. But Mrs. Marbeck belongs to the conservative type of women, with whom the first question, in the event of her husband saying that he had seen an apparition, would be, "What is the matter with him? Shall I send for the doctor?" She was brought only by degrees to share his conviction that his visions were valid. And it is evident that Mrs. Fournier had to reach her position through certain obstacles, since she is a devout member of the Roman Catholic Church, which is at present very conservative in relation to phenomena which find so frequent place in her hagiology.

The incidents were first brought to the attention of the Society through casual mention by Mrs. Marbeck, and it required considerable effort to convince her husband that he owed a duty to scientific research. Once convinced, however, he withdrew all objections, and will hereafter take especial pains to record his experiences, and fix the verification of such as have an evidential quality.

We shall divide Mr. Marbeck's narrative into parts, in order that the further particulars elicited by questions, and corroborations, may be brought into close connection with the matter to which they refer.

Mr. Marbeck's Narrative, dated May 5, 1917.

1. INCIDENTS OF EARLY LIFE. My earliest recollections of seeing strange objects or visions date from two weeks before the death of my father, when I was fourteen years old. My father, although in business, had been ill a number of years, was then very ill, not able to go out. In our home were two large rooms separated by folding doors, which were open. I was seated in the room with

him, when suddenly I saw before me, in the other room, a large graveyard with many large stones, and a number of full sized persons in white robes, standing perfectly still. My father died in March, 1868.

About two or three weeks after my father's death, at daylight one April morning, I turned in bed and plainly saw my father, seated in a chair beside me. I almost suffocated from fright. It was minutes before I recovered, when I turned to hide the vision from my sight. As I recall, I mentioned both of the above incidents to my mother.

I do not remember having seen any more visions or having endeavored to see any, until 1915. I was naturally reticent about relating these experiences to any one else, on account of possible derision.

Answers to Questions, June 25, 1917.

Q. At the time of your first vision your father was very ill; was he then expected to die?

A. Yes, but I did not know it or realize it. I was then about 14 years old.

Q. At the time of seeing the vision of your father, do you remember if you had been awake for a time before it, or had you just awakened? Are you quite sure that you were awake?

A. I recollect I was resting on my left side. It was daylight. I turned to get up to dress, when the vision confronted me. Had been awake probably 5 to 10 minutes.

Q. If you remember, please state the condition of your health at the time of these visions?

A. Was perfectly well, as I remember.

Q. Do you remember any change in health or conditions affecting your spirits after this time, and prevailing up to about the time when such experiences were renewed?

A. No, I do not, only such as would happen in a man's life, up to that time. Nothing unusual.

Narrative Continued.

2. APPARITION OF THE RECLINING FIGURE. In July, 1915, the only members of our family, my wife, brother and myself, were seated while yet daylight, on a porch in the second

story. I left the others, to get a drink of water, passing through one room into a second, which was a bedroom, when I was halted at the entrance by seeing a female form lying on the bed, with a white-ruffled dress. I was naturally shocked, having left the others on the porch. To make sure my eyes did not deceive me, I walked over to the bed, and seeing a hand with fingers and thumb plainly visible, I touched it and stroked the back of the hand twice, and found it icy cold, like rubber.

Then I walked back to the door-sill from which point I had first seen the object. I rubbed my eyes to make sure I was not deceived. After a minute I recovered myself sufficiently to approach it a second time. I then touched the hand and stroked it again. I did not speak of the matter to anyone then, but two weeks later I told it to my nephew. My brother passed away, after an illness of a week, September, 1915.

Q. Did you, at the time, or previous to your brother's death, form any opinion as to whom the figure of the woman represented?

A. I had no thought or opinion who it was or might have been. Was told at a spiritualistic meeting at the home of a Mrs. T——, a medium, an evening some time after my brother's death, whom, I might mention, I did not know and had never spoken to, that it was my sister who had appeared before me before the recent event. (1)

Q. In telling the story to me, you gave, if I remember rightly, a reason for not being able to state whether or not the face resembled any that you had known. Please state this.

A. I feared to look at the face; my eyes seemed to be attracted to the hand which I approached twice and touched.

Mr. Marbeck verbally stated that he told the vision to his nephew, to whom we have referred in the introduction, previous to his brother's death. The latter has expressed his intention of corroborating the fact, but has not taken pains to do so. Mrs. Marbeck, who was not so reconciled to her husband's "seeing things" as she became subsequently, was not informed of the vision until after the brother's death.

3. THE VISION OF THE SKULL AND CROSS BONES.
One night in the winter of 1915-1916 I arose and awakened my wife

to tell her I had seen a skull and cross-bones on a closed door in the room, leading to a room occupied by a lady and daughter. The skull and cross-bones seemed to extend forward from the door. About two or three weeks later, the mother passed away. She was not ill at the time.

Q. What was the state of your health at this time, and were you in any trouble which would agitate you?

A. The state of my health was fair. My brother had passed away three or four months before. This was all that troubled me. (2)

The story as recollected by Mrs. Marbeck was related by her in the rooms of the Society before her husband was seen and asked to write out his experiences. She adds, in writing:

The time he saw the skull and cross-bones was in the middle of the night. He was up at the time, and I was also awake. He told me of it then and there. (3)

4. THE VISIONS IN GENERAL. Occasionally afterwards I saw many visions of persons I could not recognize (usually head, shoulders and bust), at first mostly women, some very beautiful, passing one after the other. These occurrences have become more and more frequent until, during the past six months, they have been of daily and nightly occurrence. I have occasionally seen Indians, male and female, the male with feathered headdresses, the squaws with bands across their foreheads. Sometimes they moved along quickly or with measured tread.

Q. Before the skull vision were your experiences of this sort limited to those you have written down?

A. Yes, they were so limited.

5. APPARITION OF A WOMAN, AND OF PHOTOGRAPH OF HIS SISTER. Winter (spring) of 1917. Constantly for weeks a middle-aged woman has appeared to me, almost every night, in any room in which I might be, coming always alone. Her frequent coming made such an impression upon me that one night, early in March, I asked the vision, mentally, whether it was my sister who was appearing so frequently, and if so, that she might in some manner or way let me know. Almost instantly the form disappeared and a small unframed photograph appeared on the wall. The photograph was that of my sister as I remember her when she

died as a girl many years ago, which would account for my not recognizing her, as she has been appearing to me as a middle-aged woman.

I have seen her a number of times since. All the above I have seen when I have been wide awake. Occasionally the room seemed filled with smoke or mist, or cloud, completely surrounding me, and on their disappearing the visions follow.

Q. Is there an actual photograph of your sister, of which this seemed to be a copy?

A. Yes, I am in possession of one taken shortly before her death.

Q. When the smoke, *et al.*, precedes the vision, does it simply seem to fade away, revealing the figure, or does it seem to gather up and form itself into the figure?

A. When smoke or clouds precede the vision they fade away before the vision appears. Will state smoke or clouds do not always precede the vision. Have frequently seen visions without either being present, but as soon as I see clouds or smoke I know a vision is to appear.

The following question was directed to Mrs. Marbeck:

Q. Will you give a brief account of what you heard Mr. M. say about seeing the same woman repeatedly, and of the photograph? Had you heard him speculate as to who he thought it might be, prior to the vision of the photograph?

A. He had seen the same woman so often, and she always came alone (not like the other visions, that followed one after the other), he said to me, "I wonder if it can be my sister!" I asked him if he could distinguish any features of his sister that he could remember. He said "No", she had died when a girl of fourteen years, and that was over forty years ago.

He told me that one night when this same woman appeared he asked mentally, "If this is you, sister, who is appearing so regularly to me, can you make me know it is you?", and immediately *she* disappeared, and there appeared on the wall directly in front of him a small picture, the facsimile of one we have.

6. VISION OF HIS MOTHER. March 29, 1917. Visitors to my home being expected that evening, I went to our den to take a short rest before they might arrive. I had no sooner touched the pillow than I noticed the same vision which I believed to be my sister, breaking through a crimson cloud. She seemed to float just below

the ceiling until she reached a point directly over me, when she looked at me most sharply, as though to make sure it was I who was resting there, then she disappeared. Then came a strange phenomenon, the room seemed to be enveloped in a heavy black cloud which caused me to wonder just where I was, for a second, whether floating in ether or whether still on the sofa. Suddenly the black cloud disappeared, and behold, my mother appeared, as natural as life, every feature plainly visible. I was greatly overcome and called "Mother! Mother! My dear Mother!" My wife heard the exclamation and rushed to me, thinking I was ill, and she found me running through the hall weak and faint, saying "I have just seen my dear Mother!"

My mother passed away in 1902.

Q. Is this the only time that you ever have seen a vision of your mother?

A. Yes, that was the only time that I have seen my mother. Have not seen her again up to the present writing.

Q. Was there, so far as you can remember or can judge, any reason why your mother should have appeared to you at that time more than any other? Whether owing to, or connected with, your having previously thought intently of her, or anything else, or followed by any event of which she could have been the precursor?

A. No, I had no thought of my mother at the time I went to lie down on a lounge in a den (or small room in my apartment) for a few minutes to rest, before expected guests called to spend the evening. I had hardly rested my head on the pillow of the lounge when what I described occurred.

Mrs. Marbeck was asked to narrate the above incident from her own memory, and thus responded:

One evening we were expecting some visitors; he said he would take a rest before their coming. He left me to go to a small room at the end of the hall. He had not been there five minutes when I heard him say "Mother! Mother!" I thought he was calling me, as he sometimes calls me that. I immediately jumped up and called out, "What is the matter?" I then heard him hurrying down the hall. He said, "I have seen my dear Mother." He was terribly affected, and cried like a child.

7. VISION OF HIS BROTHER. January 31, 1917. While awake at 4.30 A. M., my brother appeared against the wall in my room, quite some grayer, except his moustache, looking in fine condition, as when leaving here eighteen months ago. I immediately awakened my wife to tell her that I had seen my brother.

Mrs. Marbeck orally stated her recollection of having been wakened and informed as above stated, but was not asked to put it in writing.

8. VISION OF AN OFFICER. The first time I saw a full-sized form in my room was about the latter part of February, when about 1.00 A. M. my wife came to my room to close my window, which awakened me. I saw a tall man, well-proportioned, black hair and eyes, leaning with one arm on my chiffonier. He wore a white duck suit with military brass buttons. I recall no person of his appearance and dress among my living or dead acquaintances. I was so startled that I called to my wife not to move, as there was a man behind her. If he had not been dressed as he was, I would have thought he was a burglar. Since then I have seen a full-sized woman at my doorsill.

Mrs. Marbeck distinctly remembers this incident, and the effect which it produced upon her husband.

9. VISION OF THE PRIEST AND THE CROSS. April 3, 1917. My wife and I were visiting my niece this evening. After dinner we were talking in the sitting-room, and feeling tired I went to a connecting room, and was just preparing to rest my head in an armchair in which I was seated, without any thought of seeing anything, when suddenly there appeared, on what seemed to be a blue sky, a vision that I recognized at once as a priest, by his long black gown and the hat that he wore. He remained about a minute, then disappeared. Immediately following his disappearance, I saw on this blue sky a large cross. I returned to the room in which the family were seated, and spoke of the occurrence, when my niece, who is of the Roman Catholic faith, exclaimed, "That is Father ———, whom I have had on my mind for a number of days. I wanted to have had mass said for him. From your description I am sure it is he. I should have had this done some time ago; he was

not as well known in the parish as some of the other priests, and may have been neglected. I will have it done at once."

WALDGRAVE MARBECK.

Mrs. Marbeck acceded to the request to write a brief account of her memory of the incident.

We, my husband and I, were visiting our niece, as we usually do on Tuesday, and dine there. After dinner we went up-stairs to the sitting room on the second floor. My husband went into the back room, to rest a few minutes, and left my niece and me in the sitting room. In a few minutes he came back, saying he had seen some one resembling a Priest, judging from the gown and head covering he wore, and immediately on the disappearance of the Priest, a large cross appeared.

My niece inquired as to his age, appearance, etc. My husband described him, whereupon my niece exclaimed, "That must be Father ———. I have been thinking of him lately. Last week, when at church, I said a prayer for him. Now I shall have a mass said." Which she has had done since.

MRS. WALDGRAVE MARBECK.

The important statement of the niece, which we now present, shows that the narratives of Mr. and Mrs. Marbeck rather under-rate than overrate the seeming significance of the vision of the priest.

My uncle transmitted to me your message requesting me to put in writing what transpired one evening that he and my aunt were dining with us, and I willingly comply with your request, as I understand my name will not be made public.

After dinner we three, my Aunt, Uncle and myself, were sitting in the living-room and chatting, when my uncle left us and went into the back room, where there is a very comfortable chair, to rest for a little while. In a few moments he came back and told us both of the vision he had seen; the figure of a man robed as a priest, with a biretta on his head. Behind the man appeared a large cross (5). His description of the man was so clear I immediately named a deceased priest I knew. This priest had haunted me in my thoughts for some time, though he has been dead for some years.

and I felt that he needed help and prayers. Just the week before, I had been in Church and offering some prayers for a deceased friend, when I heard an inner voice, saying, "Remember Father ———"

Coming here to my Uncle, who did not know him and who has no friends among the Catholic clergy, and yet saw him so clearly that I could recognize Father ——— from the description, seems to me a most remarkable thing.

Very sincerely, ANNA M. FOURNIER.

May 15, 1917.

The name Fournier, like the others given, is a pseudonym. To the lady indicated, the following inquiries were addressed:

I wish to ask if, your identity being guarded, there is any reason why the name of Father ——— should not be mentioned. I presume not, but we wish to observe your every wish. It would of course make the incident more impressive if used.

Can you give any reason, or perhaps a fuller account, why this priest has, as you say, haunted you and you have felt that he needed help and prayers? If not from facts known to you in his life-time, it would appear to have been from impressions. If so, will you state something about those impressions, their nature, how long they had been coming, etc.? When, a week before your uncle's visitor, you heard the "inner voice", do you mean something more distinct than a thought came to you? Were these feelings, and particularly the "inner voice", impressed upon you with any particular conviction that they came from outside of yourself?

Was your uncle reared in the Roman Catholic faith? I forgot to ask him that.

Was the description given by your uncle of the priest in this vision such as would fit but few priests whom you have known? Was there anything so specific about it that you think Father ——— would have come to your mind even if you had not previously thought about him as you had?

You have been so good that I feel sure you will bear with me this much farther. I don't want to make more of the incident than is correct, but I want to get all that really is in it brought out.

Sincerely yours, WALTER F. PRINCE.

To this letter Mrs. Fournier promptly responded :

Your letter received and I am very willing to answer any question or to help in any way to verify my Uncle's wonderful experience as far as I have knowledge of it.

No, there is no reason why Father ———'s name should not be mentioned. (6)

No, I can give no special reason why Father ——— haunted me, except that he was very reserved and distant and a man who made very few friends and I was privileged to be one of the few; that he knew I had great devotion to the souls in Purgatory and often try to help them by prayer and religious observances made in their name. Nothing in his life could have given me the impression I mean. They came from outside, occasionally ever since he died, and never since that time. The inner voice was something outside of myself, just as if I heard the words. I can't explain very clearly, except to say I heard the words and there was no one near to speak them.

No, my Uncle was not reared a Roman Catholic and is not one now.

The description of the priest was very definite and described Father ——— only, and no other deceased priest I ever knew. Yes, I think the description would have recalled Father ——— in any case, because it described him and no one else.

Sincerely, ANNA M. FOURNIER.

June 4, '17.

The evidence in this case having now been put in convenient shape for the reader's thoughtful attention, it is submitted without comment.

1. After his brother's death, Mr. Marbeck underwent some misgivings lest he could have done more to prolong the life of the former. About three months after the decease, he went to a meeting held in the house of Mrs. T., a medium, and midway in the meeting the medium gave a message to him, which, as determined by notes taken on the spot, he says ran very close to what follows:

"Mother says you have nothing to regret. My home is where your home is. Your brother is here; he says nothing could have saved him. He says he had hope when he left the house, but not when he reached the hospital. He says you can reach him through your mentality. Sister wants me to say that it was she who appeared before you before the recent event. That you was the only one through whom she could

communicate. It was well you did not realize what it meant. It was not for you to realize. You have great spiritual power and sister has been helping to cultivate it. You have frequently taken yourself out of the material into the spiritual."

Q. Had you seen the medium previously?

A. Yes, but never to speak to her.

Q. Had your wife seen her previously?

A. Yes, my wife had, but she (the medium) did not know that I was in any way related to her.

Q. Could any of your acquaintances have mentioned your experiences to her?

A. No, my experiences were not mentioned to her.

Q. Was your visit planned beforehand?

A. My visit was not planned beforehand.

Q. Could anyone who knew of your experiences to the extent afterward mentioned by the medium have informed her that you were coming?

A. No one to my knowledge could have informed her, as no time had been arranged when we intended to go to the medium's; it was an off-hand conclusion that we would go a day or so before the evenings on which we knew the meeting was to be held, and as we had not seen the only person to whom my wife had talked about it some time before this.

Q. What likelihood is there that the medium could have known you by sight, or that you could have been pointed out to her by someone before speaking to you?

A. There is no likelihood the medium could have known me by sight. I did not know anyone present except my wife. We entered the house separately some minutes apart, sat at different places in the room and in no way recognized one another while present.

Q. What communication did the medium have with persons present before speaking to you?

A. The medium gave several messages to people before speaking to me.

Q. What persons beside yourself knew that you had misgivings about whether your brother could have been saved?

A. No one that I know of, with the exception of my wife.

Q. What had been printed in the papers about your brother's being in the hospital?

A. There were several obituaries in the newspapers at the time of my brother's death; nearly all mentioned his having passed away at a hospital. This meeting at the medium's was about three months later.

Q. Give the date of your brother's death and the date of the visit to the medium.

A. My brother died in August, 1915, and my visit was in November.

Q. How many were present?

A. As well as I can remember about 15 were present.

Q. Whom did you go with?

A. No one went with me. My wife was the only one I knew. She went alone, as heretofore mentioned.

Q. Where did you sit?

A. I sat in the center of the room by a mantelpiece, there was one row of people in front of me.

Q. How soon after entering did she say what you have reported?

A. She spoke to me, as near as I can remember, about $\frac{1}{2}$ to $\frac{3}{4}$ of an hour after she entered the room.

Q. How soon did you take down what she said?

A. I made notes of what she said to me immediately as she expressed

her words, and memorized her language as she spoke. I will say that I have a good memory.

Q. Was this about all she said to you, or was there more that you could not remember?

A. This is about all she said.

WALDGRAVE MARBECK.

This mediumistic experience is placed in a footnote because it is not beyond the reach of misgivings. It may be that Mrs. T. did get her information in a supernormal way, but since Mr. Marbeck had been to her house several times, it is impossible to be sure that she had not learned who he was. And though there were reasons why the Marbecks would not have wished that the visions should be noised abroad, if there was a single confidant, it is theoretically possible that the facts could have been carried to the medium. Though the possibility were but as one in a hundred, we must nevertheless take it into account.

2. Any state of illness which might then have prevailed would hardly have been explanatory of the phenomenon, since prediction by a sick man is not easier to understand than prediction by a well one. But perhaps we should be more likely to set up chance as the explanation in case Mr. Marbeck had been delirious at the time of the vision. It must be admitted that the symbol of a skull and cross-bones has one accepted meaning, and that is death; and that its appearing on the door of the two women would naturally imply, if anything was implied, that one of them would soon die. Also that it was a noteworthy "chance" that one of them did die within three weeks.

3. There may be a slight discrepancy between Mrs. Marbeck's remark that she was "also awake" and her husband's that he "awakened" her. It is just the sort of discrepancy in unessentials which always occurs when two or more people give honest reports of the same incident. Mrs. Marbeck may have been awake when her husband supposed that he was waking her. Or Mrs. Marbeck may mean that she was awake before the vision quite disappeared.

4. Compare with the clouding of the crystal before the vision appears in it.

5. Here is an instance of the sort referred to in Note 3. Mrs. Fournier's attention was so fixed upon the description of the priest and upon the fact that the cross helped to identify him as a priest that she did not note that the cross appeared *after* the priest disappeared.

6. The compiler decided, on consideration, not to enter the name of the priest, after all, as it might possibly lead to the identification of the other parties, and there are valid reasons why this might cause embarrassment.

INCIDENTS.

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APPARENT SUPERNORMAL KNOWLEDGE.

By JAMES H. HYSLOP.

I wish to indicate by the following case the liabilities of second-hand or third-hand stories. As it was first reported it seemed to be a remarkable incident for evidential purposes and to represent an important experience *in articulo mortis*; namely, at the point of death, in which you had either telepathy connected with that condition, as is often supposed to occur in apparitions of the dying, or immediate post-terrene knowledge such as is reported through mediums. But careful inquiry and the first-hand story showed that this verdict could not be trusted and more especially that the word of authorities usually accepted as final was no more acceptable than the commonest layman's. Further comments will be reserved until the story is told.

The first account came from a reliable witness who appreciated quite fully the need of first-hand evidence and assisted me in getting it. She reported it merely as hearsay that came to her, and I give her account first. It was written in a personal letter to Miss Lilian Whiting.

The explosion at Halifax occurred on December 7th, 1917, and soon after this in a letter to Miss Whiting this friend incidentally mentioned the incident. The part of the letter turned over to me is not dated, but it was sometime before January 10th, 1918. The following is her statement:

I was combing the hair of a little girl with one eye, and said to her, 'Your eye looks almost well. It doesn't pain you does it?' She said, 'Oh, no! I didn't lose it in the explosion. I lost it a year

ago. But my mother has just had one eye taken out. She is on the other side of the ward, in bed crying. I wish she would go to sleep, for when people sleep, they forget.' Then she fixed the bandage neatly over the hurt arm, and went on. 'My little sister had both eyes out and her hand struck off. She died this morning. That is why my mother is crying.'

Here is a thing that will interest you, Lilian. The little girl who died knew what page of her nursery book her father had turned to, tho she had *no eyes to see it with*. She had asked her father to read to her from the book and as he turned the pages and stopped for a moment, she cried out, 'Daddy, I see the book. I see where you are. You have reached the page with the picture of the two turkeys opposite it.' Then before they could speak to her, she died. Just think with no eyes to see, she could *see*, in that last moment. Most people would say she simply *happened* to think of the page he had turned to, but you and I know she *saw*.

I immediately set about getting into communication with this lady, as I knew her personally and have records of her own experiences which are of an interesting character, and besought her to give me the facts more in detail and if possible to get a first-hand account of them. This she did in the following letter:

Halifax, N. S., January 19th, 1918.

DEAR DR. HYSLOP:

It is quite a while since you asked me for information about the little blind girl who said, just before she died, that she could see, but I have it at last. The mother is not now in the hospital, but is with relatives. Hers is one of the most pathetic cases we have had here. She was at Tuft's Cove, a mile out of Dartmouth (Dartmouth is opposite Halifax, across the harbor, and suffered as much as Halifax). She and her children were watching the two ships, the *Imo* and the *Mt. Blanc*, when suddenly there came a "great flash", she said, and in a second her right eye was out upon her cheek, one little daughter lost one eye, one had her cheek and head cut open, and a third, Edith, the one who died, had both eyes blown or gouged out, her chest horribly crushed and her arm mangled.

Then came the second alarm telling the people to get out of their houses—at least I suppose it came to them as well as to everybody

else—telling them to get out into the open for fear the city magazine would explode—No I remember she said they thought it was a bomb and feared another. At all events, they left the house, which was then practically in ruins, and walked a *mile* into Dartmouth, the mother in her stockings—no boots on—in the bitter weather. Somewhere on the road the relief people picked them up.

Their father is in one of our regiments, so we saw him in the armories this afternoon and wrote what he had to say, read it aloud to him afterwards, and he signed it, in the presence of my sisters. We signed our names as witnesses.

Of course she could have *smelled* the orange, and so could have known what it was when her father asked her. In the case of the second card, I think it was strange that she did not say she saw the colored children, for she saw the turkey.

Mortification set in the day before she died, so she died without pain, and seemed so much better the day her father saw her that he thought she would live.

I forgot to put this in the written statement. After Edith died, she was taken to the undertaker's and the father went to see her there. He spoke to the undertaker about the postcards and the undertaker said: "It is strange enough" and pointed to her eyes which had only red holes where eyes should be, saying she had no eyes. He told my sister and me this, so I am asking her to sign her name here.

["The above is as my sister states. I witnessed the interview between my sister and Mr. Brown. ETHEL H. BUTLER."]

Mr. Brown said that after the doctor and he left the room (after the doctor had asked the little girl if she could see), he (Mr. Brown) said to the doctor: "Don't you think it very strange that she says she can see and seems to actually see?" The doctor answered hurriedly: "Oh, well, sometimes they think they do." I suppose he meant that sometimes at death certain people think they see when they do not.

The story is not word for word as the little sister Eleanor told me in the hospital ward, but, you see, she was only a little girl, and got her facts mixed—saying, for instance, that it was a book (instead of a card) with turkeys on one page of it.

Yours sincerely,

ANNIE C. HUESTIS.

The following is the account dictated to Miss Huestis by the father of the little girl, as stated above—Editor.

HALIFAX, N. S., Jan. 19th, 1918.

My little girl Edith's eyes were blown out. Eleven days after the explosion she died on Monday, December, 17th. On the Sunday afternoon before she died I saw her in the hospital. She told me she could see me. I was peeling an orange for her and asked her what I was doing. She said peeling an orange. (There was a bandage also across her eyes.) I had in my hand several postcards from her Aunt in Revere, Mass. which had just come, American Thanksgiving cards. She had never seen them. So I asked her to describe them to me. She said one card had on it a boy carrying a turkey on a platter (correct). I said, "What kind of shoes is he wearing?" She said, "Funny kind of shoes, Dutch slippers." (They were queer slippers curling out behind with pointed toes curling up.) Another card had a large turkey and two colored children. I asked her to describe that card. She said: "A turkey." She said she could see nothing else. She also said she could see me.

On my way out I said to the doctor: "I am very much pleased to-day to find that my little girl can see." He said: "Come back to the cot with me." Once there, he said: "Can you see?"

She said she could. Two weeks afterwards at the hospital, the doctor was visiting the patients and we discussed Edith and the extent of her injuries, and he remarked again in the course of conversation, to console us perhaps for her death, that the eyes were blown out by the explosion.

E. H. BROWN.

Witnesses: E. H. BUTLER,
A. C. HUESTIS.

Miss Huestis then adds an account of the telephone conversation with the physician and I quote this immediately below.—Editor.

This morning I telephoned Dr. Lawlor, for I felt certain you would want word from him as well as from the father of the child. I began by asking him whether Edith's eyes were taken out by operation or destroyed by the explosion. He said destroyed—ab-

solutely destroyed—by the explosion. I said: "There was no possibility of her being able to see at all? Her sight was destroyed?" He said: "Utterly destroyed. No possibility of sight."

I wrote this account to Dr. Lawlor, asking him for confirmation and further information, if possible, about the child, especially asking if the phenomena reported to me were true to his knowledge, and whether the child could have seen with her eyes in the condition reported. The following is his reply.
—Editor.

Nova Scotia Hospital,
Halifax, N. S., Feb. 2nd, 1918.

JAMES H. HYSLOP, *Esq.*,

DEAR SIR:

I beg to acknowledge receipt of your letter of Jan. 28th, and in reply I may say that I cannot give you the information you request. The child, Edith Brown, referred to, was brought to our hospital, and on admission it was observed that her eyes were very badly damaged. As to whether there was absolute loss of sight I cannot recollect. Apparently the child could not see. However, boracic bandages were kept constantly on the eyes. It was felt at times that they should be removed, but in view of the fact that the child was badly burned and lacerated, her throat was cut, and she showed every evidence of being unfit for a surgical operation, the most that we could do for the child was to make her comfortable and make her last days as free from pain as possible. The bandage was kept over her eyes. I do remember, however, when the child came in that the eyes showed no semblance of normal eyes; they appeared to be collapsed. I do not think she had any vision. The child was in a semi-conscious state, and did not respond. During the time the child was with us, she appeared to be in a constant state of fear and terror. This was no doubt due to the terrible experience through which she had passed. The cause of death was septic pneumonia.

I note what you say with reference to the statement about her seeing her father, and some pictures on a postal card. I am unable to say whether this statement is true or not. We had so many patients in our hospital, nearly two hundred. This child was not under my immediate care but under the care of Major Todd: he

is no longer with us and I am unable to give you his opinion. I may say that the child was seen by two specialists with reference to her eyes. Both of them decided that the eyes should be removed, but in view of the fact that she was not likely to recover, she was not subjected to this operation.

Yours very truly,

F. E. LAWLOR, M. D.

Medical Superintendent,
Nova Scotia Hospital.

Inquiries sent to Major Todd were returned undelivered.

I required further information to know especially what the conditions were under which the child saw the pictures on the postal card and I wrote to the father, after obtaining his address, asking several questions about these conditions and especially to know how far from the child the postal cards were. The questions were as follows:

1. How long before the child's death was it when the reference to the orange and to the picture on the postal cards was made?
2. Was the child familiar with the postal cards before she lost her eyesight?
3. Where exactly was the postal card when she saw the turkey on it? That is, how near her was it?
4. Was the face of the card toward her or away from her?
5. Was anything over her eyes at the time?
6. Had the child shown any unusual knowledge at any other time?

The following is the letter of the father replying to my inquiries.

Halifax, Feb. 22nd, 1918.

MR. JAMES H. HYSLOP,

DEAR SIR:

1. In answer to your first question, it was on Sunday, December 16th that I showed the postal to my daughter. She died sometime during the night of the 17th.

2. To the best of my knowledge she had never seen the card before. It was sent to her from her Aunt who resides in Revere,

Mass., and was received by me through the mail a day or two after the disaster. So it seems improbable that she could have been familiar with it.

3. The child was lying on her back, her head raised a little. I held the card face toward her and just above the chest. I think the distance from her eyes to the card may be about ten inches.

4. (This question was answered in 3.)

5. Her head and face were bandaged, just the tip of the nose showing. My reason for holding the card low and over the chest was I thought she may be seeing underneath the bandage, it being raised slightly each side of the nose.

6. I don't remember any incident wherein the child showed unusual knowledge. We just considered her an ordinary bright child. Trusting this may convey to you the necessary information.

Very sincerely,

E. H. BROWN.

COMMENTS.

It is apparent in this that the father did not suspect any supernormal sight. Lying on her back, if any sight was present she might have seen him underneath the bands and this apparently induced him to test her for real sight. He had evidently supposed her totally blind, as this seems to have been the belief of the physicians. But finding indications, as he thought, that she could see, it was a hope apparently that she would recover her eye sight and he was testing her for normal vision, so that the report as it came to Miss Huestis from the sister first gave rise to a conception of supernormal perception, because it was assumed that the child had lost her sight. The father evidently did not think so after her remark about seeing him. But as he held the card near her and at a point within sight, if she had not lost it, the evidence for a supernormal phenomenon is gone. The first account of the story turned out to be incorrect, and the second did not state the exact facts.

But it is interesting to note that, if the judgment of the medical men was correct, the experiment of the father could not be nullified by the nearness of the card to the eyes, or its positions where vision from the side of the nose would be possible in normal conditions. That is, accepting the verdict of the physicians, there

would be no doubt of supernormal vision, and an incident of unusual interest. It loses a part of its force, however, from the fact that the child did not die until the next day, a fact which eliminates its significance for *in articulus mortis* coincidences. It would have to be classified as clairvoyance or telepathy independent of the usual conditions supposed to accompany death. It is not connected with apparitions of the dying nor with anything like post-terrene knowledge.

But as remarked all this depends wholly upon the certainty that the diagnosis was correct. The physicians, however, may have been mistaken in the view that the sight was "utterly destroyed." The facts suggest that they were wrong and assuming that, there is only a normal phenomenon. It is interesting to remark that the judgment of the expert has to be discredited in order to justify scepticism in this case and that of the father seems to have been more trustworthy than that of the physicians, or at least his natural assumption. But you can make the phenomenon normal only by discrediting the judgment of the physicians. Accepting their testimony would establish a presumption for the supernormal, if it did not actually prove it—Editor.

AN OLD CASE OF MATHEMATICAL PRODIGY.

The following case which will have some historical interest came to me in the manner explained in the informant's letter.

Washington, D. C., August 18th, 1913.

PROFESSOR JAMES H. HYSLOP,

MY DEAR SIR:

I have recently come across a statement signed by Benjamin Rush, as Secretary of the Pennsylvania Society for Promoting the Abolition of Slavery and the Relief of Free Negroes Involuntarily Held in Bondage, printed in the *New Jersey Journal and Political Intelligencer* of January 21st, 1789, which has to do with unusual powers of arithmetical calculation on the part of an African slave. A photostat reproduction of the page of the *New Jersey Journal* containing the statement signed by Rush is enclosed. Tissues used in repairing the original newspaper caused the gaps and open spaces

in the reproduction. I am therefore sending to you the typewritten text to fill in gaps. Perhaps a transcript of the article will be of interest to readers of the *Journal*.

Truly yours,

WM. A. SLADE.

It will add value to the incident to learn who Benjamin Rush was, tho he is known well enough historically in the medical and political world. The following account of him is given in the Eleventh Edition of the *Encyclopædia Britannica*:

Benjamin Rush was an American physician. He graduated at Princeton in 1760. After serving an apprenticeship of six years with a doctor in Philadelphia, he went for two years to Edinburgh, where he attached himself chiefly to William Cullen. He took his M. D. degree there in 1768, spent a year more in the hospitals of London and Paris, and began practice in Philadelphia at the age of twenty-four, undertaking at the same time the chemistry class at the Philadelphia medical college. He was a friend of Franklin, a member of Congress for the state of Pennsylvania in 1776, and one of those who signed the Declaration of Independence the same year. In 1774 he started along with James Pemberton the first anti-slavery society in America and was its secretary for many years.

For further information regarding the man the reader must be referred to the article just quoted. We have taken enough from it to indicate Benjamin Rush's right to record the incident and also to indicate something of its more than casual interest, tho it is without the investigation necessary in this age, more adequately to guarantee its scientific value. But it is an incident that deserves recording in the literature of psychic research—
Editor.

Wednesday, January 21, 1789.

No. 275.

**THE NEW JERSEY JOURNAL AND POLITICAL
INTELLIGENCER.**

ELIZABETH-TOWN. Printed and published by SHEPARD KOLLOCK, every Wednesday. Subscriptio * * * * at two dollars per annum. Advertisements of moderate length, inserted for three weeks for eight shillings, and two shillings for each * * * * afterwards.

*At a meeting of the Pennsylvania Society for promoting the
Abolition of Slavery and the relief of Free Negroes unlawfully held*

in Bondage—Ordered that the following certificate be published.

Account of a wonderful Talent for Arithmetical Calculations, in an African Slave living in Virginia.

There is now living about four miles from Alexandria, in the state of Virginia, a negro slave of 70 years old, of the name of Thomas Fuller, the property of Mrs. Elizabeth Cox. This man possesses a talent for arithmetical calculations, the history of which, I conceive, merits a place in the records of the human mind. He is a native of Africa and can neither read nor write. Two gentlemen, natives of Pennsylvania, viz. William Hartthorne and Samuel Coates, men of probity and respectable characters, having heard, in travelling through the neighborhood in which this slave lived, of his extraordinary powers in arithmetic, sent for him, and had their curiosity sufficiently gratified by the answers which he gave to the following questions.

1st. Upon being asked how many seconds there are in a year and a half, he answered in about two minutes 47,304,000.

2nd. On being asked how many seconds a man has lived, who is seventy years, seventeen days and twelve hours old, he answered, in a minute and a half, 2,210,500,800.

One of the gentlemen, who employed himself with the pen in making these calculations, told him he was wrong, and that the sum was not so great as he had said, upon which the old man hastily replied, "Top, massa, you forget de leap year." On adding the seconds of the leap year to the other, the amount of the whole in both their sums agreed exactly.

3rd. The following question was then proposed to him—Suppose a farmer had six sows, and each had six female pigs the first year, and they all increase in the same proportion, to the end of eight years, how many sows will the farmer then have? In ten minutes he answered, 34,588,806. The difference of time between his answering this and the two former questions was occasioned by a trifling mistake he made from a misapprehension of the question.

In the presence of Thomas Wistar and Benjamin W. Morris, two respectable citizens of Philadelphia, he gave the amount of nine figures multiplied by nine.

He informed the first mentioned gentleman, that he began his application to figures by counting ten, and that when he was able

to count an hundred, he thought himself (to use his own words) "a very clever fellow."

His first attempt after this was to count the number of hairs in a cow's tail, which he found to be 2,872.

He next amused himself with counting, grain by grain, a bushel of wheat and a bushel of flax seed.

From this he was led to calculate, with the most perfect accuracy, how many shingles a house of certain dimensions would require to cover it, and how many posts and rails were necessary to enclose, and how many grains of corn were necessary to sow, a certain quantity of ground. From application of his talents, his mistress often derived considerable benefit.

At the time he gave this account of himself, he said his memory began to fail him. He was grey headed, and exhibited several other marks of the weakness of old age. He had worked hard upon a farm during the whole of his life, but had never been intemperate in the use of spirituous liquors. He spoke with great respect of his mistress, and mentioned in a particular manner his obligations to her for refusing to sell him, which she had been tempted to do by offers of large sums of money from several curious persons.

One of the gentlemen (Mr. Coates) having remarked in his presence, that it was a pity he had not an education equal to his genius; he said, "No massa, it is best I got no learning, for man, learned men be great fools."

BENJAMIN RUSH.

The puzzle for most people lies in the assumption that an ignorant slave who could neither read nor write should be able to carry on calculations of so complex a character. Ordinary people cannot do it and even well educated persons cannot so promptly name the products of such figures as are involved in the problems put before this negro. The fact is that the process of multiplication is much simpler than most people assume, but whatever it is, we often find memory implicated in such results where memory with ordinary people does not extend beyond the multiplication table. But in these mathematical prodigies it is possible that they have remarkable memories for sums and products which have once been worked out spontaneously, as is apparent in this old negro. He confesses that his curiosity was excited in counting and he remembered the results.

Besides he complained in this very report that his memory was not as good as it had been. Suppose that he had spontaneously worked out certain products and sums and always remembered the results, he might easily have named these astonishing results without calculating as normal people have to do. There is one case which has never been reported by the investigators, which was proved to have been explained by this very process of simple calculations always remembered. When so viewed they do not seem so marvelous as superficially appears. They become cases rather of memory than of rapid calculation.

The figures in all the instances above reported are correct. The third problem is unusually complex. It is not a simple case of multiplication and it may be wondered how this ignorant old negro could have understood the problem. It does not consist of merely raising 6 to the 8th power, but each power attained has to have the multiplicand added to it to make the next multiplicand, so that the process is a rather complex one and it requires understanding more than multiplication and addition to proceed with it. If those who put the question to him explained its conception, the attainment of the result is not so perplexing. There is a confession of a mistake in regard to it, but just how it arose is not explained. It might have been on this very point. At any rate the case should be on record with our historical material. Mr. Myers calls attention to a few instances in his *Human Personality and Survival of Bodily Death*, Vol. I, pp. 79-88 and we published one case in our own *Journal* Vol. VI, pp. 83-106.

A COLLECTIVE APPARITION.

The following incident was reported to me by the Librarian of Columbia University. He was at one time President of a Western Institution. It is second-hand, tho made practically first-hand by the man who was one of the percipients in the case—Editor.

One evening in the fall or winter of 1868, I was a caller at the home of Mr. and Mrs. J. A. Weaver, Calmar, Iowa. They had been very kind to me, then a stranger and away from home, and a warm friendship had sprung up between us. As a result of this they had from time to time spoken to me very freely about matters of which strangers do not often speak to each other. On this partic-

ular night they seemed somewhat reserved, and conversation flagged; until I finally thought it best to take my leave. But when I rose to do this, they each rallied, and urged me to stay, and looking at each other almost simultaneously asked the question, "Shall we tell him about it?" Each agreed with the other that this should be done, and I sat down again—to hear the following story:

"We spent yesterday as we have spent so many days, my husband at his business and myself about my work, with nothing unusual to mark either the day or the evening. We spent the evening together at a little church festival or reception, returning at a comparatively early hour because we were both very tired. We each recalled afterwards, that nothing had been said during the day or during the evening or before we retired that would in any way lead to what followed.

"After sleeping for some time (we learned afterwards that it was about two o'clock) I was suddenly awakened (it was the wife speaking) out of a sound slumber, with the sense of some third person in the room. I was very much startled, because as you know there had been several robberies lately here, and was about to waken my husband—when I noticed that the moonlight made it possible for me to distinguish all the objects in the room, and there was no one there but ourselves. With a feeling that someone had crouched down suddenly at the foot of the bed I sat up in bed that I might see better—but detected no one. I was about to lie down again, quite satisfied, when I suddenly noticed what seemed to me a small point of blue flame in the ceiling of the room just above the foot of the bed. Again startled, because I thought this was fire, I was about to waken my husband when the peculiar color and shape and the rapid growth of this light made me hesitate and give my entire attention to that. The light spread from the ceiling down in a triangular form, the apex of the triangle at the top of the room where the light began and the base of the triangle ultimately reaching the floor at the foot of the bed and being about as wide as the bed itself. The color changed to a pale green, and suddenly out of the centre of it I saw as plainly as I see you now my father's face and shoulders. You will remember that he died many years ago. I was so startled, and yet not frightened, that I exclaimed 'Why, father!'—the exclamation waking my husband for the first time. He may tell you the rest."

The husband continued the story: "I was wakened suddenly by my wife's exclamation, though I did not know what she said. The light in the room was so bright that my first thought was that the house was on fire and that it was her cry because of this that had wakened me. I sprang up in bed with this one thought in mind, startled and confused—and I myself saw exactly what she has described to you—without a syllable of suggestion on her part whatever. I saw it the instant I lifted my head from the pillow and began to sit up in bed. In turn I too exclaimed to my wife, "Why, it's your father!" She slipped her hand into mine and simply nodded, her eyes full of tears. And before either of us had said anything more, the light and the figure faded slowly away. We were both very much affected by what had happened and lay talking about it for a long time. I think that I fell asleep again before morning though I doubt if my wife did."

In previous conversations, Mr. and Mrs. Weaver had spoken to me about her father's peculiar gifts of clairvoyance: mentioning especially his foreseeing the battle of Bull Run long before it occurred, and describing it with considerable accuracy.

JAMES H. CANFIELD

Granite Falls, Minn., July 4th, 1900.

MR. J. H. CANFIELD,
DEAR OLD FRIEND:

In regard to the conversation you refer to, I think your version of that matter is about as I understood it at the time, as the story was told you 32 years ago, and has never been repeated, that I can remember of, to any one else. It has almost entirely passed from my memory.

Yours truly,
I. I. WEAVER.

Columbia University, New York,
October 1st, 1900.

Dr. Canfield, the Librarian of Columbia University, and the author of the preceding, tells the following which President Mark Hopkins used to tell his classes in Psychology as his own personal experience. He said Mark Hopkins told it without comment or theorizing, and that it might be taken for what it was worth.

Mark Hopkins had parted from an intimate friend whose intention was to return the next spring. This was in the winter and snow was on the ground. Dr. Hopkins was a young man at the time and had very frequently called at the house of his friend and his friend's wife.

One evening soon after this friend had parted from him and did not expect to meet him again until spring, Dr. Hopkins was walking up to the house and saw this friend, as he thought, walking ahead of him toward the house. He did not understand it, but on recollection remembered that a train was due about that time and he thought that his friend had suddenly returned to his home for some purpose. Dr. Hopkins called after him, but no answer came and he ran forward to overtake his friend, who entered the gate, went to the house and started to go around it, Dr. Hopkins following, when his friend disappeared around the corner. Dr. Hopkins ran up hastily and could not find him anywhere. He went back and noticed that there were no footsteps in the snow but his own and was more puzzled than ever. In spite of this fact he supposed that it might be some tramp or similar person, and went for help to search the house. When the house was examined no one had been in it and nothing had been disturbed. Soon afterward he learned that this friend died in Gibraltar about the hour of this occurrence, and crying out: "Oh, I wish I could see the old house once more".

This story Dr. Canfield heard from the doctor's own statements, as Dr. Canfield was one of Dr. Hopkins' students. This was at Williams College, Mass. The chief incidents of interest are the single track on the ground with the two coincidences of his death and exclamation in his dying hour.

Very truly,

J. H. HYSLOP.

The following case is from the collection of Dr. Hodgson. It was reported to him by Prof. H. N. Gardiner of Smith College, Northampton, Mass. It must tell its own story. It lacks the corroborative evidence usually required to substantiate the nature of the supernatural asserted in the story. But we are now so familiar with phenomena of the kind that there is no difficulty in accepting it as entirely probable, though it would likely appear less striking had we the detailed record of the facts. It is un-

fortunate that the opportunity for studying the case was lost. The narrative shows that it was hard to make any observations of a scientific character, owing to the disposition of the subject and the circumstances under which the trances occurred. If the real possibilities of the case had been appreciated by the father of the reporter, himself, a physician, an excellent contribution might have been made to science either by himself or by those who could have been put into connection with the case. But people seldom have any interest in science or the larger meaning of the cosmos. Such a thing as finding out its tendencies or purposes for anything spiritual or ethical out of it is not primarily thought of. It is only a play ground for self-indulgence.

From what we know of similar cases, such as the Thompson Gifford, De Camp Stockton, Doris Fischer cases and others, it is clear what an opportunity was lost in simply amusing oneself with the present instance. The difficulty of doing more with it I fully appreciate, but a little seriousness about it with some scientific insight and imagination might have produced an epoch making result. As it is, the case must derive its value from those which have been better investigated. It can only help to show that such phenomena are more frequent than is usually supposed and that is something, though it is not a scientific result that would force important conclusions upon us. If the facts had been reported verbatim at the time they might have seemed less impressive, but it is probable that there was enough to have aroused the interest of really scientific people, had the opportunity been seized to ascertain whether there might not be more than is usually dreamed of in our philosophies.

Inquiries by Professor Gardiner resulted in further information by the reporter. The informant knew nothing of the lady's antecedents. The subject professed entire ignorance of having musical powers and that she never received pay for any of her manifestations. This question hardly need have been considered under the circumstances which indicated that she was not a professional psychic. But it was a part of the inquiry and the answer. The lady denied that she had been entranced until forced to accept the testimony of her friends. The informant's father made no special investigations into the case. No notes were made on the occasion of the manifestations and hence the report de-

pendents entirely on memory. The letters written were to the mother and were seen by the informant, but not kept by her. On this ground she vouches for the genuineness of the letters and their content. There is no documentary evidence for the experience in connection with Mrs. B. The father confirmed the statements about Mrs. B. and indeed about the case as a whole. The experiment with Mrs. B. was not agreed upon beforehand. The subject was put into rapport with any one simply by asking her to see that person. She always resented looking at anyone but "Daisy," and showed that she did not care to see anyone except "Daisy."

The following contains, in answer to inquiries, further illustrations of incidents in the informant's experience with the subject. They tell their own story—Editor.

June 22, 1901.

MY DEAR DR. HODGSON:

I send you a "case", badly evidenced according to our standards, but you can judge better than I whether it has any features worth investigating further or whether to tear up the correspondence. Do whatever you like.

Yours truly,
H. N. GARDINER.

May 8th, 1901.

DEAR PROFESSOR GARDINER:

I have been very remiss in not thanking you sooner for your nomination of me to the S. P. R. I have received and accepted the invitation to membership, but after writing to Miss Cushing, a series of exciting domestic events, among them the serious illness of my Father, put all further correspondence out of my head.

What you say of the strict requirements of the Society regarding evidence makes me hesitate to bring before them the case I have in mind. I can't corroborate any of my statements; first, because the person in question is sensitive on the subject of her powers, and would, I think, refuse to be interviewed or experimented with; secondly, because she and I have the worst possible opinion of each other. I having actually forbidden her my house! But I think you may be willing to take my word for the telepathetic manifesta-

tions in her case, which have nothing to do with our subsequent disagreement. You can, moreover, get a fuller and probably more philosophical account of the whole matter by writing to my Father, Dr. C. H. Boardman, 222 52nd St., Brooklyn. That he is qualified to judge, you may grant from his having been for years President of the Minnesota State Medical Society; for an even longer period State Commissioner on Insanity; a lecturer in the State University on Medical Jurisprudence, a specialist in nervous affections, and a student in London of the hypnotic methods of Dr. Tuckey and others, having spent a winter there for the express purpose. His intention of going to France to continue his observations was put an end to by a complete breakdown in health, and he never resumed active practice, but he continued an interested student of all these subjects. The case of which I am about to tell you came under our notice in the summer of '95.

The lady, whom I will call Mrs. A. was a woman of strikingly "loud" appearance—she wasn't a lady, in fact, but had the means and the ambition to aim at social distinction, and with that object, thrust herself upon us, first by laying us here and there under obligations, and then by inviting herself to pay us a visit, which had finally to be put an end to by request. During the six weeks she spent under our roof we had ample opportunity to study both her natural character and her unusual gifts. In spite of a certain coarseness of nature, she was good-hearted, or at least good-natured; she was superficial in mind, violent in temper, fond of display, careless of manner, dress and appearance except in public, used slang, slapped her servants, threatened an admirer publicly with a horse-whip, and generally, with her bouncing, hearty, vulgar ways, drove the whole family to distraction. We are not used to turning out guests, even self-invited ones, and hints or suggestions were lost upon her. In retrospect it is the choicest comedy—my dignified Father, my hospitable husband, and my horrified self, all cowed by this stunning brunette! She varied from a Mother Hubbard, and slippers out at heel, to a tight laced condition of black satin, scintillating with jet dingle dangles, red roses, and *luft stickerei*, but let her drop asleep, which she did three or four times a day in a chair, or in company, as often as not, and she was a different woman. Her face lost all its effrontery, and became beautiful; her voice was music, exquisitely modulated, and every feature, eye-lids,

lips, fingers, quivered with expression. It was no suggestion of ours that brought on these frequent trances. She would "go off" while two or three people were in the room, talking of all manner of things. As she seemed at times in danger of falling from her chair, we would lead her into another room, and make her lie down upon a lounge, without in the least disturbing her. This state commonly lasted all the evening, and we would have to wake her at bed time. She was never aware of what had passed, and tho' it happened night after night, and often in the day time, would not believe us when we told her of it. At last we made her accumulate proof of her own clairvoyance until she could no longer doubt it, whereupon she absolutely refused to let herself go to sleep in our presence, shutting herself up in her room, and locking the door on every occasion when she was not actually busy—eating, going out, or playing on the piano. I suppose she was afraid of our taking advantage of her condition to make her ridiculous in some way, or to discover some secret, whereas we had been regrettably scrupulous, asking her only the most commonplace questions, and restraining our curiosity until we could gain her co-operation. But as I said, no sooner had we succeeded in convincing her, than she refused any longer to exercise her gift.

However, we had seen enough to open a new world to me, at least. Her first act, on going to sleep, would be to enter into communication with her only child, a lovely girl of 20, between whom and her mother there cannot have been, normally, a great degree of sympathy. This daughter, whom in her trance, or sleep, she called Daisy, tho' that is not her name, was at the time visiting a Southern city, I think Savannah; Mrs. A was in Evanston, Ill. with us, and their home in New York was rented for the season.

Well, Mrs. A. would, on falling asleep, become transfigured in every way, and then begin to murmur in the sweetest voice, and usually in German, a language with which she had a slight acquaintance, endearing words, the most touching love-talk, to her daughter. Then, in English, she would begin to talk about her, describing her, her surroundings, and her occupation. She would answer our questions readily enough, but with a sort of lofty graciousness of manner—such, I am afraid, as we put on towards her in our ordinary intercourse!—of one condescending to harmless foolishness. But sometimes when we went so far as to ask "What such a one

was saying to her " or " how she received such a proposition " an indignant flush would come upon her cheek, and she would answer, " Do you think I would spy upon my daughter ! Do you think I do not trust my Daisy ! " " Do you know what is in her mind ? " I asked once, and there came over her face a most lovely expression of joyful, yet wistful confidence, very hard to describe. She nodded her head slowly, and answered " I know ; yes, I know " and would not talk any more.

I cannot go into details without wearying you, in this letter, tho' I shall enjoy doing so, if it will interest you. She saw her daughter, time after time, as tho' present, and we succeeded in getting her visions confirmed in the fullest way by letter. She could see anything else we asked about, but did so with the greatest reluctance, protesting all the time " I don't want to go there. I don't care about this. I want my Daisy ; let me go to her. " But the little we did get from her in this way was an absolute proof of her perfect clairvoyance. The most remarkable instance was on an evening when we requested her to follow a young lady who had just left our house, after a dinner party. Mrs. A. fell asleep a few minutes after she had gone, and my father, Mr. Hunt and I, with watches and time table to verify every statement, drew from her, minute by minute, an account of Miss B's movements. She walked with her escort to the station, missed a certain train, parted with two friends who went south, took a train north, and on the exact instant indicated by the time table, slowed up at her own suburban station. Mrs. A. imitated exactly the noise of slowing up, letting off steam, and starting—was met by the coachman, who all but missed her by going to the wrong end of the platform, found an unexpected guest at home, and was obliged to share her sister's room for the night in consequence. Mrs. A. had shown great impatience during all this, and here half-laughingly—she was never anything but courteous and tactful in manner while in this condition—insisted that we cease to detain her with Miss B's affairs, " when she wanted to go to Daisy. " But every circumstance, as we learned the very next morning, was exactly correct, even to the coachman's waving a lantern, when he at first failed to see his mistress.

I am afraid I trespass too much upon your time with so long a letter, and yet the case seems to me worthy of notice. I have no objection to giving you her name and address, if you think you can

learn anything from her without bringing me in, but that, as you can readily imagine, would not help to put you *en rapport* with her. I should suggest an entirely new series of experiments, by a fresh acquaintance, not known to have any connection with us.

My Father has had also a singular case of double consciousness of which, tho' I am sorry to say he did not take notes of it, he might be able to give you a good account. I could give you some of the striking facts of it, but of course not so well as he could.

Hoping that you will excuse this long winded letter, I am, very gratefully yours,

HARRIETTE HUNT.

Asheville, N. C.

Inquiry for confirmation of the father brought the following reply and strengthens the case somewhat—Editor.

Brooklyn, May 17th.

PROF. H. NORMAN GARDINER.

DEAR SIR:

I regret that an attack of grip has left my cerebral machinery in such need of repair that whatever requires sustained attention, even ordinary reading or writing, costs such an effort that I am unable to reply suitably to your inquiry.

However, I doubt if I c'd add anything of value to my daughter's story: (no notes were made.) She may or may not have told you that the lady in question has no intellectual gifts or training, she has a lively imagination, is of a sprightly temperament, and has as little of the spirituelle in her nature as Sancho Panza. Further, she has a remarkable capacity for sleep: I do not mean so much prolonged sleep, as the almost instantaneous transition from the waking to the sleeping state.

I cannot see that the subliminal consciousness—Dr. Holmes's "the other fellow"—explain these cases, and I have no theory about them *unless* (put a big mark of interrogation here -) the recently announced statement be true, that Dr Tuckey *et al*: of London are satisfied, as a result of their study of a certain medium, that there is a bridge between the finite and the infinite. Is this "*vero*" or only "*ben trovato*"? Dr. Tuckey—whom I met in London—and his associates are men of standing and repute, and I should attach weight to their opinion. Well, let us wait and see. Skeptic as I am as to

spiritualism, I think of the six days of creation, of the Ptolemaic system, and of many another article of faith that once was, and decline to be dogmatic, even in such a matter as this.

I am sorry that I cannot reply to your letter as I would, but I have reached my limit.

Very sincerely yours,

C. H. BOARDMAN.

May 18th - 01.

DEAR PROFESSOR GARDINER:

I enclose your letter for convenience of reference. So far as my knowledge goes the answers to your questions are as follows:

Nothing is known of her antecedents and I do not know whether she did these things before she came to our house. She professed entire ignorance of her having unusual powers. I am certain she has never done so.

She denied that she *had* been "entranced," stoutly maintaining that we were hoaxing her when we told her of her sayings and doings in that condition.

The usual circumstances were as follows: While sitting with my father, myself, Mr. Hunt, or all of us together, usually in the evening after leaving the dinner table, but frequently in the morning, as we sat at our needlework together, she would show symptoms of drowsiness; inattention to what we were saying, or faltering in her own speech, closing of the eyes, drooping of the head, and relaxation of the whole body—just, in fact, the ordinary manner of one who "drops into a doze." If, as often happened, she was reclining on a couch, she would then exhibit a striking tho' gradual transformation of expression, and presently begin to whisper or speak in a low voice, sometimes as if in answer to questions from another, but oftener, I think in a sort of monologue, as if—well, what I call "mother talk;" a sort of crooning, sweetly modulated flow of words, with an ecstatic smile, and caressing movements of the head and hands, as tho' she held a child in her arms, stroked it, and laid her cheek against it, and half-sang to it such words as "Darling, mein liebchen, mein herz! How soft your hair is, sweet heart! My baby, my love, my own, my treasure!" Not continuously, you understand, but with caresses intermingled, and pauses during which, in spite of the closed eyes, her face wore an expression of rapture, with lips slightly parted, and a soft color in the cheeks.

After a while she would resume a more ordinary tone, and appear to comment on her daughter's appearance or actions. "Yes, that looks very well—I would not sit there—I am glad you like him," and such ordinary phrases, sometimes interrupted by another embrace or pet word. She also talked to her little dog, who was not with Daisy, but had been left with friends, somewhere near New York. He was a dachshund named Erdman, of whom she was very fond, and she always talked to him in German.

After witnessing this sort of "trance" a number of times and gaining no very definite ideas from it, we told her of it, and asked whether she were dreaming. She put us off laughingly, saying that she "knew she talked in her sleep" but had "no recollection of any dreams." Subsequently I ventured on addressing her, during one of these trances. I said in a low voice, pitched as nearly as I could like her own. "To whom are you speaking?" She turned her head towards me, but without opening her eyes, (she never opened them unless awakened) and answered with a tone and expression of surprise "Why, to Daisy!" as if astonished that I did not see. Then I went on to ask other natural questions: "Where is she? What is she doing? Can you hear what she says?" and so on. She would answer in the most natural manner. On one occasion she informed us that her daughter in violet wrapper was sitting in her bed-room reading the Bible. It was 9 p. m. On awakening—that is, being wakened by us, as from an ordinary sleep, so that we might retire for the night—we told her of the account she had given us, and were well laughed at. "Now, I know you are hoaxing me!" she cried. "If you want me to believe all this you must make up stories more in accordance with the facts. Why, this very evening Daisy has written me she was to be at a party at the So-and-so's—in her bed-room reading the Bible, indeed!" But a letter reached us in two days, written the morning after this vision, telling Mrs. A. that a severe head-ache had caused the party to be given up Daisy had remained at home, put on her wrapper, and gone to bed, "feeling barely able to read her Bible as usual." Afterwards we wrote for a description of the wrapper and found that it had been exactly described. This is an instance of the "documentary evidence" we obtained. Another striking confirmation was obtained of one evening's vision, which combined "clairaudience" with clairvoyance—the fine pianoforte performance of a stranger to Mrs.

A., introduced to her daughter in the drawingroom of the friend (I think a cousin) whom she was visiting. Several people, Mrs. A. said, were in the room; she named them, altho' the next day she denied all knowledge of two or three of them. Among the number was a musician, who began to entertain the company with music. Mrs. A. appeared to listen, with rapt attention, her fingers raised, and sometimes beating time. Now and then she sang a phrase, and again would exclaim—"Beautiful!—just listen to that!—Bravo!—Oh, exquisite?" and so on. After several minutes of this a frown appeared on her forehead: she uttered several exclamations of annoyance, and vexation—"Oh, too bad! Pshaw!—I wish he'd go!" and then a long sigh of disgust and disappointment, followed by silence. We inquired the cause, and she answered, (as usual, with apparent surprise that we did not perceive what she did) "Why, that abominable organ-grinder, who has stopped underneath the window, and is playing 'Sweet Marie.' Of course So-and-so (naming the musician) 'has had to stop. He (or she; I forget) could not stand the discords.

Daisy's letter to her mother, dated on the following day, confirmed the entire vision—the accomplished visitor, the interrupted performance, the very tune played by the hand organ.

Father made no special investigation of her condition; that is he did not test her eyes or her skin for insensibility. No notes of the experience were taken.

We did not keep her letters. They were written to her mother and sometimes only read to us, but I myself was allowed to read them or passages in them, so that I know they were genuine. A similar letter of confirmation was in one instance received from another person, a friend in Brooklyn, whom Mrs. A. saw in her trance.

There is no documentary evidence. Only my father can confirm the facts and that only from memory. He met Miss B. on our "surburban" train the next morning, and questioned her. We did not use artificial means to entrance her. We simply conversed with her. "Can you see such-a-one? What is he doing?" There did not seem to be the slightest obstacle to her seeing anything or anybody, except her own reluctance to leave Daisy. She always appeared annoyed and impatient when "detained" by questions as to another. "Well, what do I care if she

is! Why do you want to know? Why won't you let me talk about Daisy?" would be her continual comments. And in almost every attempt she would end by refusing to "bother any longer about So-and-So."

I must apologize for the structure of this letter, which has been written amid continual distractions. If I saw *any* prospect of a better opportunity to write, I would not send it, but I expect a continuous series of rather exacting guests, and have scarcely even a chance to re-read this.

Very sincerely yours,

HARRIETTE BOARDMAN HUNT.

BOOK REVIEW.

The Belief in God and Immortality. A Psychological, Anthropological and Statistical Study, by JAMES H. LEUBA, Professor of Psychology and Pedagogy in Bryn Mawr College. Sherman, French and Company, Boston. 1916.

This book as a whole has no direct interest to the scientific student of psychic research. Chapter VI discusses the relation of psychic research to the problem of immortality, and later parts of the volume are devoted to the statistical study of the beliefs in God and immortality among scientific men. The chapter on psychic research is a very superficial one. It should either have been omitted from the book or have received an adequate presentation. The discussion of the Palladino case in this connection is silly and shows the extent to which the author knows or does not know the subject. A few authorities are quoted with stress on those supposed to be convinced, but nothing like any intelligent presentation of the real evidence. It could not be done within the space allotted to the subject and might best have been ignored.

The statistical study tries to show that a large percentage of scientific men, as much as 66 per cent. in one class and 51 per cent. in another, do not believe in the existence of God or immortality. The author warns the religious mind of the dangers of this situation and he is half true. But much depends on what conception of God you hold and tho the author adopts a very broad conception, it does not sufficiently allow for its flexibility in spite of the attempt to make it elastic. The fact is that most scientific doubters about the existence of God never had any clear ideas about what their parents or environment believed in the matter and in rejecting some boyish conception of God assume that they are rejecting what they were taught. The idea of God requires a more able treatment than it gets in this volume. The early part of the work as well as large portions of another work by the same author lays much stress on what is supposed to be the absurd ideas which savages hold of God, when the present reviewer very much doubts whether the scientific man ever gets within gun-shot of what a savage really thinks. Indeed he makes little effort to find out, but quotes the savage's words as if they had the definite meaning of civilized men. It takes a highly critical study of a savage to find out what his abstract ideas on any subject are. He is concrete in his language and can be nothing else, but his abstractions may be far more refined and remote than our own. About all the author shows is the mental attitude which different men take toward certain phrases, one of whom interprets them in a more or less literal and sensory—and therefore scientific—way, and the other in some refined, emotional or metaphorical way. The scientific man is after clear and verifiable concepts, the religious mind is after attitudes of will and emotion toward things in general. All this needs to be taken account of in such statistical studies.

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the nature of these phenomena. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

THIRD,—The formation of a library on all the subjects with which psychic research is connected. Contributions of books are welcome from members and others. To avoid duplication of unnecessary copies all persons are asked first to communicate with the Secretary.

MEMBERSHIP FEES

FIVE DOLLARS a year is the fee for Associate Membership. On prepayment of this sum the **JOURNAL** of the Society will be sent to the Associate for one year, \$5.00 of which is for a year's subscription to the **Journal of the American Society for Psychical Research**.

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ALL MEMBERSHIPS date from January 1st, though those who join in November or December will receive the **Journal** for these two months free.

Published by American Society for Psychical Research at
YORK, PA.

DR. JAMES H. HYSLOP, Editor.

Executive and Editorial Offices, 44 E. 23rd St., New York City.

Changes of address should be sent to A. S. P. R., 12-26 South Water St., York, Pa.

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JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XII

AUGUST, 1918

No. 8

CONTENTS

	PAGE
<i>SURVEY AND COMMENT</i>	465
<i>GENERAL ARTICLES:</i>	
The Troubles of Psychic Research, by James H. Hyslop . . .	469
Study of Non-evidential Phenomena, by James H. Hyslop . .	477
A Group of Quasi-visual Experiences, by Walter F. Prince . .	490
<i>INCIDENTS:</i>	
Coincidental Dream	520
<i>BOOK REVIEW:</i>	
The Gate of Remembrance, by Frederick Bligh Bond . . .	526
<i>BOOKS RECEIVED:</i>	527

PRINTED FOR THE SOCIETY BY
THE YORK PRINTING COMPANY
YORK, PENN'A.

PUBLISHED MONTHLY BY THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,
11-15 SOUTH WATER ST., YORK, PA.

ENTERED AS SECOND-CLASS MATTER, JULY 10, 1917, AT THE POST OFFICE AT YORK,
PENNSYLVANIA, UNDER THE ACT OF MARCH 3, 1879.

ANNUAL FEE, \$5.00. SINGLE COPIES, 50 CENTS. FOREIGN FEE, \$1.15.

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JOURNAL

OF

THE AMERICAN SOCIETY

FOR

PSYCHICAL RESEARCH

CONTENTS

	PAGE		PAGE
SURVEY AND COMMENT.	485	INCIDENTS:	
GENERAL ARTICLES:		Coincidental Dream	520
The Troubles of Psychic Research, by James H. Hyslop	409	BOOK REVIEW:	
Study of Non-evidential Phenomena, by James H. Hyslop	477	The Gate of Remembrance, by Fred- erick Bligh Bond	526
A Group of Quasi-visual Experiences, by Walter F. Prince	490	BOOKS RECEIVED	527

SURVEY AND COMMENT.

Investigation and the Experimental Fund.

During the war it has been impossible to solicit successfully for endowment funds and prevent the annual appeal for an Experimental Fund and so we shall have to appeal again this year for the fund to continue the experiments already begun. All that we can safely report at present is that nearly the whole year has been taken up with experiments about which nothing should yet be made public, as they are incomplete. One set of them is ready to publish in the Proceedings of 1919 and we hope before August to have another set ready. But the most important of them have not yet been completed, and we need contributions to continue the work.

The raising of railway rates something like 60 per cent. since I began these experiments some years ago makes it necessary to appeal in these unfortunate times for \$1600 instead of \$1400. The railway fare when I began this work was only \$4.65 and it is now \$7.42 for the same trip. The cost of living has doubled, and during this year, in spite of that increase, we have managed to get four experiments a week instead of three, so that there has

been a decided gain in the quantity of work done. We hope to finish up some very important work next year and it will cost more also because we shall not have sitters to share the expense.

It is hoped that members will contribute liberally to this fund as our progress in the work is dependent entirely upon the continuance of experiments. We are now indexing the ten years of records with a view of publishing something of the results. Please to send all contributions to this fund to the Secretary, James H. Hyslop.

A Norwegian Society.

Miss Hermione Ramsden, who was one of the subjects in the experiments for telepathy published by the English Society, and who has now taken up her home in Norway, sends me a note of the organization of a Norwegian Society about which our members will, no doubt, be glad to learn. If they know any Norwegians who might be interested to patronize the Society it will welcome subscriptions.

"A Society for Psychical Research has lately been started in Norway under very favorable auspices. A generous donor, whose anonymity is so safely guarded that not even the president or the members of the committee is acquainted with his name, has given a sum of 40,000 kroner (\$10,000) to start the society, while in addition to this, two large rooms have been given rent free by Fru Ragna Nielsen, and other friends have contributed books to form the nucleus of a lending library.

"Professor Oscar Jaeger has been chosen President, with a Committee consisting of the following persons: Dr. Christie, Dr. Ellen Gleditsch (a former pupil of Madame Curie), Pastor Breda, Froken Kaja Geelmuyden, Herr Christian Homan, and Miss Hermione Ramsden. The last two have been for many years associates of the London Society."

The Secretary's address is:

Norsk Selskab for Psykisk Forskning,
Nordahl Bruns gade 22,
Christiania, Norway.

In the *Contemporary Review* for February, 1918, Sir William F. Barrett has an article on "*The Deeper Issues of Psychical Research.*" The article starts with a correction of the

misrepresentations of critics as to the object of the Society and its work. A short statement accompanies the correction and shows the original purpose of the inquiries. Historical incidents of the work are mentioned and its development outlined. But the main part of the paper discusses scientific implications going beyond the mere facts collected in evidence of the supernormal. The whole field of the research is covered and the spiritistic hypothesis given as important a place and indorsement as any other hypothesis. The article is one of Sir William Barrett's best and is a good answer to many of the crude criticisms of the work by such men as Dr. Mercier and Mr. Clodd whose animadversions are very superficial.

One thing of interest in the paper is the appearance of more definite allusions to the relation between psychic research and biblical records. This could not have been done at the time of the organization of the Society; it would have derogated from its claims to being a scientific body. But it has gone so far toward establishing the spiritistic hypothesis that the meaning of it is perfectly apparent to all intelligent people.

Guessing.

In Vol. V of the *Journal* (pp. 241-257) we published a record of an experiment with a medium in which chance coincidence was tested very fully and it was found that an hour and a half of trance utterances gave no evidence even of chance coincidences, save in one group of facts, and those were so complicated that they might not have been chance at all.

I have recently had another and similar experiment. I called on a lady who had refused to have anything to do with Spiritualism, and thought herself a psychic. Conversation with her showed that her method consisted in the use of symbolic pictures, assuming that she understood her own process. She was undoubtedly honest and believed herself mediumistic. But she may have misunderstood her own method which may have been nothing more than automatisms produced by her own mind, automatisms which, tho not guessing as we ordinarily understand it, might have all the chance coincidences that guessing might give. In an hour and a half of this there was not one hit of any kind. Persons were described as present and trying to communicate.

But I could not recognize a single person living or dead in all the instances described in an hour and a half. Those who have so much confidence in liabilities of this sort might take the trouble to prove their theories by actual experiment. I have not found evidence for it in cases where it had every opportunity for demonstrating its existence.

THE TROUBLES OF PSYCHIC RESEARCH.

By JAMES H. HYSLOP.

I was lecturing in a college town this winter and the person who made the arrangements asked two of the college professors to introduce me to the audience. The first one objected because he was so closely associated with orthodoxy that he did not dare to be associated with my effort. He would be misunderstood or outlawed. The other was not so orthodox, but he gave as the excuse for his refusal that I had gone too far in my beliefs about psychic research to appear as an indorser of what I had to say. In the house of my hostess there were two gentlemen. They preferred to stay at home and play cards to hearing a lecture on survival after death. In the Harvard Theological School one of the Professors told his students that I was "a very low type of mystic." He had probably never seen a word that I had written on the subject. In other places it suffices to say of any man "Oh, he is a Spiritualist" to discredit both his opinions and his facts. So slowly does the world make progress, altho the English Society has accumulated facts ever since 1882 to prove the existence of something supernatural.

The motives that lead to this indifference or contempt are various. They are sometimes excusable enough, but they are not always so, and even when they are excusable, or at least understandable, they betray a situation that is not excusable at all. The men who declined to introduce me at the lecture were probably entirely correct in their particular situation. But there is no excuse for the prejudices to which they had to bow. I quite understand that a man must preserve his influence in the environment in which he does his work. But he is often to blame that this environment hampers him. His business is to educate it to the point of knowing and understanding intelligently what is going on in the world. Orthodoxy, whether religious or scientific, usually settles down into a fixed dogmatism that is the death of all sane thinking and acting. In the town to which I refer, my hostess told me she had found that the intelligence

and mental alertness was confined to the socialists and working classes and that she had resolved to join that party just to associate with intelligent people, the orthodox people being steeped in narrow prejudices and absolute ignorance, tho they were the property holders in the place. The inhabitants were far more interested in their ancestral relation to original settlers in the place than they were in scientific and ethical problems. Religion was a means of respectability and ignorance. She could find nothing congenial in the people that professed it, tho keenly alive to the problems confronting the present age. Traditions, forms, leisure, contempt for work and similar prejudices afflicted all who claimed to be the best people of the place, their positions having been obtained only by blood or money. Intelligence and social ethics were the last things that concerned them.

Now why is all this so true? It is easy to call it ignorance and prejudice, but these are not all the causes. The phenomena are much more complex than this, and there is a much deeper underlying cause which creates the ignorance and the prejudice, on the one hand, and the necessity for some people yielding to their influence when their better judgments or wishes might prompt them to declare independence.

I have said a great deal about respectability serving as an obstacle to the recognition of psychic research and spiritistic theories which are so closely associated with it, and it is time to explain more fully what is meant by this. I have referred to it frequently as if it were a wholly condemnable thing. Such a view could do injustice to some forms of it. But I could rely upon the intelligence of readers to qualify the application of the term, especially as our own efforts have been to make the subject "respectable" while criticizing or sneering at others for making that stand their measure of truth. I am quite aware of the legitimate aspects of "respectability", but I am equally aware of its illegitimate sides. When it is a means of holding one's influence for good, it is defensible. When it is a cloak for hypocrisy and selfishness it is not good. All depends on the standards of "respectability" and the motives of those who seek it.

"Respectability" is the good will of our neighbors. In most communities its general meaning is the style of life manifested

by their members and the distinction between the "respectable" and the unrespectable classes is that between the rich and the poor, between the refined and the vulgar, between the moral and the criminal. Usually some sort of intelligence goes with riches, refinement and morality and this suffices to identify them with "respectability", tho the process of evolution in this age is fast eliminating intelligence from the rich and the extremely poor and connecting it with the hard struggle of the middle class who do not want poverty and cannot get wealth, and must acquire the advantage in the struggle for existence which intelligence confers. But this respectability which is the good will of our neighbors is not always conferred by the same causes. It all depends on what our neighbors are; what their standards of life are. In an aristocracy work is a mark of disgrace, at least manual labor, and respectability is conferred by idleness and the living of a wholly unethical life. In those sections of the community in which wealth has succeeded in making its possessors—perhaps I should say its *victims*—independent of the struggle for existence, they quickly begin to imitate aristocracies in various degrees. *Æsthetic* ideals particularly influence their standards, and we find everywhere that inner character counts for less than exterior manners as the measures of one's right to have associates. But after the usual conception of "respectability" has been satisfied, there grows up in each little group of people its own special standard by which people shall be admitted to recognition in the group. In the college or university it is scholarship or intelligence. In the church it is the acceptance of a certain creed or the performance of a certain cult. In social life it is the manner of dress with certain groups or conformity to rules that will prove obedience to the demands of the leader, no one taking time or trouble to ascertain the inner character of the candidates for social recognition or honor. In the Club it is allegiance to its rules which may be based upon a combination of wealth and good fellowship, provided nothing is done that will scandalize the community's standards of recognition, tho the inner character may be anything you please, or even one's conduct provided the subject of it is not publicly caught in the act of disregarding the customs of the social order. Through it all, however, the prevailing standard is an *external* one. It is *æsthetic* rather than

ethical, and the æsthetic criterion is always one that requires appearances first and realities afterward, if there are any realities to be considered.

In general, that becomes respectable which the community, small or great, demands of its members either in belief or conduct. If it demands good blood or ancestral respectability, it emphasizes blooded aristocracy. If it demands orthodox religious belief that tends to determine the conduct of the candidate for admission, and often even business could not succeed without recognizing the influence of this demand. Any fact or belief that disturbs the equanimity of the orthodox believer will, *pro tanto*, affect the standing of the man who wants to reform prejudices.

Now psychic research has run counter to two powerfully established prejudices. One is orthodox religious belief and the other is scientific bigotry about the laws of nature. If religion is not always a matter of external form it is one of internal form and that will probably be true of other forms of "respectability." In academic life it sifts down to forms of expression, especially in literature, and even in science the manner in which a man expresses his work determines its reception at the hands of his colleagues. There is often just reason for this. When an established mode of expression has been adopted—as in chemistry, for instance—any alteration of terminology will produce intellectual chaos in the science. Language is a mark of ideas and we cannot escape the fact. Consequently any system of beliefs will retain its integrity only by retaining its mode of expression and hence arises a mark of recognition that will establish agreement. Any attack on this standard threatens the fabric.

But when the mind settles down to mere phrases and refuses to look at facts, "respectability" becomes a cloak for ignorance and is an obstacle to progress of all kinds. This is what has occurred in all the dogmatisms, whether religious or scientific, and psychic research can meet it only by persisting in the accumulation of facts, as was done in astronomy, chemistry, physics, biology, physiology and other scientific fields, until the bigoted population dies and younger minds supplant it. It is the youth of a country on which we have to rely. They are more open minded, at least those who refuse to bow down and serve the

idols of prejudice and "respectability." All that is required is organized effort and continuity in it to conquer, as Copernican astronomy, Newtonian gravitation and Darwinian evolution conquered. They did not win their victories in a day. It took centuries to do it, and psychic research has made far more progress in forty years than Copernican astronomy made in a century.

The Spiritualists themselves are largely to blame for the slowness of it. They have made it impossible for the intelligent man to touch it without forfeiting the respect of his neighbors. Instead of making concessions to scientific method, on the one hand, and the practical work of religion, on the other, they did all they could to make the subject both æsthetically repulsive and intellectually doubtful. If they had done scientific work in 1850 they would have won their case before science and religion had weakened its appeal. But "respectability" is a more powerful means of conversion than any security of facts. Æsthetics rather than either truth or virtue is the primary standard of recognition in the world. People care less for truth and ethics than they care for good form, the manners established by the community, religious or scientific. It should not be so. Science should be democratic and open minded and no less should religion be so. But the latter has never been this. It is bound to a fixed creed and cult. Science started and avows its readiness to open its mind to facts and can be reasoned with. But you cannot reason with a system which refuses to admit that facts can affect the integrity of a traditional creed. Hence there is more hope that "respectability" will be won in the field of science than in that of religion. But psychic research meets there another obstacle more obstinate than dogmatism. It is the fear of the "supernatural" which science thinks it has forever cast out. That, however, will yield when it discovers that its ideas about it are a superstition. But when a religion appeals to emotion, now to ritualistic forms and now to poetic interpretation of the world, it is not easy to elicit its allegiance to something which it thinks overthrows its established system, even tho the fact is that it confirms the only thing in it that is worth preserving.

There is another difficulty in the problem. It is the ignorance of those who ridicule it, tho they set up for the world's counsellors in science and religion. They do not have the slightest

conception of the problem before the psychic researcher. In addition they do not take the trouble to clear up what is meant by the term "spirit." If they knew what the intellectual forces were which threaten the fabric of ethics and religion they would get some perspective in the issue. But most people take their creeds with their mother's milk or from their environment which punishes with ostracism every man who deviates from its belief, dress, or manners. It will not take the trouble to investigate the grounds of its beliefs and customs, but demands conformity at the price of banishment. After it has won its means of subsistence it wants to settle down in leisure and to be let alone in the enjoyment of its power. No progress is to be allowed. Things must remain stable, tho nature never accepts this law absolutely.

But it is the conception of "spirit" that probably gives as much trouble as anything else, tho I cannot but think that most of the attacks in this respect are based upon deliberate misrepresentation of its meaning or the assumption that a false idea of it is essential to the group of despised people who advocate a particular form of belief in it. The Philistine with academic standing will not avow his agnosticism on the problem, but he does delight in ridiculing the external forms and methods of the Spiritualists, and so assumes naïve conceptions which he knows are irrelevant, just to win an easy victory over ignorant people. No doubt the newspapers and pictorial needs have influenced the popular imagination in its conception of spirit and invited the deserved ridicule which it receives. But it requires little intelligence to ascertain that science does not require it to limit the meaning of the term, and indeed religion and philosophy, which have both been devoted to the supersensible and transcendental, ought easily to realize that "spirit" is not a sensory concept at all, but a name for the supersensible, which it is respectable to believe in, if called atoms or ions electrons, or ether, but not admissible if called "spirits." There is no excuse for this except prejudice and ignorant prejudice at that. In the problem of psychic research we do not require to conceive "spirit" as anything more than what we know of consciousness in life; namely as a stream of mental states. It may be more, but it is not necessary to contend for that until we find facts

requiring more. We may stop with the stream of consciousness as the primary phenomenon of spirit as we know it and collect our facts with reference to that conception of it. Most of the objections of the Philistine would fall away, if this were done. But unfortunately science and religion alike have become so saturated with materialistic ideas of reality, based upon sensory conceptions, that it is hard to call both of them back to the fundamental principles on which they started and are based. There was no more ardent advocate than the church of the supersensible, in its very origin. Witness its position regarding idolatry. It soon surrendered to sensuous rituals and is today so inoculated with art and good form that it is more materialistic than spiritualistic. If it could once return to its pristine purity in that respect it would welcome psychic research as its salvation. But it is joined to its idols and unless it discovers how to save itself it will have to be let alone. Science is a more hopeful antagonist. Its profession binds it to investigation of facts and, as soon as it can be made to resent the insidious influence of bigotry and "respectability," the bigotry of its conquests and the "respectability" of established ideas, it will take the foremost place in the inquiry. But it will have to face the definition of "spirit" and the facts that bear upon the question of its existence. Define it as suggested, and nearly all the silly objections which ignorant people and knavish respectables bring forward to displace it will fall of their own weight. Both science and religion rest on much that claims to be revelation about the other life, but this is solely because they bring materialistic instead of supersensible standards to the settlement of the problem. No doubt there is much that is or seems absurd in the representations of another life. But once we free ourselves from false standards of judgment about the facts we shall discover a thread of unity in the whole, especially in many things that seem paradoxical and absurd, that will reveal a larger interpretation than any one has dreamed of except the idealistic philosopher and the true religionist.

With most people it is the contrast between what they think "spirit" is and what the evidence appears to indicate that makes them revolt against spiritistic claims. But this is due to an entirely superficial knowledge of the problem and the interpretation of the facts. Most people assume that we must

choose between the medium and the spirit claiming to communicate when explaining the phenomena. This is an inexcusable illusion. There is at least the influence of two minds to reckon with in the communications and sometimes half a dozen. Instead of choosing between medium and spirit we have to reckon with both of them and then, in addition, the control and any number of co-operators, as well as would-be intruders; and besides this all the limitations of the human organism and the conditions which separate a transcendental from the material world. If allowance is made for these complications there will be more tolerance for the facts. But the ignorance on these matters is so monumental and the prejudices of scientific and academic men so strong and intolerant that it is well nigh impossible to dislodge them. But perseverance will accomplish the result and the next generation will reproach the present Philistine for bigotry and ignorance as we now do the mediæval theologian. Courage in maintaining the truth and contempt for bigotry will win the day.

STUDY OF NON-EVIDENTIAL PHENOMENA.

By JAMES H. HYSLOP.

It is too common with the public to read the records of psychic research with the view that, if any of the statements claiming origin from spirits is supernormal, all of them are and are to be accepted. But this is a double illusion. (1) The *origin* of a message does not guarantee its truth, unless we have abundant guarantees of the character and veracity of the communicator. (2) The supernormal nature of a statement is not convertible with its truth. Communicators may be untruthful, whether from ignorance of the truth or malice prepense. Too many people suppose that our problem is only to prove the honesty of the medium and then to accept all that is given us through that source. But they reckon ill with the conditions involved. These conditions are not those which enable us to adjudge the statements of living people about the world in which they live. They are much more complex. But they have been discussed often enough in our reports. All that I wish to emphasize here is the distinction between the conditions of evidence and the conditions of truth. Evidence depends on the ignorance of the psychic: truth depends on conformity with the criteria of knowledge. When we can prove that a statement made by the psychic was not a matter of his normal knowledge, we have evidence of the supernormal, but not necessarily evidence of its truth. When we can show that a statement represents proved facts, it is true.

Now evidential phenomena are such as can be shown to exclude (1) guessing by the medium, (2) chance coincidence, and (3) normal knowledge by the medium. All else is called non-evidential, not because we necessarily regard it as untrue, but as not proved to have the source apparent by its association with the evidential. It is this last field that is so large. But when I say it is non-evidential, I do not mean to say or imply that it is not in fact supernormal. It may be this, but the circumstances may make it impossible to settle this question. Moreover what is non-evidential in a particular case might be evidential in an-

other, so that the line between the two fields is not always the same. Moreover the multiplication of phenomena, which in one case may be non-evidential, by repetition through a number of cases may make the facts more or less evidential, especially if the range of knowledge by the several psychics is not the same. This is a sort of cross reference which will be very significant, if the parties can be shown not to have had common knowledge of the facts. In this way we may gradually extend the field of the supernormal and the evidential. It would then be possible to quote collectively various statements which individually and out of mutual connection would not be evidential. In other words we may study records for unconscious cross references which would throw light upon problems and statements that the ordinary means of confirmation might not satisfy. In proving the personal identity of any given spirit or person, we rely upon the testimony of living people and the proved ignorance of the psychic for our measure of the supernormal. But in statements affecting the life hereafter we cannot appeal to the testimony of the living, and hence the method of proof has to be the collective uniformity of statements regarding the same point in records that have no common origin and present no common knowledge in that origin. This latter problem is a much larger one than that of personal identity. It is not a question of *believing* what a spirit says, but of *proving* it. Veracity of motive on its part does not suffice to prove the truth. It may prove honest opinion, but we have to establish fitness of judgment as well as honesty of motive, and, when we cannot easily do this, we have to give attention to those unconscious agreements between different communicators on points which may individually seem absurd or unverifiable, and this dispenses with the question of intelligent honesty. It relies upon unconscious testimony to facts which may seem superficially to contradict ordinary ideas, as many apparently absurd statements seem to do. That is to say in order to form an intelligent conception of non-evidential statements, especially paradoxical and absurd ones, judged by normal standards of terrestrial truths, we must compare different records and investigate certain unconscious deliverances comporting with conscious ones, tho superficially seeming to contradict them or our normal ideas of reality.

Generalities aside, the problem of this article is to examine some statements about the nature of the life after death and we can rely upon the above preliminary statements to prepare the way for their consideration. What we shall have to say is a sort of sequel to the paper on Sir Oliver Lodge's *Raymond*.

Readers of that paper may remember that we called attention to the view that the after life might be *mental* in nature and that, whenever we found language describing it as *material* or quasi-material, in details that appeared preposterous, we might find the paradoxes resolved by the hypothesis that it was a mental world in the same sense in which the products of our imagination are mental. I shall not explain how this may be and I am not going to deny that it may be much more than this: for there are moments in our own lives when the mental products of our natures simulate physical reality in their form and sense of objectivity. In them we are producing our own world, so to speak, and there may be either a period or a condition in the next life when mental action, transmitted possibly in an involuntary way or interpreted by the automatic mental action of the medium of transmission, may be apparently representative of a transcendental world and yet be no more so than our own hallucinations, while the actual perception of its nature may have to await either a normal condition on that side or escape the entanglements of communication with this side. For I am going only to quote statements which articulate with such an hypothesis, tho we cannot give them the strict verification that the sceptic demands for convincing him.

The book which I shall quote is one by Mr. W. Tudor Pole and has been named by him *Private Dowding*. It purports, as a brief review of it in this *Journal* indicates, to be communications from a soldier killed in the war. Readers of it will note that the writer has all the appearances of being an intelligent and honest person and his work has the indorsement of Archdeacon Wilberforce, Rev. Principal Alexander Whyte and several others. But I am not going to rely on either his honesty, his intelligence, or exemption from the influence of the subconscious in the views expressed in his work. I am concerned only with statements and conceptions in it which he himself has not noted or made a point of. His main object has been to deliver a message of a

high spiritual character on the whole while he disregarded the paradoxical statements which are at least superficially incompatible with the quasi-materialistic conception of the world that is reflected in most of the language. We do not know whether the messages are from a spirit or from the writer's subconscious, and the writer himself is not sure of it or does not avow assurance of it. He leaves his data to readers to do with them as they please. This will make the facts psychologically interesting at least and divest them of the coloring which they would receive, if they were told for bolstering up a theory.

Thomas Dowding is the alleged communicator. He tells the story of his experiences from the time he was killed by a fragment of shell. He stated that, at first, he could not believe he was dead and thought himself dreaming. "I had dreamt that some one or something had knocked me down. Now I was dreaming that I was outside my body." This is merely significant as indicating, if we believe it came from a spirit at all, that the condition was not one of normal sense perception at the time. The dream life, at least for the moment, is admitted as the interpretation of the perplexing situation in which he was placed, and assuming it from the other side it is probably very fragmentary and indicates but a small part of what passed through his mind. If we knew the rest of the facts we might form a clear idea of the whole condition in which they are placed. When he began to suspect that he was killed he began to look for his body and felt that he was in a dream and would soon awake. But when he found that his body had been buried or burned—he never knew which—the conviction that he was dead became sure. The dream hypothesis began to disappear and reality to take its place. He then relates what he says was his first experience of a definite character.

"I was on, or rather above the battle-field. It seemed as if I were floating in a mist that muffled sound and blurred the vision. Through this mist slowly penetrated a dim picture and some very low sounds. It was like looking through the wrong end of a telescope. Everything was distant, minute, misty, unreal. Guns were being fired. It might all have been millions of miles away. The detonation hardly reached me; I was conscious of the shells bursting without actually seeing them. The ground seemed very empty. No soldiers

were visible. It was like looking down from above the clouds, and yet that does not exactly express it either. When a shell that took life exploded, then the sensation of it came nearer to me. The noise and tumult came over the border-line *with* the lives of the slain. A curious way of putting it. All this time I was very lonely. I was conscious of none near me. I was neither in the world of matter nor could I be sure I was in any place at all! Just simply consciousness of my existence in a state of dream. I think I fell asleep for a second time, and long remained unconscious and in a dreamless condition."

Now we can regard this either as a dream on the other side or as a construction of the automatist's own subconscious. I am not going here to assume that it is one or the other. I am concerned with its unity with phenomena observed in other places in the same book or in other works. The first peculiarity worthy of notice is the source of his knowledge of the exploding shells. He does not see any soldiers, which he would do if there was any perceptive organ at work. He does not hear the shells exploding and ascertains the fact only when the "noise and tumult came over the borderline *with* the lives of the slain." That is, it came telepathically from dying men as a medium gets messages from the dead when she is released from her body by the trance, or secures rapport with the transcendental by it. The intercommunication occurs in the borderland, in that condition when the two worlds interlock, as it were. He did not seem to be "in a place at all", exactly the condition of the dream life at times, tho not always. But his mind was acting as in the dream life of the living and producing its own world, except for the transmitted elements from other minds that came telepathically to his.

There is another passage which reflects unconsciously the same conception of the situation. The spirit tells how he knows that the automatist is setting down his thoughts. "I cannot see your pen, but I see my ideas as they are caught up and whirled into force within your mind. By form perhaps I mean words." To superficial readers this would appear to be in contradiction with much of the language representing the process as one of perception. But the communicator here diverges from such a

view to throw out a paradoxical statement. He "sees his ideas caught up and whirled into form within" the automatist's mind. Here we have a peculiar way of indicating the pictographic process which was illustrated in the work of Mrs. Piper occasionally and nearly always in that of Mrs. Chenoweth. The man's thoughts became apparently objective things, "forms", possibly because he had telepathic access to what went on in the automatist's mind, reflected back in the same way to his own mind. Note a resemblance to an incident in the work of Mrs. Smead. Mr. Smead had asked the communicator for the name of his lady love, having found a poem on his body dedicated to Evelyn, and got the answer Evelyn, which was known to Mrs. Smead and so without evidential importance. But a little later Mr. Smead tried to get the rest of the name and thought of Minnie Sargent. He got the name Evelyn Sargent, Mrs. Smead not knowing that he was thinking of Minnie Sargent. Later he ascertained that the lady's name was Evelyn Hamel. Now on any theory the name Sargent came from Mr. Smead's mind and was reflected back by the automatist, a situation exactly like the present one, tho we cannot refer it to telepathy between the living. It is between the dead and the living, or the product of the automatist's subconscious. But it takes the correct form for a pictographic process as proved in evidential instances.

It was sometime before the man met his dead brother on the other side. This means that his mind was so occupied with the phantasms of its own production that he could no more recognize objective things than we can see where we actually are when we are dreaming. We seem, in a dream, in the midst of the things we are dreaming about, perchance in a foreign country, while we are actually at home and in bed. This spirit could not see any objective reality. He was obsessed with the products of his own mind and perhaps with stray thoughts of others coming to him telepathically, but not revealing the real nature of any objective transcendental world. Here is one of his experiences which shows how his phantasms were intermingled with memory pictures of his earthly interests distorted as in deliria. He was taken by his brother to what was called a "Rest Hall", evidently a means of overcoming the excited and delirious action of his mind. It was described as if it were a really material building,

with its fountains, its dome and other accessories of such a place. But he goes on to add this.

"On earth the study of crystal formations was a great hobby of mine. To my intense delight I discovered that this splendid hall was constructed according to the law of crystal formations. I spent hours in examining various parts of it."

Now here we have the moulding influence of his own memories in the apparent perception of his surroundings. This is exactly what takes place in deliria or any disturbance of the relation between mind and body. The idea of a house took the form of his main interest, a phantasm produced by his own mind, based upon memories distorted as the situation required. We can well understand the allusion of Sir Oliver Lodge's son to "cigar manufactories" and "brick houses" and "whiskey sodas" after this incident. Especially is this intelligible when we suppose that the subconscious of the medium, itself in a dream state and unable to distinguish between phantasms and realities, takes the telepathic phantasm, perhaps communicated to it involuntarily, for a transcendental reality. Here the communicator, Dowding, interfused his own memories and creative imagination and describes them as realities, tho he later discovers that they were actually illusions.

Another curious incident shows how near the possible truth I have been in the interpretation of the above incidents and at the same time reflects the conditions under which such phenomena occur. The communicator is describing an experience or visit with another discarnate person who was earthbound, which means pre-occupied with earthly memories and either oblivious to transcendental realities or incapable of perceiving them.

"I told my brother I wanted news about events on earth. He took me to visit an old gentleman who had been editor of a newspaper. Why do I call him old? Because he died at eighty-one and has not thrown off earth conditions yet. He therefore surrounds himself with these conditions. His son on earth runs the paper, a French journal. The old man can read his son's thoughts and so divines the world's news through his son's mind. He has built himself an office, full of telephones and tape machines. These machines

are in a way illusory, but they please the old gentleman. He received me courteously, and insisted on hearing details of my crossing. He was disappointed that I did not know his paper by name or reputation, and surprised that I knew so little about earthly affairs. 'I want to go back. I cannot get along without my paper. My son often uses my ideas in his editorials without knowing it.' This fact was the cause of much amusement to him. I asked him for some current news. This is what he told me:—

'Something interesting is going on, for my son stays at the office all night. There is "war as usual." There is some commotion about food. I saw Guilbert writing an article for the paper on 'World shortage.' England seems to be scared about it. They have suddenly remembered the existence of the land they are fighting for, and they are digging it about. Something must have stopped food supplies or destroyed them.

'Food seems more important now than shells. The rest of the world seems coming into the war—at least Guilbert thinks so.

'I see an article headed "America and China." Are they short of food too, or are they to fight? I think they are going to side with France. Turkey must be having a bad time. I see the headlines "Turkish Debacle." Guilbert seems full of excitement about Russia. I see into his mind. He is evolving an article on "Russia: the Coming World Power." Russia must have won a big victory somewhere. Yes, I think the war is going on all right. Our circulation has increased again, but, alas! Guilbert cannot get enough paper. I wish I were down there. I would have laid in a big stock months ago?'"

The dead soldier then went on to say that he left the old gentleman while he was rambling on in his thoughts and then engaged in a homily on the need of being better prepared for that life, this being in terms that suggest either an intermediary in the message or subliminal reflections on the part of the automa-tist. But the main point of the passage is the source of the old man's knowledge. He knows nothing of the spiritual world. He is interested in the earthly life and has connection with it only through the mind of his son, reading his mind telepathically. He gets only fragments of that mind and its states, or the communicator can only give fragments of his own mind. The re-

semblance, however, to our fragmentary messages is quite apparent in the thoughts that the old Frenchman is said to obtain. He is even not sure what the facts are, the real story being left to be ascertained by the living.

The soldier came into contact with one he calls a messenger, who acted as an advisor to him, and the following came with reference to him and his suggestion:

"I made as if to go away, but he beckoned me back. 'You are speaking to earth. Do not hurry to describe your new life and surroundings. Take my advice: do a little living first.' ... I think he saw surprise in my face. 'Do you know,' he continued, 'that most of what you have conveyed to your friend at the matter end of the line is quite illusory?' 'What do you mean?' I cried.—'You will gradually find out for yourself. Remember what I have just said.' This conversation has perturbed me. I try to dismiss it from my mind, but it sticks. It makes me feel smaller still. Am I really the fool rushing in where angels fear to tread? After all, what do I know about my present life? I have not mastered the natural laws of this place. I have not even mastered myself. I remember meeting a man in a railway train when I was a young student in London. He was full of the theory that all 'phenomenal' life, as he termed it, was merely illusion. He called it 'maya.' I thought the fellow mad. He said he had read up the whole subject at the British Museum. How I scoffed! Now that I come to look back upon my 'phenomenal' life on earth, I begin to see that it consisted mainly of 'maya'! A long chain of illusory episodes with my poor little self in the center. Was there anything *permanent* in the earth conditions through which I passed during my thirty-seven years? I begin to think not. That idea does not worry me any longer. My past illusions may be buried out of sight with my body, for all I care.

"I don't like to think my impressions about myself and my *present life* are mere illusions too! That rankles. It humiliates. Unfortunately I fear it may be true. I have given the matter much thought. Evidently I am in a state of consciousness not far removed from earthly existence. I am journeying towards a wider, truer life, but I am not yet there. One thought consoles me. If this

really is a state of illusion, or illusory ideas in which I find myself—well, others must pass through it too."

The points to be emphasized in this story are the constant reference to illusory ideas as characterizing the mental situation and the conformity of the doctrine to that of Swedenborg. It also recalls similar statements by Judge Hatch in "The Letters of a Living Dead Man" by Elsa Barker. Judge Hatch reported after death, according to that book, that he first thought his experiences were hallucinations and investigated them with the conclusion that they were not these, so distinct was the impression of reality in them. But this conclusion does not consist with the evidence in other cases where hallucination is the only interpretation of them, making the earthbound or purgatorial condition one of distinct illusion about the meaning of the mental states.

Again in speaking of what the Messenger said, Dowding remarked: "He impressed on me the importance of reminding you [the automatist] that the conditions now around me are impermanent, and, to that extent, unreal. From his standpoint, the value of such messages as these depended upon the emphasis placed on this fact."

Here again is the illusory or hallucinatory condition and the ideal is the only real, using "ideal" in the metaphysical sense. The soldier went on to describe a descent into "Hell." It illustrates clearly the whole doctrine of mental states, tho described in a quasi-material manner that might conceal the real facts, but for the more or less paradoxical statements made now and then in idealistic terms.

"These poor souls hasten onwards, tho not toward destruction; there is no such thing. They hasten down into conditions that are counterpart of their own interior condition. The Law is at work. This hell is a hell of the illusions and is itself an illusion. I find this hard to credit. Those who enter it are led to believe that the only realities are the sense passions and the beliefs of the human 'I'. This hell consists in believing the unreal to be real. It consists in the lure of the senses without the possibility of gratifying them. Hell apparently, or that part of it we are speaking about, depends for its existence on human thoughts and feelings."

The meaning of this in terms of mental states is apparent, and it is only what modern theology has generally come to believe, tho it does not express itself usually in idealistic terms. The main point is that we do not discover what it means until we face the paradoxical language which the realist or materialist does not understand. Speaking of the "place" the soldier seemed to have observed the misleading nature of his language and said: "We descended deeper. I say 'descended'. If hell is not a place how can one descend. I asked my brother. He said we were not moving in a physical sense. Our progress depended on certain thought processes evoked by the will."

Note the illusion of *motion*, which is just what occurs in our dream life and hallucinations. The idea here crops out where it is not naturally expected. The mind makes the appearance and takes it for reality until the earthbound condition has been transcended.

I quote two passages from another book which was writtten many years before psychic research began and by a person who was not familiar with the views here expressed. When the sitter asked the automatist where her father was the reply came in the automatic writing:—

"He lives in his own house, the house he has built for himself by his life on earth, and to our spiritual senses the things that surround us are as objective as anything you have around you and much more suitable, and they always accord with the emotions and desires of the moment."

The very need of affirming things as objective betrays a view that they were regarded by some as subjective or hallucinatory. Moreover if the first statement be taken alone, it would seem to imply a real material or quasi-material house, but in saying that it was "the house he has built by his life on earth" it is distinctly implied that it is a subject of creation and distinguished from the most ordinary interpretation of the language. Then note the last statement. The impermanence of things in the earthbound condition at least is apparent—the communicator had died only a short time before—as stated in the previous communicator's messages. The house depends on the "emotions and desires of the

moment", showing that it can change. Another communicator in another case admitted that the house he was living in changed from time to time, proving its subjective character.

Another passage from the book I have just quoted, representing work done more than forty years ago, clearly proves the phantasmal character of the reality asserted. It was still *à propos* of the father mentioned.

"Houses are as real to wants as houses are to you: there are what you call rooms, but which are really states. All depends on the interior condition of the spirit."

Again the apparent reality depends on "wants". Then the communicator is careful to qualify the meaning of "rooms." They are "what you call rooms" but in reality Swedenborg's "mental states." The "interior condition of the spirit", or the mind's own action is the cause of the apparent reality. The world is phantasmal as determined by habits and creative tendencies of the mind.

In still another case which I recently came across where the automatist knew nothing about Swedenborg or psychic research generally, the lady asked the guide what the earthbound condition was. She did not know what the term meant. The reply was that it was an "optical illusion." Here again is the idealistic view of the situation expressed in other terms.

In each instance we must suspend judgment as to the source of the message. In that of Private Dowding we have to be especially alert for the influence of the author's or automatist's reading and knowledge of the subject. Hence I cannot quote the book as evidential or even as probably supernormal, but only as revealing occasional and apparently unconscious statements that at least coalesce with statements made in other quarters less exposed to the suspicion of sophistication by reading on this point. But taking all of them, with many other works which illustrate the same point both directly and by implication, the collective influence of the phenomena will at least justify the demand for careful investigation. The truth of the claim would not carry with it the necessity of applying it beyond the earth-bound condition, tho it might still hold for any degree of progress.

I make this qualification because we are too ignorant of the other life to generalize too widely in hypotheses. But it is strongly suggestive of what we might infer from the distinction between the sensory and the reflective life as possibly characterizing a spiritual world. The subjective creations of the subliminal are only the phantasmal "projections" of the mind and if they are the functions that survive we can well understand the tendency to the appearance of reality in the transitional condition of the spiritual life.

One wonders whether the descriptions of that world in terms of sensory realities may not also be affected by the limitations of language which has been built up on spatial analogies. May they not represent functional distinctions in spatial terms generally and only reveal the real deviation of fact from this by the occasional allusion to the dream life and function. We do this to some extent in our own life. For instance, we speak of "upper" and "lower" strata of consciousness. "Higher" and "lower" passions, etc. The very word "subliminal" imports spatial relations into the conception when it has in reality nothing of the kind. It may be that distinctions of function and phenomena on the other side can not be approximated in meaning except in the terms adapted to sense perception, tho now and then the ideas of non-sensory functions come in to describe them more accurately and intelligibly to the trained and philosophic mind.

At any rate the various passages and ideas quoted have some consonance with ideas that we recognize in science and philosophy and we may require only better assurance that the subconscious of the automatists has not the normal knowledge to give rise to them, if we are to use the ideas as in any respect valid.

A GROUP OF QUASI-VISUAL EXPERIENCES.

By WALTER F. PRINCE.

The following incidents represent the contents of a particular file-case, just as they were placed in alphabetical order, and without omission, save of two cases, which, being complicated with phenomena of other types, are to be treated separately.

1. *At Dinner, seems to be elsewhere.*

Prompted by a hint from another quarter, a query was addressed to Mrs. Antoinette B. Blackwell, the well-known lecturer, minister and author, who thus responded:

331 North Bay Way, Elizabeth, N. J.,

Dec. 23rd, 1916.

MY DEAR MR. HYSLOP:

I was sitting at a dinner-table with several guests and the family. That evening I was to give one of my early lectures in a country church. While taking my dinner silently as others would carry on the conversation I seemed to be in the church, the audience assembled, and without my manuscript. It was a true waking dream."

Lacking the data, it cannot be determined what occasioned this odd hallucination in a splendidly sane and vigorous mind. However, *if* there was something about that country village which resembled one where in early life the lady delivered an address under painful and embarrassing circumstances, having, we will say, forgotten to bring her manuscript, there may have risen from the subconsciousness a memory-picture, unrecognized as such, so vivid as to amount to a hallucination more or less pronounced.

2. *"Spirit" follows her Teacher.*

Miss S. B. of New York City, in letters of October, 1915, states:

"The woman whose spirit I saw was my teacher. I have always borne a deep reverence and affection for her and she has been the

subject of many of my dreams. One day, as she walked into the room, I saw a form following her, close to her. It was made up of the atmosphere, but was slightly darker than the air which surrounded the outline of the form. Its arms moved as and when her arms moved. When she went out of the room, it followed her out I could not see any features. The following graphic illustration is about what I saw."

As illustrated, the shadowy form has no assignable outline on the side nearest to the teacher, and on the far side only roughly resembled the corresponding part of the teacher's outline. Did the girl first see the teacher's shadow against the wall (experiment shows that exactly the described and depicted effect is possible) and did she perhaps-being then in a nervous state and startled by an erroneous judgment, retain, by auto-suggestion, a kind of after-image of it for a little while?

3. *Unevidential Apparitions of Dead Persons.*

Mrs. E. L. B. of a town in New York, who had lately lost her niece, reported that a friend told her that her husband had seen the girl. Mrs. B. sought a conversation with him," an elder in our Presbyterian Church—an honest man," and he told her the story, which her second letter, dated Sept. 15, 1912, tells more fully:

"My niece Nora W. . . died at Saranac Lake, June 17. Her body was brought home to B. and in a day or two Mr. X. was in his garden picking roses (for her), not thinking of her at all, but only to get the finest roses, when her face appeared to him, smiling, and an interior voice said plainly 'Are you picking those roses for me?' Mr. X. is a friend of the family. I asked his wife also about this. She said her husband came in, no more excited than tho' a neighbor had passed, and said, 'I saw Nora out there'.

As I told you, Mr. X. told me that when he was young he had the power of seeing those things, but for several years he had lost it; when this Spring he had two very marked visions. The other was the young girl whose mother sorrowed for her beyond reason. Mr. X. saw her standing by the side of the mother, with a look of the most extreme solicitude."

Mr. X. "refused to write, saying he did not believe in the Society—that the Bible was enough."

If the good elder was correct in believing that "the Bible is enough", then some cosmic error must have been committed when, as he evidently believed, supplementary data respecting the survival of the spirit were furnished to *him*. He surely could not have thought it improper to witness to experiences lawfully vouchsafed him, with the example before him of St. Paul in the Bible, writing down *his* visions for all the world to read.

4. *The Face in the Window.*

The following incident was furnished by Mr. W. S. B., a retired business man of Derby, Conn., who wrote the following letter to Dr. Hyslop on June 22nd, 1914.

The persons to whom particular attention is called in the following extract from a letter are a young married man and his wife, and her mother. They reside in Detroit during most of the year, but have a cottage elsewhere in which they spend a portion of the year. The young man had an operation for appendicitis and was very sick. The wife is an unusually unselfish lady and devotedly attached to her husband. The letter was loaned to me by a sister of the young man. I know all the parties and their statements are to be relied upon. The following is what I copied from the letter this morning.

"Some of the weirdest things happened to B. while I was in the hospital and just before. I would not believe them if she did not have proof. She is as honest as Mary B. too.

A day or two before I was taken sick she looked out of window in the kitchen and saw a face in window of garage. She called her mother and asked her if she saw anything. Mrs. D. [the mother] saw it also and their description tallies perfectly with R. Z. [the father of the young man; dead years ago]. Neither have ever had a description of him.

The face appeared only once later, when I was worse. M. H. happened to be at the house and B. asked her to look and to tell her if she saw anything unusual. She described the same thing."

Do you wish me to ask them some questions? I occasionally correspond with the young man.

Yours truly,

WM. S. B.

A letter from the same, dated August 4, 1914, states:

I have received answers to some questions which I wrote and enclose them, also a copy of part of a letter. The writer addresses me as "Uncie", but I am not her [blood] uncle. As I wrote you before, she is a very fine woman, unusually kind-hearted, sympathetic and self-sacrificing, universally beloved.

It does not seem to me probable that there was really a face in the window. I think it was only in her mind, as the face resembled that of her husband, to whom she is devotedly attached, I think it was his face in her imagination. The R. Z. referred to [omission here on account of personal nature of facts stated]. The relations between him and his children were not cordial; there was no affection wasted. The father by his conduct and neglect of the family had chilled the love of the wife and children. If it had been the face of the mother it would have looked more probable. How shall we account for the seeing of the same face by two or three people? Was it mental transference? The lady who had these experiences is the daughter of a physician of large practice who died a few years ago.

Yours truly,

WM. S. B.

The letter of the quasi-niece, the chief subject of the experiences, the "B" of the foregoing narrative, follows. It is dated August, 1914.

"MY DEAR 'UNCIE':

I have been answering your questions and hope I have made the answers clear; if there is anything else please write me. I think as a whole people think you queer if you tell them any experience, so as a rule I don't talk about such things; but as J. wrote you and you are interested, I am glad to tell you.

You know I saw the face several times. The first time I stood by the stove and felt impelled to look around, and there was a man's face in the garage window. I went right out and looked in, but not a soul there, also no one passing in the street. I next looked at the window next door, thinking it might be a reflection and could be explained by some rule in physics, but that also was out of the question, so I came in again and it was still there. When I called Mother and told her to stand still and tell me what she saw, if she saw anything, in a second she said she saw the outline of a face, and then a second later it was clear to her also.

When J. came home I thought first I would not tell him, and then of course did. At first he said nothing but "I would not think of such things; you will get queer". When we were seated at the table for dinner, J. looked up and said, "tell me again how that face looked. You saw it too, Ma?" We told him and as I finished he looked so queer. I said, "you know the face did not look unlike you." J. said, "you have described my father as though he stood before you." Well, the Saturday before J. was taken sick both he and mamma were in the yard and J. stood with his back to the garage and about a foot from it. I was getting dinner and again felt impelled to look out, and right over J's shoulder in the garage window was the same face.

Tuesday he went to the hospital. Friday I just came from the hospital in the afternoon, and there was the face waiting for me. Do you wonder I was a bit nervous? But I have not seen it from that day.

The accompanying questions were by Mr. B., and the answers are in handwriting of the same lady, B.

Question. Please describe the face which was seen at the garage window.

Answer. Extremely white skin, jet black hair, parted at side, with one lock falling over forehead, the darkest eyes, wonderfully piercing.

Q. Did it move? A. Once.

Q. How far from it were you, probably? A. Thirty feet.

Q. What was the time of day? A. Noon the first time. Afternoon the second and third times.

Q. Was the head uncovered? A. Yes.

Q. Could you tell what the expression was? A. Serious.

Q. Before seeing the face could you have told how R. Z. looked, or how you supposed he looked, judging from what you had heard about him.

A. No. I knew that he was dark, but that was all.

Q. How long was the face present on the window? A. Five minutes, perhaps.

Q. Did it disappear gradually or quickly? A. Gradually.

Q. What are your best reasons for believing there was no person in the garage at the time?

A. I went right out and looked in and seeing no one looked in the street, but no one was in sight, and upon going into the house again the face was there once more.

The compiler shares in Mr. B.'s instinctive desire to explain the face as an illusion caused by reflection, light and shadow. But it cannot be concealed that there are difficulties in the way. The lady shows that she was well aware of the possibilities of reflection, and tested for that very thing. If due to the play of light and shadow, the effect would hardly be expected to pass away completely in five minutes, or at least it would be expected to occur at the same time of day and not at differing hours. Nor does it appear why the effect should never have been seen but three times, nor can it be ignored that those times closely preceded and coincided with a time of danger to a member of the family. That the face must have been pretty well defined is shown by the fact that besides B., her mother saw it at one time and one M. H. saw it at another time, and appear to have spontaneously agreed in description. It will not do, therefore, to charge the phenomenon entirely to B's agitated imagination, and it would indeed be odd that three even agitated imaginations should produce exactly the same hallucinatory reaction. If it was really the face of the husband that the lady saw by the force of her imagination as Mr. B. conjectures, why, since it was he that was in her thoughts so much, did she not recognize it as his face? The very fact that she saw a resemblance, as she told her husband, indicates that she did not recognize identity. Nor did the description which she and her mother gave strike him as

being his own description, but he pronounced it that of his father. Not only does the lady protest that she did not previously know the description of his father, but J's astonishment, and his statement that they could not have described his father better had he stood before them, indicate the same thing. Then, we must not forget her testimony that on two of the three occasions she felt impelled to look around, before her eyes fell on the face in the garage window.

On the other hand, the appearing always in the garage window looks suspicious. And we ought to have been informed whether the mother, before she saw the face clearly, heard described what her daughter saw, and whether M. H., the other witness, had heard of the phenomenon before she was called upon to look upon it.

5. Mrs. G. P. C. of Irvington-on-Hudson, in letters of June, 1912, describes a light which she saw on the ceiling shortly before her husband's death, and, more recently, a light which she watched for two hours on the head of her sleeping grand-nephew, which, when she put her finger in it, seemed momentarily to detach itself and transfer a portion to her finger, and which, as she walked around the bed, changed its shape.

In spite of her convictions, we cannot be sure that it was not light from an adjoining room, shining through a chink.

6. *An Experience of the Type of St. Paul's Conversion."*

This was sent through Mr. C. C. Coigne, having been sent him by the lady who heard the story thrice from the lips of Donald McKinnon.

Donald McKinnon is a devout old Highlander who has spent most of his life in New Zealand. He has farmed, and farmed successfully, that he might retire at any time to enjoy a restful eventide. His heart never has been set on things of this world, a Calvinist of the strictest sect, he has always regarded himself as but a wayfarer here. He has made a veritable Pilgrim's Progress, and, just like Christian's, has been the burden on his shoulders. Often has he yearned for a "guid chance o' the minister", that he might learn how to be released of his load; but he never saw his opportunity, and long, long, he journeyed, feeling he would yet be crushed to the earth. Nevertheless he has been esteemed always

and everywhere: the rough hard toil that raised him from penury of an Isla clansman to the independence of an Otara farmer left undimmed the honest kindly expression of his countenance, the beaming warmth of his blue eyes.

About three years ago, he attended the obsequies of a widely-deplored young matron. The day was wintry, and the way was long. At last he returned to his home, dismounted from horseback, and retired to bed, with a violent cold. For a fortnight he lay, gradually becoming worse, until he felt that he was at the point of death. "God help me!" he cried. "God help me! If I hae ony enemies—forgive them but oh, God help me! Save me! I hae but very few minutes to live; save me! I'll be lost! Save me, oh my God! His soul seemed to be passing forth in the bitterness of his cry.

He had a confused feeling that someone was with him in the room; he saw parts of a human figure. Then everything was lost in an agony of dread; for a Darkness stood before him, so terrible that no man, not the very bravest, could look upon it and retain his sanity. The Darkness spoke; asked something of him. "I dinna catch what It said; but I ken what I answered. I tell't the Darkness: there's a white man here I wad rather hae." The Darkness moved away, taking human semblance as It moved. "The features 'o a man sprang oot, very fierce. The white o' the eye was fearful, lookin' back at me." The malignity was unendurable; MacKinnon swooned.....

He awoke in a great peace, for behold! there stood beside his bed our Elder Brother! "The Savior o' the world appeared. I felt the smile o' a three months' child on my face. The thoct was awfu' pleasant. It opened all up. And there He stood, erect, but wi' droopin' head, as though He was prayin' for me. His face, pale and mild, the eyes cast doon. His hair was like gold; it fell in long curls on His shoulders. He had on a kind o' surplice, open at the throat, but hangin' long roond about Him; I wad say it was grey, wi' crimson stripes. A great licht cam frae Him, it filled the room—it smothered me—I could feel it coursin' through my body. An' a' the time He stood there, something like a thunder—rumblin'—went on. When this strange sound stopped, He had disappeared. But His peace staid wi' me. Thank the Lord God! I said to mysel' I was on His richt-han' side, onyway."

No more fretting and no more grieving for Mr. MacKinnon: the peace of his heavenly experience abides with him. In his seventieth year he is hale and ruddy, happy to linger here awhile, happy in the thought of his departure hence. He has entered the Kingdom of Heaven.

This story has been told me three times, by Mr. MacKinnon. I am absolutely convinced of its truth, in every detail.

WILHELMINA SHERIFF ELLIOT.

Fortress, New Zealand, May, 1915.

This belongs to the class of "conversion" experiences in which that of St. Paul seems to fall. No anti-pietistic prejudices should stand in the way of their collation and study. If Mr. MacKinnon's experience was delirium, it is rather an interesting delirium that brings lasting peace into a troubled mind. And the compiler, and probably his readers too, has listened to the narratives by intelligent and educated persons of similar revolutions wrought while the subjects of them were neither sick nor senile, by visions or other "occult" experiences. Whether or not the phenomena were wholly subjective, the singularly active and enduring potency of them of itself invests them with interest.

7. *An Apparition Seen by Two.*

Mr. Timothy Howland of Ohio wrote under date of Nov. 24, 1912:

Pardon my long delay. I will try to write out the phantasm I mentioned, but must ask you to withhold names, as the people in question are connected with well-known Eastern families, and they would be recognized immediately in case they appeared in print. My friend died twenty years ago, and his father passed away lately. To show you that he was prominent I enclose a notice of his death.

My friend died twenty years ago. On the day of his death my mother suddenly asked me if I had heard from him lately. We had not mentioned him for a long time, and I did not know he was dangerously ill. The next day I received word of his death and found that he had passed away about or nearly at the time when my mother suddenly came from another room to speak of him. His mother wrote me the particulars of his death and seemed broken-hearted. Some time later she told me that she had seen her son

Harry [pseudonym, like other names in this narrative], and since then her grief had ceased to be what it had been; that she felt strangely comforted and reconciled. In the summer of 1912, having a deep sorrow of my own to bear, I wrote to Mrs. Green, asking her if the years had changed her opinion of seeing her son, and whether she had not come to the conclusion that it was a hallucination of some sort. In reply she assured me that such was not the case. In part she said:

"Yes, I saw Harry. I not only saw him, but my sister-in-law saw him. We were coming down from my Mother's, just at the edge of evening, when I saw him coming towards me, looking so happy and smiling, seeming to say by his looks, 'You did not expect to see me, did you?' He came right up to me, and brushed me and disappeared. I turned to my sister and said, 'Who was that?' She answered in the most awe-struck tone, 'Why, it looked like Harry!' Afterwards she told me it seemed to her just as it did to me. I felt that my being allowed to see him was a direct answer to prayer. I was so unhappy, and my mind was on him continually. Prayed so earnestly that I might know he was happy, and it made such a change in my feelings. My sorrow was lessened and I became reconciled to his death. But when we know there is no death—only going from one room to another and living a life of progression—this is my belief of death. The more we overcome in this world the less we have in the other world to overcome. Take your sorrow to God.'

I believe all this without question, knowing who wrote it.

My friends have been and are yet prominently connected in ———. I am a ——— and it would not do to publish my name.

The original of the letter by Mrs. Green was also sent and it proved that a true copy had been made of the relevant portion.

Unfortunately, the Society had not sufficient funds to investigate this and many other incidents as fully as they deserved, so that some undoubtedly lack much of the impressiveness in the presentation which belonged to them in fact. In 1917 an attempt was made to get the statement of the sister-in-law who shared in seeing the apparition, but in the space of five years she and Mrs. Green had both died.

8. D. C. F. (probably male) of Franklin, Pa., began to see faces in a crystal, and now sees them without, but nothing further. July, 1915.

9. *A Telepathic (?) Apparition of a Living Person.*

This was experienced by a daughter of Mrs. Jane Griffing, whose former communications may be found in the Journal IV, 256; V, 369. The account was handed in Nov. 24, 1909, and is in the writing of the daughter.

At the time this incident occurred I was spending the summer with my mother and brother in a cottage on the Great South Beach. I was slowly recovering from a severe illness, and gave no thought to domestic detail. One wild, windy night I was so disturbed by the violent wind that I slept badly. Between twelve and one o'clock I got up, walked about the room a few minutes, and looked out of the window. There was a full moon and it was as light as day. While looking out I saw our maid-of-all-work, Lena, go to the clothesline and take from it the clothes which she had left out. I saw her so distinctly that it never occurred to me it was not the woman herself in the flesh. The next morning when my mother came into my room and asked me how I had slept, I mentioned seeing Lena, and when Lena came herself with my breakfast, I spoke of her going out to take in the clothes at that unusual hour. She seemed surprised, and said she did not go out, but was worried about the clothes on account of the wind, and lay awake an hour or two in the middle of the night, thinking that she ought to go out and take them in from the line. But she finally went to sleep again.

ELIZABETH GRIFFING.

The above is an exact account of my daughter's experience, as she told it to me the morning after she appeared to see the woman. Lena, go out and take in the clothes from the line.

JANE R. GRIFFING.

Miss Griffing reported that she often dreamed events that happened to a particular friend, the events being previously unknown. One night she dreamed a peculiar scene in which this friend was coincidentally taking part in fact. The incident will be found in a group of coincident dreams to be printed shortly.

10. *The Living or the Dead?*

Mrs. Florence C. Hall of Burlington, Wisconsin, reported in October, 1912, a story related by Mrs. H., whose story was at the time of telling set down in writing. The sister of the narrator being in the house of her uncle, distinctly saw, as she supposed, the uncle standing on the stairs, and searched the house in vain to ascertain what had become of him, when the figure disappeared. This uncle was not in the house. But he bore a remarkable resemblance to another uncle, who had died a few weeks before.

11. *Vision of her Husband before Knowledge of his Death.*

The following particulars were communicated by request from a lady living in Pennsylvania, the letters dated November and December, 1915.

My husband died August 1st, 1911, under peculiar circumstances. The next day, as I was sitting at the table, at dusk, feeling terribly my loss and loneliness (I was all alone at the time and did not know of my husband's death), he suddenly appeared outside the dining-room window. He looked at me with a very loving expression on his face, and his face shone as with a bright light. He wore a black suit of clothes which he did not wear when he died. It was only an instant and he vanished. I said to myself, "Why, there's Barry!" I was not in the least frightened at the time. It did not make a very strong impression on me at the time, but made me feel happier. I did not know where he was at the time, but that night I felt sure he was dead. I felt perfectly sure that I saw him and that he is well and happy, and the thought is a great comfort to me. I have never before or since seen anyone who has passed over.

In answer to your questions in regard to my husband's appearance to me after his death would say:

1. He died in ———, about noon of August 1st, 1911.
2. I was at home when he died, and about noon as I was getting my lunch I had a dreadful feeling that something awful had happened to him.
3. At the time of my vision I was home, all alone in the house.
4. I did not recognize the suit in which he appeared to me. I think he wore black because he was always fond of black clothes. Naturally he couldn't take the suit in which he died with him. He wore a blue suit when he died. It was found on him. [Here an

account of her husband's sudden and tragic death is given.] I told no one of the vision until after his death was discovered, which was August 3rd. It was the day after he died that I had the vision. I did not know where he was and was very much worried. There seemed to be a wrench as if my soul was parting with my body, when I saw him, I was in such agony of spirit. The vision was designed to comfort me, I am sure. It did not make a very clear impression on me at the time, but that night I felt sure he was dead. I slept all alone in the house with my little Spitz dog. When I fully realized that I had seen Mr. Hirsch it made me very nervous, together with the circumstances of his death, and for a month I would not open my eyes in the dark, for fear I would see him again and be frightened, but I have never seen him since. Three nights before his death a dog came and moaned under the window of the room where we were sitting. The night of the funeral I distinctly heard three taps on the wall of the house but paid no attention to them.

Sincerely,

MARY S. HIRSCH.

P. S. I may say further that on the night he died I was sitting at the piano and singing, expecting him at any moment, when I distinctly heard a laugh near me. It seemed strange to me, but I thought nothing of it at the time. You know how you think you may be mistaken sometimes. No one could ever shake my faith in my vision of him, and it has been such a comfort to me.

Mrs. Hirsch, who is the daughter and secretary of a general officer of one of the more numerous Protestant denominations, the Rev. ———, D.D., L.L.D., relates several other experiences of seeing apparitions, none of recognized persons or significance, and all dating within the six years intervening between her husband's death and her last letter, in 1917.

However pathological the vision of the husband may be deemed, it was nevertheless coincident with the time that he was hidden from human eyes, dead, it occurred within twenty-four hours of his death, and, according to the testimony, was preceded by a strong feeling of dread at about the time of his death. It may very justly be urged that his unwonted and unexplained absence constituted a very real portent which might have been causally related to the hallucination exactly as it was to the wife's feelings

of "loss and loneliness with mingled apprehension." But if the testimony that she felt "a dreadful feeling that something awful had happened to him" at the very hour when he died is correct, it is to be considered that she then had no known reason for apprehension.

It is curious, we may remark in passing, that, if the vision was the reflex of strongly emotional apprehensions, it did not take some form of those apprehensions; why the husband was not seen run over, shot, injured or dying under a fallen tree, or whatever the lady feared had befallen him. On the contrary, he was seen smiling and reassuring in demeanor. To one who holds to a theory at all hazards the protests of the lady would be of little avail, he would still blandly reiterate that the vision was a fulfilment of a subconscious, suppressed desire that her husband should be transported from earth to paradise. But Psychological Research cannot so easily take this for granted.

The foregoing remarks, which apply in essence to certain other incidents in this series, are not made to intimate any conclusion on the case, but to indicate that, with the inclination to seek a normal explanation, one encounters difficulties.

12. *A Coincident Visual Phenomenon.*

In view of the prevalent opinion (correct in some cases, but the opposite of the truth in others) that a story of this kind grows with the lapse of time, the two versions with verbal differences but substantial agreement, are of interest.

I am moved to send you the following incident, although I know it has no value whatever. Mr. Quinby was ill in bed nearly three weeks, taking neither food nor medicine the last sixteen days. Sometime during the second week, at about eleven o'clock in the forenoon, I saw a brownish haze at his bedside. It was between me and him—was shaped something like this [drawing like the gas-bag of an old-fashioned balloon, or like a beet-root, with its tapering point downward]—not quite a foot across the top, perhaps a foot and a half long or deep, and the top about three or four feet from the floor. My first thought was "smoke", but it was brown, and stayed in the same place, and from where I sat I could see into two or three other rooms and there was no smoke or anything of the kind in any of them. It stayed quite a while, and I do not know

when or how it vanished. I told Mr. Quinby of it. He said, "I *felt* my Mother here. Now I *know* it!" But I have no other witness of it, so it is of no value.

LAURA C. HOMER.

———, Mass., Sept. 27, '11.

Mr. John W. Quinby died June 23, 1911, aged 77 years, 8 months, 19 days. For three weeks before his death he was in bed, taking no nourishment, occasional spells of pain being relieved by hypodermic injections. His mind was *perfectly clear* most of the time, and he enjoyed hearing the piano and victrola played (downstairs), and had different passages read to him, and talked of the beautiful scenes he was so soon to see.

I was sitting in the room with him one day, and saw a brown haze by his bedside. It was something this shape [drawing not identical with the other, but as near as one would be supposed to make from another attempt by unassisted memory], about three feet high [above the floor, she probably means].

I thought at first there had been a fire built down stairs, and the smoke had come up. But there was no smell of smoke, and I afterwards learned no fire had been started.

It stayed very quietly in just that way some time, and I didn't notice when or how it vanished.

Afterwards, when Mr. Quinby turned and spoke to me, I told him about it, and he smiled so happily, and said, "I'm glad you told me that! I *felt* my mother here, and *now* I am *sure* of it."

LAURA C. HOMER.

———, Mass., July 7, 1917.

13. C. Joselyn, of San Francisco, on March 10, 1913, reported that a friend of his, a non-believer and uninterested in such things, together with his wife saw an apparition of a woman at the foot of the bed at night.

14. *Apparition or Illusion?*

A newspaper account was found to be much exaggerated, according to the reply rendered Dr. Hyslop by one of the characters therein, April 20, 1914.

It is a fact that Frd. F. Lange, a civil engineer, was found dead here on the 18th day of March, that he died from carbolic acid poison and that we kept the remains in our morgue for almost a month, hoping to locate a son who is supposed to be in some part of the United States.

That J. M. Smith said he thought he saw Lange in his office three days after I embalmed the body I heard him say, but he also said that he knew it was only a mental illusion on his part.

The press papers states that I too saw Lange in Smith's office, became frightened and backed out of the room, that is a lie. I did however feel on the night as I was embalming the body as though someone was standing behind me and on turning around for an instant imagined I saw Lange standing in the door of the embalming room. Was it a mental illusion?

15. *A Vision of War and Peace.*

Mrs. H. L. L. of Alameda, Calif., was sitting with friends engaged with occult matters, closed her eyes, and saw a vision of a great battle-field and flags of many nations, but not that of the United States. Then came a white eagle bearing an American flag, then a great American flag and the sense of a world at peace. Afterwards she happened to glance at a plate representing the flags of the nations, and that of Germany seemed to stand out. This was in 1898, and the report was not written until May, 1915.

It is unfortunate that such visions and other experiences are not reported promptly, instead of being withheld until a time come, when they seem to fit some state of affairs. The human mind is rightly so constituted that it cannot help being doubtful in such a case, without any necessary imputation of an attempt to deceive. There may have been no illusion of memory, but the version *sounds* as though influenced by the talk in 1915 to the effect that the United States would be the lovely peace-angel among the nations. At anyrate, the vision was not prophetic, for the United States has been forced to take her place on the battle-field in vindication of right and justice.

16. *A Glorified Dog.*

Mrs. K. S. M. of Montgomery, Alabama, in 1916, reported having seen her dead dog for a moment twice, on successive days.

The first time his form "seemed to rise like feathers in a bulk, and disappeared", the second he seemed to be running toward her in delight, his body glowing and being about eighteen inches above the ground.

It is to be noted that the dog had "lived constantly close beside" the lady, that the hallucinations occurred a "few days after burying him", ere the long habit of expecting to have her attention called to his movements had had time to wear off, that the lady was in the grip of emotion, being "grieved and inconsolable", and that the defunct canine had been white, a particularly predisposing color in relation to chance gleams of light which meet the eye as it sweeps over a landscape.

It would not perhaps be fair to entertain prejudice against ghosts of dogs, but evidentially this case does not rank with cases where there have been hallucinations of deceased persons in all the colors of face and clothing, at a period long subsequent to their deaths and coinciding with significant and unforeseen events, the hallucination perhaps extending to more than one sense (a voice or touch seeming to be experienced) and being perhaps shared by more than one witness.

17. *Veridical Vision of Child on Railroad Track.*

The following, from Dr. Melvin C. Marrs, a Texas physician, was communicated May 10th, 1909.

About two years ago, while living at C——, Texas, I was sitting in the back room of my office by which the R. R. ran. I was reading a copy of your *Journal* and I heard the rumbling of the approach of the passenger-train, and distinctly saw my 2½ years old boy in the middle of the track. I ran through my office and was just in time to drag my boy from the track. I saw the boy bare-headed and dressed exactly as he really was.

I made a note of this incident with date, etc., and have it somewhere among my papers. I will state that my residence was half a mile away and my boy had never come to the office alone before, and I was not expecting him, but I saw him with my subconscious eyes as plainly as life.

MELVIN C. MARRS.

Dr. Hyslop addressed some questions to this witness, but received no reply until he wrote again four years later. Thereupon Dr. Marrs enclosed a letter written May 19th, 1909, which he had neglected to send before. The letter and accompanying diagram are uniformly discolored, as they would be if left several years to the action of dust and fumes.

I am just in receipt of your reply to my letter of recent date. My wife will remember the incident of my boy and will so state in her statements with the Campbell case. I will reply to your questions by number.

1. I had no knowledge that the boy was on the way to the office, —in fact, he had never made the trip alone to my knowledge before this time.

2. About 150 feet (To the question how far the boy was from him.).

3. No, I could not have seen the boy without going into the front room and to front door or side window. I was reading and was perfectly oblivious to my surroundings, and the noise of the train roused me and I saw the vision. I am sure the boy had made no outcry, for three ladies had just passed over the crossing, and I had been crippled with rheumatism in my feet, so I walked with great difficulty, and as I rushed by these three ladies they laughed at me for running, as I had hardly walked for past several months and they did not see the boy till I dragged him from the track, not over 50 feet behind the place they had crossed. They saw, then, the danger the boy had been in and upbraided themselves for not seeing the boy. I was so nervous that I do not think I mentioned the vision to these ladies, but told a great many people about the vision. I saw that the boy was dressed in a dark gingham dress and bareheaded. Of course a four year old boy will possibly be dressed several times during a day, and I had not the remotest expectation that he would attempt to come to the office alone. He came by a path through a thick wood, the route I usually travel to and from my office. I have made a rough sketch of my office and surroundings.

Yours truly,

MELVIN C. MARRS.

The diagram shows residence, path through wood, railroad track, office and interior of office. The only side of the back room toward the track is shown without windows. Unfortunately, in the interim Mrs. Marrs had died, and her signed statement, declared to have been made out in 1909, could not be found.

At another time, in 1908, Dr. Marrs distinctly heard in a dream a certain woman deliver a certain message about a patient, and woke. Within a few minutes the very lady called him on the telephone and delivered the message, which in the meantime the doctor had related to his wife. The neighbor declared that no previous call had been made. There had been no known reason to expect the call. The full account of this will be found among a group of quasi-auditory experiences to follow.

18. *An Apparition Evidentially Described.*

The following incident came to the notice of the Society through the late Miss Adele M. Fielde, of Seattle, a woman of training and judgment, a speaker and person of affairs, with whom the Society had had considerable correspondence. Under date of July 24, 1911, she wrote:

I have a friend near me who has had two remarkable psychic experiences, both about five years ago. She is highly educated, clear-headed, and conscientious, the wife of the Dean of ———, in the University of ———. In one case the "return" of one who had "passed over" twenty-four years previous, and becoming visible to a daughter-in-law who had never seen her in life or even heard any description of her is remarkable. There is substantiation sufficient to make the case of true value. I have asked my friend to write it all out for you, and she is willing to do so, although she has never told more than three persons of the experience.

Sincerely yours,

ADELE M. FIELDE.

About the same time there came into the hands of the Society an account of the incident written by Miss Fielde from her recollection of it as told by the Dean's wife. It shows no divergence of any account from that of the original narrator which reached the Society the following April, except that it was less rich in details of psychological interest.

Miss Fielde wrote again October 27th, 1911:

I have known Mrs. Anna J. Morse [pseudonym] four years, and have no more doubt of her veracity, nor that of her husband, than I have of my own. She recently gave me the statement of certain psychic phenomena, an account of which she is sending to you herewith, and it is at my request that she has written the paper which you receive. She has not been acquainted with the work or proceedings of any Society for psychical research, and was unaware that her experience might have scientific value for the psychologist. She is well educated; has not the appearance of one in whom any form of hysteria would be suspected; and has lively civic and literary interests, with a wide circle of friends. Her husband, Dean of ——— in ———, is one of the finest of men, and would seem to be the least likely of his sex to make any woman "nervous". It is the *quality* of the persons chiefly involved that has made me desirous of having this narration given to you.

Very truly yours,

ADELE M. FIELDE.

The above letter was not actually sent until Mrs. Morse wrote her account below, under date of April 29, 1912.

I will relate an experience that may interest those who have observed psychic phenomena. Before beginning my narrative let me explain that I have never paid any attention to spiritualism, have never, to my knowledge, talked with a spiritualist, and have never been present at the readings or sittings of any medium.

A few years ago—perhaps five—there was occasion to change my place of residence. Accompanying this change were rather radical departures from my previous mode of living. I found myself—in a night, as it were—transferred to an entirely strange environment. New friends had to be made, new obligations and duties assumed and new interests developed. As the change had been wholly of my own volition I suffered intense mental distress of my decision. This distress developed a kind of nervous hysteria and I wept almost incessantly during all of my waking hours and even in my sleep for some weeks. My husband was distressed beyond measure because of my suffering, for which there was no

apparent reason, as there had been neither reverses nor sorrows. It seemed solely an aggravated case of home-sickness.

I slept alone and without any fear. One night I had retired as usual and must have been asleep some two or three hours. I awoke suddenly and saw a woman standing by my bedside. I observed her closely and calmly and could see her plainly as I see this manuscript before me. She was a stranger and I wondered why she was there. She was a large woman dressed in black with a narrow white collar at her throat. Her hair was parted in the middle and combed back very smoothly. Her face wore a wonderfully peaceful and loving expression. Soon I became conscious that the woman was speaking to me. I say 'became conscious' because she did not seem to vocalize nor I to hear, although I got her message as plainly as I have ever heard any words. She was reassuring me about my changed conditions and was telling me that I might dismiss all doubts and fears and misgivings. Up to this time I had been surprised and awed but not frightened. All at once I seemed to recognize my visitor and knew her to be my husband's mother. Simultaneously with this recognition I realized that she was not on the same plane or in the same condition that I was. As this thought came to me I shrieked with terror, awakening the entire household, who rushed to my room.

My husband explained that I had simply had a nightmare, and took me to his room, where I spent the remainder of the night in a nervous chill. I declared that I had seen his mother and that she had talked to me, but he told me I had dreamed. I knew I had not. After that night my tears and hysteria of the preceding weeks left me, and I became normal and self-possessed as before. My husband's mother was entirely unknown to me, and I had never even seen a photograph of her. She had passed on more than twenty years before when my husband was a mere boy. A week after this experience I all but fainted when confronted by a portrait of her—the portrait was so exactly like my visitant.

Miss Fielde, not only in one of the letters printed above, but also in another which we do not print, states that Mrs. Morse had never heard her husband's mother described (the more likely since she died when Prof. Morse was a "mere boy"). It is to be regretted that Mrs. Morse neglected to cover this point explicitly,

though what she says implies the same thing. But aside from that, the vivid impression made by the recognition of the photograph cannot be lightly set aside.

19. *An Apparition of a Person Coincident with his Death.*

This is a second experience of Mrs. Morse, reported with the first.

Shortly after the incident above related—possibly two weeks—I recovered my poise sufficiently to return to my own bedroom. Now I must digress briefly. My husband had a personal friend who had been very close to him for many years. This man was in poor health and had been sent to a warmer climate for the winter. I myself had but a slight acquaintance with this friend of my husband's having met him but once.

On Sunday night, some two or three weeks after the experience related above, I was sleeping as usual when I awoke and sat up in bed. It seemed to me that there was someone in the room. The room was quite dark, but on looking around I saw standing near my couch the form of this friend of my husband's. I recognized him at once, but this recognition occasioned no fear, as I knew him to be still living. He did not speak—did not even seem to have any message for me. All at once as I looked at him there came the clear perception that the man had passed into the beyond and that my visitor was again from the spirit world. As before, I shrieked and aroused my husband, who again spent some hours in calming me. I was convinced that this man must have passed on without our knowledge, and my conviction was confirmed when twenty-four hours later a telegram came announcing the death of this friend. The young man had actually passed on at about the same time that he had appeared in my room.

I had never had any experience of the kind, or even of a similar nature before, and never have had since.

I have purposely suppressed names, as the collateral data are known to a number of our acquaintances. The celestial visitants (if such they were) were both very devoted to my husband and wholly, or partially, unknown to me. It has always perplexed me that they should have appeared to me who was not interested in them, rather than to my husband who was. I have no explanation

to offer for any part of the occurrences, and in fact I should welcome any satisfying interpretation.

20. *The Inimical-Harmless Ghost.*

The following was communicated to Professor William James, Feb. 29, 1912, by Mr. Frederick B. P. of Baltimore.

I have had an experience, frequently repeated, which may interest you. It *may* be indigestion, or it may be a freak of my own brain, so I will start by saying I have the digestion of an ostrich, a fairly clear conscience, have spent most of my life out of doors, was born on an old southern country place where I spent most of my time out of doors, even sleeping on the porches in a hammock in summer. I stand over six feet one in my stockings, and am well enough put up to pass the United States army physical examination, having served in the Fifth Md. U. S. V. during the Spanish war.

As a child I frequently had a "visit" from an intangible "something" which I accepted as a "Ghost". I was not, so far as I can recall, at all alarmed by it, but had nevertheless a feeling that it was not friendly. The first time I can recall having seen it was in my bedroom just after I had gotten into bed. It suddenly appeared right by the fireplace some ten feet away and seemed occupied in looking at the fender. It seemed about ten feet high or a little less. Later I frequently saw it, always in a place with very little light. On one occasion I told my family of it, but was so laughed at that I have never spoken of it since. While I was in South Africa during the Boer war I saw the thing again on the veldt. It came directly to me from a distance of about half a mile, gliding along the tops of the karroo scrub. I got up and tried to find out what it was but though I could *see* it distinctly, I could not touch it. It seemed to glide away without any motion in itself, just as smoke moves. It did not keep the same distance from me as would probably be the case in an optical illusion, but floated off twenty-five feet or so and then allowed me to come up to within about ten feet. I could see *through* it just as if it were fog. It passed close to the band of horses I was driving, several hundred, but they paid no attention to it. Last week I saw the thing again in my room or rather from my room in the garden, standing perfectly still looking toward the house.

To show what an impression it made on me as a child, to this day I think of the "Holy Ghost" as having somewhat of this appearance.

FREDERICK B. P.

Catonsville, Baltimore, Md. 29 February [1912].

Questions elicited the following response:

Replying to yours of 9th March I enclose a rude sketch of my "Ghost".

I have not the slightest reason for thinking it seemed to forecast any events of any sort, either to myself or anyone else. My feeling as a child was always that it was inimical and *wished* to do me harm. But I cannot recall that I was ever at all alarmed by it. It never impressed me as *capable* of harm, or, for the matter of that, of anything else, my impression being that it was composed of smoke.

You are quite right in supposing I never spoke of it to anyone. I spoke of it in my childhood to my mother and was simply laughed at. She has since died.

The foot portion I cannot recall, I think it was roughly rounded as in my sketch marked 2, but am not sure of it. The two long projections on the head seemed the most solid portion of it, my impression being that they were quite firm, the lower portion being foggy.

Catonsville, Baltimore, Md. 11 March, 1912. Frederick B. P.

The main interest of the above is found in the persistence of the same hallucination through childhood and maturer years, and the excellent health of the subject.

21. *Apparition of Mother Coincides with Death of Father.*

Mrs. Emma A. Pearsall, of Washington, D. C., reported in 1914 that she saw an apparition of her mother, and at first thought it was a person trying to get into the house. The next morning she learned that her father was dead. This was in 1889. Not stated whether she knew that he was ill or not, and otherwise vague.

22.

Mme. R. de Vaux-Royer (see Journal, IV, 323, 343) reported, Feb. 24, 1916, that, six days before, she saw her deceased

father in her room at the moment of retiring, looking "as though in great haste and from a far source—a note of warning in his face."

23. *A Hypnopompic Vision.*

A very sane and competent physician, who has done some good work in reporting cases for the Society's publications, and who is disposed to be critical and incredulous, one day in August, 1915, was dreaming that some kindly ladies came to him and pressed kisses on his lips so hard that they hurt. Then he woke and saw one of them, apparently.

Finally they desisted and I sat up in bed and saw a woman standing a few feet away by the side of the bed. I looked at her, trying to see who it was, and I was awake. I had sense enough to feel of my eyelids, to see if they were open and found they were. I then remembered I did not have my glasses on, which accounted for my poor vision, but if ever I was awake I was then and saw her outline as clearly as I would in the early light with my glasses off, as any normal experience. It was no one I knew or could recognize, finally I sprang from bed, when she disappeared with a snap, and I only saw the wall. I never had such a vivid experience in my life, I dream frequently, but this was so different that it is marked in my life as a very different experience. I certainly saw her after I sat up and was awake.

This has the appearance of a dream image so vivid that, owing in part, perhaps to some existing physical condition not necessarily implying disease, it projected itself past the threshold of waking.

24. *Vision forms from a Cloud.*

Mrs. S. F. S. of Washington, D. C., in 1914 reported that in 1903, during a church service, she saw two pillars of clouds form, from one of which her deceased husband's form and face developed. But further inquiries caused her to "shrink".

25. *Describes Unknown Place.*

The next experience is that of Miss Anna Stockinger (*Journal*, I, 368; X, 285, 334, 400, 455), reported from Versailles, Ind., June 27, 1915, in a letter to Dr. Hyslop:

You once stated in a letter to me that should I ever have any "experience" to send it to you, then as I got the verification to send that also, later.

Perhaps I may have something of the kind. It happened Sun. eve., June 20, when I was in company with a lady friend, Miss Ursula Spencer. I got to thinking about it since and thot before I learn the truth would better send the account of experience to you.

It was like this: Miss Spencer's spirit father was present. I told her so and she asked him questions, among others about a gentleman friend of hers living now in Pennsylvania. I saw thru influence of the spirit father what I took to be the home of this young man's parents, where he is at present, in Pa. and I described and drew a sketch to send to the man, Mr. W. K. H. [name given] and find out whether it is correct, etc. It was a two and a half story, not new but not old-looking farm-house. No other houses visible, farm land all around, of a rolling nature. I saw house from what I thot west side (tho it may have been south), there was broad side of house, footpath along same and high flower plants this side of path. A tall young woman stood on path, front of house, yard was near the road and contained something like old fashioned wooden pump. House looked grey, not white. Looked like this [diagram]. Road was most conspicuous and did not run so close to house as in drawing except in front.

Shall send verification if we get same, later.

Truly,

ANNA STOCKINGER.

December 27th of the same year, Miss Stockinger was heard from again, to this effect:

Late in the summer I sent you a sketch of house and description of its surroundings, etc., that I saw thru a spirit friend. The young lady who consulted me to see what news I could get from a dear friend of hers living in Pa., etc., as I related in my last letter to you, has since seen the friend and he said the sketch, description, etc., of his home was *exactly* correct! He remarked about the accuracy in which the road was represented, etc.

I am sorry to state that he did not make any written statement, but the young lady promised me she would write you particulars.

If she hasn't done so, I may see about it, and get written statements from both.

The only thing inaccurate in my description of house, etc., was the direction. I said it was east or west or whatever I thot at the time. I merely guessed at that and said so at the time, as my last letter to you may prove. There is never anything to indicate direction. If I "feel" it is west, I say so. But I see I can't depend upon feeling.

Respectfully,

ANNA STOCKINGER.

Miss Spencer sent her corroborating statement, Feb. 4, 1916.

Some time ago I told Miss Anna Stockinger I would write you concerning a description she gave of a house in an Eastern State, one which neither of us had ever seen.

I was having a sitting with Miss Stockinger, and being anxious about a friend who had but recently been called home by the serious illness of his Mother, I made an inquiry of my Father concerning him. After the answer was given me, Miss Stockinger said, "Oh, I see such a pretty place—it is all new to me", and continued to describe what she said my Father told her was the friend's home. After the sitting was over, she drew a rough sketch of the house, yard and streets or roads passing the place, mentioning the trees, flowers, and what seemed a high bank or bed of green. In November last, I showed this sketch to the friend, giving a little explanation of it, and he immediately exclaimed, "It's my home in ———, Pennsylvania." The "high bank or bed of green" was a rose hedge, the streets or roads were correctly placed, and altogether it was a matter of much interest to the friend, who had been brought up in church circles which were much opposed to anything not of a perfectly orthodox nature.

Very truly,

URSULA A. SPENCER.

26. *Sees Living Persons who are Elsewhere.*

On June 25th, 1913, Mrs. M. L. M. T. of Philadelphia wrote to Dr. Hyslop that when she was motoring with him in the park in Philadelphia, Friday, the 20th, she had seen two specified

friends passing them in a machine, and was surprised, supposing them to be in another city. It proved that these friends were actually where they were supposed to be. They returned the day after. Still Mrs. T. insists, "I most certainly saw them". Perhaps, but there seemed to be no way of proving to others that mistaken identity was not the key to the mystery.

27. Hypnopompic and other Unrecidental Visual Hallucinations.

Harry A. Ward, of Philadelphia, on April 4th, 1912, sent a copy of a letter to his mother describing an apparition of a dead son, at the moment of waking. The mother witnesses to having received the letter directly after the occurrence on Jan. 27th of the same year, and the wife to having heard the incident the same morning. The mother, Mrs. Eliza H. Ward, wrote an account of a similar vision experienced by her on waking, and to momentary apparitions of unrecognized faces when fully awake, and once of the face and upper form of a child, surrounded by luminous cloud.

28. Sees Apparition of her Sick Husband.

Mrs. E. S. W. of Chicago, Feb. 4th, 1913, reported having seen, in 1907 and six weeks before the death of her husband, his apparition in the same house where he then lay sleeping. She at once cried out to a gentleman present, who witnessed to the fact, that her husband would die.

Whatever the real nature and significance of this vision, it cannot be regarded as evidential. For it appears that Mr. W., then in rather advanced years, had been suffering from a malady for some time, his wife was "exceedingly anxious about him, he himself had misgivings that he would not live (as betrayed by the expression "My husband was very worried about leaving me with so much to look after and [in the vision] he stood like a sentinel on duty, his arms were at his sides and he looked at me so sad and so pale"), in which apprehension his wife shared (as revealed by her exclamation when she saw the vision, "Now I know he is going to die"). Therefore, especially as the expression of sadness on the apparitional face corresponded with what she knew were then her husband's feelings, it is perhaps best

to look upon the phenomenon as akin to a crystal vision of the ordinary type, the polished surface of the door against which it was seen acting, it may be, as the crystal. At all events, the death within six weeks was not unlikely, and this rather remote coincidence with the hallucination can be given no more significance than would attach to the same remote coincidence with the previous fears and apprehensions. At the same time it is well to remark, since there is so much confused thinking along this line, that had Mr. W. been at a distance, and died in the hour of the apparition, the fact that there had been some weeks or months of previous ill-health and consequent apprehensions, while it lessened, would not have destroyed the evidential weight of the close coincidence, provided there had been no late reason to fear a speedy demise.

The above experiences are of evidently different types, and may be of essentially different nature and instigation. That is one of the problems which we are at work on, and in the meantime we put on record "human documents" of every variety belonging to the group, seemingly normal, apparently abnormal and possibly supernormal. The line between the normal and the abnormal is not always easy to draw, and granting the supernormal, the line between it and the normal on the one hand, and the abnormal on the other, may sometimes be impossible to draw. There might be present all the conditions supposed to be antecedent to a pathological visual experience, and it might conceivably contain elements of the grotesque as bizarre as blue four-legged men with green whiskers depending from their noses, and yet if it otherwise depicted a distant scene and a complicated series of events at the moment taking place there, it would be supernormal. It is astonishing how persons who ought to know better will dismiss an experience which presents strong evidence of supernormal significance, with a wave of the hand, simply because the subject of it was "sick" or "in a nervous condition" at the time. Hysteria and nervousness have not the function of prediction or clairvoyance. Even were a pathological condition necessary for the production of such experiences, the latter would not themselves necessarily be pathological, any more than a plant which always grows in sandy soil is itself sandy. As a matter of fact, but few of those who report such experiences are "hys-

terics ", " sick ", or anything of the sort, unless the experiences themselves are made the criteria to so classify them, which is exactly the vicious circle in which many hasty critics find themselves.

The incidents reported will also, we hope, suggest to many the importance of making immediate and exact records of such experiences in the future, and of reporting them promptly, with all the corroboration and collateral proof that are accessible.

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 DREAM.

The following incident was investigated at the time of its occurrence and kept on file since that time. It represents a dream of danger coinciding closely with the events which it seems to portend or to indicate as having occurred. Two children were shot by a murderer on September 12th, 1909 and soon afterward a letter dated in Italy September 13th was received by the father of the children, in which there was an apparent reference to some injury of the children about which the writer could know nothing. The dream was accompanied by an apparition of a dead brother. The problem was to have the story verified as definitely as possible. The narrative must show how far this was accomplished. A clipping from a *Rochester, N. Y.*, paper apprised the Editor of the incident and immediate inquiry resulted in the following information with clippings from the papers and the indorsement of their trustworthiness. The following was the contents of the clipping enclosed.

Utica Daily Press, Tuesday Morning, November 23, 1909.

WAS IT MENTAL TELEPATHY?

INFUSINO'S REMARKABLE STORY.

*Father of Murdered Child Has Letter From Sister in Italy.
Written Day Following Murder, Telling of Dream in Which
She Was Told of Children in Their Plight.*

An account of a most remarkable premonition was related last night to a Press reporter by Ercole Infusino of 421 Bleecker Street, the father of Fanny and Ferdinando, Infusino, two of the children who were lured to the lonely gulf on the night of

September 12 last and were shot by Theodore Rizzo. Fifteen days after the discovery of the gulf murders, Mr. Infusino says, he received a letter from his sister in Italy, Mrs. Dominico Cianci, who related a most astonishing dream that she had on the night of September 12 at about the same hour that the shooting is supposed to have taken place. In her letter Mrs. Cianci says that her brother, Thomas Infusino, who was killed in a sewer accident in West Utica May 7, 1897, appeared to her in the dream and told her he must go to America at once, as the two children of their brother, Ercole, were in great trouble and must be rescued at once. 'The spirit of the dead brother kept saying, Mrs. Cianci declares, that Ercole's little children were out in the dark and cold, their clothing was being removed and some one was seeking to do them harm.

Did Not Know of Crime.

At the time Mrs. Cianci wrote this letter she had not heard of the gulf murders, for the letter was mailed in Italy the following day, September 13. She stated to her brother that the dream worried her a great deal and she wanted him to let her know as soon as possible if anything serious had happened. Mr. Infusino has since written to his sister a full account of the awful tragedy. It was not, however, until last night that he made public this most singular incident.

After Mr. Infusino received the letter from his sister little Fanny has told her parents that the night of September 12, while she was heroically keeping guard over her little wounded brother, a small puppy appeared in the clump of golden rod where she was sitting and playfully licked her hand and also the hand of Freddie.

Supernatural Influences.

While he is not inclined to be superstitious, Mr. Infusino says that he feels impelled to believe that supernatural influences were at work on that fatal night. When he thinks of how quickly Rizzo abandoned his evident fiendish purpose and how little Fanny was not only saved from a crime worse than death, Mr. Infusino says that this opinion is strengthened. It would seem almost impossible for a child of such tender years he avers, to show such marvelous courage and tender devotion under such circumstances without the assistance of some supernatural agency.

Utica, N. Y., November 26, 1909.

DR. JAMES HYSLOP,

*Sec. American Institute for Scientific Research,
New York City, N. Y.*

DEAR DOCTOR:—

Geo. E. Dunham, editor of the *Utica Press*, handed me a letter today signed by you in which you request the reporter who wrote the account of the coincidental dream, recently published in the *Press* and other papers of this section, to give such an account of the facts as will protect the story against scepticism.

I am the reporter who wrote the story. The statement contained therein is absolutely true in every particular according to the statement of both Mr. Infusino and his sister, in Italy. Mr. Infusino has preserved the letter and no doubt would be willing to give you a copy of it if some one called upon him with whom he was acquainted. Of course Mr. Infusino is an Italian, not very well educated, and having passed through a series of troubles, is naturally somewhat suspicious of strangers. If, however, you consider the matter of sufficient importance to investigate it, you will be able to corroborate my story.

Like all newspaper men, I am somewhat materialistic and have not taken much stock in psychical research and kindred subjects. But after having investigated the story of Mr. Infusino, I must admit that I am somewhat perplexed. The sister in Italy did not know of the tragedy that had taken place in this city when she wrote the letter in question, and therefore the letter is not a fake.

Yours truly,

E. J. WALDRON,
Reporter, Utica Daily Press.

The following is the District Attorney's account of the crime with the date of its occurrence.

JAMES H. HYSLOP, Esq.,

American Soc. for Psychical Research,

DEAR SIR:—

Yours of the 2nd requesting data in re murder of two Italian children in this city. received.

On Sunday night Sept. 12th last, three Italian children Theresa Procopio, aged seven years, Fannie Infusino aged seven years and Ferdinando Infusino aged two and one half years, were accosted on Bleecker Street in this city about 7:15 P. M. by an Italian, Teodoro Rizzo, aged about thirty-five years, and induced them to accompany him to a dark and lonely gulf about a mile from where they first met. In the gulf was a large stone archway, under which ran the waters of Ballou's creek. There under the arch Rizzo started to take improper liberties with the little girls and removed a portion of the clothing from Fannie. Something occurred which caused him to change his purpose whether it was fright from the protests of the children or what, we were never able to discover. With a 38 calibre revolver he shot the three children under the arch. Theresa was instantly killed, Fannie was shot in the arm and Ferdinando in the stomach. Rizzo immediately ran away and Fannie started to get out of the gulf with her little brother. After going about 20 feet, the brother was unable to walk any further and dropped down in a clump of goldenrod. Fannie stayed with him all night. They were discovered the following morning at about 6 o'clock.

The motive for the shooting was presumed to be to prevent the children from telling what had occurred or giving any description of the man. At the time he left the children he supposed he had killed all three of them.

Rizzo was tried for the murder of Theresa, convicted and executed Nov. 21st, at Auburn Prison.

I have not seen the letter you refer to, but will be pleased to be advised of your conclusions relative to the mental telepathy phase of the matter.

Very truly yours,

E. M. WILLIS.

The next important matter was to secure the letter of the sister of Mr. Infusino, or some confirmation that it conveyed the information mentioned in the story. I wrote to the reporter of the *Utica Press* and he obtained the original letter in Italian. It came to me without the envelope, and the year was not mentioned in the letter. It was dated September 12th, which happened to be the date of the murder, tho the newspaper account made the

date of mailing the letter one day later, the 13th. The importance of the letter depends on the good faith of Mr. Infusio, tho there seems to be no reason for questioning that. The letter was written from some obscure place in Italy which is not mentioned in the *Century Atlas*. The name seems to be Scandale. The relevant incident seems to be mentioned in the first part of the letter, and the remainder of it concerns another and irrelevant matter. I quote the part related to the incident before us.

Scandale, li 12, Settembre.

Benedetta figlia.

Respondo alla desederata littera e spero che si trovasse a tutti bene di salute fatinni sapere se siete nemice con mio fratello che non me a mandato neppure un saluto che io mi agio asonato tomaso (Thomas) tanto sbavittato a me diceva che sindi a venuto della Merica per aiutare a suo fratelloia teneva a li figlia nude a santo puro parvane agenti i da me come quando vota. Gigino lo mio cuore non o che pensare i mi fate sapere tutta per non eammalata a puramente e morta mia madre et ia staio con pensiero con questa sono mo avvennero.

la votra madre. A. L.

The Italian is evidently not of a good type, according to those who have examined it, and so I had to resort to a special student to give a correct interpretation of it. The following is the translation.

Scandale, September 12th, [1909.]

MY DEAR DAUGHTER:

I answer your desired letter and hope that the present will find all of you in good health. Let me know if you are at odds with my brother who has not even sent me a greeting. I dreamed of Thomas who was very frightened and who was telling me that having come to (or from) America to help his brother, kept his daughters in rags. I also hear people talk of me and make as much fun of me as can possibly be conceived by you. Gigino, my dear, I don't know what to think of it. Tell me everything, if sick or dead. Mother and I feel uneasy.

Your mother,

A. L.

Readers should notice that the letter is not so specific about the contents of the dream as the reporter's account would indicate. Evidently the reporter added details to make the story more sensational. His account adds details to the dream that are not in the original letter. We have three features in the letter. (1) The dream. (2) the dead brother Thomas, and (3) the anxiety of the writer about something not specified but connected with the children. But there were no details that would indicate any murder. It is interesting to note the coincidence as far as it goes, but it would have been much more cogent if the letter contained the details that the reporter added to the story—Editor.

BOOK REVIEW.

The Gate of Remembrance. By FREDERICK BLIGH BOND, F. R. I.
B. A. B. H. Blackwell, Oxford, Broad Street, England, 1918.

This is a story of some psychological experiments which resulted in the discovery of the Edgar Chapel at Glastonbury. It is a remarkable story and comes from sources which exempt it from all ordinary impeachment. It is our intention to summarize its contents for later publication and hence we shall only review it briefly here and recommend it highly to all readers interested in a thoroughly careful set of experiments and important results. The site and character of Edgar Chapel in the Glastonbury Abbey, built in the 12th century, were not known. The ruins were such that no one knew where this chapel was, tho knowing that it had existed. The author of the work with a friend set about trying to ascertain its whereabouts through automatic writing and succeeded in locating it and in otherwise describing unknown facts about it which excavations verified. The particular interest of the facts is that they are like a posthumous letter, and perhaps better even than most such letters, for their evidential value. The presentation of the story is, perhaps, not so good as it might be for most laymen, but students of psychic research will understand the facts without much trouble. Many of them happen to come in the vernacular of the time and suggest phenomena like haunted houses. But a little deeper investigation of psychic research will probably reveal a purpose in the communicators that will exempt such cases from the suspicion just mentioned. Every psychic researcher should read the volume.

BOOKS RECEIVED.

Spiritualism: Birthday Address, read by Bvt. Lt. Col. George H. Higbee to Friends on His 81st Birthday, April 7th, 1917. Burlington, Iowa. 29 pages. Privately printed and distributed by Col. Higbee.

The Reality of Psychic Phenomena, by W. J. Crawford. Mess. E. P. Dutton & Co., New York. 246 pages. Price, \$2.00. For review, see *Journal* of December, 1917, pages 728 ff.

The New Revelation, by Sir Arthur Conan Doyle. Mess. George H. Doran Company, New York, 1918. 122 pages. Price, \$1.00 net.

This Life and the Next, by P. T. Forsyth, M.A., D.D., Principal of Hackney College, Hampstead, and Dean of the Faculty of Theology in the University of London. The Macmillan Company, New York, 1918. viii + 122 pages. Price, \$1.00.

The Dead Have Never Died, by Edward C. Randall. Alfred A. Knopf, New York, 1917. 262 pages. Price, \$1.50 net.

The Psychology of the Future (*L'Avenir des Science Psychiques*), by Emile Boirac, translated with a Preface by Dr. W. de Kerlor. Mess. Frederick A. Stokes Company, New York, 1918. ix + 322 pages. With 8 illustrations from photographs. Price, \$2.50 net.

Reflections on War and Death, by Professor Sigmund Freud, Ph.D., LL.D., authorized translation by Dr. A. A. Brill and Alfred B. Kuttner. Mess. Moffat, Yard and Company, New York, 1918. 72 pages. Price, 75 cents net.

Delusion and Dream, by Professor Sigmund Freud, Ph.D., LL.D., translated by Helen M. Downey, with an Introduction by Dr. G. Stanley Hall. An Interpretation in the Light of Psychoanalysis of *Gradiwa*, a Novel by Wilhelm Jensen, which is Here Translated. Mess. Moffat, Yard and Company, New York, 1917. 243 pages. Price, \$2.00 net.

Man is a Spirit, by J. Arthur Hill. A Collection of Spontaneous Cases of Dream, Vision and Ecstasy. Mess. George H. Doran Company, New York, 1918. 199 pages. Price, \$1.50 net.

Great Ghost Stories, selected by Joseph Lewis French, with Foreword by James H. Hyslop, LL.D., Secretary of the Society for Psychical Research. Mess. Dodd, Mead & Company, New York, 1918. 365 pages. Price, \$1.50.

This is a collection of ghost stories from the great works of fiction and will prove interesting to all who want entertainment without the responsibility of believing in such things. It is a work of literary interest, and not a scientific one. Some of the authors, how-

ever, on whose work the collector has drawn were probably writing from real life, with imagination added to make the stories more thrilling. But they were not bespeaking any interest for science in their art: they were pleasing readers. The only interest the volume has for psychic researchers is in its testimony to a revived interest in ghost narratives, whether real or imaginary.

Psychical Phenomena and the War, by Hereward Carrington, Ph.D. Mess. Dodd, Mead and Company, New York, 1918. ix + 363 pages. Price, \$2.00 net.

The Gate of Remembrance, The Story of the Psychological Experiment which Resulted in the Discovery of the Edgar Chapel at Glastonbury, by Frederick Bligh Bond, F. R. I. B. A. Mess. Longmans, Green & Company, New York, 1918. x + 176 pages. Price, \$2.00 net.

The Psychology of Conviction, A Study of Beliefs and Attitudes, by Joseph Jastrow, Professor of Psychology in the University of Wisconsin. Mess. Houghton Mifflin Company, Boston and New York, 1918. xix + 387 pages. Price, \$2.50 net.

Le Merveilleux Spirite, par Lucien Roure. Publiée par Gabriel Beauchesne, 117 rue de Rennes, Paris, 1917. 398 pages.

Gift of Rev. Dr. William Sullivan.

One Thing I Know, or The Power of the Unseen, by E. M. S., with an Introduction by J. Arthur Hill. John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W. C. 2, 1918. 146 pages. Price, three shillings six pence net.

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the nature of these phenomena. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

THIRD,—The formation of a library on all the subjects with which psychic research is connected. Contributions of books are welcome from members and others. To avoid duplication of unnecessary copies all persons are asked first to communicate with the Secretary.

MEMBERSHIP FEES

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Published by American Society for Psychical Research at
YORK, PA.

DR. JAMES H. HYSLOP, Editor.

Executive and Editorial Offices, 44 E. 23rd St., New York City.

Changes of address should be sent to A. S. P. R., 12-26 South Water St., York, Pa.

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JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XII

SEPTEMBER, 1918

No. 9

CONTENTS

PAGE

GENERAL ARTICLES:

- Leland Stanford University in Psychic Research. By James H.
Hyslop 529
- A Group of Compound Quasi-Sensory Experiences. By Dr. Walter
F. Prince 545

INCIDENTS:

- Local Anæsthesia by Mental Suggestion 583

PRINTED FOR THE SOCIETY BY
THE YORE PRINTING COMPANY
YORK, PENN'A.

PUBLISHED MONTHLY BY THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,
12-26 SOUTH WATER ST., YORK, PA.

ENTERED AS SECOND-CLASS MATTER, JULY 19, 1917, AT THE POST OFFICE AT YORK,
PENNSYLVANIA, UNDER THE ACT OF MARCH 3, 1879.

ANNUAL FEE, \$5.00. SINGLE COPIES, 50 CENTS. FOREIGN FEE, \$1.10.

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

CONTENTS

	PAGE		PAGE
GENERAL ARTICLES:			
Leland Stanford University in Psychic Research. By James H. Hyslop	529	INCIDENTS:	
A Group of Compound Quasi-Sensory Experiences. By Dr. Walter F. Prince	545	Local Anæsthesia by Mental Suggestion	583

LELAND STANFORD UNIVERSITY IN PSYCHIC RESEARCH.

Experiments in Psychical Research at Leland Stanford Junior University. By John Edgar Coover. Fellow in Psychical Research and Assistant Professor of Psychology. Stanford University, California, 1917.

By JAMES H. HYSLOP.

This large volume represents the first serious effort on the part of any university in this or any other country to investigate adequately the phenomena of psychic research. The author has certainly taken a leaf out of the Society's work in publishing so large a volume, and I suspect also that most readers will regard it as quite as tedious as our own to read. But that is no criticism. In the present stage of the investigation nothing else can be done, if a man is to make any claim whatever to scientific method. The volume has 641 pages of fine print and must weigh several pounds. It has a Foreword by David Starr Jordan, former President of the University, and an introduction by Professor Frank Angell, Head of the Department of Psychology. The author writes the Preface, and contributes most of the material to the volume.

The volume is divided into five parts. Part I is occupied with Thought Transference. This is subdivided into sections. The first is on the "Present importance of the Problem", and "Experiments in Thought Transference." The latter section is further divided into "guessing of Lotto-Block Numbers," "Guessing

of Playing Cards" and on "The Feeling of Being Stared At." Part II is occupied with "Experiments on Subliminal Impression", Part III with "Mental Habit and inductive Probability", Part IV with "Experiments in Sound Assimilation", and Part V with "Contributions by Professor Lillien Jane Martin." There is then an Appendix which contains further work on thought transference and a reprint of the paper which the American Society for Psychical Research published in its *Proceedings* (Vol. VIII) representing experiments with a trumpet medium. There are 49 illustrations and several plates representing cuts.

The experiments in thought transference were conducted with reference to the application of the mathematical theory of probabilities. Thus with Lotto-Blocks and Playing Cards there is a predetermined law of chance coincidence, whether assumed or proven, and such experiments lend themselves to mathematical calculation. The results were entirely negative. It was the same with the experiments on "The Feeling of Being Stared At." There was no evidence for telepathy in any of them. Indeed the results throughout are calculated to give believers in thought transference a very uncomfortable feeling. The claims for that phenomenon have been very loud and insistent, but when a university man gets at it with a laboratory he finds no adequate evidence for those claims. The present reviewer looks with a little malicious pleasure on such an outcome. He has always claimed that the telepathy of the popular mind and of many psychic researchers in the English Society had no foundation whatever in scientific evidence, and this volume, as far as it goes, sustains that verdict. Nevertheless the present reviewer thinks that "telepathy" in the proper sense of the term as an evidential criterion is adequately sustained by other facts than those recorded or commented on in this volume. But he attaches no other value to it. The term is not explanatory and even as a classificatory conception it has been extended far beyond all reason. But as a term to denote mental coincidences that exclude chance and normal sense perception, whether of spontaneous or experimental phenomena, and which are not evidence of spiritistic intervention, I think there is abundant evidence. It is, however, a very limited field in which this idea is applicable, and it may turn out that it will later be covered by spiritistic hypotheses.

We may have to choose between coincidences of a casual character and spiritistic influence instead of between telepathy and spirits. The work under review tends in that direction. Not a word is said about spiritistic phenomena, but a negative result in telepathy is so much in favor of the other hypothesis.

The negative result of the work would be more impressive if the right kind of experiments had been performed. While it is all quite legitimate to experiment with numbers and playing cards, the present reviewer does not think that method a very hopeful one for any positive results. It can hardly *prove* the negative of telepathy. It can reach only a verdict of non-proven and that is not enough, even tho we cannot strictly prove a negative anywhere. But there is a special weakness in working with numbers and playing cards. We should notice this at some length.

The last remark calls attention to one most important feature of the experiments here recorded. Dr. Coover has given special attention to the imagery associated with the effort to get telepathic coincidence, whether the imagery be visual, auditory or kinæsthetic. It was early noticed that visual pictures accompanied experiments in telepathy and special attention was given here to the study of the percipients or reagents, as the percipients are called, in respect of their tendencies to have visual, auditory and kinæsthetic imagery. As the results of the experiments were negative on the whole, this imagery is naturally referable to subjective influences and not to foreign causes. That is, they are not transmitted pictures, but subliminally originated. So far as the reviewer can see, there is no evidence for the contrary view, as there is no adequate evidence for thought transference, but there are so many cases of the pictographic process in mediumship, where you have to choose between so-called telepathy and spiritistic transmission, that we may not be so sure that the imagery noted here may not have been closely connected with foreign stimulus that proved abortive in transmission, tho as occasioning effects and, if allowance be made for the possibility of deferred percipience, might have involved telepathic coincidences. I do not refer to this with any belief that it actually happened, but it illustrates one of the difficulties we have to face in the assertion of a negative result. Marginal and subconscious associates might be transmitted, as is often the case in mediumship, and in that

case we should have all sorts of errors, and if deferred percipience occurred successes would pass as errors.

Take a case of playing cards. Suppose the agent is thinking of a six spot. The percipient might get a five spot which would be wrong. But if negative hallucination should occur to suppress one spot in the image he obtained, he might be nearly correct, but we could not treat it so, because there is a five spot in the pack. If the six spot were measured off against geometrical figures, animal forms and the million and one objects of sense perception and memory, to get a five spot would be suggestive tho not correct. That is why arbitrary figures are much better as evidence. Partial successes in this may be as good as entire ones. No doubt cards and numbers offer a chance for mathematical calculations, but I do not value those as much as most people. Mathematical methods are never applied to evidence in murder or theft. Nor are they applicable to the most important affairs of life, while the evidence is quite as conclusive as if mathematics were applicable. Moreover the law of probabilities in cards and numbers is practically an arbitrary one. We assume in card guessing, for instance, that a man has one chance in fifty-two for guessing correctly the number and the suit. But this is no fixed law of chance. Assuming that it is such a law, two successful guesses in the fifty-two would transcend chance. But this would not be any evidence for thought transference, and besides for all that we know, it would still be chance coincidence. Indeed we might guess five hundred times and not get the correct card, so that chance is no fixed affair in such work. It is either an empirical law; that is, determined by the actual result of a large number of guesses, or it is worthless for any scientific accuracy. Ten successful guesses out of fifty-two might be pure chance for all that we know, or even twenty of them, tho we might not be able to either prove or disprove it. There is no point at which we can be sure of evidence for telepathy in such experiments short of so large a percentage that objection would be silenced, and perhaps even then it would not be scientific proof, but only a silencer on scepticism based upon the ordinary law of chance. Diagrams are worth a thousand times as much for evidence. They enable us to measure chance coincidence as it manifests itself in actual life.

Nevertheless these experiments are important ones. They at least show the futility of that type of experiment, tho they may also answer the believer in telepathy more effectively than any other way. That hypothesis has been so outrageously abused that the Report is a welcome and refreshing product. If the simplest possible experiments yield nothing in support of that doctrine, what about the complicated forms of it? If mental coincidences between present mental states transcending chance and normal sense perception have no scientific support, what of the claim that the percipient can read the subconscious of the supposed agent or select from any distant person latent memories with which to impersonate the dead! The fact is, as I have often asserted, that we have no evidence that coincidences which we call telepathy are direct transmissions between living minds. We know nothing about the process, and so the hypothesis has no utility whatever as an explanatory conception, and even as a classificatory concept, it has been outrageously abused.

The present reviewer, for instance, has never been satisfied with the application of it to the phantasms of the dying. It was only as a measure of precaution against hastily applied spiritistic conceptions that it was allowable there. But it was in no respect internally probable and presented more difficulties, when examined, than it solved. But psychic researchers who were governed more by the respectability of scepticism than by scientific insight could be credulous in this field while they were abusing sceptics of telepathy for narrow mindedness! It would have been better to have said that we did not know than to use a term with no defined meaning of the specific sort to cover up credulity.

It may be that most of us who have conceded telepathy of any kind may have to modify our views. Certain it is that recent years have not added large amounts of evidence in its support and the present volume would do much to discredit hopes, a result not altogether unwelcome when we consider the absurd use of the term that prevails even in high circles. The author does not attempt to delimit the meaning of the term and perhaps his own experiments do not require this. He takes the definition of the founders of the work and simply shows a negative in the evidence. But it ought to be recognized that the very conception

of the term when brought to any definite meaning at all is negative, except so far as it merely names a certain set of unusual facts. If it could mean anything more than those facts; if it could imply anything as to the process involved, it might be otherwise. But let us see just what its limits are. (1) We have no conception of what the process is that is involved in the supposition of the facts. (2) We have no indication whatever whether it is direct or indirect between living people. (3) It is a name for inexplicable, not for explicable facts. (4) It represents facts which cannot be used as primary evidence for the existence of spirits, as this must involve facts representing personal identity.

I exclude from the conception of it the assumption that it represents selective agency, on the part of the percipient, and unlimited access to the subconscious of persons near or remote. Any extension of it to that type of fact must give evidence for itself. That would be clear to any one who squints toward Professor Gilbert Murray's conception of it. He imagines that it might be closely connected with hyperæsthesia. If so, he cuts out nearly all the facts to which members of the English Society have extended it. I do not object to that delimitation of it. But there are coincidences enough involving connections of mental states at a distance that are not evidence of the action of spirits to show that we have either to extend the idea of telepathy or to coin a new word, if we limit telepathy to small distances and connect it with hyperæsthesia.

But all this only shows that we are not clear as to our idea of what we are trying to prove or disprove. If we could distinctly hold that it must represent a process connecting only living people and representing the transmission of present active thought only between living people independent of normal sense perception, we should have a tolerably definite conception to prove or disprove. But the large conception of Mrs. Sidgwick, Mr. Podmore, and Thompson Jay Hudson only bewilders scientific men and offers no principle of classification of a clear type. It savors too much of an effort at explanation.

The present work does not assume or oppose this wider conception. It takes it at its own word and points out in the results that there is no evidence in these particular experiments for even a

coincidence beyond chance, regardless of any views about the process being direct or indirect. Herein lies its strength. But in the course of its criticism of the existing evidence or claims to evidence, it somewhat overshoots the mark. It selects the debatable cases and remains silent on the less debatable. It would have been better to have said nothing about the existing evidence and to have rested only on the facts in the author's own records. The negative results here do not set aside all the past work.

The last judgment is evidenced by the attention given to the experiments by the English group in the Creery case and those between Blackburn and Smith. It lays stress on the discovery in these instances that, in the Creery case, the girls confessed to a certain amount of signaling and in the other instance Blackburn afterward confessed to playing tricks and using a code in the experiments he and Smith performed under the auspices of the members of the Society. But the book does not recognize as fully as it ought that the Society attached no value to any of the Creery experiments where signaling was possible. The Blackburn case is more fully stated. This man having heard that his colleague was dead came out and made the statement that Smith was an expert conjurer and that he himself and Smith had agreed to hoax the experimenters. It happened that Smith was still living and he came out and denied the whole story told by Blackburn, convicting him of deliberate lying, and insisting that he knew nothing about conjuring and that his work in the experiments was *bona fide*. While the upshot of the matter was that no value could be attached to the experiments, there was no proof that Blackburn was right, but much evidence that he was a liar. It happened, however, that there were much better experiments on record and the members of the Society were not wholly exempt from criticism for their estimate of the results in this case, their records showed other facts to which no fair exception could be taken and the evidence stood for coincidences not due to chance or normal sense perception.

Dr. Coover quotes Dr. Crichton Browne in connection with the case and seems to lay much stress on his testimony. Browne reported that Mr. Myers had accused him of "offensive incredulity" in some Blackburn-Smith experiments, as Browne had

insisted on better bandaging of the percipient's eyes, which seems to have prevented success. The implication is that Myers and his colleagues were a credulous set of fools and amateurs in their work. But we must remember that we have a very prejudiced account of the case by Browne. He frankly boasts of his "offensive incredulity" and resentment against imposture. We have no evidence that he is correctly reporting the facts. His temper showed that he was totally unfit to investigate such cases. I very much doubt whether he has told the truth about Mr. Myers's position. But we do not need to question his veracity. We have only to accept his own statement of the case to convict him of being a consummate fool in the experiments. He confessed to the "offensive incredulity", but in showing this spirit proved his ignorance of scientific method in such situations. His incredulity is defensible, but not his offensiveness. Any man outside an insane asylum should have known that his evidently abrupt and offensive manner of bandaging the man's eyes would either produce a state of mind and suspicion on the part of the subject that would prevent genuine phenomena or it would put the subject on his guard and you would not discover fraud. He took the very course to defeat his own object. He did not discover any fraud and the prevention of success was no evidence of fraud or against the possible genuineness of other phenomena. It only proved that under the special conditions, the mental ones being either unknown or disregarded by him, there was no success at telepathy. Had Dr. Browne had the slightest intelligence on the subject he would have let the men experiment in their own way and spent his time working out the signal code which he suspected and never proved. But he was evidently so afraid he would be puzzled to explain the phenomena that he must prevent them in order to crow about it. He showed no scientific sense whatever about them.

I have known laymen to show a thousand times more sense. I may illustrate it in the case of Dr. Isaac Funk. He had the reputation among conjurers and people of that type for being an old fool, a man in his dotage, interested in Spiritualism and fooled all the time by mediums. Nothing was farther from the truth. He was worth a thousand conjurers in the investigation of mediums. I know the man personally and his methods. So

far from being convinced, he went to his grave unconvinced of the spiritistic theory. He was a very shrewd man and could fool a medium a thousand times as easily as a conjurer. He made mediums believe that he swallowed all they said, but he kept his own counsel and did his thinking afterward. I never knew him to be fooled by any of the mediums to whom he went. He recorded his facts and suspended his judgment, tho frank to say that he could not explain them or give the evidence for the fraud that might be suspected. If he had taken any other course he could not have discovered fraud where he did find it. He knew how to manage the human mind. He was even better for that purpose than Dr. Hodgson who was shrewd enough but too often betrayed it too early in his investigation of a case. As often he failed to find fraud, tho it might have been there. But Dr. Funk knew that you have to obtain the confidence of the medium, whether honest or fraudulent, as the condition of finding either the genuine or the fraudulent. "Offensive" incredulity will spoil anything and I should turn a man of that kind out of the house in any delicate experiments I was performing. I should never quote his authority in this or any other field where his prejudices were concerned.

It was precisely this that made Dr. Stanley Hall's experiments with Mrs. Piper worthless. The man did not even know how to handle hysterics, much less sincere persons in phenomena of this kind. Patience, tact and interest in any phenomena, fraud as well as the genuine, are fundamental to successful investigation in this field and, judging from Dr. Crichton Browne's own confession, he had no more qualifications for the investigation of a delicate mental question than a street gamin or a bruiser. His testimony in the face of his prejudices is not worth anything, while we know that Mr. Myers had the patience and tact to respect the delicate unconscious processes concerned, even tho he may have failed in protecting himself adequately against imposture, or unconscious automatism simulating it.

Much the same can be said of Dr. Ivor Tuckett's verdict on the Miles-Ramsden experiments. He had never experimented on the subject, but thought that *a priori* criticisms could take the place of experiment. He relied on his imagination and misrepresentation of the facts to make a sceptical point. There is

no doubt that the Miles-Ramsden experiments were not handled by the Society as they might have been. But this was not because they represented chance coincidence. Any man can say that of them, but he is likely to have a hard time proving it. They have their interest in certain facts not noted at all by the Society; namely, their connection with other psychic phenomena, especially in the case of Miss Miles. The experiments were carefully performed and recorded, and readers can form their own estimate of them. Some of them are interesting for showing decided coincidences hardly due to chance that were not in the thought of the agent, Miss Miles, and suggested telepathy of the wider range and of a selective type. But when we found their connection with other psychic phenomena the telepathic coincidences had to seek an explanation in causes lying behind the whole field of them and many of them were not telepathic at all. Of course all this is not found in the English Reports, but only in the American *Proceedings*. No account is taken of these.

I do not question the duty to call attention to the weak points in the evidence for telepathy. That is necessary apart from the duty, but it would savor more of complete fairness, if the whole evidence was canvassed thoroughly. I have no interest, it will be recognized, in defending telepathy. On the contrary, rejection of it would make the spiritistic theory the only one about which we could talk at all and it would have an easy way into the convictions of mankind. But I recognize that there are many facts which are not evidence of that theory, even tho it might explain them, whether by stretching it or not, and I do not think that telepathy as a name for a set of unexplained facts has yet been disproved. It may be disproved in the future, but so long as it is but a name for coincidences excluding chance and normal sense perception, and not evidence for spirits, it may not be easy to refute it, perhaps impossible as an evidential criterion, tho we disprove its explanatory character.

Also Muensterberg's experiments with Beulah Miller are referred to more or less with approval, quoting his statement that "her successes turn into complete failures as soon as neither the mother nor the sister is present in the room." This is not true. My own experiments proved that she could succeed with the Judge when both sister and mother were absent from the room

and under conditions when no signal was either given or possible, as neither mother nor sister knew what the facts were that were transmitted. Professor Muensterberg is quoted with reference to "unconscious signals unconsciously discovered by the girl." It does not seem that either Dr. Coover or Professor Muensterberg ever saw that "unconscious signals unconsciously detected" might be convertible with telepathy! The conception is so elastic that you cannot limit it to the known type of signal. The thing that produces illusion in our minds about the phenomena is the appeal to "signals" which we know and understand, but this is completely eviscerated of all meaning by making them unconscious on the part of the mother or sister and unconsciously discovered by the child. This would be quite true on the telepathic hypothesis. Professor Muensterberg was only fooling himself and the public in the appeal to such things. If he had shown what the "signal" was and how it embodied our normal ideas of sensory stimulus, he might have made out a case, but he was only throwing dust in our ideas and disguising absolute ignorance under the phrases of great learning. There is too much of this in university quarters. Take Carpenter's "unconscious cerebration", which played such a part in half a generation of sceptical explanations of unusual phenomena. "Cerebration" had no recognizable or known meaning whatever, but it was a convenient term with which to confuse the plebs under the disguise of great knowledge. It was no better than *abracadabra* for explaining things. It is the same with "unconscious signals unconsciously detected." These might be, but what are they and in what do they differ from telepathy? Moreover the child, Beulah Miller, did not even look at her mother in the experiments. She looked up at the ceiling or at some point in space away from her mother and sister and often did the work as successfully when mother and sister were absent as when present. This is not told the reader, but it is essential to any fair judgment of the case. In my own work with the child I found other facts associated with her experiences that were not explicable by telepathy, but I was not allowed after that discovery to experiment with her. It is the last case in the world to quote in favor of defeated telepathy.

The negative result of the work is not to be criticised or

deplored. Every man who goes into this field must win his spurs by showing his ability to escape the pitfalls of the subject. He has especially to consider the prejudice of his colleagues. He is not a free man beyond the limits assigned by them. He must cultivate the approval of his judges. Nor is he to blame for this. Truth has to be given in homeopathic doses to most people. They cannot stand a severe diet. That what I say is true is evidenced in Dr. Coover's own statement of the situation at Leland Stanford University in our own *American Journal for Psychical Research* for last August. I quote his own language: [page 450]

"Handicaps 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."

Even the introduction by Professor Angell betrays the whole situation and confirms what Dr. Coover here says. He admits that the university gravely considered the propriety of accepting the donation of Mr. Henry Stanford, of Melbourne, Australia, for the work and consulted the members of other universities to see if it was advisable to receive the fund for such a subject as psychic research. After securing respectability by thus buying off the danger of ridicule, the money was accepted and a man appointed to do the work. But this was not done without the distinct avowal that one fear was that it might offend religious minds to deal with the subject. One reason also was that scientific method was thought to be inapplicable to religious beliefs. It would be easy after that to produce nothing but negative results, tho I do not think that this was the aim or consequence of the course taken.

But the avowal that scientific method is not applicable to such problems is a confession and an assumption of great interest.

You either beg the question as to what science is or you admit that science is not concerned with the important affairs of life and therefore should have a small place in the estimate of mankind. You cannot beg the question by making science materialistic in your conception of it. Religious beliefs are either true or false and science is either capable of pronouncing judgment on all truths or it has very little importance. Your universities will lose all place in the education of mankind, if they take that narrow view of the functions of science. Mankind will go elsewhere for its truths, if you forfeit the claim to investigate any field of alleged facts. I shall not advocate any other conception of science. It is not necessary to do so. I can give its defenders the advantage of sun and wind in the controversy and drive them to cover, if they renounce the power to investigate the important things in life and confess power only to investigate those which have no importance. That is what many of our universities are actually doing and we shall see how they will stand the consequences of this world war when it begins to revise university methods, as some are seeing they will have to do. Science will either undertake the investigation of psychic phenomena seriously, or it will go to the wall. The fact is, science is not a result nor is it mathematics and physics. It is *method* and as such can be applied to any phenomena whatever. Any other conception of it will only lead you into a fool's paradise. I can understand the need of tact and caution in handling the religious man when you get your bread from him or have his boys under you to educate them, but it does not help the world to evade issues or to "duck" the duty to educate it. It is done indirectly all the time and the man who avows that his task is not to investigate religious matters, will end in surreptitiously attacking and undermining the very thing that he claims not to touch, and he loses or forfeits the opportunity to direct the mind into the ways of truth.

Much that is said about the importance of studying mental bias and affective influences on beliefs is well said, but I am sure it applies as readily to scepticism as it does to psychic research. There is no monopoly of bias in psychic researchers. Our dogmatic sceptics are as addicted to it as are spiritualists, and in my experience I find many spiritualists far more concessive in regard to fraud and illusion than the ordinary scientific man is toward

the existence of facts he cannot explain. It is a sop to Cerberus that Professor Angell presents on this matter. The rest of the scientific world has to be pacified, and, while most of them will see a sly rebuke paid to psychic research, they will feel themselves complacently exempt from the suspicion of bias. There is no harm in this delusion. Scientific men will find their way out of it, if you give them time and assure them of respectability and escape from ridicule. I am sure that psychic researchers will only have to display a sense of humor in this situation and patiently await the slow conversion of men who prefer to convince themselves to being humiliated by the discoveries of others.

We are glad to note that the experiments in the study of the subconscious do not lend support to the theory that the subconscious has such large powers as were ascribed to it by Mr. Myers. The primary interest in that view was based upon the desire to escape or disregard the usual facts in psychic research which suggested spiritistic interpretation and on which spiritualists had concentrated attention. The desire was to get more "respectable" evidence and it was thought that extending the power of the subconscious would supply this. But it only bewilders the whole subject and only makes impossible either the proof or the disproof of anything whatsoever. Speaking of the present study the author says: "Nor does Myers's theory, which has found support among workers in psychical research, that the subconscious is an expression of the infinite mind and the conscious an individual matter or a very limited expression of the infinite, get support, for as was just said what is under the threshold does not seem enormously richer in content than what is above. Nor do I find anything in these results which leads me to suppose that under the threshold a mental condition exists which makes it necessary to suppose that communication between different persons (telepathy) is possible and which would more or less be supporting Myers's theory. The results do support [Morton] Prince's theory that what is under the threshold is an expression of the observer's experiences."

In this whole subject of the subconscious we have to choose between sensory stimuli and supersensible stimuli for the knowledge that the subliminal has, or both. So far as the contents of the subconscious are known they reflect a sensory origin, unless

we admit the supernormal into the case, and that does not require enlargement of power, but a modification of rapport and the existence of transcendental stimuli. The powers of the subconscious do not require to be increased or qualitatively modified, but only made accessible to supersensible stimuli, whether more delicate than the normal or not. We shall thus conform to the well-known conditions of knowledge in terms of stimuli.

Many of the experiments in the volume represent, as so often in the experimental laboratory, abnormal conditions and the results do not apply to normal life, as it is the intention of the experimenter that they should do. It is all very well to point out to us liabilities of error and illusion. The fundamental question is whether the conditions are those in which the particular errors and illusions are illustrated. We all know, for instance, to what illusions we are exposed in dark séances, but I think they are more frequently errors of interpretation than of sensory perception, tho these are not absent. Perhaps it was the purpose of the papers to bring this out, but it is not quite clear whether the experimenter recognized that illusions of sense perception in normal conditions of sound and speech are not so common as with abnormal sounds. This means only that we have to be cautious in applying results from experiments of this kind to normal conditions, as the law may prove too much. It is all very well to be on the alert about illusions, but the scientific man is exposed to the retort that his results discredit his own judgment as much as they do the layman's. We too often exempt ourselves from our own dicta and forget that we may find our own scepticism returning to warn us. I do not question the value of these cautions, but they are usually abstractions that have little application to concrete life. What is needed is experimentation along normal lines in such things. Reproduce the exact conditions of the séance and in that way determine your results.

It may be gravely questioned whether we can expect to perform experiments in telepathy in the way often expected. We cannot blame the academic man, however, for his efforts and expectations. The manner in which most psychic researchers have experimented with it would lead to the natural assumption that normal people could be expected to produce evidence of it. The reports of the English Society do not represent it as asso-

ciated with general psychic tendencies, but apparently as an isolated phenomenon. You would not suspect that it had any affinities with other psychic phenomena. Hence it is natural to try for it without regard to its possible connections. But in my experience I have found that it is not to be expected at all save in the mediumistic type and in the end that fact may be a clue to what its causes are, which shows that we ought not to expect to find it an isolated fact, if it exists at all. The same is true of dowsing and other phenomena. We can hardly criticize the present volume for the field of its experiments. It has only followed the example and teaching of the advocates of telepathy and found only a negative result. But if the experiments should be extended to cases already psychic in other respects it is possible that better results might be obtained, whether we found them distinctively telepathic or not.

Nevertheless the volume is one that is needed in psychic research when we come to consider the confident and dogmatic tone of the average Spiritualist who has so long been the prey of fraud and illusion. We cannot expect the scientific man to sit down and swallow allegations that belie all the methods to which he is accustomed to attach his allegiance. It is unfortunate that the first and perhaps only condition of progress in psychic research is a destructive policy and more or less assault on the layman instead of trying to lead him into better ways of testing his own beliefs. It must be granted that believers have been their own worst enemies. They have done so much to invite ridicule that they must not wonder when the scientific man seizes his opportunity to dispense it. It is so often well deserved.

But for the present reviewer the chief interest in the volume is the check which it is calculated to administer to believers in telepathy, not because the facts in the volume are by any means decisive on this point, but because academic authority will be strong enough to obtain respect where the criticism of a spiritist would have little weight. It is high time to have the conception of telepathy cleared up and its definite limits determined. There will be no sanity in psychic research until that is done, and this volume is a step in the right direction.

A GROUP OF COMPOUND QUASI-SENSORY EXPERIENCES.

By DR. WALTER F. PRINCE.

Science continually confronts problems of terminology. Every advance in knowledge brings new words and new senses of old words. Even every new and extensive inquiry, or method of inquiry, causes the proposal of provisional new words and provisional altered significations of old ones. Thus, by psychical researchers, the word *hallucination* is being employed in a new and not derogatory sense, to designate a non-normal sense perception, without regard to whether it is abnormal or super-normal, that is, whether its cause is some morbid condition within the perceiving organism, or something external and transcending the material. But to all except a few readers, if you entitle any experience a hallucination you have convicted and doomed it at the start. For that word has a long and sinister history. Beginning with the Latin *hallucinor*, which meant "to wander in mind, to talk idly, to dream", the English noun thence derived has come to mean, and set down in the dictionaries to mean, "Apparent perception, occasioned by a morbid condition of the nervous system, and without any corresponding external object, as the sights seen and the sounds heard by one in delirium tremens" [Standard Dictionary]. It is difficult to neutralize a word which has for ages borne a disparaging sense; almost as difficult as it would be to give the word *black* the secondary sense of *grey*.

Quasi-sensory experience or phenomenon is an awkward term enough, but at least it is not ambiguous and misleading, and it is strictly correct. *Quasi* signifies "as if; not fully genuine", and an apparition, for instance, is seen as if with the eyes, yet the eyes may be shut, or the darkness may be unrelieved by any light that others present can perceive; while the apparition, so viewed, is surely not fully genuine as vision is commonly understood. "*Quasi-visual, quasi-auditory, quasi-tactual*", would then be the

special terms, applied to impressions seemingly related to one or another of the senses.

In harmony with this terminology, adopted for the nonce, a "compound quasi-sensory experience" is one in which, either simultaneously or successively, impressions as if from two or more senses are received. Thirteen such are at this time presented; not selected cases but all which happened to be placed in a particular packet. They range from the more difficult to account for on normal grounds to those whose origin is more ordinary and obvious. Five are given in full documentary array; not that all these are necessarily of a higher or different grade than all which follow, but because they are, for one reason and another, perhaps the most interesting cases. Both the cases presented in full and those summarized, will be given in dispassionate alphabetical order. Only the most meager remarks will be added, if any, and this merely to call the reader's attention to considerations, the neglect of which would impair his judgment on the cases.

I. *An Experience which Opened an Era in His Life.*

Hotel Britton, Sam. C. Britton, Proprietor,
Dalton, Ga., 5,14, 1914.

MR. JAMES H. HYSLOP,

Dear Sir: I do not claim to be a medium but I have always believed in a spirit world and if I had have had any doubts at all they would have been dispelled by my own experience on the 30th day of March of this year when I seen and talked face to face with friends who had crossed the bar. While they did not look just as they did in life I could recognize the features and voice. The main difference seemed that they was not developed fully from the waist down like our body is. I have said but very little about what I seen and heard for you know a great many people are skeptical when you talk about spirits. Although I find scripture that proves there is spirits in the world.

After thinking it over I have come to the conclusion it was not the work of an evil spirit for everything done and said was for my good. It was not delirium for I had not been drinking. Not a delusion for I know I was in my right mind. While I admit that I was

badly frightened I remember all that the spirits said to me. Sometimes I think I will write up just what I seen and see if any one else has ever had such an experience. I do not think any one would doubt what I would say as I have lived here all my life, and for the past twenty years have been working either in the sheriff's office or as a policeman and I am sure I would have no object or desire to tell anything but the truth.

Yours truly,

SAM. C. BRITTON.

(Sent with letter of May 22, 1914.)

I was born near the City of Dalton, Ga., on Oct. the 6th, 1869: My father was a cabinet workman and miller by trade and my early youth was spent in attending the neighborhood schools and in helping my father in the workshop. I was always of a disposition to want to make and keep friends and when I was twenty-one was acquainted with nearly all people of the county. At the age of twenty-two I went to work under S. A. Frazier who was then Sheriff of the county and with the exception of a short time have worked ever since either in the Sheriff's office or as a member of the city police force. I have always had strong religious convictions and I doubt if there is many men of my age who have given more thought to the holy scriptures than I have, and especially that great question asked in Job, 14 chapter and 14 verse, if a man dies shall he live again. This question has perhaps been given more thought by the whole human race than any other ever asked, and is still being debated, both by the wise and the unwise.

While I am just a plain man like millions of others and have always believed in a future life I want to assure you my dear reader that since my latest experience I for one am satisfied beyond the shadow of a doubt. For with my own eyes I have seen and recognized friends and relatives who was near and dear to me who have gone to the spirit world.

I have no desire nor nothing to gain by stating anything but facts and what I tell you is The Truth The Whole Truth and nothing but the Truth.

It was on Sunday night March the 29th, 1914, that having quite a number of guests at my hotel I did not retire until a late hour, and as my oldest son was away from home I slept in his room which

is on the first floor in the southwest part of the building. There was nothing unusual happened during the night until just before it was good daylight. I was awakened by a heavy rain and thunder storm raging without. I had just started to get up and was sitting on the bedside when I heard my name called. Looking in the direction of the window from where the voice called I was startled and cannot describe the scene better than to say it seemed as if I was looking into a Cyclorama, I could not see well the face of him who spoke to me for it seemed as if his face was partly covered with a thin veil. I had arose to my feet and was told to sit down. I must confess that while I think I have as much nerve as the average man I was badly frightened and more so the next instant after I was seated there was a forked flame like fire set upon my right arm and remained there for several minutes. He then commenced talking to me and asking me questions about the life I was living and especially about certain things that had happened during the past year and to warn me what I might expect unless I should reform and live quite a different life in the future to what it had been recently. As he continued to talk with me I could see and recognize people I had known as they was being shown me like moving pictures. As I saw and recognized my mother he said to me, Your mother is here and says tell you that she is very happy in the spirit world and also tell you that while you all was grieving much when you found her dead not to grieve any more but try to come to her. She said she had no pain in death. You also had a favorite sister who come over here a short while ago, and instantly she appeared and I recognized her. I was much affected by the scene and asked him about other friends who I did not see. He replied I fear they are lost. The dark land you see in the distance is the land of eternal perdition and if them who are there had have lived righteous lives as they could have done then they too might now be singing and praising God like these, and instantly I seen a great host who was singing and playing on all manner of instruments and surely mortal ears never heard such sweet music as it was. The next, said he, is representing Christ and his seventeen jewels in heaven, I thought what a prince indeed among men the Saviour must have been. The tall manly form and handsome face so much younger and altogether different from what artists have painted him. He continued to talk with me and told me many things that I do not think it best to tell

just now. As the scenes continued passing on I could hear in one corner whisperings of what I supposed was evil spirits, and as I looked around that way he said. Wherever there is good will be found evil also, for there is always a warfare between light and darkness and between good and evil.

As the scene began to gradually fade away he said to me. Remember all that I have told you, and again I could hear the strains of the sweet music as it got farther and farther away. I sat there for sometime thinking over the wonderful sight I had seen until I was finally summoned by my wife to the morning meal. When I arose to go I found myself so weak I could hardly walk and remained in that condition for several days although I was not sick. My friends was continually asking me when I was in public why I was so pale, but I can truthfully say that the first day after this experience was the happiest day of all my life. It seemed that heaven was not far away and that there was good spirits near watching over me. I said nothing about what I had seen to any except my wife and a very few intimate friends whose belief I knew to be the same as was mine, for I am well aware of how skeptical most of the people are when you talk to them about communicating with friends who have gone to the other world. However I know this, It has made a better man of me for I have changed my ways and I know that no sensible man could have the same experience and think lightly of it. I also know I was sober and in my right mind at the time and can today remember every word that was said to me.

I know it was not a dream for I was wide awake at the time that I was first called. I know it was not the work of the devil for he certainly never would give the good advice that I received from the one who come and talked with me and explained the scenes as they passed before my eyes.

And now my dear reader my tale is told to you just as it happened many things I have not told because it mostly concerned myself and some things I was instructed not to tell, but of this I can assure you, that after reading and studying the great question for many years I am satisfied and know that after I die I will live again and if I live an humble Christian life, following the golden rule, that I will go to a better world and there be with all good people who live right while in this world.

Hotel Britton, Sam. C. Britton, Proprietor,
Dalton, Ga. 5, 22d., 1914.

PROF. JAMES H. HYSLOP,

Dear Sir: Your letter of the 16th was received several days ago and at your request I have written out my experience just as it happened. You will kindly pardon mistakes in spelling &c. You are at liberty to publish it if you see proper in any Journal of your society. Of course I would not want it published in any newspaper. I am very anxious to know if I can subscribe for any Journal of your society or get any books which gives experiences of other people who have seen visions, or in any way have been able to communicate with the spirit world. I have never in life had anything to so impress itself on my mind as this has, is one reason why I am anxious to read the experience of others. I think some times that surely this spirit will return again, and communicate with me, for while I could not recognize who it was I feel sure from his manner of talk and what was said to me that it was some one who I have known in life. And also the songs which was sung impressed me so that I can remember the tunes but not the words. Although I had never at any time heard either of the tunes which I did on that occasion,

Yours truly,
SAM. C. BRITTON.

P. S. The reason I compare it to a cyclorama is I know of nothing better to describe it. I once visited what is called a cyclorama in Atlanta which shows the battle fought in that city and while only in a small building it seems as if you can see many miles away. It was just so in this scene.

Dalton, Ga., June 11, 1914.

PROF. J. H. HYSLOP,

Dear Professor Hyslop: My friend Mr. Sam. C. Britton tells me that he gave my name to you as reference in regard to his standing, and while I have had no request from you in the matter, I would like to say that in my judgment Mr. Britton is thoroughly trustworthy in every way.

He is much interested in psychical phenomena, having been led to the subject by many personal experiences. I am sure he is writing

to you from deep conviction of the reality of the happening to which his letter referred and I think his commination ought to interest your readers.

Cordially yours,

WILL. N. HARBEN.*

Dalton, Ga., June 10, 1914.

Dear Sir: Replying to yours of the 8th, I am pleased to say that I have known Mr. Sam. C. Britton for the past eight or ten years: I consider him a man of good character and worthy of belief.

Very respectfully,

J. A. CRAWFORD,
(Postmaster of Dalton)

Cartersville, Ga., June 15, 1914.

DR. JAMES H. HYSLOP,

Dear Sir: Your letter of the 8th instant relative to Mr. Sam. C. Britton of Dalton, Ga., received and considered, I am personally acquainted with Mr. Britton, and regard him as an honest and truthful man, though he may be a dreamer.

Yours truly,

A. W. FITE,
(Judge of Superior Courts, Cherokee Circuit)

1. All the estimates which were received concerning Mr. Britton appear above. Judge Fite says that he "may be a dreamer". It is our duty to warn readers that this expression may be suggested solely from the fact that Mr. Britton had related experiences like that just read, in which case it begs the whole question. 2. It may be urged that Mr. Britton's belief in and interest in the future life, and his much Bible reading, predisposed him to hallucinatory visions of the "other world"; but on the other hand it must be recognized that not only do the vast majority of close Bible students, etc., never have a vision of the kind, but also the archives of the Society disclose that in many instances those who have had experiences more or less similar causing them to believe that they have seen numbers of the dead,

*This is the well-known writer of stories in the *Century*, *Harper's*, *Saturday Evening Post*, etc., and author of many novels. He is a native of Dalton, Ga.

have not previously been distinguished for scriptural study or for belief or interest in the survival of personality. 3. The "forked flame like fire" which "set" upon his arm may be thought an auto-suggestion from "the cloven tongues like as of fire" which "sat on each" of the apostles on the day of Pentecost; but it may likewise be reasonably urged that like causes produce like effects. 4. The vision in some of its parts seems suspiciously stereotyped; but it cannot be said that the "seventeen jewels" of Christ is a stereotyped conception, neither did the figure of Christ resemble the traditional one of the pictures. And since it is often said that the golden streets, sea of glass and tree with twelve kinds of fruit, in the Revelation of John, are to be taken as metaphors and emblems, the literal construction of a modern apocalypse does not appear quite inevitable.

II. *A Coincidental Vision.*

DR. JAMES H. HYSLOP,

Dear Sir: I enclose the story told me by Mrs. Howard, living at present at Chicago. I am confident it is true, and thought you might be interested in it.

Yours truly, FLORENCE COOPER HALL,
Burlington, Wisconsin.

(Enclosed with the foregoing)

Mr. and Mrs. Howard were boarding with a Mrs. John Russell in Jackson, Mich., in 1870. Mr. Howard was away for a few days at Cambridge, in the vicinity of Mrs. Howard's old home.

In the afternoon, feeling very tired, Mrs. Howard went up to her room to lie down. It was an old-fashioned room without a clothes closet and the clothes were hung on pegs around the room.

A blue haze seemed to spread throughout the room, becoming deeper and deeper until finally she could not see the clothes at all. In a few moments the face of Katherine Sheeler (afterwards Katherine Kilbury), a schoolgirl friend of Mrs. Howard's, appeared in the middle of the room. Around the face was tied a white cloth and Mrs. Howard exclaimed, "Kate has got the toothache again". It seems she had been in the habit of having it when young. Then the face faded and in its place was the face of William Sheeler, next to her (Kate Sheeler's) youngest brother. He had

the same bandage under his chin and tied over his head, and Mrs. Howard suddenly exclaimed, "Why, Will. Sheeler, what is it?" and he said, "Awful! awful!" and then disappeared altogether. Mrs. H. immediately jumped up and ran downstairs and told Mrs. Russell what had happened. She laughed and told her she must have been dreaming.

When Mr. Howard came home that evening he told her he had been at Cambridge and asked her whose funeral she thought he had attended while there. She said that she did not know as there had been no one sick when she had been there a few weeks before. He said, "Will. Sheeler died very suddenly," and that the queerest thing was that when he was in his coffin he had a white bandage around his head and that it was left on all the time and he was buried with it, and he supposed it was to keep his chin from dropping down.*

DEAR DR. HYSLOP:

It was the summer of 1870 and Mr. Howard and myself were boarding at the home of the Rev'd John Russel of Jackson City, Mich. Mr. Russell was active in temperance work and was at one time Grand Worthy Chief Templar of the United States. He was also Vice President on ticket on which Black of Penn. was nominee for President. This year of 1870 Mr. Howard was engaged with Mr. Russell in temperance work.

When I was a child and she was a young woman I went to school with Katherine Sheeler, some six or seven years older than I, and when I was twelve years old the brother William Sheeler, several years younger than I, went to same school with me. I was friendly with both, and my very dearest friend was Sarah Sheeler, another sister.

Katherine Sheeler always almost had the toothache and wore at such times a handkerchief bound round the head. The little lad William Sheeler was a mischievous little fellow and when in trouble

* This second-hand account is entered as well as the direct and more detailed narrative signed by Mrs. Howard. It proves that the passing of a story through a second brain does not necessarily and invariably produce serious discrepancies nor exaggerations.

in school often came to me or my brother and we always took his part. William called my father and mother, uncle and aunt. There was no relationship, and I mention it to show we were close friends, in early life.

It was between two and three, and warm, and I went up to my bedroom and lay down on the bed. (My marriage had not pleased my family, who lived on a farm in Cambridge, Mich., and they had not written me since my marriage some three months earlier.) My thoughts were with my parents and the old home many times every day. The Sheeler home was about two miles from my home.

The room I was in had no closet and I had been lying on the bed about ten minutes looking at some clothes of mine that hung near the foot of the bed. Suddenly I saw a blue mist that seemed between the foot board of the bed and myself, only it was above me and I had to look up to see the haze. 'Presently all the room was filled by a blue haze and out of the haze, little by little, a face emerged and I thought, why there is Kate Sheeler (Kilbury) with the toothache. I had scarcely thought this when the face began to change, and all at once it was the brother Will. Sheeler with face bound just as I had seen the sister's, and in a hoarse whisper, as if in distress, or perhaps more as if fearful he would be heard, he said, "awful, awful". Gradually, like a veil covering it, the face faded slowly. It was the same in effect as when a fog lifted. The face faded out before the mist entirely cleared. I was not frightened but interested and jumped from bed, ran down stairs and told Mrs. Russell. This vision was on Wednesday. On Saturday Mr. Howard came home and said he had been in the old neighborhood (I did not know he was to go there) and asked me whose funeral I thought he had attended. I said, I don't know I have no idea, and Mr. Howard said, "Wednesday I attended the funeral of Will Sheeler, and it was strange but he had a white cloth bound about his head, and I thought at the time it was perhaps to hold the chin."

This part would need to be treated confidentially the rumor being quite general.....[The omitted sentences, if true, would be pertinent to the words whispered by the apparition, "Awful ! awful !"]

I asked Mr. Howard if he thought of me at the funeral and he said his constant thought was of my surprise and sorrow when I learned of Will Sheeler's death.

The next death to follow Will Sheeler's in the Sheeler family was the sister Katherine, tho I do not recall how long after.

Very truly,

MRS. CORDELIA HOWARD.

(Extract from letter by unknown hand, referring to Mrs. Howard and her vision)

"Her husband was a Frank Howard, an actor for over forty years. For a great many years he played in a military play, 'The Spy of Shiloh', which he wrote himself."

Nov. 5 (1912)

Dear Mr. Hyslop: I enclose notice in today's Tribune (Chicago) of death of John Russell, with whom Mr. and Mrs. Howard boarded. Mrs. Howard said that it was common report [Reference to the matter which, if true, would explain the words heard at the time of the vision, "Awful! awful") but Mrs. Howard had never heard this at time of vision. *

Cordially,

FLORENCE COOPER HALL.

*The bulk of this letter is removed from its context because it relates to an entirely different matter. It seems best to preserve it, however both on account of its own interest and because it shows that a near blood relative of Mrs. Howard had had a somewhat similar experience. 'Of course it is no longer possible to appraise the story.

"This is an experience of long ago but may interest you.

"Mrs. Howard's father's oldest sister had this experience. They lived on a farm, [in] Mich., and her son was working with a team of oxen, about a mile from home.

"He did not return at the usual time and the mother became anxious. As no one else shared her anxiety, she waited until after all had had supper and then went outside to see if her son were coming. She came back and told the family that there was a bright light like a lantern across the big field and (it was dark) that it seemed to her the rail fence was down, and she saw the son lying there, trampled by the oxen. She was laughed at for her story and it was not until a couple of hours later that they learned the truth. A neighbor found the son. The fence was down, the son had been killed by the oxen and the place was too far away for the mother to have seen it with natural vision, and Mrs. Howard said that the aunt said the light seemed like a large, very bright lantern, which changed its location, moving about."

As these problematic human experiences continue, by scores and hundreds, to be recorded, determined and studied, it must be that, amidst the mist of theories, certain stable lights and buoys shall gradually be discerned which will show which way land lies. Some investigators, indeed, hold that they are clearly visible already. It may be that in Mrs. Howard's narrative its obscurest feature will prove the most definite one. We refer to the curious first appearing of the face of Kate bound up as it had been years before when she was afflicted with toothache, and then changing into the face of Will, at that moment lying in the coffin thus bound. It is sometimes intimated in purported spirit communications that in order to get a new and strange idea "through" (that is, to interject it into the stream of subliminal thinking, reduced to its lowest momentum for the purpose, and expressing itself in automatic writing and the like), it is often necessary to begin with a familiar idea between which and the new one there is a resemblance. Thus, when the pictographic process is employed, there are frequent seeming examples of the prior revival of a memory image to bridge the passage, by association of ideas, to the image, resembling the former in some particulars, which was meant to be impressed upon the psychic. We have not space in this article for the citation of more than one example.

"Mr. Moriarty was at the other end of the room with his back turned and himself uttered the name 'Whalen'. He then asked the young man if he was not thinking of a girl and he admitted he was. In a few moments Mr. Moriarty uttered the word *pocketbook*, and the relevance of this was admitted, when he went on to say that the young man carried this pocketbook which belonged to the girl. This also the young man admitted. The meaning of the name 'Whalen' was not apparent in this, as it was not the name of the girl thought of by the young man, the agent. So I asked Mr. Moriarty what it meant, and he explained that he knew a man by the name of Whalen some year or two ago whose pocketbook was stolen by a woman whom he also knew. He further explained that the voice had said to him that this incident was the same as the Whalen incident, except the theft, which had not been committed by the young man."

(Report of Moriarty Case by Dr. Hyslop, not yet published)

If in the case of Mrs. Howard there was a deliberate attempt on the part of spirits, to impress upon her mind the fact that the old friend Will was dead, with his face bound with a white cloth, it might be easier, as a matter of mental mechanics, first to revive the memory-image of Kate with her face thus bound, and then to manipulate that, so to speak, until the features became those of Will.

III. *Testifies that she Saw and Talked with her Dead Uncle.*

Outer Island, Stony Creek, Conn., Sept. 3, 1909.

To the American Society for Psychical Research.

The following manifestation occurred to me on the night of Sept. 2, 1909, at the locality given above, one of the group of islands called the "Thimbles", in Long Island Sound, lying about 12 miles east of New Haven, Ct.

It should first be explained that two weeks prior to this event, during a discussion with members of my family, that I made the remark, "Well, I believe that it is possible to communicate with those on the other side, both thru mediums and without them, and moreover, I believe that Uncle Byron *did* so communicate with me thru Mrs. Smead, and that he *did* leave a will and is trying to tell me so." The reference was to a number of sittings with Mrs. Smead in which a deceased uncle, (Byron by name) identified himself and mentioned the fact that he had left certain papers relative to the disposition of his belongings (obviously a will) and was anxious to know if it was properly read and executed. At the time of the sittings I did not know that after his death no will was to be found and that up to the present time it has never appeared. He also spoke of having had a fountain pen of which he was very fond. He always referred to my father (who is living) as Addison. I state this as an explanation of what follows. A reference to the record of my sittings is suggested, as explanation of certain statements in the following account.

Last night (Sept. 3, 1909), about 11 o'clock, I was sitting in my room sewing, my little son 4 years of age asleep near me. I was not thinking of my uncle Byron or of psychical matters, in any way; my thoughts being upon plans for my approaching journey out of town. The room was well lighted, and one of the shades being up,

the moonlight came in at one window, adding to the light in that end of the room furthest from me.

Suddenly I became conscious that some one was looking at me, and I looked up from my work expecting to see some member of the family. Standing about 6 feet from me and near the bed where my son was sleeping, stood the figure of my Uncle Byron, his eyes fixed upon me. Because of former experiences I was not frightened but alert to note all details. He was dressed as I had last seen him and looked natural, the eyes especially being very keen with a smile, his communication was unbroken except by my questions and as my watch lay on the table near me I had noted the time when I first looked up, and saw him. It was then 11.08. At the end of the interview it was 11.35 I will give the words exactly. B. standing for my uncle, H. for myself.

B. "My first attempt to reach you was previous to your attempt to reach me thru a medium" (I had not mentioned these sittings to him as yet, in fact said nothing otherwise than as recorded here) "I had failed to make any impression on Addison (My father and his brother). I tried to attract your attention twice while you were asleep, hoping your dreams would lead you to investigate. When in your first sitting you reached your grandmother, and then my brother G., he tried to have me attempt that method of speaking. But I did not believe it possible at first."

H. "Please continue about your trials to reach me."

B. "The other day when Addison (my father) talked to you about these matters and said perhaps Hyslop lied, I thought I would do something to show him. But he did not respond. Then your remark that you believed in me and that there was a will, made me try to reach you. I have tried several times but your mind was not right. I could not project myself."

H. "Are you able to see us all the time and know what we are doing?"

B. "No, not always—only under right conditions. Some of us can do so oftener than others. But we are able to meet your identity when you are asleep, and if the impression is strong enough you think you have dreamed of us."

H. "Do you mean that the spirit of the sleeping person can mingle with those on the other side, and those can communicate with us in that way?"

B. (with a very eager, delighted expression of his face) "You have hit it! You understand. The identity of the sleeper can also actually meet the identity of other sleepers. That is why some dreams as you call them of absent friends are so pleasing and realistic."

H. "Are we doing right in trying to reach the other side?"

B. "Yes. We are so eager to have you know us near you. It is very hard when I go home and to the office and they do not know me tho I see them often."

H. "Was grandmother really present and does she know when I write my poems?"

B. "Yes. She says you cannot write when she is unable to be near you [Does this account for long spaces when it is impossible for me to write a word?]"

H. "Tell me more."

B. "No, I must go. I begin to feel faint and I cannot stay strong enough for you to see me much longer. Please try Mrs. Smead again."

H. "I am so glad you came. Assure the others that we are trying to reach them. Prof. Hyslop will be glad to know of this."

B. "Yes, he is a great help. I must go now. Good-bye, my child."

He bent near me to kiss my forehead, but I felt nothing except a slight coolness, as if a breeze had touched my brow. Then while I watched him, his form grew fainter and vanished. I was excessively weary after this experience and went to bed at once, and slept without dreaming. I am sure of the reality of this experience and am positive we are on the right track.

LAVINIA V. HOWE.

Mrs. Howe is known to us. She is an educated and very intelligent lady, the daughter of a formerly prominent University professor.

It is rather difficult to understand how the narrator could remember the conversation exactly, and how so short a conversation could occupy 27 minutes of time. If she meant that she was giving the *ideas* exactly, there would be no difficulty, but she actually wrote *words*.

IV. *Apparition of a Person, Coinciding with his Death.*

MY DEAR DR. HYSLOP:

I hope the enclosed account loses none of its value by being so long delayed, but I could not get Mrs. Wakeland's [pseudonym substituted for name given] signature sooner, owing to her state of health. She had been in a nervous hysterical condition for fully a year before this boy's death, and as it was followed by several other deaths in her family, some of them equally distressing, it is only now that I felt I could approach her on the subject of submitting the enclosed account to you. She does not object to its being published, but as I should like to spare them any publicity or annoyance it might be as well to change or leave out the names. I am giving you the real names of all concerned.

Harry Wakeland was drowned at about three o'clock in the afternoon. As I was visiting a short distance from town at the time it was five o'clock when I heard it. I immediately called Mrs. Brown over the 'phone to ask particulars and as she had just returned to town with Mr. and Mrs. Wakeland, I had a full account of the apparition as she had just heard it.

I went in the next morning and by ten o'clock, and before the boy's body was brought home, I had talked with every one who had any knowledge of it except Mrs. Wakeland herself, and had convinced myself of the truth of it. Her mother Mrs. Hovey told me the same thing had occurred in her family before; her mother having seen her son come up the steps and into the house at the very hour he was killed in Virginia during the war, so distinctly had seen him that she had a search made of the entire place. And when Mrs. Hovey herself died on January second, 1913, from burns received on Christmas day, she saw and conversed with members of her family, some of them long dead, off and on during the entire interval. She did not suffer, having been burned too deeply, was conscious, and perfectly rational. Would tell her children where they—the dead—were in the room and what they were doing. And remarked on how strange it was that they could not see them, when to her they were so plainly visible.

Mrs. Wakeland has never had any other such experience, but possesses the faculty of knowing beforehand things that happen.

If I have gone too fully into details, Dr. Hyslop, and so taken up your time unnecessarily, it is because I thought even the little

things said and done might have some bearing on the case, might be of some value.

With best wishes I am

Sincerely, (Mrs.) M. W. MUSGROVE.

P. S. I forgot to say you need not hesitate to use my name in connection with the above if you see fit to do so.

Port Gibson, Miss., October 26, 1913.

MY DEAR DR. HYSLOP:

I wish to report the following case of an apparition experienced by my friend Mrs. E. W. Wakeland, of her son Harry, on Friday, May 17, 1912, at about the time of his death, or between that and a quarter of an hour after as near as one could calculate.

Mrs. Wakeland lives on a plantation about five miles from town, and alone at the time, Mr. Wakeland being in town. Their two children, of whom Harry, aged sixteen, was the eldest, were staying in town with their aunt, Mrs. M. H. Barrows, and attending school. Harry was to have graduated on the following Monday and Mrs. Barrows was giving a party for him and his sister that night. I give these details to show you Mrs. Wakeland was not expecting her son home.

He came in in the early afternoon, having just passed his last examination, and after taking some part in the preparation for the party left the house saying he was going down to get a dollar from his father. In about an hour Mrs. Barrows was called to the telephone by her sister Mrs. Wakeland, who breathlessly and in a most agitated tone of voice asked, "Where is Harry?" Mrs. Barrows told her where he said he was going, and what for. She replied, "I want Harry! I want Harry!" Mrs. Barrows asked her what was the matter, and if she had been running. But to every question she replied, "I want Harry! I want Harry! Tell him to call me up just as soon as he comes in."

Mrs. Barrows hung the receiver up and disturbed and uneasy sat down on the stair steps beside the telephone to think it over, when the 'phone rang again. It was a negro woman saying, "Harry Wakeland has just been drowned in Bayou Pierre."

Mr. Wakeland and a Mrs. Brown, a neighbor of mine, went out in an automobile to tell Mrs. Wakeland. Her first words were, "I saw him! I saw him! He was here, an hour ago." She said she

was out in the yard feeding some young turkeys, when suddenly she felt a gentle tap on her cheek and her son's lips brush hers. It was a habit of his to pat her on the cheek whenever he kissed her. Startled, surprised, she turned quickly and saw him distinctly standing beside her. But only for an instant, he vanished just as a shadow would pass. Feeling that something terrible had happened to him she flung the pan of food from her (where it lays right now), and ran to the telephone and called up Mrs. Barrows as I have already related.

Nothing can convince Mrs. Wakeland that she did not see her son. And I am equally convinced of the truth of the occurrence as described by her.

Sincerely, MAGGIE W. MUSGROVE.

The above statement by Mrs. M. W. Musgrove is true in every particular.

MRS. E. WAKELAND.

This account is perfectly true. I am the little boy's aunt.

MRS. M. H. BARROWS.

This case is undeniably well reported and well attested. There can be no reasonable doubt that Mrs. Wakeland did have the quasi-sensory experience of seeing her son and feeling his touch before news of his death had reached her. The fact that she had been in a "nervous, hysterical" condition for some time, as stated by Mrs. Musgrove, has no bearings; since it is the coincidence between the apparition of the boy and his actual death which is the heart of the matter, and nervousness and hysteria have not the smallest tendency to explain that.

V. Apparition, combined with Tactual Impression and Conviction of being Levitated.

Salt Lake City, July 6, 1916.

DR. J. H. HYSLOP, New York,

My Dear Dr. Hyslop: About two months ago my mother had an unusual experience. While wide awake she was levitated about 18 inches and turned round. She was then shown a vision. A beam of light proceeding from her cheek illuminated her girlhood home, and at the gate appeared her deceased brother's face, very distinct. She wrote me a full account shortly afterward. Would

you like to have this? And if so would you prefer her original letters, or copies of them?

Yours sincerely,

FRANK R. WHITZEL.

Mr. Whitzel is the writer of a communication which was printed in the October, 1917, *Journal* of this Society.

The original letters of Mrs. Whitzel were requested, and these follow.

[Written in November, 1915. F. R. W.]

FRANK:

This is for you alone and I don't like to write it a little bit. There was a statement in an account of some psychic manifestation wherein the accountant remarked that the occurrence was so strange that it was hard to believe. I remember your remarks thereon. I have been trying to persuade myself that I dreamed but while I am confident that the thing is impossible I know it happened. I don't believe happened is the word but let it go.

On Monday night 25 October at one o'clock A. M. I got up and walked across the floor to the window, turned round and walked back to just about the middle of the floor, when I felt a hand on my arm just as if some one in passing me to my right had taken my right arm with his right hand just after he had passed far enough so I could not see him without turning. I thought it was Jenny Taylor, and turned my head to see but there was no one to see. I looked down to my arm and my gown sleeve was gathered and pressed to my arm just as it is when I take hold of it myself and have my fingers on the outer side of my arm with the little finger about two inches above my elbow. On account of what Mrs. Warner told me and for no other reason, I said "Is this you J. Q.?" There was no answer but, without the pressure (which was firm but not tight) growing any tighter, I was slowly raised up I should judge about 18 inches from the floor (I know I wondered if I was going to the ceiling or through it or if I would fall) then I was turned round slowly so I faced the window [See letter by F. R. Whitzel of Feb. 28, 1916, second paragraph]. I spoke again and said "I know it is you but if I *only could see* you." Then a light came just beside my right cheek. I have never before or since seen

light of just that color but the only thing that I can think of that bears the slightest resemblance to it is the tinted cloud, the pale one just before the dawn. The light shone out not fanlike as light generally does but it reached out for I should say a short Lawrence block [About 300 feet. F. R. W.] It was just the distance from my father's house to his gate. It stayed steadily till I saw all the way down, my eyes traveling from one object to another all the way to the gate. I was let down easy and almost immediately. J. Q.'s face appeared at the gate, then the light faded and as it grew dimmer I saw his whole form, rather dimly, so I could not tell how he was dressed. Then the light was gone and he was gone.

I was not frightened, though when I first felt the hand my heart beat fast like mine always does when I have to speak before an audience.

I stood there a little while, then went to the bed and laid down, but did not go to sleep. Next morning Jennie asked me if her little boy, who slept with me, had disturbed me during the night. I told her no and asked why. She said she thought she heard me talking to him.

As I said before I know that experience was impossible but—I know it occurred, and try as I may I have not been able to convince myself, not even for a moment, that it was a dream. I might just as well try to convince myself that your father never lived.

(MRS. S. M. WHITZEL)

[Written Dec. 5, 1915; and enclosed in envelope with another letter so dated. Received by me Dec. 7, 1915. F. R. W.]

In answering your questions I'm not taking them in rotation and am combining some for convenience. As for instance, the questions 1 and 2 are both answered together, Answer 1.

I'm not crediting any of my experience to Mrs. Warner, for according to her I was to have been "wakened out of a sound sleep" and J. Q. was to call me by name, and it was to have occurred within four weeks from the day before the last day I was at your house, which I think was about a week before I left Salt Lake. Whereas I was wide awake before there was any manifestation and no word was spoken except what I said, and it was over two months from the time set. But because she said what she did, I think, made

me think of him rather than my father whom I have always longed to hear from, or your father who would seem to be the one I would be most likely to think of.

I'll tell you why I did not like to tell of what I saw. It was most unusual: it seemed as if it could not be and I tried all the time to believe I dreamed, and you know one shrinks from telling what would make most people think you were either crazy or a liar. I am not ashamed of the occurrence. Now I will answer your questions.

Questions 1 and 2. Why did I get up at that hour and how did I know the time? On account of the trouble for which Jones operated on me I am compelled to get up most every night. I woke that night and because the room was quite light—it was full moon—I thought it might be near day and the folks stirring so I waited awhile and listened, but the clock struck one so I knew it was no use to wait, so I got up.

9 and 10. Yes, I had slept soundly until shortly before I got up, say 5 or 10 minutes. I did not go to sleep at all afterwards till the next night, though I was sleepy next day when I was sitting down not busy.

11, 12 and 13. Yes, the moon was full and as bright as Harvest Moon and from the window I could see the trees and stars, though I could not see the moon, as it was a north window. No doubt the objects were dimly visible in the room though I did not take particular notice. The only thing I noticed before the shining light came and after the grasp on my arm, was the gathered look to my sleeve above my elbow. That was by the natural light from the moon but not the moonshine.

3. I think you refer to *the* particular light I saw. No, it did not shine through the window. I had turned round and did not see the moonlight then nor the window. It seemed to form just at my right cheek and looked I suppose I might say rosy, but it wasn't; I can't think of any right word to call it.

4, 5, 6. The objects I saw were not those in our yard and I do not know whether or not they were in my father's yard but the path that was bare of grass looked like the old crooked path from my father's door to the gate as I remember it dreamily, and on either side of it from the step out and sloping down was first a clump of phlox then Sweet William, then Bouncing Betty, then Old Man

and Ribbon Grass, but just then came the face and my eyes jumped to that. There were rose bushes out to the side but not along the path.

Now those objects may be in my subjective mind, and reproduced there, but if so, why was the tree that I really remember down by the fence not reproduced? You see I have seen the place since I grew up—but it was not a bit like I saw it this time. When I saw it as a woman the fence and line was changed from what it was when I lived there. The things seemed appropriate to the scene, the path and gate natural but what real remembrance I have of it was fall and winter scenes, but this must have been a late spring scene and is probably a remembrance of J. Q's.

You have two questions marked 6. The second one is "Was Quincy's face distinct?" Yes, very, and it was also very bright, just as one would expect with light shining on it, only so far as the face was concerned it was as if white light or sunlight shone on, or more correctly, in it, no, *from* it. I can't describe it exactly, but I think I should say the face shone as well as the light did.

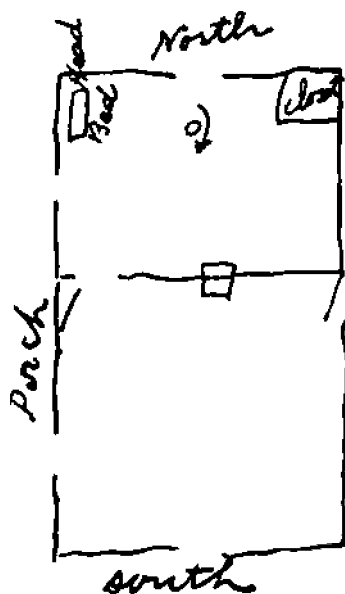
7. The face was perfectly clear and could be mistaken for no other face. This is the more remarkable for me because I do not usually visualize clearly an absent person, not even you or Neil, I sometimes do but not usually; and 8. If it had been any other face I could easily have recognized it if it had been someone I know. It was as clear to me as any object I ever saw. The form however was not clear enough to see the dress, but was clear enough to see size and shape.

(MRS. S. M. WHITZEL).

[Written about Dec. 20th, 1915. F. R. W.] Just a line on this to answer your question.

The lower part of the house is rudely sketched here. I slept in the north room and the north window is the one I went to. The partition wall as you see has an opening for a door but no door hung. The opening is the one and one-half door size and portieres hang there. The circle is about where I was when I felt the hand. I might have been a little nearer in proportion to the bed, maybe a little nearer to the center of the room but not much either way. I was nearly facing to the corner—the head of the bed—and when I was turned I faced the partition which would make my eyes just about

strike the chimney. The light reached from me to the south. When my arm was grasped (it was my right, and as you can see was nearest the window) I turned my head that way so my face was toward the window. Then when I was levitated and turned toward the right you can see how I was. I did not look out the window



after I felt the hand. I had looked out before I started back to bed. I think I have made it clear.

I have no objection to your writing to Dr. Hyslop, provided my name is kept out of print,* but I can't see that he could get any data that would satisfy him.

I was so intent on convincing myself that it was an impossible thing and that I dreamed that I mentioned it to no one till I wrote that I had my proof that there is life beyond.

MOTHER.

The above statements of Mrs. Whitzel were all written to her son, at his request, and to them he appended the following letter, dated from Salt Lake City, Feb. 28, 1916

*Since reversed.

DR. JAS. H. HYSLOP, New York City,

Dear Sir: In accordance with my promise I send you herewith the original of my mother's account of her psychic experience of Oct. 25, 1915. It is unfortunate that in writing it she had no thought of anyone reading it but myself, therefore she did not date her letters or otherwise arrange the matter so it is easily understood. The letters were enclosed with other letters which were dated. I hope you will be able to make them out, and I will be glad to answer any questions you may ask. Mother's home address is but she is at present at taking care of a niece who is not expected to live, yet she will no doubt answer any questions you wish to ask her.

There are some things in her letters which must be explained, or they will be unintelligible. I will therefore explain them here. The initials "J. Q." refer to her brother, also called Quincy; his full name was John Quincy Mabry, who has been dead 12 or 15 years. "Neil" is my brother, my mother's only other child. "Mrs. Warner" is a woman residing in this city who lays claim to mediumistic powers. Mother was much impressed with some of the things she told her, and I was induced to investigate her, but found no indications of mediumistic power. "Jenny Taylor" is a tenant who occupied part of my mother's house at the time of the experience. Upon receiving the first letter, I wrote a note asking a number of questions, to which her second letter is a reply. In it she spoke of being turned to face the chimney, whereas in her first letter she had said "window". When I called her attention to this discrepancy, Mother wrote that she was thinking "chimney" all the time, and writing "window" was a mere inadvertence.

Mother is a very cool, common-sense person, much more than the average woman, never had a psychic experience before, and is not given to nerves or hysteria. She is well educated, especially proficient in mathematics, and is thoroughly self-possessed under all circumstances. Please ask if you want anything more. Mother's name is Mrs. S. M. Whitzel (But not to be published).*

Very truly yours,

FRANK R. WHITZEL.

A year later a number of queries were drawn up in the office

*Since reversed.

of the Society and sent to Mr. Whitzel, with the request that he should forward them to his mother. His response follows.

Salt Lake City, April 2, 1917.

DR. W. F. PRINCE, S. P. R., New York,

My Dear Dr. Prince: Your letter of the 28th ult., asking for further data in regard to an experience of my Mother, S. M. Whitzel, reached me this morning, and I have forwarded it to her. Her address is I have suggested to her to permit the use of her name, but of course she will have to decide upon that question.

She is an exceptionally cool and collected woman, never given to flightiness or hysteria but eminently sober and self-contained. She is well educated, having held high positions as a teacher, and having practically accompanied me in my course through college; is especially proficient in mathematics, rather an unusual quality in woman. She is very conservative in her statements, not given to exaggeration, quite the contrary, and is, I should say, the very opposite of the type given to "seeing things", either real or hallucinatory. Her interest in Psychical Research was aroused, in so far as it has been aroused, through my interest therein, not the other way about, and she is of the student, the analytic type, not the emotional. I tell you this so you may better judge of her experience. I am lost, myself, to know what to think. Knowing her sane nature I cannot "pooh, pooh" it all.

Sincerely yours,

FRANK R. WHITZEL.

For convenience, the queries addressed to Mrs. Whitzel on March 28th, and her replies of April 13th, are here combined.

Query 1. How long previous to the experience had you been the subject of an operation? A. Two years that month.

Q. 2. Did the operation or illness in connection with it make any particular mental or emotional impression? A. No.

Q. 3. How did you sleep generally at this period? A. Quite well.

Q. 4. Were your dreams, if you remember, at this period different from usual? That is, were they more vivid, etc.? A. My sleep was practically dreamless.

Q. 5. What was your age at the time? This is not for publi-

cation. (Mrs. Whitzel's reply does not imply any objection to her age being stated; yet, since the rather supererogatory promise was volunteered, it is sufficient to say that she was well past the disturbing period of menopause, and yet not old.)

Q. 6. Has your health continued fairly good? A. It has.

Q. 7. Have you had any subsequent peculiar psychical experience? Or physical experience which is difficult to explain (for the levitation was a physical experience, if not a hallucination.) A. (a) Scarcely a physical experience, but March 8-9 of 1916, case of telepathy, or perhaps it was only a coincidence. (b) Nothing out of the ordinary physically.

Q. 8. Have time and reflection dimmed your conviction that the whole experience, as related, was a genuine one? A. I am fully convinced that the occurrence was real.

Q. 9. If "yes" to the last, how did you judge at the time how far up you were raised? Did you look down, or what? A. I did look down to ascertain who held me but saw only my sleeve crumpled against my arm. My judgment of the distance I was lifted was probably influenced by my belief that my brother held me at about arm length above him. He was six feet tall while I am about five feet, two. Afterward I considered the time I was moving as I was raised and lowered. I know the motion was slow—otherwise my feet would have struck the floor sharply and, while I was being lifted, I had time to wonder whether my head would be crushed against the ceiling or if not that I would be dropped with a crash, and what seemed to me at the time very strange I felt no fear.

Very truly yours,

S. M. WHITZEL.

Recognizing that Mrs. Whitzel possesses an excellent analytical and reasoning faculty, it was determined to put before her the misgivings that psychologists would feel in regard to the weight to be ascribed to her conviction, at the time of the experience, that she was being levitated. Therefore, on April 16th, 1917, Dr. Prince addressed her on Dr. Hyslop's behalf, the following letter:

"My Dear Mrs. Whitzel: I wish to thank you for your ready replies to my queries. And if I ask a few more questions, I feel

assured that you will not be offended, as though it meant incredulity, necessarily. Such experiences are so difficult for those who have not had them to comprehend and seem to traverse 'natural law' so radically, that we must proceed cautiously and study the phenomena from every angle.

You were not able to see down to the floor, as I understand it, on account of your intervening arm and sleeve. Had you any means of knowing that you were moving upward in reality, was there any way by which your subjective impression was checked off and verified? It was not by the sight of the floor receding, was it in any other way? I can conceive of another way, but am forbidden to *assume* that this existed, since you have not mentioned it in your accounts.

You see we have the known possibilities of auto-suggestion, prepossession, the absorption of attention in one direction so that none is left for other quarters—to the extent that there may be actual anæsthesia, etc. For example, any perfectly normal person, in a moment of excitement, may be hit so as afterwards to produce a black spot, without being aware of it. You know, too, that one sometimes has feelings as though the bed were sinking or swaying, and after a long journey may have feelings as though he were being carried forward. But he does not normally in either case see, for example, objects flitting past him, as is the case in actual bodily movement. It would be conceivable, from the standpoint of the psychologist, that your turning movement could have been accomplished as you stood on your feet, by the subconscious employment of your own muscles, at a moment when, from absorption of attention in a particular direction, or by some other means, you were anæsthetic in the lower limbs.

I am not by any means urging that this was the case. I only want you to give attention to these conjectures which the psychologist would make, and I wish to see how your mind, reviewing your experience, and the sum total of your elements of condition and your sense and mental impressions, reacts upon such conjectures. With your quality of intellect, I feel assured that you are perfectly willing to weigh these theories once more and to state fully either that they might in part be pertinent to the phenomena referred to, or why they are not valid.

I will frankly say that I would regard as dubious a mere *feeling*

or impression that one was rising. It would be supported if one felt the rush of air, but that would require very rapid movement, and would not be expected in your case. But there is another thing that I would have expected, and, as remarked, you have not alleged that it existed. Of course that may have been a mere inadvertence, but if so, it is better that you should spontaneously think of that point and cover it. It is likewise very true that you could have risen without noting what I refer to, from absorption of attention; but then the question would have to be asked with still more force, how could you be certain that your levitation was actual, and not a mere subjective impression, comparable with the sinking or swaying feelings which are not uncommon?

April 20th, 1917.

DR. JAMES H. HYSLOP,

Dear Sir: Replying to your letter of the 16th inst. in which you ask for further information with a view to verifying the reality of my experience by noting any accompanying purely normal impressions which I received at that time, I will try to answer fully.

First I ask your indulgence if my answers are too prolix or not so well arranged as I could wish but I find it takes longer to write a thing than for it to occur.

I wish also to say that I fully realize how strange and almost impossible the whole matter must seem to most persons, for even I used the greater part of my thoughts for some time after the occurrence trying without success to argue myself into the belief that I had but dreamed. I do not resent questions of even incredulity as to whether or not what I saw and felt was the result of self-hypnotism, but I *think* that could not have been the case. I am not a good subject, for in attempts to relieve headaches, I have many times tried to induce that condition but could not do it.

In my former letter I did not mean to convey the idea that I could not see the floor or any part of the room had I tried for it was so well lighted by the moon that I think I could easily have read coarse print such as small caps, or typewriting. But I so wanted to see who beside myself was there that the idea of taking particular note of the room did not occur to me.

I had seen and admired the view from the north window just previous to the unusual incident. During the occurrence I noticed

different things in the room and out, not giving special attention to them as one would do with the idea of locating and arranging them in his mind, but more as you see surrounding things while occupied in doing something else. For instance, while running a typewriter or a sewing machine, or even reading, the eye takes in chairs, table, grate, a bird flying past the window, &c. The thing you're attending to you see with the center of vision so to speak; the rest by rays from the outer curve of the field of vision, and they are not so distinct. It was so, with one exception, I saw the things in the room while my feet did not touch the floor. While I saw what my brother showed me in answer to my wish I saw nothing else at all unless it might be called something else—the opening through the walls. I believe I called it a window though none was in the partition wall.

While raised up I saw some of the same things I saw before, but it was from a different angle. My head *must* have been actually higher than when I stood on the floor for the tops of the trees which showed plainly a moment before were not visible, neither could I see the sky or stars for the blinds although rolled almost to the top of the window cut off the view. I had seen them before and did afterward—that is, before I was raised and after I was let down.

The thing I noticed attentively, and I do not know why, was that the top casing of the door was about level with my eyes. That was the first thing I noticed after turning.

I certainly have experienced the feeling of apparent motion such as you mentioned, also other forms of the same class such as reversal of motion when closing my eyes on a rapidly moving train the coach seems to carry me backward, and other illusions. I have distinctly heard the sound of violins and felt the sway of the dance the day after a ball. All these seem to be reaction in a contrary direction to a specific action and I note this difference in real and apparent motion especially if the motion is slow and near at hand. In the former case the more tests you apply the surer you are that the motion is real. In the latter all impressions are accompanied with another impression of unreality and a slight dizziness and you can stop them at will by calling into use another sense or changing the direction of your glance or by opening the eyes if closed or closing them if open.

Now in this case I had not at any time any feeling of unreality but by every test of the senses I *could* apply, the truth of the occur-

rence seemed confirmed. For instance I felt pressure on my arm and my sight assured me there was pressure. I felt my bare feet touch the bare floor and the sense of coolness to the skin confirmed the impression. I felt up and down and I think there is no confirmation of that unless it possibly might be the shortened vision of outdoor or the idea that my eyes were on a level with the door casing or the different angle at which I saw things. I heard my own voice and Mrs. Taylor also heard it for she asked me next morning if her little son had disturbed me. I also heard the call of an owl in a nearby tree and the sleepy churr of chickens in their coops and I saw as clearly as I ever saw anything the indescribable light and my brother's face, and I have not doubted it for one minute even when I tried to believe I dreamed.

If I had slept again that night it is possible I might have been able to shake my certainty, but I did not sleep.

Now I did not argue this matter out in this manner that night but one moment I would fiercely assert "You dreamed. You dreamed. You dreamed", and the next I'd wonder why I should have had such an experience, especially at that time when I was not thinking more than usual—perhaps not so much as usual of my people who have gone beyond my ken. One thing I know as well as I can know anything—to me has come most convincing proof that whom we call dead are not dead but alight with life.

Any question you wish to ask I will answer freely if I can and if I cannot I will frankly say so.

I am curious to know what test you had in mind that might verify my impression of movement though I am sure I have mentioned everything that could bear on that phase of the matter. That is, everything I saw. Again I beg you will excuse prolixness.

Yours very truly,

S. M. WHITZEL.

The "test" which we had in mind, and which she is curious about, is covered in Mrs. Whitzel's letter, namely, the change in the angle at which objects within and without the room were seen.

References were asked and willingly given. Four reports were rendered. It would not be proper to give the names of the writers.

1. One, a banker, wrote:

I am in receipt of your letter May 4th, making inquiry about Mrs. S. M. Whitzel. I have known the lady for a great many years. Knew her husband who was a former resident of this city, and have always considered her a sane, rational and truthful person. A woman of good judgment, which is about what you wish to know.

The following letters are from professional men, identifying sentences alone omitted.

2. In reply to your letter of the 4th, relative to Mrs. Whitzel, will say that Mrs. Whitzel is very well and favorably known to me, has given me good opportunity to observe this most excellent, bright and "hyperpsychic" woman.

That Mrs. Whitzel would be severely honest with you, herself and with all mankind, I do not entertain the least doubt. That this very brainy woman is absolutely proof against what you might term "intracerebration" I am not quite so sure.

3. In reply would state I have been acquainted with Mrs. Whitzel for quite a number of years Always regarded them most highly. Mrs. Whitzel was unquestionably a very superior woman, intellectually, morally and socially, a woman of good judgment and business ability."

4. "In reply to your letter of May 4, I can say that I know of no reason for regarding Mrs. S. M. Whitzel as being other than normal in judgment and mental health. I have always regarded her and her son as being of something more than average intellectual ability with possibly a slight tendency towards what is ordinarily called hobby-riding. The fact that Mrs. Whitzel has always been interested in matters pertaining to psychology, psychics, and religious and other metaphysics is, I think, the only reason that anyone could adduce for doubting her poise. With many interest in psychics is thought of itself enough to prove a mind unbalanced; but I should hardly consider it conclusive evidence in this case or in any other.

My feeling with regard to the matter is that because of her inherent interest in matters of this sort Mrs. Whitzel might be rather too ready to accept phenomena at their apparent meaning or value instead of distrusting and testing before acceptance. I should, myself, have greater confidence in the testimony of one who did

not wish to credit and did so against his will, than in one who was deeply interested and at least willing, if not anxious, to meet with experiences of a certain sort; and I doubt that any further reason than this can be assigned for distrusting any experience of the lady in question. I am sure that she would not intentionally mislead and that her observation would not knowingly be colored by her imagination; but I fear that it is true that interest might possibly interfere with accuracy in that her attitude might not be sufficiently negative and critical. She might conceivably deceive herself.”*

Every concrete thing said in these four testimonies is to the credit of Mrs. Whitzel’s moral and mental powers. The only misgivings which two of the witnesses feel is purely on formal and academic grounds. The one is not quite sure that she is proof against “intra-cerebration”, whatever that is, and he would doubtless say the same of any person who alleged an “occult” experience, which is of course a begging of the whole question. The other thinks that she has a little tendency to “hobby-riding,” which weakness also characterized Newton, Helmholtz, Livingston, Luther, Wagner, Darwin, Pasteur and sundry other assorted persons of similar standing; and that “interest might possibly interfere with accuracy”, which suspicion of course attaches itself also to the named gentlemen and all their peers. This is not an intimation that Mrs. Whitzel is a Newton, but rather that when we adopt a principle we should apply it impartially. As a matter of fact, none ever does suggest that interest in a subject undermines the faculty of judgment or in any manner weakens testimony, in relation to matters outside of the field of psychical research. The reader will judge from the lady’s own statements whether she was “too ready to accept phenomena at their apparent meaning or value, instead of distrusting and testing before acceptance.”

If this narration stood alone, it would be plainly incredible.

*In a letter of July 26, 1918, Mr. F. R. Whitzel says: “As a matter of fact psychology is one of the few studies in which mother has almost no interest. She has read little in ‘psychics’ and has no books along that line. And she is only mildly interested in the study of religions. I think the reference has assumed that because I was deeply interested in such studies, a fact he doubtless knew, my mother was likewise interested; but such is not the case.”

No matter who the subject of it might be, though the Bishop of Canterbury, any theory would be more tolerable than the acceptance of the levitation as a fact. But it classifies with many testimonies regarding physical phenomena rendered by reputed experts in the valuation of physical phenomena. If, for example, Dr. W. J. Crawford's conclusions in his report* based on a year-long study of levitations, etc., in full light, are justified, there remains no special reason for incredulity in the case just set forth.

We do not propose to venture any judgment or even opinion in this remarkable case, beyond the expression of a conservative desire to *normalize* any extraordinary story, if it can honestly and logically be done. But we are bound to point out the difficulties. An educated woman of cool temperament and logical mind, with no tendency to hysteria, guiltless of any "occult" experience hitherto or thereafter, and habitually without remembered dreams, on a particular night rises after hearing the clock strike one and performs some necessary errand, then stands by the window awhile looking at the accustomed objects revealed in the full moonlight, and goes halfway to her bed. Here she feels her arm grasped on a definite area, supposes an inmate of the house has entered and done it, looks and sees the sleeve gathered and pressed to the arm with no visible cause, feels herself raised, sees the top of door casing level with her eyes, and loses sight of the tops of the trees outside which have before been visible, utters two sentences loudly enough so that her voice is heard in another room, sees an apparition of her brother which is directly responsive to one of these sentences, accompanied by the vision of the yard in front of her childhood home so vivid that she can afterward name the different species of flowers in the order of their location, at the same time hears the hoot of an owl and the drowsy response of the fowls, then feels her bare feet touch the floor with a renewal of the sense of coolness, stands still for awhile and finally lies down to remain awake and debating the matter until morning. Now there is no question about the possibility of a dream which is wonderfully systematic and veri-

*"The Reality of Psychic Phenomena, Raps, Levitation, 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 of Belfast, etc.

similar while it is in progress, but a dream which to an alert and analytic mind experiencing it is so perfectly set in the frame of reality that no seam or roughness of transition from one to the other is discernible, no slightest sensory or apperceptive click felt as the diaphragm of consciousness is adjusted from the sleeping to the waking state, is a *rara avis* indeed. We are well aware, also, of the systematic hallucinations, that is, the consistent deception of all the senses, of a hypnotized subject; but we also know the recognition of previous amnesia and other signs by which the same subject comes to be aware of a transition of states.

The elements of this particular problem are now fairly before the student who cares to give it attention.

VI. *A Priest's Experience.* Mrs. Champ Clark of Washington, D. C., in August, 1916, reported a story told her by a very high Roman Catholic ecclesiastic, whose name she gives, to the effect that a certain priest was summoned by a boy who said that his mother was dying and wished to be shrived; on arrival he found this to be the case; the boy had disappeared, but his picture was on the wall.

VII. *The Problematic Visitors.* Reported by Mrs. Robert Doherty, Omaha, Neb. No date.

The incident that I am about to relate happened to my Mother, but I have talked to her so much concerning it that I have it by heart. My father died when I was one year old, my brother was born six months after my father died. She took her two children and an old colored woman named Charity, as nurse, to a small town in Maryland. My mother was in the front bedroom, changing her dress, my brother and I were in the back bedroom with no door between. I was by that time about two and a half or three, my brother not talking, being too young. Mother said the partitions were thin and she could hear plainly from one room to the other, no doors were shut. She heard Charity come out of the back room and go downstairs with a basket of clothes; immediately after she heard the footsteps of two men come up the stairs, walk past her door and go into the room where the children were. She heard them talking but did not hear what they said; just then, or during the talk, Mother distinctly heard Charity come up the stairs, open

the door where my brother and I were, pick up the baby, chuckle and set him down again. She thought, how strange for Charity to act that way before strangers, and hurried into the next room, expecting to meet the visitors. I met her at the door very much excited, saying "Mama! Mama! two gentums! real gentums, Mama, comed here, asked who Buddy was and didn't say a sing about me." Mother said I could not talk plainly and always had an opinion about the appearance of a gentleman. She inquired of everyone concerning these men. Charity said she saw no one. At the end of the front hall downstairs facing the stairs sat a woman sewing. She said it was impossible for anyone to go up without her seeing them, and Mother said it all happened so quickly, just while she hurriedly put on her waist. There was no other way for them to get up stairs. She always thought they were her husband and his brother who also was dead.

The last conjecture is somewhat more plausible because of the inquiry about the baby, who was a late posthumous child.

VIII. *After the Battle.* Reported by Florence C. Hall, Oct. 7, 1912. A Mrs. P., who told Mrs. Hall, had a brother killed in the battle of Chickamauga. Before anything about the battle had been learned, this brother appeared to her at night and said, "Do not sorrow for me. I am all right; care for the living." The last sentence was understood to refer to his brother who was wounded in the same battle and never well afterwards; and the admonition was heeded.

IX. *The Claims of a Family of Children.* Reported by the father, B. L. H., an attorney of the State of Washington, April 30, 1912 and June 25, 1913. The oldest child, aged nine in 1912, had often claimed to "see people". After the family began to have sittings, the girl and her younger sister began to see colored lights and forms which grew clearer, until both, and also the baby of three, according to their statements, saw spirit children with them at all times, and talked and played with them when no strangers were present. One day the youngest (3) remarked that the spirit child Dorothy wore a pink ribbon, another (9) declared that it was white, while the eldest (10) said it was light

pink which in a certain light looked white. Data altogether insufficient.

X. *Real or Quasi Impressions?* Reported by M. L. Mendenhall, a student of the University of Indiana, May 28, 1912, the day of the event. While busily engaged in the library on a history-report, he felt a pressure of a hand on his shoulder, and heard his name hoarsely whispered twice. Immediately it seemed to him that the voice was that of an old friend, "Bill", but then he remembered that the latter had been dead three months.

XI. *Various Apparitions, Etc.* Reported by Andrew von Reichstadt, Greenford, O., Feb. 20, 1915. While his wife was lying dead in the house, her spirit appeared to his daughter and told her where she had hidden a sum of money, which was duly found. Again, while at his work he saw two "ladies" in white garments and forget-me-nots, and heard "Nearer My God to Thee" sung. Later his daughter told him that this was sung at the funeral of one "Doreta" who died the same day that her aunt did, about three weeks before. At another time, as he began to dress in the morning he felt ill, and his mother and his two former wives appeared to him, and his mother, holding the others by the hands, gave him good counsel, to which they nodded. At another time a phantom lady took him on a ride to "som foran country" in a phantom automobile!

At the time of reporting, the narrator was 87 years old and it would appear that the experiences were all within the last few years.

XII. *An Afternoon and Evening.* Reported by Emily E. W. of Indiana, Feb. 27, 1911. About an hour after her sister Anna's funeral, she saw the sister in war-time costume, with hoops, etc. In the evening she saw Anna and her husband, and he also looked as he did when young. Then her brother Charley, playing the mandolin, appeared, and she heard the music; after which she saw and heard him tune a violin. Following this, an older brother, Charles, appeared with his hand on Charley's shoulder, and wearing a singular costume. After she went to bed she saw Charley, and heard him say "I play on the violin!" the fact being that she had in his lifetime tried to see if Charley,

who was paralyzed so that he could not draw a violin-bow, could not manage a mandolin. She has seen and heard Anna since then.

On the day of the numerous visions she was in an exhausted state, and always has the last one who has died on her mind intensely.

XIII. "*Old Book's Ghost*". Dr. Geo. A. Zeller of Peoria, an alienist connected with the Illinois Board of Administration, published in the "*Institutional Quarterly*" for January, 1917, a narrative about a demented inmate of a named institution who used to mourn loudly at funerals, and at whose own funeral, after his coffin had mysteriously lost its weight, he was seen by three hundred nurses and others standing under the same elm which he had been accustomed to use as a wailing-place, sobbing with might and main, while nurses shrieked and strong men grew pale. Within a few weeks the elm died, and a man who tried to cut it down fled because, he declared, he heard a sound issue from the tree like a cry of pain.

There is no indication in the narrative that it was not intended to be believed, yet inquiry of the savant elicited the following frank reply:

DEAR SIR:

I occasionally let my imagination play a part in dilating upon institutional experiences and am exceedingly sorry that in writing "*The Graveyard Elm*," I apparently became too positive. So many inquiries have come to me that I have drawn up a stock letter, a copy of which I enclose.

I hope that you will pardon the latitude I have taken. Our *Institutional Quarterly* is not strictly speaking a scientific publication but a medium for the interchange of news between the institutions, and I occasionally give Mr. Bowen an article out of the ordinary, which, you will acknowledge, the particular effort was.

Very respectfully,

GEO. A. ZELLER.

The "stock letter" states that "We did have a patient who wept at funerals and I remarked that there would be no one to weep at his funeral, and out of this I wove a story."

We haste to forgive the genial Doctor, since he owns up and is sorry, and all the more readily in that the facts are as we suspected. For the double reason of enlightening those that suppose that this Society, like a grampus, gorges itself goggle-eyed with every yarn that comes along, and also of intimating that it is no easy task to fake an "occult" report and make it pass muster among those which are the subjects of serious debate, a portion of our letter of inquiry, addressed to Dr. Zeller, is added.

"We would like to be informed whether this is really a piece of uncanny romance, or whether it was meant as history, or as history embellished. In short, whether there is any foundation for the story. On the face of it, it does not look quite genuine regarding from the scientific standpoint. If it is genuine, it seems surprising that it is not already a well-known case, seeing how many were the alleged spectators,—some three hundred. If genuine, it ought still to be possible to get the statements of a number of these. It would furnish the most remarkable case of collective hallucination—using the term in its technical, and not derogatory, sense—of modern times, and would be of tremendous importance and significance. No pains taken to establish it as fact could be too great—it would be almost criminal to decline to take such pains. From the article it would appear that you already fully recognize the importance of the incident, assuming that this was not a device of the story-teller. Therefore we need not apologize for asking you to state what estimate we are to put upon it."

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.

LOCAL ANÆSTHESIA BY MENTAL SUGGESTION.

The following experiments were reported to Dr. Hodgson by Professor G. T. W. Patrick, whom I personally knew at John Hopkins University, and the record of them was turned over to me with the general data of Dr. Hodgson after his death. It will be apparent that Professor Patrick had been very sceptical of the experiments by Gurney and sought here to dispute them, but with the result of confirming them.—Editor.

STATE UNIVERSITY OF IOWA.

Iowa City, Iowa, Dec. 29, 1888.

MR. RICHARD HODGSON, Sec. A. S. P. R.,

DEAR SIR:

I have happened upon some curious results in hypnotism which may be of interest to your committee on that subject. If there was any part of the work of the Eng. Society about which I was more skeptical than the rest, it was that contained in their second report (Proceedings, Dec., 1883) relating to the production of anæsthesia in the fingers by *pases* without contact. It does not harmonize with any theory of hypnotism which seems to me rational. I chanced however this week to try it on a very favorable subject and was astonished at the result. The subject was my brother—sixteen years old. I found at my first experiment with him that [he] being slightly hypnotized by stroking his eyes, I could produce complete insensibility in either hand by suggestion. I then tried simple stroking in the *normal state* with the same result. Downward stroking produced insensibility and rigidity in two or three minutes; reverse stroking instantly restored sensibility. This succeeded equally well

with whole hand or single fingers. These results were commonplace I suppose but it then occurred to me to try the *passes*, thinking I might do something towards refuting the work of the Eng. Society. The subject was carefully and doubly blindfolded with both hands spread on table. I selected a finger and made downward quiet passes at a height of an inch or inch and a half. To my surprise insensibility and rigidity occurred after two or three minutes. But reverse passes failed to restore the finger without contact. I repeated the experiment with other fingers with same result. Discontinuing the passes I tried suggestion with the subject blindfolded and in the normal state as in preceding experiment and found I could produce anæsthesia and deadness in any finger by mere suggestion. I thought it possible therefore that the currents of air caused by the passes had made unconscious suggestion of the finger operated on, altho' it seems difficult to believe that. I therefore tried this experiment with a curious result. With subject blindfolded and eyes also *fixed* shut by suggestion, I made downward passes over right hand with my left and at the same time upward passes over left hand with my right. After about one minute subject said (in reference to inquiry) that he felt a queer feeling in *right* hand. After two minutes said he felt queer feeling in his *left* hand. After about 3 or 4 minutes complete insensibility ensued in left hand. In this exp. I concluded (perhaps wrongly) that the explanation was expectant attention, directed upon the left hand by chance.

These experiments were tried at Lyon, Ia., Dec. 27 and 28.

Very truly yours,

G. T. W. PATRICK.

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the nature of these phenomena. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

THIRD,—The formation of a library on all the subjects with which psychic research is connected. Contributions of books are welcome from members and others. To avoid duplication of unnecessary copies all persons are asked first to communicate with the Secretary.

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Published by American Society for Psychical Research at
YORK, PA.

DR. JAMES H. HYSLOP, Editor.

Executive and Editorial Offices, 44 E. 23rd St., New York City.

Changes of address should be sent to A. S. P. R., 12-26 South Water St., York, Pa.

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The American Institute for Scientific Research was incorporated under the Laws of New York in 1904, for the purpose of carrying on and endowing investigation in the fields of Psychical Research and Psycho-therapeutics. The American Society for Psychical Research is a Section of this Corporation and is supported by contributions from its members and an endowment fund which now exceeds \$155,000. The amount only pays for the publications and office expenses, but does not enable the Institute to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves. The charter of the Institute is perpetual.

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JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XII

OCTOBER, 1918

No. 10

CONTENTS

PAGE

GENERAL ARTICLES:

Visions of the Dying. By James H. Hyslop 585

CORRESPONDENCE 646

BOOK REVIEW:

Mesmerism, Spiritualism, Witchcraft and Miracle. By Allen Putnam 647

PRINTED FOR THE SOCIETY BY
THE YORK PRINTING COMPANY
YORK, PENN'A.

PUBLISHED MONTHLY BY THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,
12-26 SOUTH WATER ST., YORK, PA.

ENTERED AS SECOND-CLASS MATTER, JULY 19, 1917, AT THE POST OFFICE AT YORK,
PENNSYLVANIA, UNDER THE ACT OF MARCH 3, 1879.

ANNUAL FEE, \$5.00. SINGLE COPIES, 50 CENTS. FOREIGN FEE, \$1.15.

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JOURNAL

OF

THE AMERICAN SOCIETY

FOR

PSYCHICAL RESEARCH

CONTENTS.

	PAGE		PAGE
GENERAL ARTICLES:		CORRESPONDENCE	
		646	
		BOOK REVIEW:	
Visions of the Dying. By James H. Hyslop	585	Mesmerism, Spiritualism, Witchcraft and Miracle. By Allen Putnam.	647

VISIONS OF THE DYING.

CLASS I.

By JAMES H. HYSLOP.

Early in the history of the Society (*Journal*, Vol. I, pp. 45-55) we published a number of "Visions of the Dying", and the publication stimulated the reporting of a number of others, some of which are here used, and others came to us later without having any relation to the suggestions of the earlier paper. Some of the present incidents are not corroborated as may be desired, but they all come from intelligent sources and deserve record, tho we might wish for the sake of science that each case might stand the critical test of record at the time of its occurrence. Taken collectively the several incidents will have some interest. The main point of the collection is the coincidence of the vision with death or a time near to that event. Other details may be insufficiently noted and recorded and may not be common characteristics, but it is probable that the fact which establishes the coincidence may be protected by the collective nature of the reports. The question that we have to contend with is the liabilities of chance coincidence in the occurrence of such "visions" or hallucinations in the crisis of death. We assume that in such a critical change as death all sorts of hallucinations might occur, and tho the sceptic gives no scientific proof of this he is immune

in his *a priori* belief that they might occur and until we secure cases that are distinctly evidential he can have his own way very largely. Some evidential cases were mentioned in the previous paper, and some incidents in the present instances are so relevant psychologically that they are almost evidential. If we could experiment with the right survivors in any instance and obtain confirmation through a psychic of the occurrence of such a vision it would amount to proof of its supernormal character in the first instance, where superficially it could not be regarded as evidential. This was once done by Dr. Hodgson. [Cf. above reference.] But if we could collect a large census of similar instances their collective character might protect them against the suspicion of casual hallucination. All that we can do with the present cases is to record them and wait for future instances to add to their corroboration.

The first case has corroboration, but there was no identification of the person seen in the vision. The informant fully appreciates the difficulty of considering it as veridical. The fact that the deceased mother liked flowers and music, taken with what we find in mediumistic experiments: namely, that deeply seated interests often affect the psychic unconsciously when in contact with the personality communicating, tends to support the belief that the experience might possibly have significance.—Editor.

April 14th, 1907.

I have another incident which may or may not have an interest for you. A cousin of mine has just died, and a sister who watched by his side the night previous to his death, said that all night he spoke of the woman in white who stood beside the window and how beautiful she was. Then he would say "she is close by me now, by my pillow, don't you see her? and all the beautiful wings?" He also spoke to her continually of the wonderful music and the flowers, and how he loved to hear and see them. All this I imagine would be explained by the sceptics as delirium, and possibly it is not of sufficient scientific value for you to disagree with them. However I am sending it on, as you have asked for death-bed scenes of an unusual or abnormal character; and it seems to me that this might come under this head.

I have given this letter to the friend who went to Mrs. Keeler. She tells me I have reported that incident correctly, and is willing to sign her name with mine provided it is not publicly used.

Yours very truly,

ALICE CAROLINE C———.

April 17, 1907.

MY DEAR DR. HYSLOP:—

I am sending you my cousin's report of the death of her brother. She will sign her name with mine, after reading what I have written. She says:

"The night before my brother died I was up with him from a little after two until five o'clock. We knew that he was seriously ill, but had no idea that the end was so near. In fact he was in bed only three days before he died. While I was with him he turned to me and asked if I saw the beautiful woman in white, that stood by the window. Thinking he was delirious, and not wishing to excite him, I replied that I did. "Isn't she beautiful!" he exclaimed. Then later, "I think you'd better close the window, I'm afraid she is cold." Again, he said, "See, she is close to my bed now, don't you see her? And all the wings?" He also asked me if I heard the wonderful music, and spoke of seeing flowers. I went to my room at five, and at quarter past six he called me, saying, "I think I can get up today and go into your room." I rose and went to him, reaching him just in time to see his eyelids flutter and close. There was no struggle, nor gasp, nor anything to indicate suffering."

This does not seem a very full account. I think if you wished to ask any questions that possibly you could get more. My cousin died of consumption.

My sister-in-law is going to send you an account of a sitting with a medium, a Mrs. Cory, which was very wonderful I thought.

Sincerely yours,

ALICE CAROLINE C———.

MAUDE LOUISE H———.

Brookline, April 24, [1907].

MY DEAR DR. HYSLOP:—

Before receipt of your first letter I wrote off the account of my cousin's vision as told by his sister, and sent it to her, asking her

to sign it if correct. If not to write it exactly as he said it. The account made such a vivid impression on me that I felt that I could give it very nearly as she told it—if not exactly—and as she is a very young girl, I thought possibly my account might be clearer than hers would be. However I do not know what she has done. I have sent on the second letter to her, and she will answer it. She is at present visiting my brother in Castine, and as there is serious illness in the family she may be delayed in replying and possibly may not do so at all, as this thing does not appeal to her particularly. I can answer all your questions but one. My cousin who died was musical, I *think*. He inherited it from both sides of the family. His cousin, Mrs. — somewhat less. Only the irresponsibility of the very young should fail to answer your questions.

Very truly yours,

ALICE CAROLINE C——.

MY DEAR DR. HYSLOP:—

I am forwarding the letter I wrote you of. It is possible that my cousin may write again telling of the flowers—i. e., if my cousin who died cared for them.

I am sorry to send you such a "patchy" account. If more convenient for you I will write off all the incidents again and ask my cousin to sign it.

Very truly yours,

ALICE CAROLINE C——.

Castine, Me., May 9th, 1907.

DR. JAMES H. HYSLOP,

Dear Sir:—

In response to the request of my cousin, Miss C——, Brookline, Mass., I am sending you herewith the account of my brother's vision:

On Monday, the day before he died, his mind seemed perfectly clear and the doctor said he really seemed better than he had been for several days. My cousin sat up with him until 2 A. M. and she told me that he had spoken of seeing a beautiful woman in white standing by the window, and he also spoke of seeing wings all about him on his pillow. After two o'clock he spoke to me of the woman and asked me to close the window as she was cold. He also asked

if I did not see her. He asked me several times if I did not see her, and pointed her out to me by the window. Later he asked me to open the window again. He did not call her by name, and said nothing to indicate that he recognized her, neither did he say anything that gave me any idea who she might be. The only person I can think of that might appear to him was my mother, who died two years ago, but as he did not recognize the woman as her, I do not know whether it was my mother who appeared to him, or someone else. He also said: "I shall be better tomorrow and we shall have music in the morning." He was not particularly fond of flowers and music, and the only deceased person near to him who showed any special fondness for them was my mother. I think this covers the questions asked in your letter of April 21st.

Yours truly,

MAUDE LOUISE H———.

The following incident came from one of my former students, now a lawyer, an intelligent man. His special interest in the matter was not awakened until he lost his wife and at my request he reported the present incident, after narrating it to me personally. The gentleman who might have corroborated it in writing was reluctant to do so, tho he confirmed it *à la voce*.—Editor.

March 3/08.

DEAR PROFESSOR:—

I wish to give you the written account which you asked for of my observation when my wife died; she was a very spiritual girl and I always imagined in consequence that she did not have a very strong grip on life and was ready—psychologically and not voluntarily—to relinquish her hold. She was the youngest of a large family and was the particular pet of her father when a girl. Both her parents had been dead about ten years. She was not in the habit of mentioning her parents particularly, and all her interests were centered in her home. The last thing she said to me before she died was that she complained of being sleepy and from then on to the end, some two hours, she was not very conscious, as far as we could see, of her surroundings. When she was in the last struggle she called out "Mama" once or twice, and later "Papa! Papa! take me

up, *they are killing me.*" (I remember this distinctly.) Shortly afterwards, some ten minutes, she passed away.

Considering that she did not frequently speak of her parents, that at and shortly prior to her death she was too weak to speak to me, but nevertheless called out in a loud voice just as she was passing away, the incident is interesting as bearing upon the mental states at such transitional periods.

Yours faithfully,

HARRISON CLARK, JR.

New York, March 4th, 1908.

PROF. J. H. HYSLOP, ESQ.,

Dear Professor Hyslop:—

I received your two letters of yesterday and thank you for sending me the publications of last year. I shall peruse them with interest. I think I can obtain corroborative testimony of the incident that I mentioned to you in my letter of yesterday, and shall try to do so.

Yours faithfully,

HARRISON CLARK, JR.

New York, April 23/08.

DEAR PROFESSOR:—

In reference to the incident I put on record relating to what my wife said on her death-bed, my statement to you was accurately corroborated by one of my brothers-in-law, who is the only person who heard the whole statement as I gave it to you. Unfortunately he shows a superstitious reluctance to going on record and reducing his statement to writing, although I have asked him several times.

Yours faithfully,

HARRISON CLARK, JR.

The following case is a very important one, because the percipient did not know his teacher was dead. Unfortunately the mother took an unreasonable position in regard to narrating the facts. The state of mind of religious people on such a matter is incomprehensible, except on the ground that they take a selfish view of the question of survival after death. This determination not to help others in such matters only tends to confirm the

sceptic's judgment both that there is no evidence for the belief and that the believers in it have only a selfish interest in a future life. Unfortunately this is too often true. In the present instance we have the statement of another witness and tho it is not as complete as desirable, because she had not appreciated the value of the incident, the refusal of the mother to testify is a negative confirmation of the facts.—Editor.

Farragut, Ia., Feb. 4, 1907.

DR. JAMES H. HYSLOP,
Dear Doctor:—

I am on the track of a very strange circumstance that happened in the family of a cousin of mine living in Greeley, Colorado.

It seems their child was dying and a very short time before death told his mother that the teacher (public school teacher) was in the room. The child's mind, so far as they could tell, was clear. The strange part is that a very short time before, perhaps an hour or so, the teacher had suddenly died. Her death was unlooked for and the child knew nothing of it, and so far as I can learn none of those with the child knew of teacher's death. Would such a circumstance properly vouched for be of any value? I find it very hard to persuade people to relate or tell about such things. This family above mentioned are worthy people, the mother being for years a teacher in the Greeley Col. schools.

Inclosed find stamp and please let me know if such case properly looked up would be worth the trouble.

Yours truly,

Box 29.

DR. H. L. COLEMAN.

DR. JAMES H. HYSLOP,
My Dear Sir:—

Farragut, Iowa, March 25/07.

On other side of this paper I send you name and address of lady who was mother of child that saw teacher just before he (child) died.

I have written several letters to relatives in order to have them use their influence with her to give me all the facts in the case, but so far without result. As the lady is my cousin, it might be she would feel freer to write to you—a stranger—than to write me, tho' I have not seen her for many years.

She was—so I understand—for a number of years in the high school of her town and is a woman of some education and refinement, but, like many others, thinks that psychic phenomena "should be let alone". Please be careful not to offend her, as she will know I sent her address to you, and I don't want her ill will. Of course regard all as strictly private unless she writes you otherwise.

Yours truly,

DR. H. L. COLEMAN.

I wrote to Dr. Coleman asking him to make an effort to secure the lady's statement of the facts, for obvious reasons, and the following is his reply after making the attempt.—Editor.

Farragut, Iowa, March 15/07.

DR. JAMES H. HYSLOP,

My Dear Sir:—

I am sorry to inform you that I have resorted to every means to obtain from the mother of the child a full account of the vision, but she absolutely refuses to give me any information. She belongs to the class of people who regard such things as Psychical Research as unholy and wrong, tho' in other matters she is a woman of education and standing in society. She is strictly orthodox (a Methodist) and no influence myself or any of my friends can have on her will in any way change her views. I feel sure the case was one of great value. A cousin who talked to her about the matter told me as follows: The day before the little boy died he and his mother and the nurse were alone together in the room. The child said his Sunday school teacher was in the room with them, told how she was dressed, etc. At the time this took place the teacher, who had suddenly died, was lying in her casket. *The child had not been informed of her death.* The child talked to her much as one would talk to himself. The boy was regarded as very bright and was highly regarded by his Sunday school teacher. The child was about 8 or 10 years old. I will take the liberty to send you part of the letter from one of the cousins who has been trying to help me find out about the case. Part of the letter is personal, which you will please pardon; as I can send you nothing of value for the S. P. R., as it all came in too much round about way, I will return the stamp you sent me. If later I

can find out anything more or introduce you into the case will do so, but can't now.

Yours truly,

DR. H. L. COLEMAN.

I will try to answer the question you asked as near as I can; had been talking to her myself I could have remembered it and wrote it down, but Annie didn't pay much attention to it.

The child saw his teacher the day before he died; he did not know she was dead; he saw her soon after her death; he described the way she was dressed as she lay in her coffin. No one said anything to him about it. He talked as if talking to himself. No one saw child except the mother and nurse. This child was about eight years old and very bright; and a pet of his teacher. Now, Harry, I have written about all Annie can tell me and you will have to content yourself with this. If I get to see Clara this coming June I will talk to her myself.

Your cousin,

ELSIE.

The following incident was not dated in the informant's reply and as it was not a new incident its interest has to rest on the authority of the informant. He was one of the ablest physicians in his city and himself attached some value to the facts, tho not believing in a spiritistic hypothesis. The case must stand for what it is worth.—Editor.

Buffalo, N. Y., [June, 1908].

MY DEAR MR. HYSLOP:—

I have not been entirely inattentive to your letter of May, tho' your recent note gave my purpose a needed jog.

Mrs. Hinkel has asked me to lay the following facts and circumstances before you:—

Her brother died in 1876, at the age of twenty-one, after an illness whose entire course extended intermittently over several years. His grandfather had died when he was a small boy of about five.

The grandfather's memory was dear to his mother and her family, but during this brother's illness, and especially toward the last

when he knew he was dying, it is said that the grandfather's memory was not especially recalled.

About seven in the evening, after he had been sinking and was supposed to be dying, the family being gathered about him, he opened his eyes and said "Grandfather", and looked as tho' he saw some one whom he addressed thus. He lingered thro' the night and died the next morning early.

So long a time has elapsed that more detailed incidents are not available, and would scarcely be reliable, I fancy.

An aunt of Mrs. Hinkel died a few years after the death of her sister, Mrs. Hinkel's mother. As she was dying she in the same manner as tho' recognizing some one dear to her, said "Sis"—a title she was accustomed to giving her sister. The bystanders remarked the similarity to the manner and speech of the long-time dead brother of Mrs. Hinkel.

So far as these incidents are of service you are welcome to make use of them without name, unless necessary for verification of their truthfulness.

With kind regards I am,

Cordially yours,

FRANK WHITEHILL HINKEL.

The following case is more complex than the others. It is less evidential. The pastor who first reported the facts asserts that the young man was not under the influence of opiates or anæsthetics. One would infer from this statement, tho he does not directly assert, that the patient had not had morphine or any opiates. He only asserts that he was not under its influence. But the brother's account indicates clearly enough that the dying man had had morphine several hours before. He evidently suspected this when he asked the nurse if he had taken morphine and she replied that he had not for several hours. But the influence of the opiate might extend over many hours after taking it, so that the incident is exposed to that suspicion. The appearance of his dead mother would have no importance apart from its relation to similar cases free from the suspicion of opiates and their influence. But the religious features of the vision could easily be explained as a resurgence of normal thoughts and hopes even without supposing any influence from the morphine, and the fact

that he knew well enough about the death of his mother might discount the importance of her appearance. I do not believe that the opiate is responsible for the form and contents of the vision, tho it might have been the stimulus which instigated it. The form and contents were probably due to the man's religious habits of thought and the approach of death helped to determine their mode of manifestation. The appearance of the mother can have interest only in connection with other cases less defective in evidential material.—Editor.

THE DEATH OF CLIFFORD JENKS IN THE HOUSE OF
MERCY, PITTSFIELD, MASS.

October 19, 1906. ~

The age of Clifford Jenks was 20 years, and his death occurred Oct. 19/06.

As pastor, I had visited him in the hospital, but was not present at his death. For regarding his death as extraordinary, I have the statements of his father, Mr. Frank Jenks, Mrs. Warren Beers, the sister of Clifford, and others of the family, who were all with him at his bedside when he passed away. Besides I have interviewed the nurse, who was also present, and her recollection of it accords exactly with the account given by the members of the family I have mentioned. My visit just a few hours before found him calm, confident and perfectly sane. He was a young man of fine record and character. I must not omit saying that he had just undergone an operation for appendicitis, and died a few days after. His own mother was not living. At the time of his death he gave every evidence of being perfectly sane, and was not under the influence of any opiate, or of anæsthetics. He said, "O, the glorious, beautiful place to which I am going! Words can never describe it!" Putting his arms about the neck of his brother Leon, he said, "O, Leon, how I wish I could take you all with me. He then singled them out and talked with each one personally, telling them of the wonderful vision he was beholding. He then began talking with his departed mother. Hearing him address his mother, the present Mrs. Jenks came to the bedside and said, "Yes, Clifford, mother is here"—and he said, "O, it is my own mother who is with me." Then addressing his father, and all about his bedside, personally, with joy on his face shining forth, told them of the marvelous and glorious home to which he

was going, that nothing could induce him to stay, he began a joyful song, and sang until his failing strength caused him to cease. "O, my Saviour!" said he, "What a glorious Saviour is mine." And thus it continued till the last breath was drawn. He died with his arms about his brother's neck, calling him lovingly by name, his last words two minutes before his last being, "O, Leon, Leon, Leon". The death scene of this dear young man cannot be told in words. There was nothing in his case in the way of opiate or anæsthetics, so they all say, and nothing to indicate anything but his being in a perfectly sane and rational condition of mind, during every moment of this wonderful hour.

J. W. THOMPSON,
Pastor M. E. Church.

Cheshire, Mass., Jan. 19, 1907.

Cheshire, Mass., Oct. 29, 1906.

DEAR AUNT SARAH:—

It is with a sad heart that I write you today to let you know the particulars of the death of our dear boy. I know that you anxiously await them. He came home from the office October 2nd, staid at home the balance of the week. He saw the doctor, who said "he had symptoms of appendicitis or typhoid fever". He got better and went back to work Monday, Oct. 8th; worked until Thursday evening; came home; grew worse, and Sunday at 11 a. m. was operated on for appendicitis at the House of Mercy in Pittsfield. He seemed to hold his own or a little better until Wednesday morning, when he began to fail, and died Friday at 5:30 p. m. He suffered untold agony and grew so thin that you would hardly know him. I wish you could have been at his bedside and witnessed his last hours on earth. I cannot describe that scene to you in all its grandeur. About 4 o'clock, or an hour and a half before he died, he began to say "I'm going home". Then he closed his eyes and after a little opened them and said, "Where have I been? Oh; I will tell you", said he, as though he had been to the other world and allowed to come back for a brief time to make his report to us, who stood around his bedside, "I will tell you, I've been billions and billions of miles away to a Happy Land. Oh! how glorious! I can't describe it and I'm going back there, too. Oh! I'm so happy! I never was so happy in all my life! I never felt so good; my mother calls me, she wants me

to come where she is. Oh, how happy, how happy I am!" At times he talked about his Saviour; Felt His Presence, said "Christ set me free, Take me to thyself". Sang hymns; told us over and over how happy he was, and talked again about his mother. He said, "Mother is here, right here in this room". Leon stood at the head of the bed, and Clifford, looking up, said, "Leon, don't you want to see your mother, don't you want to go with me?" Leon said, "Yes, Clifford", who seemed so pleased at that reply that he reached up, throwing his arm around Leon's neck, pulling him down to the bed, said, "Come on, then". He called us all by name, asked us to go with him. When he was talking about his mother, I called Clara to the bedside to be satisfied which mother he meant, and Clifford said, "no, my other mother". He talked thus for about an hour, and such a scene of triumph has been seldom witnessed. The nurse, who is accustomed to death-bed scenes, said she "never saw anything like it". He also noticed Mildred standing at the foot of the bed and said, "Mildred, don't you want to see your mother?" I have not space to write all he said and I could not tell you if I were talking to you. But in all he said we noticed no mistake. He seemed to see those on the other shore as plainly as us who stood by his side. He was a good Christian boy and had splendid principles. How little we thought when you were here we should so soon be called to part with him. How we do miss him. It seems as if I could not have it so, but God's will be done. I was sorry you did not get telegram in time to come to the funeral. Clara and I intend to go away somewhere soon for a while. Hoping to see you soon I remain,

Sincerely yours,

FRANK J. JENKS.

Cheshire, Mass., Jan. 26, 1907.

DR. JAMES H. HYSLOP,

Dear Sir:—

In reply to yours of the 18th I should infer that you had not received a letter from the Rev. J. W. Thompson, pastor of the Methodist Church of Cheshire.

As the matron of the hospital would not permit me to use the name of the nurse I had the Rev. J. W. Thompson see her and talk with her. He probably has written you in regard to it. My son Clifford certainly had a wonderful vision. His mother he talked so

much about had been dead almost three years. His age was twenty years. If in the letter you have received it is not explained to your satisfaction you may write me again and I will try and explain more fully.

Very truly yours,

FRANK J. JENKS.

Cheshire, Mass., Jan. 28, 1907.

JAMES H. HYSLOP,

Dear Sir:—

Your letter of the 22nd was handed me by Rev. Mr. Thompson today. As one of the witnesses to my brother's death will say in reply to your questions 1st; that Clifford had a vision of his mother, who died Dec. 12th, 1903; that it was not abruptly separated from the rest of his vision, but woven throughout the whole; that he mentioned her several times during the vision; that the vision lasted an hour or more, as nearly as I can remember, and occurred about, or rather ended about, an hour or so before he died; that he could distinguish clearly between each person in the room, there were 6, all relatives, besides the nurse; that he spoke directly to at least 5 of those present, calling each by name, during the vision; that he said, "I can see my mother, she is right here in the room." At another time, "My mother has come for me; she wants me to be where she is". Later, looking up at me as I stood at the head of the bed, he said, "Leon, don't you want to go with me to see your mother?" to which I replied "Yes, Clifford". He seemed overcome with joy and, throwing his arms up around my neck, said, "I thought you would, come on, then". At the same time throwing his arm around his sister Hattie's neck, saying, "I'll take you, too, Hattie". His father then spoke, saying, "Don't you want to take the whole family?" to which he replied "Yes, I want to take you all". All in the room were much affected at this period in the talk or vision. At the latter part of the vision he seemed to be impressed with the idea of going. Seemed anxious to start. Wanted us to get ready to go with him. Seemed to think he could start off bodily, raised up in bed. Of course we had to hold him back, as he probably would have thrown himself out of the bed. Was much distressed that we held him in the bed, saying, "What cruel people to hold me back". He prayed, saying, "Oh, Christ, let me go; wilt thou let me go?"

"Christ, the mighty man, thou canst let me go. Thou art all powerful". At the first part of the talk he seemed calm and extremely happy and talked in quiet, happy strain. At times he would hum tunes, sometimes sing. I do not remember what he sang, but some of the others said he sang hymns. I was present when the vision began and when it ended, and was only absent a few minutes to call his father, who was down stairs when he commenced to talk. He mentioned seeing his mother and Saviour in his vision and no one else. During one of the times when he was talking of his mother one of the party asked his stepmother, who was sitting in a chair out of Clifford's sight, to step up to the bed saying to her, "Perhaps he means you", but as she arose and approached the bed where he could see her, Clifford said, "No, my other mother", showing that he clearly knew whom he was talking about. At one time during Cliffords talk, being so much impressed with his actions and such a remarkable death-bed scene, I looked over to the nurse and said in a low voice, "Is it morphine?" She shook her head "no". I afterward heard he had not had morphine for several hours previous to the vision.

At the last of his talking, when he was struggling to go back to that "Happy Land" where he had been a short time previous in a dream or in spirit, I can't tell which, and which he told us about (see previous letter) as we kept holding him down, it seemed to irritate him so that the last of his talk was more the expression of an unbalanced mind. To quiet him at this stage he was given injections of morphine and he talked no more; lived perhaps an hour afterward; was restless and seemed to suffer pain. I noted his more labored breathing and feeling that the end was near, as he had given me no sign of recognition for some time, I bent down and said, "Clifford, are you in pain? Do you feel bad?" and he said slowly, three times, "Oh, Leon! Oh, Leon! Oh, Leon!" which was the only reply he made to my question, but which showed that he was conscious and knew me. About five minutes after this his eyes set and after a few more minutes of labored breathing the end came.

This, I believe, is about as good and comprehensive an account as I can give. Should there be anything further you would like to inquire about I should be glad to help you all I can.

Yours truly,

LEON E. JENKS.

The following case is entirely second hand and very old. It must pass for what it is worth. The man who reports it is an intelligent person and, with the two instances in his own family briefly mentioned in a later letter, it may have a place in a large census even of second hand cases. They would have no assured value but for the proved existence of evidential cases.—Editor.

North Amherst, Mass., Dec. 20th, 1908.

DR. JAMES H. HYSLOP,

My Dear Sir:—

I have just read a portion of your book on "Psychic Research and the Resurrection"; just finished the chapter on "Visions of the Dying, etc.," wherein you invite your readers to send similar accounts of experiences, and I am therefore moved to send you the following—one of which may at least prove of some interest, though I cannot send any other evidence of its truth than the fact that it was told to us by the parties concerned, whom I shall call Mr. and Mrs. P—, both of whom are some years ago deceased, and at the time the story was told us were from 70 to 75 years of age, and as it must have been more than ten years since the story was told us our memory of details is not as perfect as it might be, but the main facts are not affected thereby.

These elderly people came as strangers into our community some years before the time they told us this story; lived alone by themselves, but we became very well acquainted with them and have not the least hesitation as to their absolute truthfulness.

I will assume to tell the story as it was told us in the first person, though I must clothe the facts in my own words.

Yours very cordially,

F. P. AINSWORTH.

STORY.

In our younger days we had two lovely daughters, Mary and Emily, the former and older one married and went to live in another state and after a year or two sickened and died.

Her loss was a sad blow to us in our advancing age and we deeply mourned her loss, but were in a measure consoled and strengthened by the fact of Emily still remaining with us in the home, and that she would be spared, as we hoped, to see us through

life. In this, however, we were destined to be disappointed, for she too sickened and gradually it became evident that she was to leave us alone. She developed consumption and gradually her weakness increased, and she had long periods of sleeping from sheer weakness and exhaustion. One day as we sat together in her room watching her in her sleep, which had continued so long and so sound apparently that we began to wonder if she would wake at all this side the river, she suddenly opened her eyes and said, "Oh, Mother, Mary has come, don't you see her? Right here by my bedside". Thinking she was delirious her mother said, "Why, Emily, you have been dreaming. Mary is in heaven, my dear".

"No, mother", she said, "can't you see her? Father, can't you see her? She is right here by me, and has come to take me to heaven with her."

We were both overcome by our emotions and felt and said "We cannot let you go, dear, we cannot spare you".

Presently she said, "Oh, why did you not let me go? Mary has gone now. She could not take me out because you held onto me so strongly. But she said, 'Sister, dear, I will come again for you on Wednesday at 3 o'clock, and you must persuade mother and father to let you go'." This was on a Sunday afternoon, and she told us that Mary said it was wrong for us in our selfishness to hold her back, and that we must make up our minds to be resigned and let her go, that it was the will of God, and that it was better so, that by our holding onto her so we were keeping her from the joys and glories of the heavenly world and prolonging her own and our own sorrow in parting. Gradually we became more reconciled to this view of the case and when the appointed day came we felt to say "Not *my* will, but thine be done", and at about noon Emily passed into a quiet sleep, but breathed gradually shorter and shorter while we watched her and the clock slowly ticking away the hours.

Just as the clock struck three she suddenly opened her eyes and smiled and her face took on an expression of rapture almost and she said, "Good-bye, mother. Good-bye, father. Mary has come and I am going now", and in an instant she drew her last breath and was gone.

People may think or say what they please, but we are sure that she was entirely rational and that she saw and heard and knew exactly what she said and did, and that by and by when we have

reached the end of our short journey on earth these beloved daughters will welcome us into the heavenly city, where the many mansions are, where we too shall dwell with them "in the house not made with hands, eternal in the heavens".

FORESTER P. AINSWORTH,
Notary Public and Conveyancer.

North Amherst, Mass., Dec. 26, 1908.

DR. JAMES H. HYSLOP,
My Dear Sir:—

Answering yours of 22nd regarding the memorandum I sent you of "a vision of the dying" narrated to Mrs. Ainsworth and myself by our old neighbors Mr. and Mrs. P.

I regret very much that I am unable to give any further or more definite dates as indicated by you.

These people were quite old at the time we heard the story from Mrs. P. We were making them a neighborly call at the time, which I presume was not far from 15 years ago, and the circumstance occurred some years before they came from the West (Illinois, I think) to live among us. If I am not mistaken the second daughter died while they lived in Illinois, near Chicago, and I think it must have been as long as 10 to 15 years afterward when they told us of it, but as they never had any relatives *known to us* who are now living we have no means of ascertaining any definite dates.

Mrs. P. died here some 10 years ago, as nearly as I can guess, and he died at Northampton several years later in the family of a party whose present address, somewhere in Connecticut, I am unable to get at this writing, though I may secure it later.

I recall that they used to correspond with someone in Middletown, Conn., but don't recall the name, though it is my impression that it was the husband of the older daughter. Mrs. P. had an aunt in Ware, but she was an old lady years ago and is probably gone ere this, and even if not, I do not know her given name.

Mr. P. was, in his young days, a native of Bernardston, Mass., and possibly may have living relatives there. I will write there to the postmaster and see if I can get in touch with anyone there to whom they ever told the same story, but I presume there are no relatives of his now alive there.

The other matters which I referred to in my former letter are

really of no value, since in both cases, or rather in three cases—for I now recall a third one—in which the dying person had been several hours apparently unconscious but at last suddenly opened his eyes, and evidenced in his expression intense surprise and pleasure, but were too far gone to speak at all, but those who were present have the most positive conviction that they really did have some sort of vision not of earthly things.

One of these cases was Mrs. A.'s own father, in our own home, nearly five years ago. Another was her only sister, who passed away some two years ago, in her home some 30 miles distant, while the third was the husband of my cousin, whose home was some 10 miles distant, and whose wife wrote me of it at the time.

Yours truly,

F. P. AINSWORTH.

The following incident explains itself. It is interesting because it is associated with a state of mind that would not naturally suggest an experience of the kind. If religious habits of mind will account for the visions in the second case prior to this one, an irreligious attitude of mind would not naturally suggest this vision. It would prove nothing by itself, as there are no accidents, except the correct use of "Papa" to suggest appropriateness.—Editor.

Odessa, South Russia, Jany. 8th, 1907.

Dear Sir:—

In consequence of your invitation on page 55 of the "*Journal*", No. 1, to report dying experiences I beg to give you the following account which you may publish with full names, if so desired:

My father had died in Germany on March 18th, 1892, and my mother came to live with us (my wife and myself) at Odessa (South Russia). She fell ill and died on May 6th of the year following (1893). She, as well as my father, had always been a great sceptic as to a future life and had no belief whatever in existence after death. A few seconds before dying she seemed to recover consciousness (she had been lying unconscious already an hour or two), raised herself in bed, stretched her arms into the air and exclaimed with a surprised expression in her face: "Papa! Papa!" just as if

she were seeing unexpectedly some welcome apparition (my mother was in the habit of calling our father "Papa", as we children did). Then she fell back into the arms of my wife and was dead.

This I certify to be the solemn truth.

RUD C. GITTERMANN,
Associate of the English Society for P. R.

(My wife cannot affix her testimony, as she too has gone beyond the veil.)

The following instance came from a gentleman whose wife was mediumistic. He was seventy years of age and frankly stated that he had no corroborative witness of the facts. The case is old and cannot be regarded as evidential by itself. It can be regarded only as one human experience and placed with a census of such phenomena.—Editor.

Prophetstown, Ill., Dec. 19th, 1906.

JAMES H. HYSLOP, *Secretary*,
Dear Sir:—

Will add my mite so as to comply with your request.

The following statement is true, and, as we believe, excludes chance.

In the year of 1857 my young wife passed to the higher life, by what the physician said was quick consumption.

At this time we were not Spiritualists, had never given that subject any particular thought. Mrs. Mary Davis, our good neighbor, a very pious Christian lady, was her caretaker and nurse. When her spirit was about to pass out she awoke suddenly and exclaimed, "*I see my father*". Mrs. Davis at once replied, "You mean you see your heavenly father". With all the strength at her command she says, "*I see my father*". Her own father she could recognize, any other father, either heavenly or earthly, she could not recognize. She left me with two young babes, the oldest of which is the author of the books of which the enclosed circular gives notice.

Very truly yours,

CYRUS EMERY.

Prophetstown, Ill., Dec. 26th, 1906.

DR. JAMES H. HYSLOP,
New York.

My Dear Sir:—

Your favor of 21st inst. was duly received and contents carefully noted.

The exact date of the occurrence, and when my young wife passed to the higher life, as recorded in our family records: Caroline B., wife of Cyrus Emery, died April 24, 1857. Mrs. Mary Davis, her caretaker, died A. D. 1881. Elder L. Prindel died many years ago, the exact date we do not know.

Wishing you much success in this new, great undertaking.

I remain, yours respectfully,

CYRUS EMERY.

The following incident might have had useful confirmation, if the son had responded to inquiries. Readers will notice a slight discrepancy regarding the crucial feature of the incident: namely, the identity of the personality to whom the statement was addressed in the crisis of death. The nurse seems not to have noticed this or to have regarded it as interesting enough to remember.—Editor.

(*The World*, New York, Wednesday, January 9th, 1907.)

DEAD MAN RETURNED TO CLAIM LIVING CHUM.

Friends Declare that Edwards Saw Mickens Across the Borderland and Went to Him.

MIDDLETOWN, Jan. 8.—A bond so strong that death itself could not dissolve it, united Ward Edwards, a veteran fireman of the Ontario and Western Railroad, and Thomas Mickens, the engineer who ran the engine on which he worked. Mickens died less than a year ago, but Edwards' loyalty to their friendship has never faltered. No other replaced his comrade in his regard, and, in the opinion of their associates, Mickens has returned to claim him.

Edwards, grievously ill, was taken on Monday to Thrall's Hospital, where for many hours he lay unconscious. Suddenly he revived. Half lifting himself in the bed he cried out in a clear, ringing voice, "I'm coming, Tom". Then, with a smile, he fell back dead. No one doubts that he saw the engineer by his bedside awaiting him and went gladly to join him.

New York City, Jan. 9th, 1907.

MANAGER OF THRALL'S HOSPITAL.

My Dear Sir:—

I send you a newspaper clipping which explains itself. I would be pleased to know exactly what the facts were, if any, in connection with this story. The enclosed circular will explain my object. Please to return the clipping with your reply.

Very sincerely,

JAMES H. HYSLOP.

P. S. I would be glad to have dates and details of any facts that are deserving of mention. I would also add that we are trying to make a collection of visions of the dying, of which we have published one installment in the *Journal of the American Society for January*.

As near as I can find out about this is that the nurse heard him say "I am coming, I am coming", but this happened some few minutes before he died. His son, Ward Edwards, Jr., Middletown, was the only one present at the moment of death. Sorry I can't help you more.

LILLIAN MORGANS, M. D.,

Jan. 13, 1907.

Supt.

I could obtain no reply to inquiries of the son.—Editor.

The following incidents come from a man who was intimately connected with hospital work and not acquainted with scientific problems. He has reported many other experiences to me and his narratives here must be taken as those of an intelligent man. One of them is corroborated by the nurse who witnessed the facts. The others may go to make additional human experiences of one general type. They all show a marked tendency to represent incidents or events playing about the apparent return of the dead, *in articulo mortis* and so, with their selective character where we might expect a wilderness of hallucinations, at least suggest some other explanation. They are a part of the larger group of human experiences which have the same indicativeness.—Editor.

PITTSTON HOSPITAL ASSOCIATION.

Pittston, Pa., Dec. 15, 1906.

DR. JAMES H. HYSLOP,

Dear Sir:—

Referring to your invitation to report psychic cases of a certain class. Several years ago I had a friend in C. (Corning, N. Y.) name, Erasmus Pier, now dead. He gave me this relation as a fact:

He had two beautiful children, daughters, *nearly* of the same age, the eldest not more than four years old. During an epidemic of meningitis both were stricken and passed away nearly at the same time. The family were at the bedside of the eldest of the two awaiting the end, the child being apparently unconscious,—when, at the last moment, she opened her eyes, partly raising herself, and with a happy face exclaimed, "Oh, Papa, look", and collapsed.

Now I have exactly the same confidence in the statement as if I had myself been present. Mr. P. and self were intimate congenial friends. Both in the beginning doubting the possibility of a future state until I first became interested in psychic matters, when we obtained what passed for us as evidence. This *occurrence* took place *about* 1876, but is absolutely reliable as to recollection of facts. A short time before his illness began (tuberculosis) Pier wrote to me: "I can never thank you enough for calling my attention to Spiritualism. *Now* I believe I shall see my little girls again."

This is not relative to the facts, but I said they were beautiful children of a musical family and could correctly sing tunes when sixteen months old. I lived myself in Corning, removing therefrom to this place, but always saw Mr. Pier when in the town, and the intimate relation began soon after our discharge from different commands in the old army, even never broken.

S. B. BENNETT.

PITTSTON HOSPITAL ASSOCIATION.

No. 2

Pittston, Pa., Dec. 15, 1906.

Mr. G. H. Tench died in 1902, after years of patient though intense suffering of cancer. He lived in Wilkes-Barre, but was formerly a near neighbor of mine in West Pittston, during a portion of the time he was a foreman under me enjoying mutual confidence and

esteem. He received deserved promotion by another Coal Co., but our personal relation remained the same.

During the last weeks I watched with him as often as I could, going back and forth by rail. While suffering intensely he would not take narcotics nor stimulating medicine, saying, "I have lived Hall Tench and I am going to die that way". The night the end came he roused his younger son, telling him to call the family as he was going away. He talked entirely rationally to them and was fully conscious. Later a brother came to the house and upon entering the room G. H. Tench said "Good-by, Will; I am going soon", and closed his eyes. The family thought the end had come, but after a short interval he opened his eyes and, looking over and above the bed foot, with raised head and every appearance of interest, said *clearly and distinctly*, "Why; they're all plain people". This closed the scene, which was described to me by his wife soon after the funeral.

Now: Tench was not a religious man, although attended by a Methodist minister at the last, but a moral, upright man in every relation of life, thoroughly courageous, as was shown by his refusal to have his sensibilities dulled in his suffering. Not highly educated, nor a great reader, yet I have no doubt he had thought about conditions he had to face, and was *likely* to have imbibed the wings and harp idea. Is it not possible that he at the last expressed surprise that the people waiting for him should be "All plain people?" I give you this as a *fact* and hope both papers may be two of many others.

Among your files there is perhaps a statement from me as to a personal experience seeming to be evidential. This was sent about a year ago to Dr. Hodgson, who answered me very kindly, giving me to understand that his belief in a future state was fixed.

I remain, yours very truly,

S. B. BENNETT.

P. S. I asked Mrs. T. if G. H. T.'s eyes were not fixed on his family. She replied, "No, he did not seem to realize anything about us".

No. 3

West Pittston, Dec. 16, 1906.

One of the older residents of West Pittston was a widowed lady, a Mrs. M., who had a daughter, a Mrs. Merriman, and a mature and lovely daughter, Stella, who died in Philadelphia in summer of 1876, of typhoid fever. Mrs. Merriman lived just outside of

Scranton. During the last illness of her mother she was with her here more or less. There was also a son, and a nurse, the last not a trained one, but a "go about one", middle aged and reputable. One night shortly before the end Mrs. Merriman had lain down in an outer room to rest behind a curtain, the nurse sitting so that she could look by the dim light to the invalid's bed. She saw the form of a woman take a station at the bed foot and look intently at the mother for an appreciable period. The nurse, thinking at the moment it was Mrs. M., did not rise. Soon after the figure faded away and as it did not correspond with Mrs. M.'s matronly figure, the nurse proceeded to investigate and discovered Mrs. Merriman sleeping quietly.

The nurse afterward gave a fairly good description of the form, which tallied fairly well with that of Stella during her lifetime.

This is told upon the authority of the nurse, through Mrs. Merriman. The nurse I never knew and cannot therefore give a guarantee for her. I have not seen Mrs. Merriman often in late years. I can only say now that the event seemed to deeply impress Mrs. Merriman at the time, who, knowing this nurse (a resident near Scranton), apparently had confidence in the statement. I am not certain now, but I have the impression that the nurse did not know Stella at all, as she had passed away some ten years ahead of her mother.

I give this for what it is worth, from my memory, which is accurate, but the incident is past any verification. From 1872 till the breaking up of the home we knew them all intimately.

S. B. BENNETT.

PITTSTON HOSPITAL ASSOCIATION.

Pittston, Pa., Dec. 22, 1906.

JAMES H. HYSLOP,

Dear Doctor:—

I thank you for your letter of yesterday. And desire to make a slight correction. These accounts were not forwarded to Dr. Hodgson, but evidential matter mentioned came to me through personal "automatic" writing. A substantially complete account having been given me of events (writing made at about 2:40 P. M.) which had occurred the previous forenoon, that is during the forenoon of the same day, 35 miles away. The communication purported to be given by one who had passed away. The events mentioned were outside

of my personal knowledge, and in part doubted until verified later in the same day.

The phenomena sent you were never before reduced to writing. I hope to add another instance soon which took place not two weeks ago at the home of a neighbor. A gentleman passed away, and at the last moment showed every appearance of a happy welcome by unseen people, although there were no words spoken.

As to the Merriman incident. Conditions are peculiar and it might now be considered an impertinence to call Mrs. M. in at this time. As I stated at the time the M.s and ourselves were most intimate and I give you an account of the occurrence exactly as received from Nelly (Mrs. M.).

For many years the relations have not existed that were as stated at Mrs. M.'s death, and during the lifetime of Stella. Mrs. Merriman is now the most conservative of High Church Episcopalians, verging on Roman Catholicity. In fact a daughter married a Roman Catholic—and Nelly is in sympathy with that form of belief—which her old friends regard as "queer". However I will think about it, and if I can find a clear field for the inquiry will let you know. The difficulty with such inquiry would be that the testimony of the nurse must be had, for the reliability of the incident depends on her truthfulness. There is no question as to her statement at the time as made to Nelly, and by her to us.

I remain yours truly,

S. B. BENNETT.

P. S. As to hoped for relation: My wife, calling on Miss K. after the funeral, was told particulars of her father's last moments. Upon hearing of it I called on Miss K. and she gave me a relation also. I asked her if she would reduce it to writing to send to you and she is giving it consideration. She is in every way a quite superior person and fully qualified to observe and to relate results of such observation. I assume here that her statement would be considered confidential. She is a Presbyterian and a good woman, say 45 years old. Her mother died last summer.

MR. S. B. BENNETT,

Feb. 15th, 1907.

My Dear Sir:—

In response to your request I write out briefly the circumstances attending my father's death.

He had been confined to his bed about six weeks, during which time he never, voluntarily, raised his head from the pillow, and for about eight hours previous to his passing away lay in a stupor. At the last the breaths came at longer intervals, the pulse became so slight that I was unable to find it—and just as we thought he was gone, with his very last breath he rose clear up from the pillow, opened his eyes *wide* with a most vivid expression of *surprise* and *delight*—such as his face had not worn for years—looking *not* at us, but toward a blank wall, and fell back dead. I said at once, “*Just so he would look if he saw mother*”. The feeling of the supernatural was most impressive.

A. L. K.

The observer and relator is, say 50 years old. Not visionary in any respect. Nor hysterical, in fact a very superior person. Her mother passed out about one and a half years before Mr. K., whose death came Christmas week last. The lady is a Presbyterian in religious belief, and I think has advised with her pastor before writing this within. Rev. W. R. Harsham, Pastor First Presbyterian Church, West Pittston.

Pittston, Pa., Febr. 15, 1907.

DR. JAMES H. HYSLOP,
Dear Sir:—

Referring to my fairly recent communications wherein I gave you some instances of “visions of the dying” at your request and promised one additional: I take pleasure in enclosing the same, and express my absolute confidence in the narrative, practically as if I had seen it, knowing the personality and character of Miss K., the writer.

Wishing you great success, I remain,
Yours truly,

S. B. BENNETT.

The following account was sent to me by the author, Mr. Bronson Murray, in printed form. It will sufficiently account for itself. It is printed here in order to be on record with similar cases.—Editor.

An early Greek historian assigned as a reason for writing his history, that "The doings both great and wonderful not only of inhabitants of his country but also of those beyond its border should not become extinct and unknown among men." Quite as worthy of record and remembrance to my mind are the occurrences that take place on the border line between earth life and the Country beyond, and this is my reason for recording what follows.

In 1908 there was printed in London a booklet entitled "The Auto-biography of the late Colonel James B. Murray, of New York (1789-1866)". Attached to this was printed a note entitled "A Note added by Mr. Bronson Murray." The note purported to give all that I had written connected with the remarkable events surrounding the death-bed where my father's spirit took passage for the land beyond this earthly planet.

Inasmuch as what I did write on that subject had been, in part, added to and in part omitted, I have thought it proper, in this little leaflet to give in full a just and true account of what did occur on that, to me, memorial [Sic] event.

The cause of my father's death was a cold, taken while attending the burial of James Boorman, an old New York merchant—a long time friend. His illness was of about ten days duration. During his last illness, his attending physician, Dr. George T. Elliot, made him daily visits and Dr. Barron, his next-door neighbor, spent the nights with him.

Three days before his death, he asked that the Christian Sacrament should be administered to him by his Pastor, Rev. R. R. Booth, of the Mercer Street Presbyterian Church, now at Tenth Street and University Place, saying he had never united with any church, though he had sometimes felt it his duty to do so.

On the day before his death, as Dr. Elliot entered his room, the patient looking him steadily in the face said: "Elliot I am in the hands of the GREAT Physician." From about this time, his voice so far failed him that until the moment of his decease, he was unable to speak above a very feeble whisper.

The ending of his life on earth was accompanied by a remarkable circumstance. It was the morning of February 14th, 1866.

He had just uttered in a low whisper the word "All". I asked him, "Do you mean you want all your children?" He bowed his head in the affirmative. There were five besides myself in the house;

one, John, being absent. When the six of us were arranged around the sides of his bed, a deep silence prevailed; he looked first at the one standing on his left and then successively pausing at each till his eyes rested on the one at his right. In his feeble voice he then said, "Let us pray: Our Father,—'er'—'er'—'er'—'er'". (Then in a deep tone, almost unearthly and sepulchral, as one might say, with a voice that filled the room with vibration, there came from his lips these words): "I am transmuted; mortals, mortals, open the windows, open the windows and let me go."

Around his bedside still stood the six children, Maria, Caroline, Agnes, Anna, Washington and myself. Deep silence still pervaded the room, I slipped to the window and raised the sash. His spirit passed from its mortal frame and all present felt that he was at peace. So, on the 14th day of February, 1866, died James B. Murray, my father, at his residence, 13 Washington Place, New York. His remains were taken to Greenfield Hill, Connecticut, where they were buried by the side of his late wife in the family vault of her father.

I related this singular occurrence to my father's spiritual adviser on the occasion of his next visit; and thereafter for more than forty years in private and in public I have repeated these remarkable utterances, never doubting that they had been heard by all present at his death, as they had been by myself. I do not think I ever referred to them in the presence of my brothers or sisters. But now I am told that one of these sisters, still living, declares she did not hear them and is very sure they were not uttered. The only other witness still living is confined to her room by old age and is reported as saying: "I remember something being said about opening the window."

Here is presented to my mind a curious question—was I really the only hearer? If so, why? Were they for any cause audible to me, while inaudible to others? Were some of those present so absorbed in the circumstance that their father was dying, that the mind failed to take in the words which their ears received? Again, if the words were uttered—and I solemnly assert they were—did they proceed from the mind and mouth of my father, or were they uttered by some unseen messenger sent to attend the arrival of a newcomer into that abiding place to which we are all destined?

It seems singular to me that a father, in speaking to his children, should address them as "mortals" and not as "my children". It

is this expression—its peculiarity—which suggests to me, and may suggest to others, the possibility of the presence of an invisible speaker, or one able to use the vocal powers of a dying mortal.

BRONSON MURRAY.

October 1st, 1909.

The following incident is reported by a lady who is a member of the Society and who witnessed the incident.—Editor.

"L——, my maid, was very ill. I sat by her bed. We were talking in the desultory manner of the sick room. Suddenly throwing up one arm, she said: 'Oh, Mrs. W.! I am dying, how dreadful!' Her eyes filled and she cried hysterically.

"After an interval of probably half an hour's calm, she again threw up both hands, her face illuminated with marvelous radiance and cried: 'Oh, mother! Take these beautiful flowers. I am bringing them to you.' For the space of several seconds her expression held its wordless beauty, then she sank into a state of unconsciousness and died the following day."

ELIZABETH WATROUS.

The following incident came from a clergyman who was a missionary in the Hawaiian Islands and who has reported many experiences to both Dr. Hodgson and myself.—Editor.

Aug. 24th, 1908.

PROFESSOR HYSLOP:—

I report a case which, altho probably of no evidential value to you, is very precious to me. On Tuesday, Oct. 14th, 1873, about 4 P. M., at Medford, Mass., Mrs. Rebecca B. Weymouth, my step-mother, was dying of cancer. Mrs. Henry Palmer, a nurse, and myself were at the bedside. For an hour or two the sick lady had been in a deep slumber. She awoke suddenly, lifted her gaze toward the upper part of the room with a look of rapturous astonishment, and exclaimed, "Sissy". Then she sank back upon the pillow, and expired shortly after.

Subsequently I conversed with Mrs. Palmer, and she fully corroborated the statement above given. Mrs. Palmer herself passed

away a few years ago; and I regret that she did not leave a written statement of the incident.

"Sissy" was the pet name by which a sister of Mrs. Weymouth was generally called, while in the flesh. Her real name was Josephine Blodgett, and she departed this life in July, 1853, at Somerville, Mass.

Sincerely yours,

A. P. WEYMOUTH.

The following incident is reported to us by a lady who knew the facts and vouches for their truth as published in the paper from which she takes the account, and the story must tell itself.—Editor.

Bonaparte, Iowa, May 17th, 1905.

PROF. JAMES H. HYSLOP,

Dear Sir:—

I enclose an article taken from the local paper that I thought might be of interest.

It is not one of the "good little Lucy" scenes that are sometimes written for effect. Part of the incident is not described. The dying girl recognized and conversed with the children she had known before their death. At the time she predicted her own death and selected the hymns she was in perfect health.

I am intimately acquainted with the family and know them to be of the highest integrity. If the incident is of any value to the Society for Psychical Research, I will request the "Aunt Rose" mentioned in the article to describe it fully, and I will send it to you.

Respectfully yours,

CATHERINE EICH.

RUBY E. SCHMIDT.

Miss Ruby E., the eldest child of Wm. F. Schmidt and wife, was born in Bonaparte, Feb. 11, 1891, and died April 12, 1905, in the home of her birth, never having lived in any other. She lived just fourteen years, two months, and one day.

She was ill about two weeks with rheumatic fever and heart complications resulting in death. She seems to have had premonitions of death, having while yet in attendance at school selected the hymns "Meet Me at the Portal," "Beckoning Hands," "Somewhere

the Sun is Shining," "Sometime We'll Understand," and "Have Faith in God" to be sung at her funeral. She also selected as pall bearers her classmates, the Misses Grace Woods, Rosa Hamlin, June Henry, Grace Meredith, Monta Ryland and Lena Noske, and designated the M. E. church as the place and the M. E. pastor as the officiating clergyman. Thus before taking ill and all through her illness she seems to have resigned herself to death.

On the night of April 7 her aunt Rosa, being in attendance, testifies to her having full consciousness and praying audibly, repeating several times "O, Lord, take me home. O, hurry up," then saying to her aunt she had seen children in heaven with whom she had been acquainted before their death.

On the afternoon of March 5 of this year she was at the revival services at the M. E. church and when the altar call was given came forward and found Jesus in the forgiveness of her sins. Within a few days afterward an interested party called at her home and talked with her about her religious experience when she expressed herself as being glad she had made the start.

Funeral services were held at the M. E. church Friday, April 14, at 2 P. M., her pastor, Rev. Mr. Wehn, officiating, with interment in the Bonaparte cemetery.

The following incident is not evidential, but as the Editor knew the parties personally it is worth recording.—Editor.

Philadelphia, Pa., May 1st, 1905.

JAMES H. HYSLOP, ESQ.,

Dear Sir:—

Yours of April 23rd was duly received. When I entered the room at the death-bed of my mother I heard her talking in an inaudible tone and I think turning her head from side to side. Suddenly she stopped and in a clear voice said, "My mother" two or three times, and then, "My father" the same number of times. I turned towards the window and the nurse; she followed with the words: "How beautiful". Her head fell, and it was all over. She was dead only a moment after she said those words.

Yours respectfully,

J. A. SHEDWICK.

Mr. W. J. Shedwick states on date of April 17th, 1905, that his mother died March 10th, 1905, so that the record of the facts is early. He confirms the story of his brother and the nurse, tho he was not a witness personally of the facts.—Editor.

519 West 149th St., New York,
May 2nd, 1905.

I am personally acquainted with Mr. W. J. Shedwick and have met Mr. James Shedwick, who was the witness of the incident that is here recorded. Both are reliable witnesses for such an incident. Neither of them is a spiritualist. Mr. W. J. Shedwick's testimony is second hand, as he was not present at the death of his mother.

The incident, with many thousands of a like kind, would represent an interesting borderline phenomenon after evidence of a transcendental world had been obtained.

JAMES H. HYSLOP.

The following incidents explain themselves and one of them is especially interesting because it is associated with a death vision, by the lady herself, of the same personality that had appeared as a warning of the death of others. That is, we have an ordinary apparition premonitory of the death of others and also of the subject herself when she died, giving a double interest to the facts and showing that the two types must have the same explanation.—Editor.

Milwaukee, Wis., March 18th, 1907.

DR. JAMES H. HYSLOP,

Dear Sir:—

In the January number of the *Journal* of the Society for Psychical Research I notice that you ask for a variety of incidents bearing on the visions of the dying. While the experience which I send you may not be of much value alone, with others of its kind it may be evidential.

My mother used to say that whenever there was about to occur the death of a friend or relative, she saw her own mother standing beside her and looking at her. The first time that I knew of this vision of hers was when I was a girl of about 12. My mother's most intimate friend, outside her own family, was dangerously ill. In the evening mother came from the friend's house and coming into my room got into bed with me. When I awoke in the morning mother was sitting on the edge of the bed in a brown study. I spoke to her and she roused herself and said: "I fear Mrs. F—— is no more". I asked her why she said that and she replied: "Mother appeared to

me just now". Then she explained her belief that grandmother always appeared to her before the death of anyone she loved, and added: "As I opened my eyes this morning, lying there beside you. I saw mother standing looking over the foot-board of the bed at me, very intently".

In less than an hour my aunt came up from Mrs. F.'s to say that she had passed away early in the morning.

I do not distinctly recall any other instance of this hallucination of hers until the morning before her own death, about fifteen years later. She had had an attack of pneumonia, but the doctor had said that she was better and I was feeling much easier about her. I was taking care of her alone that night. About four in the morning, when I went up to the bed to give her medicine or stimulant—I have forgotten which—she aroused from a light slumber, looked up at me very keenly and said: "Mother has just been with me". The significance of it flashed over me at once and I could hardly control myself enough to give her the medicine I had in my hand. I went into the other room at once to call father to go for the doctor. Before he could arrive she had sunk into a stupor, and passed away in a few hours. Those were the last conscious words, or rather I should say intelligible words that she ever spoke to me. They were spoken in as clear and distinct a voice as she ever used.

She died of heart failure, a reaction from pneumonia. My grandmother died a month before I was born.

Another incident that I have only by hearsay was this: My mother told me that her father, on his death-bed, and when they thought he was just about gone, suddenly raised a little from his pillow, opened his eyes wide and called out in a glad, clear tone: "Why, Dada!" This was the name of his wife's brother with whom, as a young man, he had been very intimate, and who had been dead for many years.

None of my mother's own brothers and sisters are now living to verify this incident.

Yours truly,

IDA M. STREET.

Gail Hamilton, in her little book which she called "X Rays" gives two instances of such visions which are particularly interesting, one of them because it is not so distinctly premonitory of

death as the popular belief supposes. It will be proper to remark that many people think that an apparition of the dead by an apparently dying person is a sure sign of death. This is not always true, but it is always true that the person is very near death and as death so often follows such a condition the coincidence easily gives rise to the belief. Gail Hamilton got the story from a lady who knew the facts. The case resembles that of Daisy Dryden which we recently published.—Editor.

A little lad, robust, fun-loving, free, until he was eight years old, began then to fail in body and to mature in mind, until his spiritual nature seemed to have absorbed mental and physical, in development for another world. One evening, as it began to draw toward the first day of the week, half sitting, half lying in his great easy chair, he said to his eldest sister, who was watching by him. "I think this is the last night I shall spend with you." He spoke in perfectly calm and ordinary tone. His sister fearing that he was dying, called in her mother but continued to stand over him and pressed her hand upon his brow. He immediately reached up his hand as tho in trouble, saying, "Don't put your hand there H—, I don't see out of my eyes as you do. You've got your hand where my sight comes in;" then lying back with closed eyes, laboring hard for breath, he suddenly exclaimed, "Oh, what a beautiful sight! See those little angels." "What are they doing?" asked his sister. "Oh they have hold of hands, and wreaths on their heads, and they are dancing in a circle around me. Oh, how happy they look and they are whispering to each other. One of them says I have been a good little boy and they would like to have me come with them." He lay still awhile and then seeming delighted exclaimed, "See there come some older angels——two at one end and two at the other." "Do you know any of them?" "Yes, Uncle E. (who died about six months before) but there are a whole row of older ones now standing behind the little ones." "Do they say anything to you?" "Yes, but I can't tell you as they tell me, for they sing it beautifully. We can't sing so." "Can't you tell what they say?" "Keep still, don't talk, and I will listen and tell you. They say, 'Come little J. and be happy with us.' Grandma is speaking now. She says I'm a good little boy and if I come now she will take care of me. Uncle E. is speaking now and he says, 'Write and tell them I am happy.' He

says if I do not get better I shall come and be with him, in a world of love and joy. Oh, this is Sally (his mother's sister who died in her youth before his mother's marriage.) She says I have a good mother, but if I don't stay with my mother, I shall go and be happy with aunt Sally, and she will be like a sister to me." He looked around the room and inquired how many were present; being told, he said, "There is one wanting, my dear father." He was told that his father should be immediately sent for. After this he asked if we should *know* when he was dead. He felt that he was falling asleep. On being assured that we should know, he remained as if going to sleep for some moments. Then brightening up and in a stronger voice, "I guess I shall live longer; I don't think I shall die now; the angels said, if I did not get better, I should come and be with them, and the angels are leaving me." In a few moments he said, "They are all gone."

The significant incidents of these experiences are the appearance of the Uncle and the aunt Sally. The latter had been dead more than thirty years and the boy only 9 years old had never known anything about her. When he mentioned her he had said she was his mother's sister and when asked how he knew he said she had told him this when she gave the name of Sally. There were many other experiences resembling those of Daisy Dryden. He lingered for three months, when he died. The following was the experience of his brother who was in Europe at the time of the boy's death:

At the time of the little boy's death, an older brother was abroad and failed to receive the tidings sent him. In a letter written three weeks afterwards he wrote: "I should feel anxious about J. were it not that I am sure from certain causes, that he is better." On the same day, after mailing this letter, he received the information of his little brother's death. He immediately wrote again: "I say J. has told me he is happy. I wrote in my other letter that I was not anxious about him, for *certain causes*; but I was almost ashamed to give those causes. It was but a misinterpretation of my dreams, or rather, my *conversation with him*, that caused me to attribute his comfort to this world. I had framed in my mind the following to write in that letter, but thought I would not: "I know J. is happy and free from pain, whether in this world or any other; for he has told me he is happy!" He then gave a description of a dream or

vision in which was 'such realness'——something so unlike all he had ever experienced before, that it rested in his mind as perfect and reliable information."

We should have had the details of this incident. The experience is imperfect and is interesting only for its approximation to cross reference.

The next incident occurred in the family of Mr. James G. Blaine, the American statesman. Gail Hamilton also narrates that and seems to have obtained it firsthand, as she did some of the others she records. Mrs. Coppinger was the daughter of Mr. Blaine and Walker was the name of his son. The following is the story.

Mrs. Coppinger died two weeks after the death of her brother Walker. In the latter stages of her illness, she more than once spoke of his presence and tried to convince others of it. "Do you not see Walker?" she asked. "He is looking at you as if he loved you". When, two years afterward, her father was near the other world, as he lay quiet and silent in the evening dusk, a sorrowing watcher said, in a low voice, "I am dreading all the time to hear him talk of Walker. Don't you remember Alice?" The next evening at the same hour we were sitting in the same place, when Mr. Blaine suddenly exclaimed "Walker!" in the familiar tone of slight, pleasant surprise."

Mr. Blaine soon afterward died and here we have the same apparition coming at different times to two members of the family *in articulo mortis*.

The following case also came from one who was a member of the Society, tho reporting it first hand, and it could have been corroborated by certain relatives, but they took too little interest in the subject to help out the informant, as her own reply to my inquiries indicated.—Editor.

Brooklyn, N. Y., Jan. 8th, 1917.

DR. HYSLOP,
Dear Sir:—

Enclosed I send you an account of a death vision which I got from an acquaintance of mine. He has left out one point in the story as he told it to me some time ago. He said that his wife not only saw

Harry, her son, but exclaimed: "Why, there's Matt, too!" This Matt held such heretical opinions that she never expected to see him in the other world, so that her mentioning him at that time was surprising.

Sincerely yours,

MARY F. MERWIN.

The following is the account referred to in the letter, in the handwriting of the gentleman who had told my informant.—
Editor.

Brooklyn, N. Y., Jan. 8th, 1907.

DR. JAMES H. HYSLOP,

Dear Sir:—

My wife and self, before her last sickness and death in the year, January, 1895, had a few discussions whether the stories we had heard and read about persons seeing relatives and friends after their death were true or not. As the result she told me before she died that if she could she would let me know, as I had no faith in such tales, always treating them as dreams or delusions, caused by sickness.

Two hours before she lost consciousness she started up and called to those about the bedside, in my presence and also of two of my daughters: "Oh, I see Harry", who was our oldest son. He had died a few years before, February, 1886.

My son, who had died in the year 1886, had been sick a long time. About an hour before he died he called out: "I see Uncle Matt", of whom he was very fond in his boyhood days, "I see them all in white". Whether he was conscious or not I do not remember, altho my daughters claim that he was.

I do not wish my name or address published, but give you the incidents just as they occurred and for what they may be worth in your investigations, as I am interested.

Yours truly,

H———— P————.

In replies to inquiries the gentleman stated that he belonged to the Society of Friends or Quakers. His wife had attached a meaning to the incident when she told it. The uncle had died a number of years before the son died, perhaps 10 or 12.—Editor.

Another informant sent me a printed account of the death of his wife from cancer in which she was called back, as he claims, in answer to prayer, for some days. When she was thought to be dying she suddenly said to her husband: "Why did you bring me back?" In speaking subsequently about this to her intimate friend, she said: "I have some beautiful experiences to relate to you concerning what I have seen on the other side." But she did not live to tell the story of those experiences.

The incident has nothing about it to distinguish it from hallucination and nothing to make it coincidental. But it belongs to a type which should be recorded and if details could be obtained all the better.—Editor.

The following incident was read at the Memorial Session of the American Institute of Homeopathy, at Baltimore, on the evening of June 25th, 1916, by Dr. E. H. Pratt, of Chicago, Ill. It was mentioned in the course of his address. It is a vision of the dying and but for this public utterance might require further corroboration. But that is impossible at the present date, as it occurred long ago. It is recorded here only for the association with other instances and to give it a more permanent as well as a more significant record. I happen to know Dr. Pratt personally, who sent the reprint of the address to me. His testimony on a matter of this kind would be accepted by his colleagues.—Editor.

"My sister Hattie, while attending school at Mt. Carroll Seminary, suffered an attack of malignant diphtheria. She was brought home to be under our father's care, but he was unable to save her, and after a few days of extreme suffering her spirit took its flight into what seems to most of us such a dark, impenetrable expanse of appalling immensity. A death-bed scene occurred, so wonderful, realistic, and impressive, that altho I was but ten years of age at the time, my memory picture of that event is as vivid and distinct as tho it were taken but yesterday.

"Her bed was in the middle of the living room, and my mother, father, younger sister, and a few friends were standing about it, gazing earnestly upon my sister's dear features, as the light of life gradually went out, and the ashy pallor of death settled over them. Hattie's going out was not abrupt. It was a gradual fading away,

very calm and apparently free from pain. Altho her throat was so choked up with diphtheritic membrane that her voice was very thick, and it required close attention to catch all of her words, her mind seemed unusually clear and rational.

"She knew she was passing away, and was telling our mother how to dispose of her little personal belongings among her close friends and playmates, when she suddenly raised her eyes as tho gazing at the ceiling toward the farther side of the room, and after looking steadily and apparently listening for a short time, slightly bowed her head, and said: 'Yes, grandma, I am coming, only wait just a little while, please.' Our father asked her, 'Hattie, do you see your grandma?' Seemingly surprised at the question she promptly answered, 'Yes, papa, can't you see her? She is right there waiting for me.' At the same time she pointed toward the ceiling in the direction in which she had been gazing. Again addressing the vision she evidently had of her grandmother, she scowled a little impatiently and said, 'Yes, grandma, I'm coming, but wait a minute, please.' She then turned once more to her mother, and finished telling her what of her personal treasures to give to different ones of her acquaintances. At last giving her attention once more to her grandma, who was apparently urging her to come at once, she bade each of us good-bye. Her voice was very feeble and faint, but the look in her eyes as she glanced briefly at each one of us was as lifelike and intelligent as it could be. She then fixed her eyes steadily on her vision but so faintly that we could but just catch her words, said, 'Yes, grandma, I'm coming now.' Then without a struggle or evidence of pain of any kind she gazed steadily in the direction she had pointed out to us where she saw her grandma, until the absence of oxygen in her blood stream, because respiration had ceased, left her hands and face all covered with the pallor of lifeless flesh.

"She was so clear-headed, so positive of the vision and presence of her grandma, with whom she talked so naturally, so surprised that the rest of us could not see grandma, the alternation of her attention and conversation between her grandma and father and mother were so distinctly photographed upon the camera of my brain that I have never since been able to question the evidence of the continuance of distinct recognizable life after death. Her grandmother had died a few years previously, and before that she and

grandma had always been such close friends, and the recognition of each other as Hattie left her body to join her dearly beloved grandma in the realms beyond the vision of our physical eyes was so unquestionable and complete in every detail that it seems impossible to account for the remarkable event on any theory except that her grandma was alive and so completely like herself while on earth that Hattie's recognition of her was instantaneous and unquestionable, a real genuine experience."

The present instance is a transitional one to the second class of visions. It might, indeed, have been put into that class, as the vision of Christ so closely allies it with hallucinations presumably caused by religious beliefs. But, for the reason that in type it resembles those which may be veridical and represents a single form in the apparition, I allow it to stand at the end of the first class on the borderland of the second type, and it may be regarded as like the sea-anemone which can be put into either the animal or the vegetable kingdom. If it be animal it is because it shows an albuminous structure, and if it be vegetable it is because it is not mobile. Hence the present instance of apparition may be treated as of either type or as belonging to both at the same time, with the settlement of the question depending on the probabilities after a sufficiently large census of such phenomena has been taken to determine the probabilities one way or the other.

It is not necessary to suppose that the veridical nature of it depends on the fact or probability that it really represents the appearance of Christ. It might be veridical altho it be caused by some one else than the personality represented. It might be a symbolic experience and not the product of the personality apparent. That is one of the interests in the case and the same fact may be noted in the next case. The ground of this has been indicated in mediumistic experiments, to which I have called attention in the discussion of Mrs. Sidgwick's Report. Cf. *Journal Am. S. P. R.*, Vol. XI, pp 47-69. It is the appearance of Christ that excites scepticism, because (1) ancient personalities generally do not so appear, and (2) the religious interest is so strong and so common as to create a doubt about veridicity. But the moment that we are forced to admit that the vision may be symbolic and may be caused by any other personality, we eliminate the usual

objection and have to await what investigation may prove as to symbolic phenomena in this field.—Editor.

DYING GIRL SEES THE REDEEMER.

Chicago, Ill.

My grandmother was considered a very sympathetic friend and neighbor; if illness or trouble were in a family they would send for her from all the countryside.

She once told me this story. It happened one bright spring day some years ago. Having been there at the time, she vouched for the incident.

A young girl lay dying of consumption. She had not been delirious but very weak, and lay back upon the pillow languidly.

Grandmother, her own mother and a friend stood near, thinking every breath would be her last.

Suddenly the girl raised up in bed with startling energy. A look of surprise and wonder crossed her face; stretching out one hand and pointing to a certain place, she exclaimed with labored breathing "I see— I see—".

"What do you see, darling?" her mother asked, bending close.

"I see Jesus—He is coming." Instantly she fell back upon the pillow, dead.

Grandma and the other friends could see nothing where she had pointed, but they were convinced that the dying girl saw the Saviour as plainly as did the disciples on the sea of Galilee.

FRANCES KELLEY.

CLASS II.

The following cases are of another type. They are not strictly "visions of the dying", but only because the persons finally recovered after being very near death. In one case the person was actually taken for dead. They, too, may be called borderland cases. Only one of them, the second, contains possible supernormal information. In this one the lady saw her own body and a table which she had never seen before, according to her testimony. They may all be veridical in their nature, but they lack distinct proof of this and must pass as unusual experiences in the crisis which might have terminated in death. The only

way to prove their veridicity would be to try cross reference with a psychic and this method has been forbidden us, so to speak, by the lack of means to carry on such experiments. But lying on the borderline of provably supernormal phenomena, they are interesting as events which might prove to be veridical without being taken for what they superficially appear to be. The third case repeats an apparition of Christ which allies it to the last one in class one and suggest symbolic meaning whether we regard it as subjective or veridical. But all of them, whether provably veridical or not, represent a type which should be on record and their very quantity in the end might suggest a character that further and experimental study might prove to be significant. The usual difficulty with such experiences is that we are apt to take them as testimony to realities which we cannot help doubting. It is the choice between reality and subjective hallucination that forces most people to doubt their meaning for the transcendental. It is easier to believe that such experiences are pure hallucinations than to accept them as indicating the reality apparent in them, especially as the physical conditions are such as to suggest the liability to hallucinations. But the peculiar character and occasion of their occurrence compared with the general absence of provable delirium at death keeps a possible meaning before the mind and if we can be brought to suppose that they might be veridical hallucinations, it would remain only to contrive methods of investigation and experiment that would decide this question. Once determined, they might have great significance and have all the meaning of the reality often supposed in connection with them. They may illustrate an important mental process in the spiritual world.—Editor.

THE BAPTIST ARGUS
EDITORIAL DEPARTMENT

529 Third Ave., Louisville, Mar. 25th, 1908.

DR. HYSLOP:—

Ask Rev. W. C. James, Ph.D., Richmond, Va., to tell you of some music which came to him when a boy. He is an unusual spirit and will take interest in your work. You might enclose this note.

Very respy.,

J. A. PRESTRIDGE.

HOME MISSION BOARD
OF THE
SOUTHERN BAPTIST CONVENTION.

714 Austell Building, Atlanta, Ga., March 31, 1908.

DR. JAMES HYSLOP,

Dear Brother:—

I received your favor of March 28th. I do not know to what incident Dr. Prestridge refers, but I am sending you under separate cover a copy of *Our Home Field*, which contains a statement of a recent experience related by Dr. N. R. Townsend, of Arkadelphia, Ark. Dr. Townsend is a thoroughly reliable Christian gentleman.

I have also for publication a statement made by Dr. E. W. Barnett, of Carthage, Miss., of an experience which he had with his brother some years ago. Several things similar to this have in the course of my ministry come under my observation. It may be that I related some other to Dr. Prestridge, or perhaps he read Dr. Townsend's article and refers to it.

Yours fraternally,

J. F. LOVE,
Asst. Cor. Secretary.

Carthage, R. F. D. No. 1, Miss., April 9th, 1908.

DR. JAMES H. HYSLOP,

My Dear Sir:—

Yours of the 3rd making inquiry in regard to a communication I had written Mr. J. F. Love is before me. I am unable to give you much information on the subject. It was in the spring of 1880, I think. My brother, who was a boy of about 15 years old, had an attack of pneumonia and the attending Dr. (who is now dead) told me and the other members of the family that he could not get well, and that on a certain night, after he had been sick for about ten days, that he thought my brother would die. My brother had been unconscious for two or three days, so on that night that the Dr. was expecting him to die, one of our neighbors and myself kept watch by his bedside. He had not spoken or showed any sign of life for more than 24 hours—and at midnight he roused up and opened his eyes and asked us to listen to that sweet music—he repeated it several times, saying it was the prettiest music he ever heard and asked us if we did not hear it. Our neighbor said to me that he was dying

and I thought so too. Our neighbor said to my brother, calling him by name, "Arden, you are going to a world worth ten thousand such worlds as this". After he had spoken several times about hearing the sweet music, he went to sleep and when he awoke he was much better and continued to improve until he got well—he is living today—but he has never remembered anything about what he said to us that night. I believe he heard the music from the look that was on his face. This is all I can tell you about the circumstance. The other party that was with me at the time is still living, but I do not know his P. O. His name is J. M. Hoyne and I think his postoffice address is Philadelphia, Neshoba Co., Miss. Any other assistance I can render you will be cheerfully given.

Yours respect.,

E. W. BARNETT.

New Smyrna, Fla., Jan. 19, 1909.

PROF. JAMES,

Dear Sir:—

Seven years ago in the Castle grounds at Marburg an old student of yours, during conversation, remarked, "I don't want to die, I want to be alive". I looked at him in amazement (he was studying theology) and replied: "Why, don't you know that you are far more alive when you are dead than you are now?" and related to him the following incident in my life.

At the close he said, "That ought to be on record; you ought to write that to Prof. James, of Harvard."

Only the fear that the letter would be an intrusion, or the contents of no interest to you has prevented my doing so. Mr. L.— is Professor of Psychology in Mich. S. N. College, and I think no one would question my word, although I am well aware that most people would smile at the following story—probably think I dreamed it; perhaps I did—only, I myself, cannot understand that explanation.

I must tell you first how very ill I was in one of our largest hospitals. I remembered afterward that for a day or two I had forgotten that my only child and husband ever were in existence. But to my mind *no* thought of death came. It was as if I had never heard of death. For the first few days I was always thinking, "I will be better tomorrow". Then I was not so sure it would be "to-

morrow", it might be two or three days later, but,—*I was going to be better.* That was positive knowledge to me.

When I became too weak to speak much—it seemed the same as being upon a road. When I reached the end where there was an invisible wall, I should come back. There was no other way. One day the house physician said, "Yours is one of the most exceptional cases we have upon record". Sunday the nurse tried to impress upon my mind that I must do a certain thing. I whispered "I can't". She replied, "you must—you simply must, it is the last thing on earth we can ever do for anyone". Still not the faintest thought even of death. That evening the house physician clasped my foot—and so on up to my knee, and I thought "What in the world does he do that for", and wondered at his manner, it was so utterly careless, and devoid of any touch of humanity even—and he had always been perfect kindness before. But I could not speak.

Monday morning my first consciousness was that the crisis was past. I was coming back, but I could not move an eyelash or a finger. I felt a hand touch my chin and heard my Dr.'s voice say "smile a little". I was perfectly motionless, but I exerted every atom of will power I had to keep my teeth from chattering, for I thought if the Dr. saw that he would know the intense agony he had caused me, and it would kill him. To me then it was impossible any one could live, knowing that they had caused another such agony.

I felt as if all the bones of my head were slipping out, as bones fall out of overdone meat. Several days later the lady who had been at the head of the training school of nurses eighteen years, came in two different days and said, "Mrs. L., you are a very remarkable woman to me—remarkable to be alive at all", and again, "You must have a very strong constitution,—there is nothing else on this earth that could ever have pulled *you* through", and every word was so emphatic. I wished so much to talk with her, but could not. My nurse said, "None of us can understand it, it is simply a miracle, that is all".

The long preamble is ended.

I could never remember when I first remembered this—I was so very weak—but it was *not* before that Monday—every incident of those days is clear to me. My first consciousness, (it was merely consciousness of being, no knowledge of personality or place) was of rising slightly, as mist rises from the ground, and moving to the

foot of the bed. Then I was conscious of size, (this sounds ridiculous, but I am simply telling you the experience) about as large as my head, then instantly, rising, I was myself. Poised in the air at the foot of the bed. And yet seeing myself lying upon the bed. If you were to look up this instant and see yourself sitting in the chair opposite, and yet *you know* you are in your present position, can you imagine your amazement? *Knowing both* things are true.

Neither can I tell you mine, when I saw myself lying so white and *still*, and that *stillness* filled me with awe unspeakable. I saw my Dr. standing by the bed, his hand on my pulse, and I knew, intuitively, that *at* that moment there was nothing else on earth to him, but watching for the next pulsation. Beyond the Dr. there was a dark shadow, taller than the Dr. I always wondered who that was, as everyone else I saw just the same as I see people now. I turned, and against the wall was a table. I had the impression of something white in it. I say "in it" because there was a rim around the table.

It was like an inverted box cover, and I had never seen or heard of such a table before; there were three nurses bending over it. One at either side and one in front. I thought, "They are working with the rapidity of lightning obeying the Dr.'s orders."

As you walk along the street in autumn deep in thought, dead leaves drift by you. You are conscious of them, but they are of no importance. So I was conscious of the above, but what *was* so perfectly wonderful was this knowledge, "Why, I can go up to those girls, I can put my arms around them, I can lay my head upon their shoulders, and *they won't know it*."

Then I turned and passed out of the room: as a cloud appears to us to move. There was no other motion or exertion. I passed through the empty hall and on down the broad front steps. The streets were bright as day, but empty. And then I was filled with the most ineffable bliss—those words express nothing. There are no words known to man in which to tell you. One could have all the wealth and fame and honor, all the love and joy of earth, never knowing a sorrow, or pain, and still they would have *absolutely* not the faintest knowledge of the joy, happiness, perfect blessedness, that I that instant knew. There are no words with which to tell. *Everything* was absolutely perfect in this world, everywhere. I have only one child left me, yet at that instant, or if I could always be in that condition of mind, what you will, *there is not* one thing that

could come to *her in life that could grieve me*, because nothing could come that would not be *perfect for her*. It was as if the whole world were in the hands of infinite love, and infinite wisdom. There was *nothing* wrong. Everything was perfect for every creature, and of the joy of that perfect knowledge, of the perfect guidance for everyone, I can tell you nothing. Really, I feel as if I had been trying to write a sermon, and yet I have not given you a glimpse of the truth.

That was all. I lost consciousness there. I cannot explain. I cannot tell what to think. If a dream, what about the table with a top like an inverted box cover?

I was so weak when I left the hospital and could not have talked with strangers anyway about such an experience—that I asked no questions, but I always knew that sometime I should return to the city, to find out if there were really such tables in existence. Three years later a nurse from that hospital had a case in the home of a friend of mine. I called, described the size of table and top, and asked "Are there such tables made, and do you use them in your hospital?" She looked at me curiously and slowly replied, "Yes, we have such tables, to hold appliances, to wheel in and out of rooms in cases of emergency." To me the memory of these things is a wonderful comfort.

I hope I have not troubled you unduly by writing what *you* will possibly consider nothing but hallucinations.

I am very sincerely,

MRS. S. B. L.—.

New York, March 22, 1909.

DR. CARSTENS,

My Dear Sir:—

A Mrs. L—, who seems to have had an operation at Harper Hospital, in Detroit, in 1898, writes me of some of her experiences while she was unconscious. As you are said to have been the physician on the occasion I should be pleased to know if you can recall anything interesting or striking about her case. It seems that she was very difficult to bring back to consciousness. I should be glad to have from you any statement that would serve to corroborate her story, as she remembers it.

Very sincerely,

JAMES H. HYSLOP.

620 Woodward Ave., Detroit, Mich., March 24, 1909.

DR. JAMES H. HYSLOP, *Secretary,*

Dear Doctor:—

In answer to your letter will say that Mrs. S. B. L—— was operated upon by me July 13, 1897, for laceration of the cervix. She was a very nervous, hysterical patient and we thought the trouble might be caused by the scar tissue, as it so often is.

During the operation, however, I detected an enlargement of the ovary, a tumor, but did not feel justified to remove it without her knowledge and consent. She improved some and returned home to Lansing and her family physician, Dr. Campbell, took care of her. Her nervous symptoms again became worse and she returned to me. I operated August 17, 1898, removing the left ovary. Nothing special occurred during the operation or recovery, nor when under the anæsthetic, or when bringing her to. She would not know it even if it was so. But she was a very hysterical patient, simple hysteria as we find in so many. It took hard work to make her get up and be about. She always claimed she could not. She had all kinds of symptoms, as such cases always have.

She finally returned home and I have not heard from her for ten years until I received your letter. Looking up the records I recall the case very well. There is nothing special about her case, but like plenty others, with what we call hysterical, a little weak mentally, that is, lack of will power or something else that makes up an evenly balanced mind.

Hoping this will help you, I remain,

Yours truly,

J. H. CARSTENS.

Union Theological Seminary, New York City,
Librarian's Office, March 26, 1907.

PROFESSOR JAMES H. HYSLOP,

My Dear Sir:—

In the winter of 1901-02 Mrs. L——, of Ypsilanti, was in Marburg, Germany, and told me some story of an experience of psychological interest. I did not record it, nor can I remember what it was. Doubtless I told her to send it to Professor James, under whom I once studied a little psychology and cosmology.

Mrs. L—— impressed me as a level-headed woman, and I should

not discount her experiences unduly. Too bad the record is not contemporaneous with the facts.

Very truly yours,
WM. WALKER ROCKWELL.

New Smyrna, Fla., Jan. 30, 1909.

PROF. J. H. HYSLOP,
Dear Sir:—

Prof. James writes me that he has forwarded my letter to you and you may think best to publish parts of it.

If it makes no difference I would rather you did not give my name on account of the notoriety it would cause in Mich., where, through Mr. L——'s work, we are everywhere known.

It is very strange. Ever since I remembered that experience I have known that, if we could only be in the faintest degree in the same condition of happiness I was in before I lost consciousness, death would only bring the greatest joy, instead of the deepest grief to those who are left. It seemed to me then that one must clap their hands and sing for joy continually to think their loved ones had gone to *that* life. In no way could they possibly express their gladness. And I know by experience of what I speak.

Very truly,
MRS. S. B. L——.

New Smyrna, Fla., Mar. 16, 1909.

DR. JAMES H. HYSLOP,
Dear Sir:—

The student of Prof. James was W. W. Rockwell. Two or three years ago he was Prof. or Assistant Prof. of Church History at Andover—I think—at least it was a Theological College in Mass. of which there was talk of moving it to Cambridge and incorporating it with Harvard. If the above does not find him I can get his address through his cousin, with whom my daughter was acquainted at Mt. Holyoke.

I was at Harper Hospital, Detroit, Mich., first or second week of Aug., 1898. Dr. Carstens, Woodward Ave., Detroit, also head of Harper, was physician.

I do not remember name of nurse, but the records would probably show.

The lady at head of Training School for nurses was Mrs. Gretter, still of Detroit, but not now connected with Harper.

I think the same address would reach her, however; or I can get it after I reach home. Whether those people will remember me after so many years, when they have so many patients, I do not know. Mrs. Gretter might. I shall never forget how impressively she spoke to me those two different days, when I was still too weak to talk. I have never seen anyone from Harper since I left there, except that one nurse whom I asked about the table, and *she* was a stranger to me.

I saw the Dr. and the three nurses by the table, just the same as I should see you, if you were here now. But, question 4: "Who was it that was standing by the Dr.?"

If you were in a dimly lighted room and could go behind the door and cut out a form from the deeper shadow, then place it in a brightly lighted room, that was what I saw.

It was a head or more taller than the Dr., who is a very short man. When I first remembered this experience, that dark shadow, (I very much dislike the word, but no other seems applicable) was *someone* interested in me, standing there in that dark undefined form, watching me upon the bed; and as I wrote before, I was always wondering who it could be. My first thought was of my physician from home. But then I knew he was larger than that form, that he was not in the city at that time, and that if he had been there he would have looked as he was, the same as the Dr. and the nurses.

I cannot explain it, but even today I can no more put away the knowledge, or memory, of that being an actual *somebody*, let us say, than I can put away the memory of any friend of the past and say, "There never was any such person".

I was only conscious where I was at the foot of the bed, poised, as one may say, in the air, my form about a foot from the floor, and I was just as conscious of being myself as I am conscious of being myself here now writing to you.

I was looking at my body just as I would look at the body of a stranger today, only my body and myself, if I may so speak, had been one for over forty years, and to instantly *know* yourself to be in one place, and to *see* what you had recognized so long as yourself.

lying white and still in another place, gives one an unthinkable shock of wonder and amazement.

In writing this I comfort myself with the thought that it is merely the record of a remembered something, otherwise you would surely think me not in my right mind.

Do you think it could have been a dream? Could things we could never *imagine* in our waking hours come to us in dreams; things we have never known? the table, for instance.

Very truly,
Mrs. S. B. L——.

Charlotte, N. C., Jan. 22, 1907.

MR. JAMES H. HYSLOP,
Dear Sir:—

In reply to your letter I must say I have no first hand knowledge of the death-bed vision. But I have several times heard my mother (who has just died) tell of the following:—

My sister, fourteen years of age, died of diphtheria. She suffered greatly until some time before her death (several hours, I believe), but was conscious to the last.

Our younger brother, a child of three, had died five days before, of the same disease. Just before her death my sister suddenly exclaimed, "See all of the angels!" On being asked where, she said the room was filled with them, and then pointing, she said, "And there is Sanford!" (the dead brother). I believe she knew he had died. Soon she said, "Hear them singing—how beautiful!" and died at once without any struggle.

I believe no one present saw anything. My mother heard a sound which *seemed* to her like that of moving wings. My mother was an educated woman, not superstitious but exceedingly devout. She never laid stress on the sound she heard, but believed most positively that her child saw both the "angels" and her brother.

I think my sister said she saw Jesus just before exclaiming "How beautiful", but of this I am not positive.

My father and mother tell the same story. My father, mother, and others were in the room at the time.

A few days before either death, my mother, stepping out of doors, saw by the light of a full moon, in a vacant snow-covered lot, what she supposed was a friend; but what proved on subsequent in-

vestigation not to have been. In fact the "vision" disappeared before a person could have passed out of sight, and the surface of the snow had no impress whatever upon it. My mother recognized the occurrence as an hallucination, realizing her own physical and emotional condition. I never knew her try to offer any explanation for it, religious or otherwise.

I am a Harvard graduate, a student of psychology, and have things to publish later along this line. I have no reason to doubt the truth of the above and no explanation to offer. My people seldom spoke of it. I had questioned them closely concerning it. I should be glad to see your publication, and to know more of your work.

Yours truly,

L. A. DAVIDSON.

The following case is from the records of Dr. Hodgson and belongs to the class of visions which are not proved to be veridical, but which are on the borderline of that type. After the introductory remarks regarding them it is only necessary here to acknowledge the authority for the case.—Editor.

A VIEW OF DEATH.

The Sensations of a Man Who Was Near the Dark Valley.

The editor of the Gardiner, Me., *Journal* has recently had a narrow escape from death, his horse running away as he hung in the wheel. He thus describes his sensations: "Oh, can't some of my spirit friends do something to help me out of this scrape?" beseechingly I said or thought. It was a prayer not laid down in the books, and perhaps the form was not staid or formal. Short as it was it did me good. I saw then crowds of spirits around me, part of whom I knew. "I do not see what they can do", I thought, but as they seemed to hover round the front of the wagon and over the horse, I wondered how they kept up with him. Then I thought perhaps they'll take the old horse's strength away, but I couldn't see very clearly how they were to do this, for old Robin was a hard customer to "dematerialize". I probably should have lived but a few seconds longer. The reins had worn off upon the wheel just when my strength was all gone. Had I died people would pityingly have said it was a horrible death, but really I suffered very little. All the pain I have had up to now has not been equal to what I suffered last

summer in a day from the bite of an insect. The shock was such that my nerves of sensation were benumbed. I had no fear; in fact there was a physical sort of feeling that I was a bundle about three feet long, with a sort of handle to it (which was my left leg probably), that was bouncing along the ground, which I was trying to untangle. Then there was another self who had to take care of the wheel, untangle the rein, take hold of old Robin, yell to the dog, and attend to matters generally, while the third self seemed to do the thinking, and I liked that one the best. I had often heard that in such crises as these one's whole life passes in review before him, and I thought of that fact, but I had no such experience. I had only one regret for deeds done or left undone, and that was that I had neglected my usual custom of taking accident tickets, and this regret I felt ashamed of. My only thought was of my wife. The knowledge that I had faced death unflinchingly is not without satisfaction to me, and there is something that I feel, which I cannot describe, that assures me that there were more powerful influences than my own aiding, comforting and sustaining me. My religious friends will say that it was the Good Father, and it matters not what we call it—the feeling is the same. I do not feel of sufficient consequence to merit God's special providence, but that loving friends from another sphere may have comforted and sustained me is not repugnant to my common sense and does not lessen my idea of the goodness and greatness of the Creator.

Gardiner, Me., May 11, 1906.

L. EDMUNDS, Boston,

Dear Sir:—

Your favor dated May 3rd and directed "Editor of *Journal*" reached me yesterday, having been delivered to my son, E. W. Morrell, editor of the *Reporter-Journal*. I sold him my paper, the *Gardiner Home Journal*, Nov. 16th, 1884.

I know nothing of the paper extract you refer to. I was the person, however. Kersey Graves (I believe that was the name) alluded to the affair in a small pamphlet, but made a mistake of a year in the date. I was dragged by a runaway horse some two-thirds of a mile, the reins having caught round my left leg as I jumped from the wagon. I was dragged nearly to death; in fact it was telegraphed that I was killed and the *Portland Transcript*, just going to press,

published a short obituary. I am the only person that I know of who has read his own obituary.

I am nearly 79; entirely blind in one eye and deaf in one ear, and nearly so in the other, and very infirm. I wrote an account of my sensations two weeks after and will send you a copy of the paper, if I can find it.

I think I did pass from this world to the other for a short time, the night I was hurt. The sensation and place or condition was indescribably lovely, and I was loath to come back.

Is your Society the same one that Dr. Hodgson was secretary of? I am descended from Nicholas Hodgson, of Kittery.

Just now I am rather feebler than usual, and very busy.

I use this paper as it takes the ink quicker, and I can see to write better. I will be willing to aid you if I can.

Yours truly,

HIRAM KELLY MORRELL.

Gardiner, Me., June 3, 1906.

L. EDMUNDS, Boston.

Dear Sir:—

Yours of 29 May came duly to hand. As I do not know where to look for my papers containing the article referred to, I asked my wife to look over the bound files of the *Gardiner Home Journal*, and to bring me the number nearest Nov. 16, 1878, which I supposed contained the article which the copy you sent was quoted from.

She brought me the file opened at the No. for Dec. 4, 1878. I have copied it all off and enclose it. As I am so blind, I have to use a lens to read with, it is a good deal more work for me to copy than to write original matter. I think I say that the notes in red are not in the original.

I did not think, until I had copied the last paragraph, that I had dictated a previous article which was published Nov. 29th, in connection with a very humorous sketch of "An Editor on a Tear", by my waggish brother, who was with me. I have not read my article by copy, as it is very hard for me to do so. If you find anything obscure send me the page and I will explain it.

As I go back over that ride it affected me very much, it was hard for me; but I now wonder how I ever lived through it.

I do not know much about the psychical research. I used to have

an idea that it was antagonistic to Spiritualism. I happened to be reading Hudson's "The Law of Psychic Phenomena", and some things in it recall my experience and sensations.

I had some wonderful opportunities to investigate Spiritualism in 1876 and after. The medium was a lady of my own town, and about my own age, and I had tests that ought to convince anyone.

I believe Spiritualism is the key to clairvoyancy, hypnotism, telepathy, ghosts, witchcraft, and other occult mysteries. The medium I refer to is in this city, but I had had no sitting with her for 20 years, I think. I was one of the most skeptical of mortals, and am now.

I am myself, or rather was, very susceptible to telepathic influences. I have the proof now of a communication from Capt. John Drew, while on the ocean in Asia, and afterwards from Boston harbor.

I had one from a dying cousin last Thursday; though I thought it at the time was from a very old man in Rochester, N. Y. My cousin died in Ocean Park.

I do not know why I bother you with these things, for I am too tired and feeble to write; the thought seems to impel me.

I should join your Society if I could afford to, but I do not, and do not know as you would have me.

Yours truly,

HIRAM KELLY MORRELL.

Article copied from the Gardiner, Me., *Home Journal*, of Dec. 4, 1878.

(It was written and copied by Hiram Kelly Morrell, and is a true account as I could write, and is a true copy.)

HIRAM KELLY MORRELL.

Gardiner, Me., June 1, 1906.

This was dictated by me in my bed to an amanuensis. H. K. M.

MY ACCIDENT.

How One Feels Dying a Horrible Death.

Saturday morning, Nov. 16th, I and my brother were riding just beyond New Mills Bridge, when the horse fell. My first impulse was to jump out and assist the horse, but as he immediately rose to

his feet I thought he would be all right. I noticed, however, that he had broken a piece of the left thill and that the sharp end pricked him as he rose.

"The bridle is gone, jump!" said my brother, and he tumbled out of the hind part of the wagon before I had time to realize what he was saying. "Robin" is somewhat famous for speed and endurance, and by this time he had struck a three-minute gait and was tearing along on the frozen ground at what to a nervous man would have been a fearful rate. I had no fears at all, however, and coolly picked up the reins and pulled a strain on them that would have split Robin's mouth to his ears by the time he had got to the top of the hill, when, to my dismay, I realized my brother's parting words, as I discovered I had pulled the bridle clear off to the horse's shoulders. I coaxed him and tried to turn him up Mr. Hooker's lane, but I might as well have tried to persuade the Kennebec to run over Beech Hill. I passed two teams safely, and as we were soon coming to a steep hill, and Robin's heels seemed to show occasional signs of flying up, as the sharp thill would go into his shoulder, I thought it was perhaps advisable to alight.

Strange as it may seem, cool as I felt, and calculating as I did the chance of a broken leg or shoulder as the least mischance that could befall me, I never thought of jumping out of the hind part of the wagon. It seems now that I might have enveloped myself in the robes and have dropped out behind "as easy as falling off a log". Did I believe in special providences, or in spirit control in material matters, I should believe that I had a lesson to learn, and that influences outside of myself were teaching me it. At any rate I took one of the robes, threw it out, and picked the safest place to alight that I could find, jumped as far as I could against the motion of the wagon, so as to neutralize its power as much as possible.

I immediately felt that my foot was caught in the rein, and as my momentum rolled me over three times, and I felt the reins winding round my boot, a hopelessly helpless sinking sensation went over me. I do not remember being hurt at all by the fall. Indeed, I felt no sensation of striking. I fell face down, and glided quickly over the ground which, there, was pretty rough. I realized my situation like a flash.

"You've been wishing you were dead all your life, and now you have your wish", something seemed to say to me. "I ought to have taken \$6,000 more accident insurance"* "How long will it take to kill me—will it be very painful?" All these thoughts and others went over me, and naturally I closed my eyes waiting results. Then I saw my pale wife (standing) and I thought of my little girl,—and I felt ashamed of the wish to bleed the insurance company still more,

* I at that time had all the regular accident insurance the Travelers would carry, but could have taken a day ticket, as I usually did.

and I thought perhaps I could roll over and untwist the reins and a desire to make the best of my chance came over me. I rolled over upon my back, and in doing so got my right leg into the hind wheel.

"There goes a leg", thought I; "and if it catches in the wheel I'll be torn asunder", and I grabbed the spokes of the wheel and held it. (For a moment, here, there seems to have been a little obscurity in my memory. As I received a cut over my eye, I now think I must have been dazed for a moment, and think I must have revolved half over with the wheel, as I have an indistinct sense of being bent up, and grasping instinctively at the wheel.) I extracted my leg, and in so doing probably pulled off my right boot, which goes off and on very hard.*

All this had not taken a quarter of the time you are reading it. for I had not got half down the first hill. I tried to get my right hand in my pocket to get my knife to cut the reins, but could not, and had I got it I could not have opened it, nor cut the reins had I had it. In doing so I lost control of the wheel. I thought I must again get hold of it at all hazards, and I tried again to catch it. We were going down hill at a fearful rate, the wheel buzzing so I could not see the spokes. They beat my hand and wrist awfully but at last I got hold, and I determined to hold on as long as I could, or till I was free.

"Oh, can't some of my spirit friends do something to help me out of this scrape?" beseechingly I said or thought. It was a prayer not laid down in the books, and perhaps the form was not staid nor formal. Short as it was it did me good. I saw then, crowds of spirits round me, part of whom I knew. "I do not see what they can do", I thought, and as they seemed to hover over the horse I wondered how they kept up with him. Then I thought perhaps they'll take the old horse's strength away, but I couldn't see very clearly how they were going to do this, for old Robin was a hard customer to "dematerialize".

As we rose up the next hill the ground was fearfully rough, and as I held the wheel and all its power jammed me on to the frozen, hubbly, ground it was hard on old Robin, and harder on me—but the brake on the wheel visibly checked his speed. "Whoa, Robin. Whoa! Whoa!" I sang out, in my most coaxing tones. The old rascal turned his face towards me, and again I begged him to stop, but he was more frightened, shook his head, bent it down between his knees, and did his best, or worse.

All this time, with my free foot, I was trying in vain to get the reins off my foot. Once as I was going up that rough hill I felt the

* It was one of the old-fashioned long-legged calf boots and I had recently pulled the heel off with my boot-jack, and had a new one put on a short time before.

gravel grind into my bare flesh—for my thick cassimere pants * and new thick drawers did not last me twenty rods—I gave one groan, and wondered how long before all my flesh would be gone from there; and then I felt ashamed of groaning when the spirits were looking at me, and I groaned no more. I wanted them to beat that horse. I wanted to tell my wife how it all was—how I felt—and there was a feeling then that I was lifted over all the rough places, and I felt no pain, no fear. I felt that in some inscrutable way that I could not conceive of I was to be saved. Even now I cannot conceive how, after my clothes were so torn off, I was not more lacerated in the long distance I was dragged.

It seemed to me the spirits were busy, oh, so busy, round the horse and the forepart of the wagon.

Then a boy and a dog came out, and the dog barked, and it seemed to me I had more walking than I could hang out, and that Jordan was a hard road to travel. I yelled "Get out!" to the dog, and so did the boy, and after a while he stopped.

Just as we passed the house formerly owned by Woodward Thompson, I felt my strength giving out of my battered right hand. I knew I *must* hold on, and I put all the will I had into a final grasp, in vain. My hand fell powerless, and I felt it was all up with me. I laid my head on my left arm, hoping that my face might be spared so as not to shock my poor sick wife when I was carried home. I wondered if I should be torn to shreds, where they would pick me up, and had an idea it would be beside the road near the brick house on the hill (right opposite where he did stop) †, wondered how long it would be before I would be wholly unconscious, and with feeling akin to satisfaction that it was all over with so little suffering; and a sort of feeling like going to meet old friends, I felt a sort of numbness stealing over me,—a consciousness of loving hands to take me, and I was free. ‡

The boy came up to me and I came back to earth—with almost a feeling of regret.

He asked me if I were dead (I think) and I told him no, but all torn and pounded to pieces; asked me what he should do, I told him to call someone and get me into a house. Mrs. Blith came out of her house and she was a strong warm-hearted woman, who did not gush

* These pants were the very best heavy pants, bought the day before of Robt. Williamson, well known for the excellence of his work. I never wore them again.

† Doubtless all the bitterness of death had passed. That night I think I did go into the other sphere—and it was so beautiful I hated to come back—but I did.

‡ I found out, afterwards, this was the place where the man lived who formerly owned him.

nor faint, nor go into hysterics,—said there were no men in the neighborhood, and asked what she should do. I told her if they would get me up I would walk in, and assisted by them I walked some ten rods up hill to the house. I was deadly cold and nearly fainted several times. She got my feet to the fire, made me some tea, and got me upon a couch by the stove. By this time others had come, and soon my brother was there. His terribly haggard face is the most prominent thing in my memories of the accident. He had followed along on my track picking up, first a robe, then my pocketbook, then a boot, and I have no doubt he actually suffered more than I did.

I wanted them to get me home as soon as they could, for I feared the effect on my poor wife, but Mr. Hamilton, who had my hand, knew I could not stand it to ride home in a wagon, but my brother got on board a wagon to go and get a hack. After riding part way he got out and footed it to the New Mills, got a horse, went to the village and engaged a hack, went to the office, and sent word to my wife, and going back met the man on his way to the village. It would not hurt a fellow much to be dragged after that horse.

Meantime I had taken hold of the hand of Mrs. B. and Mr. Hamilton and I knew if they had any life in them I could get vitality enough to last me home, and I did. I soon felt as lively as a cricket, and when I got home I wanted them to let me walk up the hill, but they didn't, nor could I have done so had I tried.

I probably should not have lived but a few seconds longer. The reins had worn off upon the wheel just when my strength was all gone. Had I died people would have pityingly said it was a horrible death. But really I suffered but very little. All the pain I have had up to now has not been equal to what I suffered last summer in a day from the bite of an insect. The shock was such that my nerves of sensation were benumbed. Words can give but a very faint idea of my thoughts and sensations, though I have tried to write them just as they were without striving to make a good story, or sensational effect. Part of me seemed to think very keenly and clearly, while at the same time all sense of identity—the reality of the ego, as Joseph Cook might say—was entirely gone. I had no fear—in fact there was a physical sort of feeling that it was a bundle about three feet long, with a sort of handle to it—(which was my left leg probably) that was bounding along over the ground, which I was trying to untangle. Then there was another self who had to take care of the wheel, untangle the reins, talk to old Robin, yell to the dog, and attend to matters generally—while the third self seemed to do the thinking, and I kind of liked that one best. I had often heard that in such crises as these one's whole life passes in review before him, and I thought of that fact, but I had no such experience. I had only one regret for deeds done, or left undone, and that was that I had neglected my usual custom of taking accident ticket, and this regret I

felt ashamed of. My only thought was of my wife, and I scarcely thought of myself at all, only once I think, as I have mentioned, when the gravel cut into my flesh. It seemed to me I was dragged two miles, though I presume it was only from half a mile to three-fourths of a mile. I had no idea of time at all. Nearly two hours elapsed between my accident and the getting me to bed, but it seemed of no time to me. Even the first long night, when I heard the clock strike every hour, seemed very short, and as I look over the two weeks that are gone it seems like a dream, and I wonder how one could have gone through so much and suffered so little.*

The realization of the kindness of friends, of benefits and attentions from many from whom I could not have expected them, has been a rich reward for the little I have suffered. The knowledge that I have faced death unflinchingly is not without satisfaction to me, and there is something that I feel, that I cannot describe, that assures me that there were more powerful influences than my own aiding, comforting, and sustaining me. My religious friends will say it was the Good Father, and it matters not what we call it, the feeling is the same. I do not feel of sufficient consequence to merit God's special providence, but that loving friends from the other sphere may have comforted and sustained me is not repugnant to my common sense and does not lessen my idea of the goodness and greatness of the Creator.

I have purposely written much in this which has been said before, as our issue of two weeks ago fell short, and I was unable to supply all my friends. I have been a week or more writing this at intervals, as I am too feeble to do much at a time. Perhaps I have written so much the reader will feel he has had the worst part of the accident.

Gardiner, May 24th, (1906).

I gave you the addresses of Drs. Sawyer and Schuman, at Gardiner, and you asked for living persons, and I gave you them. They *are* living. There was no cutting enclosed.

Truly,

HIRAM KELLY MORRELL.

*I suffered terribly, however, after this writing. Every limb and portion of me was perfectly helpless at some time, though not all at once, and my flesh gangrened. Terrible boils and carbuncles followed. At one time I had ten on my left leg below the knee. As I look back on it now, I wonder how any person could have endured the sufferings I did. I never did wholly get over it, for I have never been perfectly free from pain, except when under some excitement, mental or physical. I wrote an account of my sufferings several weeks later. But, of course, words can give no idea of it.

CORRESPONDENCE

The following letter from Sir Oliver Lodge explains itself, in regard to the incident mentioned by him, published in our *Journal*, July, 1918, page 448.—Editor.

University of Birmingham,
26 August, 1918.

DEAR DR. HYSLOP:—

The little pig problem solved by the negro "prodigy", of whose performance you give an account on page 448 of *July Journal*, American S. P. R., is rather a catchy one: and if he perceived that the multiplier was 7 not 6, it was very clever of him. The answer is 6×7^8 , as can be shown thus:—

At end of first year the number was $6 + 6^2 = 6 \times 7$

At end of second year the number was $(6 \times 7) + 6 (6 \times 7) = 6 \times 7^2$

* * * * * *

So at end of eighth year the No. is $6 \times 7^8 = 6 \times (2401)^2$
 $= 34,588,806$

You have to add up as you go, so the effective multiplier is 7 not 6; and there is no adding up at the end.

You have no doubt seen all this, but your readers may (some of them) like to have the little puzzle set forth explicitly.

Yours faithfully,

OLIVER LODGE.

BOOK REVIEW.

Mesmerism, Spiritualism, Witchcraft and Miracle. By ALLEN PUTNAM. Bela Marsh, Boston, 1858.

This is a little pamphlet which came accidentally into my hands and its chief interest lies in two facts. First, it is a record of the experiences of a gentleman of considerable standing in his community, and secondly, the necessities of his argument illustrate the habit of the popular mind in seizing any new fact as an explanation of everything. The author has to conceive the issue as between Mesmerism and Spiritualism. He started to investigate without any belief on the subject of a future life except the orthodox one, and came away convinced that he could communicate with the dead. He classifies his facts well and some of them he recognizes as not evidence of survival, while he carefully separates those which point in that direction from the others so that he does clear debating. But the only matter of special interest in a book of this early date is the hypothesis against which he had to contend to maintain his belief that the Spiritualists were right. Those who would not accept Spiritualism explained everything by *Mesmerism*. Telepathy was not known or supposed as yet, and every one simply flung the word "Mesmerism" at you when you mentioned spirits. No sane man would think of doing that today, nor would he any more think of proposing Hypnotism for it, which is the modern term for mesmeric phenomena. It is a good illustration of the way that men, even supposed intelligent and scientific men who should know better, will employ a mere word to confound a perfectly rational hypothesis. Mesmerism was a name for certain unusual phenomena, and even if Mesmer's fluid were a fact, it explained nothing. Much less did the term which only named the facts. But the wiseacres of that day thought they found a solvent for all unusual phenomena when they could shout Mesmerism. It is all shifted over to telepathy and "suggestion" today. This is a concession that the sceptics who pressed Mesmerism as an alternative to spiritistic theories have admitted the incorrectness of the appeal to Mesmerism. The spiritistic theory may not be true, but Mesmerism is much less like the truth and we have sought some other term to defend our respectability.

J. H. H.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC.

Required by the Act of Congress, August 24, 1912, of the Journal of the American Society for Psychological Research, published Monthly, at York, Pa., for October 1, 1918.

State of N. Y., County of N. Y.

Before me, a Notary Public, in and for the State and County aforesaid, personally appeared James H. Hyslop, who, having been duly sworn according to law, deposes and says that he is the Editor of The Journal of the American Society for Psychological Research, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations.

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Name of Publisher: American Society for Psychological Research.

Post Office Address: York, Pa.

Editor: James H. Hyslop, New York, N. Y.

Managing Editor: None. Business Managers: None.

2. That the owners are: The American Institute for Scientific Research, New York, N. Y., 44 East 23rd St.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stocks, bonds, or other securities than as so stated by him.

JAMES H. HYSLOP, Editor.

Sworn to and subscribed before me this 4th day of October, 1918.

[SEAL.]

V. O. MEAD, Notary Public.

My commission expires March 30, 1919.

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the nature of these phenomena. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

THIRD,—The formation of a library on all the subjects with which psychic research is connected. Contributions of books are welcome from members and others. To avoid duplication of unnecessary copies all persons are asked first to communicate with the Secretary.

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FIVE DOLLARS a year is the fee for Associate Membership. On prepayment of this sum the **JOURNAL** of the Society will be sent to the Associate for one year, \$5.00 of which is for a year's subscription to the **Journal of the American Society for Psychical Research**.

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ALL MEMBERSHIPS date from January 1st, though those who join in November or December will receive the **Journal** for these two months free.

Published by American Society for Psychical Research at
YORK, PA.

DR. JAMES H. HYSLOP, Editor.

Executive and Editorial Offices, 44 E. 23rd St., New York City.

Changes of address should be sent to A. S. P. R., 12-26 South Water St., York, Pa.

THE ENDOWMENT

OF THE

AMERICAN INSTITUTE

FOR SCIENTIFIC RESEARCH



The American Institute for Scientific Research was incorporated under the Laws of New York in 1904, for the purpose of carrying on and endowing investigation in the fields of Psychical Research and Psycho-therapeutics. The American Society for Psychical Research is a Section of this Corporation and is supported by contributions from its members and an endowment fund which now exceeds \$155,000. The amount only pays for the publications and office expenses, but does not enable the Institute to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves. The charter of the Institute is perpetual.

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JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XII

NOVEMBER, 1918

No. 11

CONTENTS

	PAGE
<i>SURVEY AND COMMENT:</i>	
An Omission	649
A Correction	649
<i>GENERAL ARTICLES:</i>	
Curious Phenomena. By James H. Hyslop	650
Peculiar Experiences Connected with Noted Persons. By Dr. Walter F. Prince	652
<i>INCIDENTS:</i>	
Apparition of the Duke of Württemberg	680
Apparition of William Danforth	682
Trance Phenomena of Jesse Streitt	684
Apparent Warning	696
<i>BOOK REVIEWS:</i>	
Thought for Help, by William C. Comstock	699
Will Higher of God and Free Will of Life Made, by William C. Comstock	702
<i>BOOKS RECEIVED:</i>	703

PRINTED FOR THE SOCIETY BY
THE YORK PRINTING COMPANY
YORK, PENN'A.

PUBLISHED MONTHLY BY THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,
12-24 SOUTH WATER ST., YORK, PA.

REVERED AS SECOND-CLASS MATTER, JULY 19, 1917, AT THE POST OFFICE AT YORK,
PENNSYLVANIA, UNDER THE ACT OF MARCH 3, 1879.

ANNUAL FEE, \$5.00. SINGLE COPIES, 50 CENTS. FOREIGN FEE, \$1.10.

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JOURNAL

OF

THE AMERICAN SOCIETY

FOR

PSYCHICAL RESEARCH

CONTENTS.

	PAGE		PAGE
SURVEY AND COMMENT:		INCIDENTS:	
An Omission	649	Apparition of the Duke of Würtemberg	680
A Correction	649	Apparition of William Danforth	682
GENERAL ARTICLES:		Trance Phenomena of Jesse Streitt	684
Curious Phenomena. By James H. Hyslop	650	Apparent Warning	686
Peculiar Experiences Connected with Noted Persons. By Dr. Walter F. Prince	662	BOOK REVIEWS:	
		Thought for Help. By William C. Comstock	699
		Will Higher of God and Free Will of Life Made. By William C. Comstock	702
		BOOKS RECEIVED	703

SURVEY AND COMMENT.

An Omission.

By some mistake the incident reported by Professor Gardiner to Dr. Hodgson and published by us in the July *Journal* (pp. 453-463) was printed without a title. It should have had for caption "*A Case of Trance Phenomena*". Sir William Barrett called our attention to the error, and tho we had noticed it, the correction was forgotten.

A Correction.

In the report of Dr. Cook, published in the *Journal* (Vol. X) we made a statement implicating Mr. Martin, the photographer, in occasional intemperance (p. 48). I learned this summer that this statement is an error. He has always been a perfectly temperate man. The statement was based upon a misunderstanding as to the person meant by the report of another, and was made with hesitation, and only to tell the whole truth as reported. But we misinterpreted the statement of another. It was another person closely connected that was accusable of this habit. We are glad to make this correction and are sorry the error occurred.

CURIOUS PHENOMENA.

By JAMES H. HYSLOP.

The North American Review for August, 1915, prints a short article from the Hon. Mrs. St. John Mildmay on "Phantom Armies Seen in France". I do not know whether the article is more curious than the fact that the *North American Review* printed it. It represents an incident of which the Editor of this present *Journal* heard some months ago but regarded as probably one of the stories originating in the imagination of some newspaper reporter, altho there is nothing impossible in the appearance of phantom armies purporting to help one side or the other in such a conflict, and this on any theory whatever of such phenomena, whether subjective hallucination or veridical apparitions however caused.

Mrs. Mildmay states that she quotes from a letter which she has in her possession, an incident which occurred under the retreat of Sir John French and his small army against the Germans. One of the soldiers, who evidently passed through some of the experiences of a psychic, heard voices using language of a long time past and saw "before him, beyond the trench, a line of shapes with a shining about them. They were like men who drew the bow, and with another shout their cloud of arrows flew singing and whirring through the air toward the German host. The other men in the trenches were firing all the while. They had no hope, but they aimed just as if they had been shooting at Bisley.

"Suddenly one of these lifted up his voice in plain English. 'Gawd help us!' he bellowed to the man next him, 'but we're blooming marvels. Look at those grey gentlemen! Look at them! They're not going down in dozens or hundreds—in *thousands* it is! Look, look! There's a regiment gone while I'm talking to ye!'"

The rest of the story about the number of dead found on the battle field and the report that the Germans thought turpin-

ite shells had been used need not occupy our attention. The point of interest is a phantasmal army of bowmen seen by a soldier evidently in a waking trance and representing an invisible world of the time of St. George fighting for the Allies. Mrs. Mildmay pertinently enough reminds us of the vision of Jeanne D'Arc, and then goes on to speculate on the possibilities of such phenomena and it is curious to see how the imagination left to itself with a little smattering of science and scientific authorities can spin a wonderful theory of such phenomena. Let me quote her statements:

"It is conceivable that waves of thought are continually flowing from the great centers of the Universe, which are transferred to earth through media of intelligence, but each spirit can transfer only such portions of truth as his development has enabled him to understand, and each mortal can receive only so much knowledge as his intellectual faculties are able to assimilate and comprehend. An explanation of these matters would require a knowledge of the illimitable Universe itself as well as of the nature of that Supreme Being of whom no man can know save in so far as he can grasp the great truth that he is limitless in all senses. Thought is as eternal as life, and as fathomless. Who can say but that the spirits of those killed on the battlefields of old, as well as at the present time, show that they still live, and still think of those they have left, still feel an interest in their struggles, and are as ready to help as when standing side by side in their physical life? It is conceivable, also, that a spirit, at the moment of dissolution, does not lose all the thoughts and desires that have been cultivated in the earthly existence. If the spirit world be created by the thoughts and actions of the soul, every act or thought would therefore form its spiritual material counterpart, and make it possible for events to reproduce themselves.

"Modern science tends undoubtedly toward credence in such appearances. Some of our greatest living thinkers, Sir Oliver Lodge, Sir William Crookes, and others, are of the opinion that we are on the verge of vast discoveries, and that the future will reveal secrets that have as yet barely entered the mind of man. The hypothesis has been advanced that at death the fluid ether which holds the material body together, escapes into the surrounding atmosphere, and, according to the temperature, this dispersal of the essence is retarded

or accelerated, thus explaining the disintegration of the body. Atoms suitable for materialization may be collected from the atmosphere as well as from the emanations proceeding from man, and shaped by spirit-will into the forms of their earthly bodies."

There is more of this as to what chemistry might do for the future, but this has nothing to do with the claim of what has been done or made possible by actual achievements in science. Far be it from us to laugh at the speculations here indulged which go far beyond the necessities of the phenomena reported. Mrs. Mildmay evidently thinks that materialization has to be assumed as a fact to suggest the explanation of the phantoms seen by the soldier on the battlefield in France. Nothing could be farther from the truth, tho there may be senses in which the language she employs might fit facts known or still to be proved. There is, however the mixing up of many hypotheses which should be kept distinct. It was not necessary to go beyond the theory of hallucinations to account for the facts, whether you regarded them as subjective or veridical. Most scientific men would regard them as subjective and the ordinary Philistine of the world could not get beyond the imagination of some good newspaper reporter. But we know enough of the fact of such apparitions not to pay any attention to the man who says or thinks that they are not possible. They may be neither products of the imagination nor realities as denoted by "materializations". Nor is it necessary to invoke the analogies of physical science to explain them, tho I am not disposed *a priori* to exclude such resources for explanation. I do not accept them as yet, tho open to evidence. It may be legitimate to employ such analogies to arouse interest or to make people concede possibilities who cannot think beyond the facts of physical science, but at the present stage of psychic research it is little less than dangerous to let the speculative fancy have free reins.

It is much more important for us to know the exact facts in the alleged experience than it is to offer explanations on so large a scale. The wings of fancy are no resource for scientific truth. All that we require to make such a phenomenon explicable is the fact of veridical hallucinations. It has all the strength of any explanation and none of the difficulties attaching to the doctrine of

"materialization". We have found in many experiments of the telepathic type and more especially in certain types of mediumistic phenomena that the thoughts of one person, living or dead, may produce in minds of others hallucinations that are simulacra of reality, just as an ordinary hallucination is, but the veridical type has the additional characteristic of being related to an external or objective cause as the ordinary hallucination is related to a subjective or internal cause. The veridical type of phantasm has all the value of a spiritistic interpretation and none of the weaknesses of the physical explanation in terms of "materialization".

But I am less interested in analyzing Mrs. Mildmay's theories than I am in the alleged fact. If Mrs. Mildmay had spent half the time and ability trying to ascertain the facts that she has spent on a theory of them it would have interested us much more. Fortunately there has come evidence that the whole story has to be received with caution. The two facts that gave weight to Mrs. Mildmay's paper were first her statement that she had the letter stating them in her possession and second the standing of the *North American Review*. But editors of such publications have often been taken in by such phenomena when they turn a deaf ear to experimental work which cannot be so easily discredited.

Those interested in psychic research have heard much of the phenomena here exploited and in England and France the papers have been full of the stories about them. So have some of the Spiritualists' organs. But in the midst of the excitement a man comes forward with the statement that he had written the story as a piece of fiction for the *Evening News* of London, on September 29th, 1914. Because of the interest aroused in the story and the discussion it awakened, the author of the original incident published the facts of his connection with it in a little book which the Putnams in this country have printed. Mr. Arthur Machen is his name.

Now the interesting, perhaps strange, thing is that Mrs. Mildmay says she takes her story from a letter before her. As it is told the facts and the language are the same as those in Mr. Machen's account in which he asserts that it was pure fiction on his part. Now what was the letter that Mrs. Mildmay had? Was she merely quoting the *Evening News* in which the story

may have appeared as a letter? Or did she have a letter from the persons who had the experience? It cannot be the latter because the facts and the language are those of Mr. Machen. Consequently the story as told by her has no value whatever.

Strange to say the discussion seems to have brought out a number of first hand stories of apparitions seen on the French battlefields by both English and French soldiers, but in details they were quite different from the incidents of Mr. Machen's story. But it is not important here to discuss the truth of the accounts alleged. I refer to these narratives which are independent of Mr. Machen's only to indicate that the question is still a moot one and that we have more to deal with than the story which gave rise to the whole discussion. It was interesting enough to invite the attention of the English Society and Miss Helen Verrall* investigated the phenomena and reported a negative verdict, saying that there was not evidence enough to justify the hypothesis of anything supernatural in them and that hallucination might explain all that was reported. Mr. Machen thinks that hallucination is not necessary to explain his inventions and in this he is right, but he fails to reckon with the fact that his fiction is not the whole of what invites attention. If his story and the public discussion were all of it, he might well claim to have vanquished the credulity of those who took the incidents as real. But his inventions were not all, it seems, and probably Miss Verrall is correct in treating some of the narratives as connected with some genuine experiences, even tho we regard them as mere hallucinations.

The misfortune, however, in alluding to hallucinations is that most people will forget the distinction between subjective and veridical hallucinations. Subjective hallucinations mean that the phenomena are creations of the mind or brain, while veridical hallucinations are connected with some external stimulus which may be exactly what the supposed reality of the vision would mean. It is not enough to refer to fear, fatigue and other physical conditions to account for such apparitions as were reported. The explanation was made to fit the type of phenomena and in this case appeals to fatigue or fear are wholly inadequate and un-

*Now Mrs. Salter.

supported by evidence. We may well try such hypotheses as a protection against worse theories, but we may as well admit that we can be as easily fooled with a theory of hallucinations of the subjective type as with that of spirits.

I am not going either to apologize for or to defend any treatment of the stories as justifying anything supernormal. I am willing to concede any theory of them that excludes the supernormal. I want here only to remind readers that we do not get rid of significant facts by calling them either inventions or hallucinations. It is facts, evidence for any and all theories, that we want. It is quite possible that the spiritual world may be so much more mental than the physical world that hallucinations of the veridical type might well occur and signify all that the interpretation of the experiences as of reality would imply. What we want to know is the facts and not to explain them either naturally or supernaturally without adequate evidence. Both sides are afflicted with the same illusion here. They assume that the experiences must imply reality, some sort of *quasi* physical reality, in order to be veridical. This is not true. As a consequence of this illusion one believes in the reality, objective reality of the appearance as it presents itself, and the other assumes that calling it an hallucination eliminates all objective reality from the phenomena, when the objective reality may be mental simulating physical reality in the effect which it produces on the living mind, as is done in telepathic phantasms. You have not eradicated objective mental reality by calling the appearances hallucinations. They may be this but veridical, and this character assures them as much meaning as any other interpretation. The real question is whether they are veridical. No attempt seems to have been made to prove them so and perhaps it would not be easy to do it.

But it is not either the reality or the veridicity of the phenomena that is the chief interest in this discussion. The incidents offer an occasion to call attention to some phenomena that occurred in this country right while the battle of Mons was going on, in which the alleged apparitions occurred. What I have to narrate here was the result of experiment, not of casual occurrence and subject to all the influences of imagination, emotion and distortion in the interpretation, but of an experiment recorded in detail at the time.

I was carrying on experiments with Mrs. Chenoweth with a case of obsession, had had six sittings with the subject and intended to have three more. But the controls took matters into their own hands and suspended the work with this subject to take up the consideration of the war and some predictions regarding it. All this was done without suggestion from me. I shall not quote the predictions here as they have no importance until after the war.

It was on September 7th, 1914, that the interruption of my regular sittings took place and certain celebrated persons were brought to outline the future course of events. But these predictions seem to have been a mere side issue in the problem. The chief object was declared to be an experiment to convince certain celebrated spirits that it might be possible to exercise an influence on the combatants from that side. It was not an avowed certainty that this could be done, but it was said to be an experiment to see if it was feasible. The process was said to be a mere extension of what actually went on in obsession which I was investigating and that they wished to apply it collectively and on a large scale in order to see if they could affect the results in favor of victory. It was exceedingly pertinent to say that Mr. Stead was present and that it was he that had suggested the experiment. Mr. Stead, as is well known, was deeply interested in this world problem. It was George Pelham that acted as spokesman or amanuensis for the message or explained just what it meant. I quote the record made at the time:

"One of our most interested friends is W. T. S. [William T. Stead.] understand.

(Yes perfectly.)

His plan is to get some of the foes of peace into contact with the better class of thinkers and, if possible, divert the attention until some new impulse shall be awakened. It is exactly the same process as was adopted by the friends in the case of the little girl who was here. To supplant the ignorant, the foolish, the imperfect with a strong and wholesome influence with a definite purpose for unfoldment. It was W. T. S.—'s plans to have some one of the rulers of the nations at war come here to make a record of his opinion of what should be done and in this way to really form a spirit congress which would be

of use to the world. You can see why he would ask W. E. G—— to come and witness the effort.

(Who is W. E. G.?) [I did not suspect for a moment who it was. The previous message had been from him without indication of his identity.]

William E. Gladstone.

It is not because W. E. G—— would have the same measure as W. T. S——, but because he has a mighty influence still on the affairs of the world and his message to his friends here would instantly react on large numbers of groups in the physical world, the overshadowing world of thought may transform the world of action.

(But George, it would depend on their believing the message on this side.) [I had supposed the idea was to send a message to living friends.]

You misunderstand. It is not to be a message to the nations, but to have a clear thought established in the minds of the leaders of thought here.

(I understand.)

It is the masses who produce thought on the masses, and suppose W. E. G—— talks to a mass of spirits, that mass of spirits instantly produce a powerful thought influence on the masses who are at war. Suppose the utter futility of the assault is so strongly impressed on the minds of the soldiers that panic and fear control them instead of assurance of victory. You have an army fleeing in disorder instead of attacking with desperate strength.

It is the host of the Lord God Almighty marching with the Cause of Right and the confusion of the hosts of evil."

The conception expressed in this statement is the same as that illustrated in the story of Mrs. Mildmay, tho her story is not a fact, as told. I have found in other experiments generally that groups of the discarnate can influence a message and transmit it more effectively than a single individual. Indeed it is probable that no message ever comes unaided. Now if masses of individuals on the other side could be inspired with the same idea, or made to co-operate rightly in the process, it is quite conceivable that they might affect multitudes in a given direction. So far as experiment is concerned it would seem that the person must be psychic to receive the desired impression. But if the minds of

men generally can be influenced at all from the transcendental world—and we do not know the limits of mediumistic conditions and their variety—such an experiment would be in entire harmony with the principles of producing such effects on the minds of psychics. Telepathy embodies it on a small scale, so that the believer in that phenomenon is cut off from objections to the general idea involved. All he can do is to question the fact. But granted the existence of the discarnate and a telepathic connection between it and the living, and you have the conditions which make quite possible the experiment suggested or proposed by George Pelham.

The only difficulty with our message is the liability to the suspicion that it is a subconscious fabrication on the part of Mrs. Chenoweth's subliminal. There is no evidential incident in the message and the student of psychology is at liberty to apply any explanation he pleases and I am not in a position to produce a refutation by any striking incidents. All that I can say is that the idea expressed is foreign to anything that Mrs. Chenoweth ever expressed to me in conversation. From her long experience with the ideas of Spiritualism it would be quite natural for her to form such an idea, but she has not expressed even a similar conception in regard to obsession in which she believes, and she would be the last person to connect the principles involved in curing obsession with a cosmic influence or an organized effort on the part of spirits to influence the issues of war. So much that is evidential comes through her mediumship and shows so little traces of subliminal influences—almost nothing in content and only in form of expression—that we have a measure of the probabilities in a case like this, tho not scientific proof.

However, I am not quoting the passage as evidence. It is the coincidence of the claim with the alleged apparitions said to be affecting the course of events that is interesting and we may well wait the future to test the claims made, when we have ample evidence. It should be remarked that it is not claimed to be a fact, but an experiment even with the discarnate. There is no confidence or assurance about the result. The idea seems to be as new to the spirits as to us and the desire is to experiment. Of course, one might say that this very circumstance suggests a doubt about its source: for spirits ought by this time to know what can be

accomplished. But in other instances they do recognize the law involved and the only apparent doubt is about its application to the special case of war. There are certainly two things that may operate against the effectiveness of such an experiment. They are (1) the intense preoccupation of the soldier with his task, a mental stress which would do much to shut out any possible transcendental influence, and (2) the limitations of mediumistic conditions in the persons to be affected. In all experiments where collective effort has been successful in transmitting certain messages there was the passive condition of the psychic and no intense preoccupation with other ideas. This facilitated transmission. But there are no such conditions in the minds of soldiers, tho other circumstances might open a channel. But we have this to prove. In any case such a conception would be an experiment and it is interesting to see that a course was proposed which coincides with the actually reported instances of apparitions. Unfortunately for the interest and cogency of them they are not so well attested as may be necessary to treat more seriously the possibility alleged.

But matters did not stop here. After the previous part of this paper had been written the subject was spontaneously taken up again by the controls in the Chenoweth case. It was in the midst of other affairs which were interrupted for the purpose of discussing this very question, as if aware of what had been in my mind. I had not even mentioned the subject in any of its aspects, or even the facts, to Mrs. Chenoweth. On the date of October 25th, 1916, interrupting the work of Mrs. Verrall, the following came, and the whole hour was devoted to it:

Mons visions. Monsieur de Jean. [Struggle and confusion.]

[Change of Control.]

G. P. (All right. What is going on?)

Effort to give more light on the revelations, manifestations, that have made men see more than phantasms of the dying in the experiences which have been common during this conflict.

I did not think it possible to have contact even for a moment, but it is hard to help having an interest in the great change going on

across the water, even though we must keep our hands to the plough that our furrow may be well turned. Some of these people seek us and are so overwhelmed with the knowledge newborn to them that we are bound to feel intensely and so there has been a decided effort to give light as we know it, not to have these multitudes return to the scenes of warfare with crazed and fiendish desire to win but to keep them calm as helpers should be.

Your own interest has created or supplied an incentive on the part of Doctor—recall whom I refer to.

(Doctor of the Piper case.)

Yes, not Phinuit.

(I understand.)

But one of the group, understand. (Yes.) and he has made some investigations as to the nature of the spiritual manifestations, apparitions, and the re-appearance of certain personalities who have been supposed to haunt certain localities when conditions were right for their appearance.

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

(Yes perfectly.)

The Napoleon of the French victory may be only a bourgeoisie 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 visionere, 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. Spirit people move out into light and only the form produced by the thought of some one here is responsible for many of these hauntings. It is not always as I have written, of course, for there are instances where real spirits have been held by some interior condition, a mind, mental state, to some habitation or locality, but these are rare. If they were not rare, every house would be a sounding board for the cries of distressed souls in these days of horror.

(I understand. Now what is the "form" that stays about. Is

it a quasi-reality, or is it only a phantasm in the living produced by the thoughts in the mind of the dead?)

Both. It depends entirely on the case. Some are quasi and some are phantasms.

(I understand.)

The trouble is [in] trying to make one definition fit all cases.

(Yes, I understand.)

More about this later.

This quotation almost explains itself. Intelligent readers will observe the thoroughly intelligent way in which George Pelham, or rather Doctor through George Pelham, goes into the subject. It consists briefly in two or three important points in explanation of the alleged visions of Mons.

(1) Any spirit with his mind full of any special hero and any soldier with the same in mind may combine to give rise to a veridical phantasm tho the phantasm does not represent the person supposed. Or a spirit with one hero in mind may transmit a stimulus that is converted by the "imagination" of the subject into the form or phantasm of some agreeable hero in his mind.

(2) The existence of the phantasm will not indicate any "haunting" as that is usually supposed, tho this is conceded as a rare fact. This view is almost a corollary of the first.

(3) The distinction between "quasi-reality" and phantasms is just what would also follow from that between telepathic phantasms in the living produced by thoughts in the dead and the actual lingering about any locality of a particular spirit.

With these statements readers may see the point for themselves and the theory is certainly more scientific than those usually harbored by the popular imagination. In the end it may help to explain haunted houses without using the transcendental metaphysics which many minds like to entertain.

PECULIAR EXPERIENCES CONNECTED WITH NOTED PERSONS.*

By DR. WALTER F. PRINCE.

It does not necessarily give an "occult" incident more weight that it was experienced or related and credited by a person whose name is prominent for one reason or another. The great are nearly as likely, or according to Lombroso, a good deal more likely, to suffer illusions, pathological hallucinations and aberrations, as or than the humble remainder of mankind. Nor have famous persons a monopoly of veracity. Besides, a rare psychological incident is not more or less a problem, or has it more or less significance, in the experience of honest John Jones than in that of William Shakspeare.

* Readers interested to know what incidents related to noted persons have already been printed in the *Journal* are referred to the following names, with citations by volume and page:

Carl Schurz (general and statesman): II, 463. A series of predictions concerning him, by a girl medium, come true. He calls for the spirit of Schiller and asks for a verse of his poetry, which the hand of the medium, who never had read Schiller, promptly writes.

John T. Trowbridge (editor and popular writer of stories): III, 641. Personal mediumistic experiences; the mediums being the wife of Dr. Wm. R. Hayden, a Boston newspaper publisher, and Alonzo E. Newton, editor of the Pathfinder Railroad Guide. These comprised veridical predictions, etc. XII, 343. Testimony in favor of supernormal phenomena.

Rev. Newell Dwight Hillis, D.D. (Pastor of Plymouth Church, Brooklyn): III, 676. Case of apparent telepathy or clairvoyance, investigated by him.

Henry Holt (well known publisher, author of "Cosmic Relations", etc.): IV, 379. A case of telekinesis witnessed by him.

Mrs. Mary Virginia Terhune ("Marian Harland", writer of tales, essays, household books, etc.): V, 118, 459. An account of a haunted house, which she believed true.

Horace Bushnell (eminent Connecticut clergyman and author): VII, 422. Monitory dream, leading to the rescue of a party perishing in the mountains 150 miles distant. On investigation, he was convinced of the truth of the story.

Louisa M. Alcott (noted writer of stories for young people): VII, 424

And yet it is natural and quite proper to look with somewhat enhanced interest upon the experiences or the testimonies of those whose names are in the cyclopedias and biographical dictionaries. It is legitimate to set these forth, and to call attention to them. These persons, at least, we know something about. William Moggs, of Waushegan, Wisconsin, may be a very excellent and trustworthy man, but we don't know him, and it is tedious to be told that somebody else, whom we may know as little, knows and esteems him. How do we know that the avouching unknown could not have been sold a gold brick. But Henry M. Stanley, and General Fremont, and W. P. Frith, and Henry Clews are characters whom we do know something about, or at least whom we can easily look up for ourselves in biographical dictionaries and "Who's Whos". They are names which have, at the very outset, a reputation which has impressed the world,—which stand for assured ability, genius, achievement, forcefulness, of one kind or another. Even though we have no particular data at hand regarding the veracity of a particular member of the shining circle, it is not easy to see why he, having an assured reputation, should dim it by telling spooky lies. It is easier to conceive of William Moggs, a quite obscure man, calling attention to himself by the device, though as a rule the William Moggs's do nothing of the

Testimony that she and her mother saw a mist rise from the body of her sister a few moments after death.

Samuel L. Clemens ("Mark Twain", distinguished writer of humor): VII, 425. An alleged premonitory dream experienced by him.

Frank R. Stockton (noted novelist): XII, 132. His and Mrs. Stockton's testimony regarding unexplained disturbances in a house.

James Otis (celebrated lawyer of the period of the American Revolution): XII, 170. Premonition of his own death by lightning.

Chauncey M. Depew (orator, railroad magnate, United States Senator): XII, 172. Extraordinary premonitory vision, coupled with automatic composition of a speech afterward delivered by him at the scene of the vision.

Ernest Thompson Seton (naturalist and writer): XII, 200. Clairvoyance, prediction, etc., among Indians; recorded on the basis of testimony credited by him.

Dwight L. Moody (noted evangelist): XII, 271. Remarkable monitory impression, probably saving his life.

No account is made in this list of eminent persons who are prominently before the public as witnesses or investigators of psychical phenomena, such as Sir Oliver Lodge and Sir William Crookes.

kind. We spontaneously argue within ourselves, in some inchoate fashion, "That fellow made his mark in the world; he gained a big reputation by his superiority to the rank and file in some particular at least: it will be worth while to hear what he has to say."

We present herewith a group of such testimonies either given out to the world by prominent persons as their own experiences or as the experiences of persons whom they knew and believed, or else as told by friends of the prominent persons whose experiences they were. From time to time the *Journal* will present similar groups of such material, as attention is attracted to it.

It is not owing to any selective process that the material is mostly of the sort which favors supernormal hypotheses. We take what we can get. Whenever an experience is accompanied by a normal explanation, such will be included, only a little more willingly than an experience which does not readily suggest a normal explanation. But, let it be noted, the groups which we propose will be composed of human *experiences*, and not opinions, except as the opinions accompany the experiences. And it cannot be expected that, after certain types of experiences as related by certain men, have been given, we shall then proceed to name other men who haven't had any such experiences. True, against Paul du Chaillu's assertion that he had seen gorillas was once urged the fact that nobody else had ever seen gorillas. Nevertheless the sole assertion of the one man who had seen them proved to outweigh in value the lack of experience on the part of all other travellers up to that time.

A PREMONITION OF H. M. STANLEY.

This incident is related by the famous explorer, Sir Henry M. Stanley, in his autobiography, edited by Dorothy Stanley (Houghton Mifflin Co., 1909), on pages 207-208.

Mr. Stanley, then a private in the Confederate army, was captured in the battle of Shiloh and sent to Camp Douglas, near Chicago. It was while here that the incident in question occurred.

On the next day (April 16), after the morning duties had been performed, the rations divided, the cooks had departed contented,

and the quarters swept, I proceeded to my nest and reclined alongside of my friend Wilkes, in a posture that gave me a command of one half of the building. I made some remarks to him upon the card-playing groups opposite, when, suddenly, I felt a gentle stroke on the back of my neck, and, in an instant, I was unconscious. The next moment I had a vivid view of the village of Tremeirchion, and the grassy slopes of the hills of Hirradog, and I seemed to be hovering over the rook woods of Brynbella. I glided to the bed-chamber of my Aunt Mary. My aunt was in bed, and seemed sick unto death. I took a position by the side of the bed, and saw myself, with head bent down, listening to her parting words, which sounded regretful, as though conscience smote her for not having been so kind as she might have been, or had wished to be. I heard the boy say,

"I believe you, aunt. It is neither your fault, nor mine. You were good and kind to me, and I knew you wished to be kinder; but things were so ordered that you had to be what you were. I also dearly wished to love you, but I was afraid to speak of it, lest you would check me, or say something that would offend me. I feel our parting was in this spirit. There is no need of regrets. You have done your duty to me, and you had children of your own, who required all your care. What has happened to me since, was decreed should happen. Farewell."

I put forth my hand and felt the clasp of the long thin hands of the sore-sick woman. I heard a murmur of farewell, and immediately I woke.

It appeared to me that I had but closed my eyes. I was still in the same reclining attitude, the groups opposite me were still engaged in their card games, Wilkes was in the same position. Nothing had changed.

I asked, "What has happened?"

"What could happen?" said he, "What makes you ask? It is but a moment ago you were speaking to me."

"Oh, I thought I had been asleep a long time."

On the next day, the 17th April, 1862, my aunt Mary died at Fynnon Beuno! [In Wales.]

I believe that the soul of every human being has its attendant spirit—a nimble, delicate essence, whose method of action is by a subtle suggestion which it contrives to insinuate into the mind.

whether asleep or awake. We are too gross to be capable of understanding the signification of the dream, the vision, or the sudden presage, or of divining the source of the premonition, or its import. We admit that we are liable to receive a fleeting picture of an act, or a figure, at any moment, but, except being struck by certain strange coincidences which happen to most of us, we seldom make an effort to unravel the mystery. The swift, darting messenger stamps an image on the mind, and displays a vision to the sleeper; and if, as sometimes follows, among tricks and twists of the errant mind, by reflex acts of memory, it happens to be true representation of what is to happen, we are left to grope hopelessly as to the manner and meaning of it, for there is nothing tangible to lay hold of.

There are many things relating to my existence which are inexplicable to me, and probably it is best so; this death-bed scene, projected on my mind's screen, across four thousand five hundred miles of space, is one of these mysteries.

The precise meaning of the passage wherein Sir Henry speculates on the nature and meaning of such facts is not entirely clear. Does he, by the word "spirit" mean what is usually meant by that term, or some part of the mind functioning upon the rest as its object, like Freud's "psychic censor" though with a different purpose? And the affirmative employment of the terms "presage" and "premonition" does not seem to consist with the expression "it *happens* to be a true representation of what is to happen". It seems plain that the distinguished explorer did believe that the death-bed scene was "projected on" his "mind's screen, across four thousand five hundred miles of space". However, what Stanley thought about the facts is of much less importance than the facts themselves, as reported by one whose life was one long drill in observing, appraising and recording facts.

COINCIDENT EXPERIENCES OF GENERAL FREMONT AND RELATIONS.

These are related on pages 69-72 of "Recollections of Elizabeth Benton Fremont, daughter of the Pathfinder General John C. Fremont, and Jessie Benton Fremont, his wife" (N. Y., 1912).

After describing a terrible experience of her father and his men in 1853, while crossing the Wahsatch Mountains, and their rescue from starvation by reaching Parowan, Utah, Miss Benton goes on:

That night my father sat by his campfire until late in the night, dreaming of home and thinking of the great happiness of my mother, could she but know that he was safe. Finally he returned to his quarters in the town only a few hundred yards away from the camp. The warm bright room, the white bed with all suggestion of shelter and relief from danger, made the picture of home rise up like a real thing before him, and at half-past eleven at night he made an entry in his Journal, putting there the thought that had possession of him—that my mother in far away Washington might know that all danger was past and that he was safe and comfortable.

All this as [is] a prelude to a most uncommon experience which befell my mother in our Washington home on the night in question. We could not possibly hear from father at the earliest until mid-summer. Though my mother went into society but little that year, there was no reason for gloomy forebodings. The younger members of the family kept her in close touch with the social side of life, while her father, whose confidant she always was, kept her informed as to the political events of the moment. Her life was busy and filled with her full share of its responsibilities. In midwinter however, my mother became possessed with the conviction that my father was starving, and no amount of reasoning could calm her fears. The idea haunted her for two weeks or more, and finally began to leave its physical effects upon her. She could neither eat nor sleep; open-air exercise, plenty of company, the management of a household, all combined, could not wean her from the fear that my father and his men were starving in the desert.

The weight of fear was lifted from her as suddenly as it came. Her young sister Susie and a party of relatives, returned from a wedding at General Jessup's on the night of February 6, 1854, and came to mother to spend the night, in order not to awaken the older members of my grandmother's family. The girls doffed their party dresses, replaced them with comfortable woollen gowns, and gathered before the open fire in mother's room were gaily relating the exper-

iences of the evening. The fire needed replenishing and mother went to an adjoining dressing-room to get more wood. The old-fashioned fireplace required long logs which were too large for her to handle, and as she half knelt, balancing the long sticks of wood on her left arm, she felt a hand rest lightly on her left shoulder, and she heard my father's laughing voice whisper her name, "Jessie".

There was no sound beyond the quick whispered name, no presence, only the touch, but my mother knew as people know in dreams, that my father was there, gay and happy, and intending to startle Susie, who when my mother was married, was only a child of eight, and was always a pet playmate of my father's. Her shrill, prolonged scream was his delight, and he never lost an opportunity to startle her.

Mother came back to the girls' room, but before she could speak. Susie gave a great cry, fell in a heap upon the rug, and screamed again and again, until mother crushed her ball dress over her head to keep the sound from the neighbors. Her cousin asked mother what she had seen, and she explained that she had seen nothing, but had heard my father tell her to keep still until he could scare Susie.

Peace came to my mother instantly, and on retiring she fell into a refreshing sleep from which she did not waken until ten the next morning; all fear for the safety of father had vanished from her mind; with sleep came strength, and she soon was her happy self again.

When my father returned home, we learned that it was at the time the party were starving that my mother had the premonition of evil having befallen them, and the entry in his journal showed that exactly the moment he had written it in Parowan, my mother had felt his presence, and in the wireless message from heart to heart knew that my father was safe and free from harm. The hour exactly tallied with the entry in his book, allowing for difference in longitude.

Further details would have been desirable, particularly just what was the immediate occasion of Susie's fright, for she screamed before Mrs. Fremont related what had befallen herself. The only escape from the conclusion that Susie had some separate peculiar experience is to suppose—which we may not unreason-

ably do—that the elder lady betrayed her own agitation before she spoke, perhaps by dropping the sticks, hurrying back, and looking strangely at Susie. We would have liked a sight of the General's journal, also, and to have been permitted to copy the entry, exactly as it stands. Perhaps we ought not to complain, or at any rate to wonder, that the distinguished and their kindred usually shut themselves up like the proverbial oyster to the importunities of the investigator. For ought not the statements of such as dwell on or near Mount Olympus to be taken thankfully as they stand, and not be subjected to cross-examination as though they emanated from mere Boeotians?

Nevertheless, though we leave Susie and her screams quite out of account, we have a very pretty case remaining, however we explain it. Mrs. Fremont's depression might be explained by the very natural fears of a woman whose husband was engaged in a possibly dangerous expedition, though she picked out exactly the period of the expedition for her fears when there was an actual state of privation and danger. But why did the fears, so afflicting to her health and spirits, so suddenly leave her, while it was still winter in the mountains? And why did the hour and moment of the cessation of these fears coincide with the hour and moment when the explorer was occupied with thoughts of home and writing his wish that his wife might know that he was safe?

Many a reader will be disposed to answer the question "why?" with the facile answer "telepathy". But that word is a key which does not turn in this lock with perfect ease. There are cases where one person thinks a particular thing under extraordinary circumstances, and precisely that thought, or a hallucination of precisely that nature, occurs to another person at a distance. But in this case General Fremont thinks a wish that his wife knew he was safe, and his wife seems to feel a hand upon her shoulder, seems to hear his voice pronounce her name, and somehow gets the impression that he proposes to play a trick on her sister Susie. If exact coincidence between the thought of the supposed "sender" and that of the supposed "recipient" is a support to the theory of telepathy as applied to one case, then wide discrepancy between the coincident thoughts of two persons in another case should be an argument against the theory of telepathy as applied to that. There should be *some* limit to the

handicap which, by way of courtesy, the spiritistic hypothesis allows to the telepathic.

If there *are* spirits, and if they have a certain access to human thoughts, and if the limitations of space are little felt by them, then the spiritistic theory would have an easier time than telepathy with the facts in this case. A friendly intermediary might convey the assurance that the Pathfinder wanted conveyed to his wife, and in doing so employ such devices as an intelligent personal agent could think up and were within its grasp. The touch, the hallucination of a voice resembling that of the absent husband, the sense of gaiety, and even the very characteristic trait of liking to startle Susie, might all be the result of the friendly messenger's attempts to implant in Mrs. Fremont's mind a fixed assurance that somebody was safe and happy, and that this somebody was in very truth her husband. This is said merely as a matter of dialectics.

HENRY WIKOFF SEES APPARITION OF A DEAD MAN.

Henry Wikoff (1813-1884) was a Philadelphian who may almost be called a professional globe-trotter and consorter with prominent people. He was a lawyer who never practised. Attached to the United States legation at London in 1837, and employed by Lord Palmerston as secret agent at Paris in 1855, "no man ever had a brighter diplomatic career before him, and no one ever threw it away more lightly". His first ramble over Europe was in company of Edwin Forrest, the tragedian. He "had the reputation of being better acquainted with important unwritten history than any other man of his day". He was the author of several books.

The following incident will be found in Wikoff's "Reminiscences of an Idler" (N. Y., 1880), beginning with page 69:

In April of this year (1834) I had the misfortune to lose a cousin of the same name as myself by a sad accident. He was thrown from a favourite horse when out for his daily ride, and brought home insensible. I happened to pass his house when a carriage slowly drew up to the door, and on inquiry found to my great distress what had occurred. Physicians were immediately summoned, but, with

the exception of a broken rib, no external damage could be detected. All efforts to restore him to consciousness proved unavailing, and, after lying for some hours in a comatose state, he expired. He was but twenty-five, an only son, and adored by his family. I was walking up and down the room with his father scarcely an hour before the funeral, when I discovered that no portrait of him existed, which was an additional grief to his afflicted relatives. I hastened instantly to a well-known artist, who on hearing the circumstances accompanied me back to the house, took a sketch in pencil and then made a caste of the face, from which he executed an admirable likeness.

I mention these painful incidents as they lead me to speak of a singular occurrence that has never faded from my recollection. I should mention that, though I lived on the most amicable footing with my lamented cousin, we were never associates in the familiar sense. He was of a somewhat reserved and unsympathetic disposition, as I thought, and, whilst we always met with pleasure, we never courted each other's society. I state this to explain that, though I was greatly shocked at his affecting death, I was not plunged in the deep affliction a more intimate companionship would have entailed. With this prelude I will go on to relate that, on the night of the funeral, I sat down after midnight in my bedroom to write his obituary, as was then the custom.

I had been at work for some half an hour, when on looking up I observed to my amazement my buried cousin standing within three or four feet of the table where I was sitting. I was convinced on the instant that it was a mere delusion; but what perplexed me was that it did not proceed from the 'heat-oppressed brain,' for I was perfectly calm, my brow cool, and my pulse regular. The figure was clothed in white drapery, so that I could discern nothing of the person save the height, which was exact. The face was distinctly visible, but differing from his habitual cold and almost cynical expression, for the countenance was benignant and sad. After rubbing my eyes, and smiling at the absurdity of such a phenomenon, I began to write again, anticipating that the vision would gradually disappear. When I looked up after a time, I found it still standing in the same spot. I then rose and went to the window, which I raised, and gazed up and down the deserted streets for some ten minutes, thinking the cool temperature would subdue my evidently disord-

ered fancy. On turning round, my eyes again encountered the pallid apparition, which I contemplated steadily, wondering, meanwhile, at the singular condition of my mind that could conjure up a phantom when in my normal state, my body in perfect health, and my reason undisturbed by any emotion of a poignant character.

Thoroughly satisfied that I was the victim of my imagination, and recalling the familiar adage of *Qui vult decipi, decipiatur*, I repaired a second time to the window, where I remained for some time, till quite chilled by the night air. The experiment was useless, for the spectre stood its ground; and now, feeling too disturbed to continue writing, I took up my lamp, crossed the room, and placed it on a table adjoining my bed. Before lying down, and believing, and indeed hoping, that by this time my unwelcome guest had departed, I looked again, and discovered that the ghost, as I almost began to fancy it was, had turned round, and was regarding me with just the same expression it had from the first. 'Well', I exclaimed aloud, 'this is too droll; but I won't give it up;' and I grasped my book when in bed, as was my habit, and went on reading for some time without raising my eyes. Whenever I did, however, they invariably encountered the calm gaze of the shadow. At last I extinguished the light, expecting that might dispel the illusion; but no, it was visible as before. Finally, I pulled the counterpane over my head, when, to my relief, I saw it no more, and so went to sleep.

In the morning, I reflected on the strange incident of the previous night, and marvelled whether 'my eyes were the fools of the other senses or worth all the rest'. I hesitated to speak of it then, from dread of ridicule but I do not know why I should not speak of it now, to show that a hallucination is possible even under conditions apparently unfavourable—with the mind well poised, and the nerves under complete control. I did not then, nor ever after, believe that I had really beheld a spirit from the other world; but it was certainly unaccountable that, self-possessed as I was, I should be compelled to struggle firmly for some two hours to overpower a fantasy, and then fail.

It was singular, too, that when my back was turned I saw nothing of the figure, nor yet when my eyes were closed. Methinks a mere figment of the brain ought to have been visible in either case. Since that period I have lost relatives and friends nearer than the one in question, and causing me deep affliction, but no such result followed.

HENRY CLEWS AND "MYSTERIOUS FOREBODINGS".

The well-known New York financier and publicist, Henry Clews, wrote a passage in his "Twenty-Eight Years in Wall St." (N. Y., 1880), to be found on pages 79-80, which is of interest to us.

The two firms whose paper I was unable to dispose of were about the first to fail, and before the maturity of any of the balance of the paper which I had successfully negotiated both the drawers and endorsers thereon, without a single exception, all collapsed.

The height which Gilroy's kite attained would have been nowhere in point of altitude to that which I should have reached had I not had the good luck to have cleared my decks as I did, in the nick of time.

My safety in this instance was due to my inspiration, to which I believe myself more indebted than anything else for the privilege of remaining in Wall Street up to the present date.

I am no spiritualist nor theosophist, but this gift or occasional visitation of Providence, or whatever people may choose to call it, to which I am subject at intervals, has enabled me to take "points" on the market in at one ear and dispose of them through the other without suffering any evil consequences therefrom, and to look upon these kind friends who usually strew these valuable "tips" so lavishly around with the deepest commiseration. My ability to do this, whatever may be its source, whether human or divine, has saved me from being financially shattered at least two or three times annually.

I do not indulge in any table tipping or dark séances like the elder Vanderbilt, but this strange, peculiar and admonitory influence clings to me in times of approaching squalls more tenaciously than at any ordinary junctures.

I have known others who have had these mysterious forebodings, but who recklessly disregarded them, and this has been the rock on which they have split in speculative emergencies.

INCIDENTS RELATED BY DEAN HOLE.

The Very Rev. Samuel Reynolds Hole, Dean of Rochester, England, was not only an effective preacher and popular lecturer, but likewise the author of fascinating books, composed of remin-

iscences and shrewd and witty comments upon men and affairs. He made two lecturing tours in America.

His "The Memories of Dean Hole" (London, 1892) contains a remarkable dream of his own, and one of similar character told him by a trusted friend. They may be found on pages 200-201. After rehearsing the account of a dream and its tragic sequel told him many years before, he goes on :

Are these dreams coincidences only, imaginations, sudden recollections of events which had been long forgotten? They are marvellous, be this as it may. In a crisis of very severe anxiety, I required information which only one man could give me, and he was in his grave. I saw him distinctly in a vision of the night, and his answer to my question told me all I wanted to know ; and when, having obtained the clearest proof that what I had heard was true, I communicated the incident and its results to my solicitor, he told me that he himself had experienced a similar manifestation. A claim was repeated after his father's death which had been resisted in his lifetime and retracted by the claimant, but the son was unable to find the letter in which the retraction was made. He dreamed that his father appeared and told him it was in the left-hand drawer of a certain desk. Having business in London, he went up to the offices of his father, an eminent lawyer, but could not discover the desk, until one of the clerks suggested that it might be among some old lumber placed in a room upstairs. There he found the desk and the letter.

Then, as regards coincidence, are there not events in our lives which come to us with a strange mysterious significance, a prophetic intimation, sometimes of sorrow and sometimes of success? For example, I lived a hundred and fifty miles from Rochester. I went there, for the first time, to preach at the invitation of one who was then unknown to me, but is now a dear friend. After the sermon I was his guest in the Precincts. Dean Scott died in the night, almost at the same time in which he who was to succeed him arrived at the house which adjoins the Deanery. There was no expectation of his immediate decease, and no conjecture as to a future appointment, and yet when I heard the tolling of the cathedral bell, I had a presentiment that Dr. Scott was dead, and that I should be Dean of Rochester.

Again, Dean Hole in his "Then and Now" (London, 1902), pages 9-11, together with some opinions of his, sets down a seeming premonition and what he considers answers to prayer.

There is an immeasurable difference between ghosts and other apparitions—between that which witnesses declare they saw with their own eyes when they were wide awake, as Hamlet saw the ghost of his father and Macbeth saw Banquo, and that which presents itself to us when we are asleep, or in that condition between waking and sleeping which makes the vision so like reality. I do not believe in the former, and I am fully persuaded in my own mind that the wonderful stories which we hear are to be accounted for either as exaggerations or as the result of natural causes which have been misstated or suppressed; but many of us have had experience of the latter—of those visions of the night which have seemed so real, and which in some instances have brought us information as to occurrences before unknown to us, but subsequently proved to be true.*

George Benfield, a driver on the Midland Railway living at Derby, was standing on the footplate oiling his engine, the train being stationary, when he slipped and fell on the space between the lines. He heard the express coming on, and had only just time to lie full length on the "six-foot" when it rushed by, and he escaped unhurt. He returned to his home in the middle of the night, and as he was going up the stairs, he heard one of his children, a girl about eight years old, crying and sobbing. "Oh father!" she said, "I thought somebody came and told me that you were going to be killed, and I got out of bed and prayed that God would not let you die." Was it only a dream, a coincidence? George Benfield and some others believed that he owed his life to that prayer.

I recall another instance in which the intercession of a little child, its effectual fervent prayer, prevailed to prolong a life. A friend informed me that he was in his garden with a daughter of seven years when a visitor came and told him that a near neighbor was at the point of death, that he had just seen the doctor, and that there was no hope of recovery. The little girl hurried away, and when her father called to her and asked where she was going, she said

* A reference to his dream, which we have already quoted from "Memories", is here omitted.

"Oh, father, I'm going to my room to ask God that Mr. — may not die." The sick man was restored to health.

Dean Hole is the first person whom we remember to have held that a man's testimony respecting a given species of experience is more credible if he was asleep at the time that he claims to have had it, than if he was awake. He states that dreams "in some instances have brought us information as to occurrences before unknown to us, but subsequently proved to be true", but the same is asserted in respect to waking apparitional experiences, on exactly as satisfactory evidence in many cases. He accounts for "the wonderful stories we hear" in respect to waking apparitions, and discredits them, on exactly the same grounds that others account for and discredit his dreams. The fact is, that with Dean Hole as with many others, the personal equation is operative. He believes in coincidental dreams because he himself has experienced them and knows that he is not guilty of "exaggerations" in recounting them, nor can see how "natural causes" can explain them! He never has had a waking apparition, therefore is inclined to conjure up guesses as to the inaccuracy and inveracity of those who have—guesses which he would resent if they were applied to himself.

But the Dean's testimony is one matter, his opinions or prejudices another.

INCIDENTS REPORTED BY SERJEANT BALLANTINE.

Serjeant William Ballantine (1812-1887) was one of the foremost lawyers in England, noted for his skill in cross-examination. He was counsel in the Tichborne claimant case, one of the most celebrated in the history of English courts, and in the equally famed trial of the Gaekwar of Baroda. The incidents which impressed him are to be found in Ballantine's "Some Experiences of a Barrister's Life" (New York, 1882), pages 256-267.

I do not think it will be out of place whilst upon this subject to relate a story told of Sir Astley Cooper*. I am not certain that it

* Sir Astley Paston Cooper was perhaps the most famous and influential surgeon of his time in England.

has not been already in print, but I know that I have had frequent conversation about it with his nephew.

There had been a murder, and Sir Astley was upon the scene when a man suspected of it was apprehended, and Sir Astley, being greatly interested, accompanied the officers with their prisoner to the gaol, and he and they and the accused were all in a cell, locked in together, when they noticed a little dog, which kept biting at the skirt of the prisoner's coat. This led them to examine the garment, and they found upon it traces of blood which ultimately led to the conviction of the man. When they looked around the dog had disappeared, although the door had never been opened. How it had got there, or how it got away, of course nobody could tell. When Bransby Cooper spoke of this, he always said that of course his uncle had made a mistake, and was convinced of this himself; and Bransby used to add that, no doubt, if the matter had been investigated, it would have been shown that there was a mode of accounting for it from natural causes. But I believe that neither Sir Astley nor his nephew in their hearts discarded entirely the supernatural.

Mr. Ballantine added an incident which some may think accounted for by a telepathic impression, followed by auto-suggestion which lowered the mental alertness of the player.

There was the member of the club, a very harmless, inoffensive man, of the name of Townend, for whom Lord Lytton* entertained a mortal antipathy, and would never play whilst that gentleman was in the room. He firmly believed that he brought him bad luck. I was witness to what must be termed an odd coincidence. One afternoon, when Lord Lytton was playing, and had enjoyed an uninterrupted run of luck, it suddenly turned, upon which he exclaimed, "I am sure that Mr. Townend has come into the club." Some three minutes after, just time enough to ascend the stairs, in walked that unlucky personage. Lord Lytton as soon as the rubber was over, left the table and did not renew the play.

BEN JONSON'S PREMONITION BY APPARITION.

This eminent dramatist, contemporary of Shakespeare (1573?-1637), visited the Scottish poet, William Drummond,

* The novelist.

who took notes of his conversations, which he afterwards published in the form of a book. One incident which Jonson related and Drummond recorded may handily be found in "The Library of the World's Best Literature", under the title *Ben Jonson*.

At that tyme the pest was in London; he being in the country with old Cambden, he saw in a vision his eldest son, then a child and at London, appear unto him with the mark of a bloodie cross in his forehead, as if it had been cutted with a sword, at which amazed he prayed unto God, and in the morning he came to Mr. Cambden's chamber to tell him; who persuaded him it was but an apprehension of his fantasie, at which he should not be disjected; in the mean tyme comes then letters from his wife of the death of that boy in plague. He appeared to him (he said) of a manly shape, and of that growth that he thinks he shall be at the resurrection.

RUBINSTEIN'S DEATH COMPACT.

A pupil of Anton Rubinstein, the great pianist and composer (1829-1894), tells this story. It may be found in *Harper's Magazine* for December, 1912, under the title, "A Girl's Recollections of Rubinstein", by Lillian Nichia.

One wild, blustery night I found myself at dinner with Rubinstein, the weather being terrific even for St. Petersburg. The winds were howling round the house, and Rubinstein, who liked to ask questions, inquired of me what they represented to my mind. I replied, "The moaning of lost souls." From this a theological discussion followed.

"There may be a future", he said.

"There is a future", I cried, "a great and beautiful future, if I die first, I shall come to you and prove this."

He turned to me with great solemnity.

"Good, Liloscha, that is a bargain; and I will come to you."

Six years later in Paris I woke one night with a cry of agony and despair ringing in my ears, such as I hope may never be duplicated in my lifetime. Rubinstein's face was close to mine, a countenance distorted by every phase of fear, despair, agony, remorse and anger. I started up, turned on all the lights, and stood for a moment shaking in every limb, till I put fear from me and decided

it was merely a dream. I had for the moment completely forgotten our compact. News is always late in Paris, and it was *Le Petit Journal*, published in the afternoon, that had the first account of his sudden death.

Four years later, Teresa Carreno, who had just come from Russia, and was touring America—I had met her in St. Petersburg frequently at Rubinstein's dinner-table—told me that Rubinstein died with a cry of agony impossible of description. I knew then that even in death Rubinstein had kept, as he always did, his word.

Here again we are at liberty to accept the testimony regarding the remarkable and complex coincidence, and to disregard what is really an expression of opinion in the last sentence. Whether Rubinstein remembered his compact in his dying hour, or the impression upon his far-away pupil was automatically produced by some obscure telepathic process, the dying man having in his mind no conscious thought of his promise, or some intervening *tertium quid* produced the impression, could never be determined by this incident alone.

INCIDENTS.

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APPARITION OF THE DUKE OF WÜRTTEMBERG.

Waterbury, Conn., October 23rd, 1917.

The week before Christmas in 1891, my mother, who was then a young girl, and her aunt, Mrs. David Wholf Bruce, were in Vienna. Their hotel was a place of considerable historical interest, having been the palace of the Duke of Württemberg. Their suite was all that could be wished, so far as comfort was concerned, but its gloom had laid a spell on their spirits. The lofty ceilings seemed wrapped in mysterious shadows, never quite penetrated by the single electric fixture provided in those days. My mother would light all the candles she could find, but the place would still be dark. Neither liked to mention the uncanny sensation they experienced in these rooms, but both took to walking lightly and glancing swiftly over their shoulders, almost as if they expected to see someone there! Unfortunately my [great-] aunt is dead now, but I remember her account of the story with an accuracy my mother's signature will prove.

One evening after my mother had retired, my aunt tried to interest herself in a new book, hoping to shake off the gloomy impression of her surroundings. At first she succeeded, but gradually, by degrees, she found herself mechanically following the printed page, while her real interest was external. Annoyed, she persisted in reading, until whatever influence it was that was present, seemed to center itself in the doorway leading into my mother's room. She began to turn her pages nervously, not understanding in the least what the story was about. At last she found herself acknowledging that some Will foreign to herself was present and trying to attract her attention. She stubbornly refused to raise her eyes, until the sensation of being watched had become too strong for her to endure it a moment longer. Then she laid her book aside and looked

squarely at the doorway. There stood an old man with a white beard and very bright eyes, he was smiling, regarding her with a manner of polite amusement. In his attitude she noted there was an air of aristocracy, he was almost courtly. It was impossible for a stranger to have entered their apartment, she realized there was something unusual about her visitor, yet she was not frightened. In fact, she was not greatly surprised, for she was slightly psychic, in a very natural way, and found nothing that was terrifying in a smiling old gentleman watching her harmlessly from a doorway. She thinks an expression of approval began to dawn on his face, as he walked across the floor and seated himself upon a chair at the opposite side of the table. (I asked her if he was transparent, but she said he was probably not, for he was perfectly normal.)

Just what would have happened after this will never be known, for my mother's voice broke into the scene, crying: "Oh, Auntie, come here! My bed is moving!"

There was fear and surprise in the tone, my aunt hurried into the next room and found my mother jumping clear of the bed, which she stood and regarded with evident wonder. From now on the story is firsthand, for my mother is dictating what she wishes me to say.

It seems that she had been wakeful and settled herself in an easy position, to wait for sleep to arrive, while she thought of many things. After a while she noticed that her bed was moving a little, so she lay very still, supposing it to be caused by a heavy wagon passing in the street. But instead of stopping, the motion grew stronger, until it resembled the rocking of a cradle. She could hardly credit her senses, wondered if she was not dreaming, and remained quiet to make very sure she had not been mistaken. It was when she noticed the line of the top of her bureau was changing every few minutes that she cried out in alarm, which brought her aunt hurrying to her assistance. Her first terror, however, passed quickly. They faced each other with a sort of "what shall we do about it?" manner. At the time it happened she was perfectly sure her bed moved. Even now she cannot explain the occurrence, but even admitting it, there was not much to be afraid of! My aunt did not tell her about the old gentleman that night. When she returned to the room she found he had gone.

Of course they spent the night together and left the hotel next

day, as most people would. After all, it is not usually the supernatural phenomenon itself that we run away from, but an exaggerated cowardice of our own creation. So on the following morning these two representative types packed their trunks and fled from a few shadows and an agreeable old gentleman!

They had never used the imposing front staircase, as the elevator was more convenient, but on this last occasion they thought it would be nice to descend that way. It was a beautiful stairway and led into a part of the hotel they had never explored before. It really was a pity to leave such a pretty place! While my mother wandered around looking at pictures, et cætera, my aunt paused before a certain statue, quite dumb with surprise. For this was the exact likeness of her visitor of the previous evening! There could be no mistake. She called to the clerk and asked if he knew whose portrait that statue could be. He replied that it was a very good likeness of the last Duke of Württemberg. She did not tell him her experience, but made inquiries about what use had been made of her suite, during the life of the former owner. She learned that it was part of the Duke's own private apartments, and her own room used to be a little office where the Duke had been used to spending a great deal of his time.

My mother signs this account to prove its accuracy, and I add my own in remembrance of my [great-] aunt's story.

MRS. FLORA H. GRIGGS.

CATHARINE HARTLEY GRIGGS.

APPARITION OF WILLIAM DANFORTH.

The following incident is old, too old to obtain corroboration by any of the persons named. The gentleman who reports it is still living and known to me personally. He is a distinguished citizen of Detroit, Mich., a successful business man, and all his life interested in psychic research and its work.—Editor.

During the Fall of eighteen hundred fifty-seven or eight, my residence was at Fond du Lac, Wisconsin. I had an occasion to visit West Bend, the county seat of Washington County, Wisconsin. Previous to this, I had had some healings with one William Danforth, a farmer, whose residence was a few miles from West Bend, thru an agent but never had met him before. I called at his home be-

tween sundown and dark, rapping at the door, a voice answered, "Come in." As I entered, the room was quite dark. I there saw a man sitting with his body inclined considerably to the left. I inquired if this was Mr. William Danforth. His answer was, "Yes." I told him who I was, then I remarked, "Mr. Danforth, are you out of health?" "Yes," his reply was, "Very much so." I inquired the cause of his trouble. He answered by saying that there was a large tumorous growth between his left shoulder and his ear which had been troubling him for a long time. I then inquired what he had been doing for himself. He answered he had spent three months that Fall in the State of New York in his native township under the treatment of an herb doctor. I inquired if he had received any benefit from the treatment. He answered, "None whatever." Presently my sympathies began to be aroused in his behalf. I inquired his age. His answer was, "Forty-two." I asked him the number of his children. He remarked that he had a daughter about thirteen or fourteen years of age and two sons; one nine, the other eleven. I said to him that he was altogether too young a man to leave his family, that his family required his attention for a number of years and it would be a great calamity to them if he left them. From his appearance and his conversation, I was satisfied that the man was in a very dangerous way and told him that I felt that his life was in danger and that a surgical operation was what he required and it must be performed soon. I then remarked, "Mr. Danforth, I am going on to West Bend to stay over night and before I leave here, I want you to promise that you will put your hired man onto a horse and send him to Milwaukee tomorrow morning and get Dr. Wolcott, an eminent surgeon, here as soon as possible." He promised to do so. I left him and heard nothing from him for three weeks.

One morning about three o'clock, I woke my wife and asked her if she remembered of my telling her of my experience with William Danforth. She said, "I do, what of it?" I said to her, "Remember what I tell you, he is dead." She said, "How do you know?" "He has been here and related the following; that the morning after I left, he sent for Dr. Wolcott. Dr. Wolcott came, examined his case, and told him that a surgical operation was impractical, that if it were undertaken, he would probably die; that if he had any business to transact, he had better do it at once, as he had but a few days to live. He further remarked that he had made his will and willed his

property to his wife, having full confidence in her ability to bring up and educate his children and remarked. 'I am thru with the life in the body and I am glad of it, I am out of my misery.' "

A few days after this, I was in his neighborhood again and on unhitching my horse, I saw a gentleman coming across the street. He asked if I were Mr. Hodges of Fond du Lac. He remarked that he was William Danforth's brother-in-law. He said that "William is dead and he acted on your advice and sent for Dr. Wolcott. Dr. Wolcott came and told him that a surgical operation would give him no relief; that if he had any business to transact, he should do it at once for he had but a few days to live."

The date of his death corresponded precisely with his apparent conversation with me three weeks before.

His brother-in-law further said that he made his will and willed his property to his wife, having had full confidence in her ability to provide for his children, etc., etc. In fact, he repeated identically what was said to me three weeks before, which proved to be the time of his death.

About the year nineteen hundred five at a meeting at W. E. Cole's residence, a voice came through the trumpet and said, "I am William Danforth, Mr. Hodges, do you remember visiting my house along in the fifties and advising me to send for Dr. Wolcott, of Milwaukee?" I remarked that I well recollected the circumstances. He then said, "I sent for Dr. Wolcott as you requested and he advised me not to think of undergoing a surgical operation, that I had but a short time to live," etc., etc. By the bye, he said, "Dr. Wolcott is over on our side now. I have met him."

HENRY C. HODGES.

TRANCE PHENOMENA OF JESSE STREITT.

The following case is from the records of Dr. Hodgson and comes from a family whose narrative has to be corroborated in order that we may be sure what the facts are. The main incident suggesting communication with the dead seems to be confirmed by the testimony of reliable persons, tho it has to be accepted from the step-mother in the first case, and the boy who seems to have remembered it. The nature of the disease is not important in so far as the supernormal is concerned. The tendency on the part of some people has been to refer unusual experiences

to some bodily affection or lesion. But this mistakes the point that gives them significance, which is their relation to external events not known by the subject having the experience. It is not the vision or voice that has to be explained, but its connection with events not known. He knew about the death of some that he claimed to have seen, but one he seems not to have known, and besides he could not have known what his father was doing, tho an incident or two might have been guessed.

The statement of Dr. Warner about the spiritistic nature of the case is interesting, because he seems to have believed from many years' experience that spirits did control the human organism and he found no evidence of this in the boy's trances. The account does not give many incidents that would illustrate such phenomena and possibly was a lethargic state without the usual connection between it and the normal state when the experiences of the trance are remembered. But however that may be, the negative opinion of Dr. Warner has value, much more value than that of any disbeliever of such phenomena. It shows clearly enough the limitations of the spiritistic explanation, tho it does not exclude the hypothesis that the boy was in rapport with a spiritual world at times without being under control as we usually observe this. His experiences were those of his own personality, not those of an obsessing control. That is to say, he could perceive psychically tho he seems to have had little or no communication proper with spirits.

One statement makes it appear that the first informant was not what her account seems to imply: namely, that she is his mother. A later statement proves what is correct, that she is his step-mother. The boy's mother was dead.—Editor.

MR. RICHARD HODGSON,

DEAR SIR:

I received your letter, asking me for to explain the case of our son. I will try to the best I can.

The first of March, 1890, he fell from the barn, the height of 22 feet, and was sick for three weeks, and we are a very poor family and his father a house carpenter, and was compelled to go away for work. As soon as our son was able, his father went to south part of Ills. to work, and the boy wanted to go with him, but could not.

He cried all night, and the next day I took him on my lap and rocked him to sleep, on the 28th of May; and [he] slept till the 28th of June, without as much as one drop of water. He could not swallow nothing. And when he was asleep, for one week he seemed to quit breathing, and as we thought, dead. But after being on the cooling board all night, he came to, but still asleep. And one week after that he apparently died again, and as we was too poor to have a doctor, there was a great many came to see him, and after [all] pronounced him dead and his body, as we thought, was mortified, and the doctor tried him with electricity, we laid him in his coffin. As his father was still in Ills., he could not get no letter from me, on account of being so far from the post office. And when we went to take our last look at him, he turned his head and again awoke, to sleep, and laid like one dead. And one week again after he again was laid on his cooling board all night, and again woke in a sleep, which he remained till his father came home. He went to sleep in the morning, awoke at four in the afternoon. We lived seven miles in the country, and we are strangers here.

I [have] forgotten some of the doctors; this is some of their names. Dr. Adams of Brewerville, Ind.; Dr. N. N. Shipman of Seymour, Ind.; Dr. S. W. and E. W. Garish of Seymour, and Dr. Warner of Crothersville, Ind., and Dr. Thire of Indianapolis, Ind.,—and forty more, I cannot think of their names.

Since then we moved to Seymour, and he has had two more spells of sleep, one forty-eight hours and 38 hours. He claims he was in heaven and could see all we did here, and knew all our thoughts. He is not thirteen yet, but when he went to sleep, he could not read nor write, but since he woke he can do both.

This can be sworn to by a thousand persons, of his wonderful sleep. People came for hundreds of miles to see him. He can tell you of the beauty of heaven and the horror of hell. He was raised a Catholic, but will not go to their church. Now he goes to the Methodist church, and we cannot compel nor hire him back to his own church. He is a very fair child, with light blue eyes and light hair, and very slim and delicate child.

* * * * *

ANNIE STREITT.

QUESTIONS ADDRESSED TO MRS. STREITT CONCERNING
HER SON JESSE'S EXPERIENCE.

March 28, 1891.

Q. Did your son, Jesse, describe the work his father was doing before his father returned? If so, how long after he awoke was it before the return of his father? A. Jesse did not wake till his father had come home, and his father came home at ten o'clock, and Jesse woke at four o'clock in the eve. and told him the same eve. the work he was doing, and told what time in the eve. he got the letter from me, telling Jesse was dying; and told him what he thought, at the time he read the letter, of his death.

Q. Did you receive any letters from Mr. Streitt during his absence, describing the kind of work he was engaged in? A. Yes. I got two letters from his father while he was gone. His father was on a new railroad and a long ways from a post office, and the rivers was so high I could not get many letters to him.

Q. Did Mr. Streitt know of his son's long sleep, while he was away? Did you keep your husband acquainted with his condition?

A. No, not till just before he came home; he got all ten of the letters I wrote him. I kept writing all the time, as long as I had money to write with. I could not get any more letters from his father. He sent me money, but I did not get it till after he came home.

Q. What was the kind of work your husband was engaged in?

A. My husband at that time was a bridge foreman. But Jesse said he was picking strawberries at two cents a quart, and he was, until the water went down, till he could work on bridges again.

Q. Can you give, as nearly as you can remember, the exact words of your son in describing his father's work? A. Jesse told his father it was wrong to deceive mama, for he was not at carpenter work, he was picking berries at the time and running to all the dances, while I [was] taking [care] of his child.

Q. How long has the brother been dead, whom he says he saw while asleep? A. One of his brothers was dead ten years before he was born, and one died a year before he was born, and one died when his mother died. But he did not know there [was] a baby then till he went to sleep, as his sister is a half-sister, dead two years ago in Sept.

Q. You say that when he was asleep, he claims to have seen all

you did, and to have known your thoughts. Can you describe any special incident which he related to you after he awoke, in proof of this?

A. Yes, I was all the time praying to God to let him live, till his father could see him alive again; and I would take my Bible and go to the barn to pray, for the house was always full of people, and I was ashamed to pray.

Q. Had he ever begun to learn to read and write before he went to sleep?

A. He went to the priest's six months in a catechism; learned his A B. C, but could not write his own name. He could spell a word with six letters in it, and he now reads in Bible-class, and reads and writes well.

Q. What was the date of his last sleep? A. His last sleep was forty-eight hours, the 15th of March, [1891].

[Signed.] ANNIE STREITT,
ADAM STREITT.

Seymour, Ind., April 11, 1891.

Office of

Dr. Millar F. Gerrish.

MR. RICHARD HODGSON, Esq.,

DEAR SIR:

Yours relative to the case of Jesse Streitt, at hand. I have referred it to Dr. N. N. Shipman of this city, who had charge of the case during the last "sleep" he had, which was a few weeks ago.

I think that the doctor is in full possession of all facts relative to the long "sleep" he took about a year ago, while the family lived at North Vernon, Ind.

My understanding of the case is that when he awoke from his long "sleep" last summer, that he appeared to know of his father's particular work which was in Illinois, and of incidents that occurred at home, etc. Hoping that the doctor will be able to give you the desired information, I am

Very truly yours,
M. F. GERRISH.

[Received April 2, 1891.]

My son was raised a Catholic and knew nothing else but that faith; but while asleep left that faith and [has] gone to the methods [Methodist] church, and it is very strange. So many people come to sing and pray with him, as if he was [a] big man.

If you doubt one word of what I write, I will send you plenty of evidence. My husband is a foreman for Mr. T. Carter & Co., a large contractor here. If you will write [to any] of the large firms here, they all know us. Mr. Louis Smick, President of the woollen mills here, and Rev. Hartzler, German M. E. church, Rev. Campbell of M. E. church, Rev. Fox, Baptist church. Justice of the [Peace], Mr. Simons.

ANNIE STREITT.

P. S. Jesse claims he was with angels of God while in his last sleep and sailed through the air, and they told him he had to have two more visions before he knew what he was to do. He always tells when he is a-going to sleep and when he will wake again.

MRS. ANNIE S.

Crothersville, Ind., April 13, 1891.

R. HODGSON, Sec'y,

DEAR SIR:

Yours received and noted, in regard to Jesse Streitt. I visited him during his sleep. Found pulse and respiration normal. When he was allowed to remain long in one position, the arm on the side laid upon would become stiffened which would soon pass off when he was moved to a different position. Color of skin natural. He was not sensitive to touch. I made no efforts to awaken him. Saw him after he awoke; found nothing out of the ordinary about his physical system.

I consider the case one of brain trouble of rare occurrence, in which the brain (a portion of it) was not receiving sufficient nourishment to keep up the growth, and by a suspension of the digestive system thereby preventing the growth, or continuation of growth, of that part that was receiving more nourishment than the *starved portion*; and during the sleep the starved portion (in the front brain), could catch up. This [is] a work of nature, as in the process

of healing a broken bone, only that the process is reversed, and instead of a congested state, as in a broken bone, we have the anæmia. This I consider, was caused by an injury to the spine, received by a fall some time since.

I claim that nature can, to right a wrong, set up an anæmia as well as its opposite, as it does in the case of a broken bone.

When he awoke from his long sleep, he did describe the kind of work his father had been doing and gave a better description of the building his father worked on, than the father could (so the father said). He also told of his father's drinking beer, which the father acknowledged to be true. I do not remember that he described what occurred at his home.

The boy tells that he met his little brother and sister that are dead, and that he did not see his mother, who is also deceased (this he told me).

This is as much as I remember, as I write.

Very respectfully,

W. H. WARNER, M. D.

P. S. This by the way. I remember that the boy further stated that he was in heaven. There he met the little ones. He says they told him there that his mother had gone the broad way, and that there was no Catholics in heaven, save one priest. The boy was brought up a Catholic, and the parents are Catholics, but since his sleep he (the boy) will have nothing to do with Catholicism, prayer-books, beads, tracts, priests, or anything else Catholic.

[In reply to my inquiry, April 17, 1891, Dr. Warner writes further.]

* * * * *

Were you present when Jesse Streitt related the doings of his father, etc.? I was.

Did you hear the father acknowledge the correctness of the boy's statements? I did.

* * * * *

R. HODGSON.

Seymour, Ind., April 14, 1891.

DR. RICHARD HODGSON,

MY DEAR SIR:

Your letter of recent date is before me, and in reply would say, in regard to the case of "Preternatural Sleep" of Jesse Streitt, that I have the case still under investigation, and will prepare a short paper to be read before our approaching State Medical Society, which meets at Indianapolis the 10th of next June.

I am,

Very respectfully,

N. N. SHIPMAN.

Seymour, Ind., April 20th, 1891.

TO R. HODGSON,

DEAR SIR:

In reply to yours of the 17th inst., I would say,—the paper on "Preternatural Sleep," if thought worthy of a place, will be found in the Transactions of the State Medical Society for 1891.

I am, with great respect,

Yours,

N. N. SHIPMAN.

{Seymour, Ind.}

R. HODGSON,

DEAR SIR:

In answer to above [letter written by Dr. Hodgson June 15th, 1892], would say,—papers read before our State Medical Society, if thought worthy, are published in our Annual Transactions, which will not be out before July or August. They may be obtained by addressing the Secretary, Dr. E. S. Elder, Indianapolis, Ind.

Very truly,

N. N. SHIPMAN.

Crothersville, May 12, 1891.

RICHARD HODGSON, Sec'y & Treas'r,

DEAR SIR:

Yours of 5th inst. to hand. In regard to what the boy Jesse Streitt, stated, as near as I remember (and I did not charge my

memory, having no idea that I would ever be called upon to repeat it), that he saw his father working at the building and was with him; saw him the father visit the saloon and drink beer, &c., and then the father added that the boy described the building and work he did better than he (the father) could. The boy stated that he went to heaven; there he met his little brother and sister, and he was told that his mother had gone the broad way, and he did not see her during his sleep. He stated that there were no Catholics in heaven, save one priest, and he did not see him, and that he (the priest) was away on one side. He stated that he knew what was going on at home, and talked as a child would, of events that had passed. He seemed to have forgotten in detail much that he had seen and heard while asleep. The talk I had with him was in presence of his father and step-mother. Both confirmed the boy's statement, and the father said the boy had given a better description of the building than he could. This is of the boy's long sleep, which occurred, in (as I understand it) May 30, '90 to June 30, '90.

I went to see the boy to learn the cause, if possible, of his sleeps. I have had an experience of twelve or thirteen years with psychical subjects under spirit control—thinking this might be one, but there were no signs of spirit influence.

He stated that he was happy and contented, had no trouble, no pain or suffering or fear. This was all given in childlike simplicity.

* * * * *

W. H. WARNER.

Crothersville, June 2, 1891.

RICHARD HODGSON, Sec'y,

DEAR SIR:

Yours of May 16th at hand. I can only send you the names of Mr. Benjamin F. McCann, Seymour, Indiana, who witnessed the boy's sleep. I think he can give you some evidence, and he may give you the names of others who witnessed the case.

W. H. WARNER.

Crothersville, Ind., July 26, 1891.

RICHARD HODGSON, Sec'y & Treas.,

DEAR SIR:

* * * I enclose clippings from Seymour Republican of July 23.

I have not seen him in this attack of sleep not having visited Seymour since he was last taken.

You might correspond with Dr. Veazey in regard to the case. He claims "disease of brain and spinal cord." I would be glad to know his views, if you should succeed in gaining them. I am not acquainted with him. * * *

W. H. WARNER.

SEYMOUR REPUBLICAN.

Seymour, Ind., July 25, 1891.

MR. RICHARD HODGSON,

DEAR SIR:

Your favor of June 5th, addressed to Mr. B. F. McCann, was handed to me with the request that I make a reply to it, as I had been giving the case considerable attention as city editor of this paper.

Enclosed find my observations in the two sleeps just ended. The family did not live here when Jesse slept his long sleep of 30 days last year, beginning May 28, and hence I know nothing of that except what Jesse and his family tell me, and they seem sincere in what they say. Jesse described heaven as being very beautiful, crossing over in a golden chariot with beautiful white horses, seeing his dead mother and infant sister, the latter never having been seen by him, and a number of other things pertaining to the future world and its inhabitants that it would be impossible for a boy of his age to understand. He also is said to have described the very kind of work his father did at the time it was done in an adjoining state. The doctors who have watched him here do not believe that he enters any kind of a trance condition, nor that of a medium; so you can draw your own conclusions. I have seen him frequently when asleep, and simply say it is a most wonderful sleep. The articles enclosed will tell you the opinions of the doctors. Any information

you can send me on this subject will be gladly received. Since Jesse's long sleep, he denounces Catholic priests as fathers [fakers] and his family is Catholic.

CHARLES A. SALTMARSH.

Seymour, Ind., Aug. 4th, 1891.

RICHARD HODGSON,

SIR:

Yours of recent date at hand, and would say in reply that the paper that I prepared on the case has not been published. It was only a short sketch, based on my observations of the case during one period of sleep, which lasted about four days. I send you herewith a clipping from the Western Christian Advocate, written by our pastor, which will perhaps give you as clear and concise an account of the case as you could get. I expect to keep an eye on the case, and will try and preserve any data that can be of any use in the way of scientific investigation.

N. N. SHIPMAN.

WARNER & Co.

PHYSICIAN AND DRUGGISTS.

Crothersville, Ind., November 3, '91.

RICHARD HODGSON,

DEAR SIR:

Enclosed find report of the sleeping boy, Jesse Streitt, of Seymour, Ind. He fell asleep this time in school, suddenly, and it was supposed he would die for the time he was asleep, and from the report, it would seem he is developing a new phase. His father has written me to treat the case. If I succeed, I will be in a position to report all that may occur.

W. H. WARNER.

Crothersville, Ind., June 14, 1893.

RICHARD HODGSON,

DEAR SIR:

You will doubtless remember our correspondence in regard to the sleeping boy, of Seymour, Ind. I commenced to treat him in

the fall of '91, and you asked me to inform you of the case. I have done nothing since on or about June, of '92.

I requested the father to write me a statement of the case, and I enclose a copy of his letter to me. I will retain the original, and if you request it, I will send it to you that you may copy it, if you had rather. I requested Mr. S. to write a statement of the case some time since, and this is a copy of his letter to me.

Hoping it may be of interest to you, I remain,

Yours truly,

W. H. WARNER, [M. D.]

P. S. I will freely answer any questions you feel disposed to ask. I have written Streitt today for a statement of the boy's appearing, or being seen away from the body whilst he was asleep.

Seymour, Ind., June 13, 1893.

MR. WARNER,

KIND SIR:

I again write to thank you for the good you did my son in his long and dreadful sleeps. We had fifty doctors to tend on him, and could not relieve him. He would lay for two weeks at a time, cold and stiff, like he was dead, without the least sign of pulse, and did not show the least sign of life, and a great many doctors would say he was dead. At the time he slept for thirty days without waking, and the doctors tried to wake him with an electric battery without the least move of his muscles.

His case was entirely given up by all that saw him. In this condition he lay at intervals one or two months apart, for two years. Until you commenced treatment, and when you began, we had no hopes of his recovery; but as soon as you commenced treatment, he began to improve, to our surprise. He has not had but two short sleeps since, and you told us he would have them. He is stronger now than ever before in his life. This statement can be sworn to at any time required.

Your grateful friend,

ADAM STREITT.

APPARENT WARNING.

The following incident is from the collection of Dr. Hodgson and it may be interpreted as telepathy or anything else, so far as the process explaining it is concerned. But in any case it is an apparent warning of the gentleman in a critical situation affecting the bodily condition of his wife who seems to have withheld from him the information which might otherwise have resulted in the same decision that came to him in a more or less unaccountable manner. The incident belongs to that large class of coincidences which mark the conveyance of an impression that results in action that would have followed a more definite statement of the facts. Telepathy it is in any case, but whether it is due to the influence of the wife's mind on the percipient is not proved and perhaps cannot be proved. On any theory it is a coincidence and standing alone might be attributable to chance, but in connection with a large number of similar interventions at critical moments may call for more important explanation.—Editor.

DEPARTMENT OF JUSTICE, WASHINGTON, D. C.

Washington, October 4, 1887.

RICHARD HODGSON, Esq.,

DEAR SIR:

With reference to the sudden departure of A. C. Thompson, last spring, after the adjournment of Congress, the only recollection I have is that after Congress adjourned, being very intimate with him, he told me he expected to remain some days longer than he did. On Sunday, in the afternoon, he suddenly changed his mind and told me, without assigning a cause, that he felt as though he must go home, which he did that night. Immediately after his return home, he wrote me informing me of the ill health of his wife.

I would not wish anything I might say concerning the matter to be made public, nor could it in any way be used truthfully in detriment to Mr. Thompson's character or reputation. I do not know the purpose of your inquiry, and that is why I make these latter suggestions.

I am, yours truly,

Department of Justice,
Washington, October 11, 1887.

RICHARD HODGSON, Esq.,
MY DEAR SIR:

In answer to yours of the 10th instant, I have no objection to your making use of the statement, I sent you in my last, with reference to Hon. A. C. Thompson, without mentioning my name at all.

I am, yours truly,

New York, May 27, 1889.

RICHARD HODGSON, Esq.,
DEAR SIR:

* * * * *

I note that you asked whether any other instance of the kind had ever occurred in her case. The following occurs to me and I have written my brother for a fuller statement of it. When Congress adjourned last spring, it was my brother's intention to remain in Washington for some time, but he suddenly felt a great desire to go home, and started immediately on the adjournment, arriving at home to find his wife dangerously ill. A short time afterwards when I was in Washington, solicitor-general — spoke to me of my brother's going off so suddenly, saying that "Al." (my brother) had come to his room saying he felt that he must go home at once, and on my telling Mr. — of the fact of my sister being very ill, he spoke of it as a strange coincidence. I have written my brother to give you the facts of this.

* * * * *

Yours very truly,

ROBERT M. THOMPSON,
Per B. W.

Portsmouth, O., June 2, 1887.

RICHARD HODGSON, Esq.,
DEAR SIR:

* * * * *

I see by my brother's letter he mentioned Mr. Thompson's return from Washington last Mar. as another coincidence; I give you a

brief statement of the facts. Mr. Thompson had written me that business would detain him in Wash. for perhaps a week after Congress adjourned. I had been ill for some time, but had carefully kept the knowledge from my husband as I did not wish him to be worried nor hurried unnecessarily. But on the 6th (sixth of Mar.) I became much worse and told my daughter that we must telegraph her father if I did not improve, as I knew he would wish to be home if he knew all. The next morning a telegram arrived from Mr. Thompson dated the evening of 6th (sixth) saying he would take the train that evening for home. He had no reason except that he felt impelled to come home. Gen'l Grosvenor and Mr. T's stenographer Mr. Vale as well as Mr. ——— (to whom I think Mr. R. M. T. refers you), were witness of his sudden resolution. He came home to find me very ill, and I am only now recovering, after a wonderful amount of care, medicine and southern sunshine.

* * * * *

Yours respectfully,

MRS. A. C. THOMPSON.

BOOK REVIEWS.

Thought for Help, by WILLIAM C. COMSTOCK, with a Foreword by Rev. Joseph A. Milburn. Richard C. Badger, The Gorham Press, Boston, 1913. 227 pages. Price, \$1.50.

This work is the product of automatic writing by a business man and obtains its chief interest from that fact. The "Foreword" is by a clergyman whom the reviewer knows personally. He has long been a man interested in psychic research and in this "Foreword" commits himself definitely to the spiritistic theory of the facts in the book as well as the general subject of psychic research. The author gives a very slight account of the process by which the material came to him. Mr. Milburn states that it came to Mr. Comstock "through the agency of a great sorrow," which means that it was the death of a friend or member of his family that gave rise to it. This is a frequent phenomenon and is often the cause of an interest in psychic research. The following is the author's statement of the way the book was produced.

"A word as to how the work is done. Each day at the hour agreed upon for work, I seat myself at my desk or table wherever I may be, fully conscious of myself and of my surroundings. I do not know what I am to write; I am the amanuensis waiting his dictation. Placing pencil to paper, I compose my mind to calm attention, and listen mentally for one word. While writing that I hear the next word. So far as possible I must compel my mind not to think, not to wander from close attention to the two words, and not to jump to conclusions from words already given. I may hear beyond the two words, or, letting my mind wander a moment, I may *think* I hear beyond them. But strict attention to the two words brings sure hearing, and if I mistake I am quickly corrected. Thus there is no word of mine in the book."

This account of the process is too meager for the scientific man. We should have had a detailed account of the history of the automatic writing and the events which first gave rise to it and to the desire to communicate with the dead. But there is not a word of this. The book is wholly a philosophy, and whether the author had any other material or not is not stated. We should much like to know if he had any evidence for the belief which he here avows. But there is not a word of it. The author disclaims ability to write such a philosophy, but he seems wholly unaware of liabilities of the subconscious. He seems to think it sufficient that, because he did not and could not consciously have produced the result, it is the product of spirits. He may be entirely correct, for all that we know.

But he gives no evidence for such a belief. Some day we may understand enough about such things to recognize the author's views as having much support. But at present we have not ascertained the limits of subconscious production, and this fact requires us to suspend judgment upon much that passes as spirit communication. I think Mr. Milburn is quite right in the statement, when considering this view, that "the subconscious mind has been sorely overtaxed as an hypothesis in the sphere of psychology. It is a vague phrase. It is not a formula of light. It is a formula of darkness. For we only make mystery more mysterious by assigning a mystery of the conscious mind, as an effect, to a mystery of the unconscious mind, as a cause." There are further very pertinent remarks by this writer and it would be well if psychologists were as frank and honest about this subconsciousness. But it is precisely because it is "a formula of darkness" that it may serve as a possible source of things that require suspense of judgment rather than confident convictions where we are ignorant. We do not know that the subconscious could not produce such a work, tho the hypothesis that it did has to confront the fact that the author's normal experience and training does not lend any support to it. We have to abandon our ordinary theories quite as much in admitting that the subconscious did it as we should in supposing spirits. We do not get rid of perplexities by setting up the subconscious in the case. Our investigations begin there. Nevertheless the whole work lacks evidence of spiritistic agency.

The personalities involved are Sir Isaac Newton, Sir William Herschel, Bishop Wilberforce, Miltiades, John Milton, George Washington, Dr. Coulter, who is said to be Voltaire under this pseudonym, and Eleanora, who is said by the author to be his own deceased wife.

Now the striking difficulty in supposing that these are the real personalities they claim to be is the fact that they all talk precisely alike. There is not distinction of style or views between them and none of them do anything to prove their identity. Of course, some of them could not do so if they tried, and in my opinion none of them could do so. The author says he believes the personalities to be whom they claim to be. But there is no evidence for it and no explanation either for their perfect likeness in character and the use of exactly the same language. Besides, why Miltiades should use English so glibly and have exactly the same conceptions that moderns have, when such personalities communicating elsewhere show no such tendencies, save in the employment of the language, is not explained. There is in this uniformity of style perfectly good evidence of subconscious influences and it would become the author to recognize this and the fact that we do not know where this coloring effect ends,

It is not necessary to dwell on the philosophic views of the book. They are of the most general kind and probably reflect the influence of the author's normal thinking. He does not tell us what his normal views are and seems not to suspect that they might figure in it subconsciously. He is and has been a religious man and the views expressed have probably been his own or so closely related to his own that they would only be a subconscious version of them. This we should know and can know only by having the author tell us something about his reading and reflections on life and philosophic subjects during his leisure hours and days. What is said about life and man is true enough, but any ordinary person could say it all. It conveys nothing but the most general ideas that even many a child might produce in conception, tho perhaps not in language. For psychic researchers it has no value. For students of psychology it has some importance for it is one of those productions which has the mechanical features of communication with the dead, and may well be that. But it contains no revelation that can help any one who does not believe as does the author, and even then we may well question whether it contains anything of value. What most critical readers would think is, that, if spirits are responsible for this sort of thing, they do not convey as much as we know by normal experience. It is the constant presentation of this sort of messages that has prevented the scientific man from studying the problem at all, even as psychology.

The "Foreword" as well as the general contents show what it is that influences the author and Mr. Milburn, and this is the poetic view of the whole question. For philosophy is nothing but poetry without verse. It is clear that it is not proved fact or evidence of the supernatural that has influenced the author and writer of the "Foreword". It is a great mistake for the clergy to lay the stress on such work. They have too long evaded science and evidence and sought salvation and truth in sentiment and poetic ideas. This has been the source of all their conflict with science, and the sooner they look for evidence, the better. They ought to know better than to continue this appeal to sentiment when it has been the cause of their own downfall. Fact first, and poetry afterward. Besides, no philosophy of this subject will be of much or any value unless it is backed by facts which are clearly supernormal. There is not the slightest evidence that the work either is supernormal in its origin or was in any way associated with supernormal information of another kind. In the future such works will be a problem for the student of psychology, but it will be long before they can be respected as revelations, and even when they are accepted as such they will be examples of revelations that are useless. They either convey no information at all or less than we can obtain in normal experience. Besides, if we assumed it to be spiritistic we should not have very exalted views of what spirits are and can do. Of

course the medium through which they do their work might apologize for this. But neither the author nor Mr. Milburn reckons with this hypothesis. They suppose that the communications come as delivered. But the evidence of subconscious influence is too strong to justify this view and we have either to act as if the subconscious were responsible for it all or concede that the spirits do not know as much as we do. It would be much better to submit such material to the psychologist before publishing and to get his investigation of the accidents of its production. It is true that you could not get psychologists in this country to examine the facts impartially or with due patience. But it would be possible to recognize their point of view and to satisfy it in some manner.

Will Higher of God and Free Will of Life Made, by WILLIAM C. COMSTOCK, Amanuensis. Richard G. Badger, Boston, 1914. xiii+131 pages. Price, \$1.25.

This work is by the same author as "Thought for Help". It is produced in the same way and has a preface by Rev. Joseph A. Milburn, the same person who wrote the Preface to the other volume. Nothing special need be said about the present work. Whatever merits or faults the first one had from the scientific point of view, the second one has. The material does not present any superficial evidence even for being supernormal, and hence only a psychological interest attaches to it, as the product of automatic writing by a man whose business life has not especially prepared him for this kind of production.

BOOKS RECEIVED.

GURNEY, MYERS, PODMORE: *Phantasms of the Living*, edited by Mrs. Henry Sidgwick. Abridged ed. 1x+520 pp. E. P. Dutton & Co., New York, 1918.

WILFRID LAY: *Man's Unconscious Conflict*. vi+318 pages. Dodd, Mead & Co., New York, 1917. Price, \$1.50.

LUCELLA A. LOVEJOY: *Beyond the River*, through the hand of J. D., edited and published by Lewis Peterson, 410 S. 4th St., Effingham, Ill. 1918. 109 pages.

Thy Son Liveth: Messages from a Soldier to his Mother. vi+84 pages. Little, Brown & Company, Boston, 1918. Price, 75 cents net.

REV. GEORGE A. FULLER, M.D.: *Wisdom of the Ages: Revelations from Zertoulem, the Prophet of Tlaskanata*, automatically transcribed. 2nd Edition. viii+211 pages. Christopher Publishing House, Boston, 1916. Price, \$1.25 net. Gift of the Author.

The Bugle: Reveille in the Life Beyond, by KENDALL LINCOLN ACHORN, Assisted by DR. BETSEY B. HICKS. 108 pages. George H. Doran Company, New York, 1918. Price, \$1.00 net.

CHARLES A. HALL: *They Do Not Die*. xii+133 pages. The Macmillan Company, New York, 1918. Price, \$1.00.

Spiritual Reconstruction, by the Author of "Christ in You". ix+168 pages. Dodd, Mead & Company, New York, 1918. Price, \$1.00.

By gift from the Shakers, Mount Lebanon, N. Y., through Eldress M. Catherine Allen, the following volumes for our library:

ANDREW JACKSON DAVIS: *Views of Our Heavenly Home*, illustrated. 290 pp. Colby & Rich, Boston, 1878.

— *The Great Harmonia, Vol. I, The Physician*. 456 pp. J. S. Redfield, New York, 1850.

— *The Great Harmonia, Vol. III, The Seer*. 401 pp. J. S. Redfield, New York, 1852.

— *The Penetralia, Being Harmonial Answers to Important Questions*. 4th ed. 328 pages. Bela Marsh, Boston, 1860.

— *The Principles of Nature, Her Divine Revelations, and a Voice to Mankind*. In Three Parts. 4th Ed. xxii+782 pp. Lyon and Fishbrough, New York, 1847.

— *Death and the After-Life*. Also, *A Voice from the Summerland*. 101 pp. A. J. Davis & Co., New York, 1866.

ROBERT DALE OWEN: *The Debatable Land Between This World and the Next*. 542 pp. G. W. Carleton & Co., New York, 1872.

- JUDGE EDMONDS: *Spiritual Tracts*. [Eleven bound together.] New York, 1858-1868.
- D. D. HOME: *Incidents in My Life*, with an Introduction by Judge Edmonds. 315 pp. Carleton, New York, 1863.
- EMANUEL SWEDENBORG: *Arcana Cœlestia*. Vols. II-X inclusive. American Swedenborg Printing & Publishing Society, New York, 1882.
- *The Apocalypse Revealed*. The Rotch Edition. 1202 pp. J. B. Lippincott & Co., Philadelphia, 1883.
- *Account of the Last Judgment*. 152 pp. The Swedenborg Society, London, 1875.
- *Angelic Wisdom Concerning the Divine Providence*. xvii + 397 pp. Swedenborg Lecture Bureau, Boston, 1886.
- *Heaven and the World of Spirits and Hell*. 416 pp. Mass. New-Church Union, Boston, 1889.
- A. P. SINNETT: *The Occult World*. 2d Amer. ed. xvi + 228 pp. Houghton, Mifflin & Co., Boston, 1885.
- *Esoteric Buddhism*. 300 pp. Houghton, Mifflin & Co., Boston, 1885.
- WILLIAM B. HAYDEN: *On the Phenomena of Modern Spiritualism*. 137 pp. Bound with *Some Account of Emanuel Swedenborg and His Writings*. 32 pp. Otis Clapp, Boston, 1855 and 1854.
- WARREN SUMNER BARLOW: *The Voices*. 7th ed. 226 pp. Colby & Rich, Boston, 1870.
- HUDSON TUTTLE: *Arcana of Nature*, Vol. II. 260 pp. Wm. White & Co., Boston, 1863.
- JULIA SCHLESINGER: *Workers in the Vineyard*. 290 pp. San Francisco, 1896.
- J. M. PEEBLES: *Immortality and Our Employments Hereafter*. 296 pp. Colby & Rich, Boston, 1880.
- *Jesus: Myth, Man, or God*. 108 pp. J. Burns, London, 1878.
- *The Demonism of the Ages*. 382 pp. The Peebles Medical Institute, Battle Creek, Mich., 1904.
- L. ALPH. CAHAGNET: *The Celestial Telegraph*. 230 pp. J. S. Redfield, New York, 1851.
- EMMA HARDINGE BRITTEN: *Nineteenth Century Miracles*. vi + 556 pp. Lovell & Co., New York, 1884.
- CHARLES LINTON: *The Healing of the Nations*. 537 pp. Society for the Diffusion of Spiritual Knowledge, New York, 1855.
- J. R. FRANCIS: *The Encyclopædia of Death and Life in the Spirit-World*. 2 vols., 400 pp. each. The Progressive Thinker Publishing House, Chicago, 1896.

(To be continued)

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the nature of these phenomena. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

THIRD,—The formation of a library on all the subjects with which psychic research is connected. Contributions of books are welcome from members and others. To avoid duplication of unnecessary copies all persons are asked first to communicate with the Secretary.

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FIVE DOLLARS a year is the fee for Associate Membership. On prepayment of this sum the **JOURNAL** of the Society will be sent to the Associate for one year, \$5.00 of which is for a year's subscription to the **Journal of the American Society for Psychical Research**.

TEN DOLLARS a year is the fee for Members. This sum entitles a Member to both **PROCEEDINGS** and **JOURNAL** for one year, \$5.00 of which is for a year's subscription to the **Journal of the American Society for Psychical Research**.

ALL MEMBERSHIPS date from January 1st, though those who join in November or December will receive the **Journal** for these two months free.

Published by American Society for Psychical Research at
YORK, PA.

DR. JAMES H. HYSLOP, Editor.

Executive and Editorial Offices, 44 E. 23rd St., New York City.

Changes of address should be sent to A. S. P. R., 12-26 South Water St., York, Pa.

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OF THE

AMERICAN INSTITUTE

FOR SCIENTIFIC RESEARCH



The American Institute for Scientific Research was incorporated under the Laws of New York in 1904, for the purpose of carrying on and endowing investigation in the fields of Psychical Research and Psycho-therapeutics. The American Society for Psychical Research is a Section of this Corporation and is supported by contributions from its members and an endowment fund which now exceeds \$155,000. The amount only pays for the publications and office expenses, but does not enable the Institute to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves. The charter of the Institute is perpetual.

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"I give, devise and bequeath to the American Institute for Scientific Research, a corporation organized under the Laws of New York, the sum of..... dollars,* in trust, however, to administer the same for the benefit of the American Society for Psychical Research,† a branch of said corporation, and for its purposes only."

* In case the bequest is real estate, or other specific items of property, they should be sufficiently described for identification.

† In case the donor desires the funds used for Psycho-therapeutics this should read: "in trust, however, for the benefit of its branch for the investigation of Psycho-therapeutics and for such purposes only."

JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XII

DECEMBER, 1918

No. 12

CONTENTS

PAGE

GENERAL ARTICLES:

Spiritualism, Ignorance and Respectability. By James H. Hyslop.	705
Experiences of Augustine Jones. By Walter F. Prince	718

INCIDENTS:

Experiences with a Form of Planchette	728
A Clergyman's Experiences	737
A Mediumistic Experience	740

BOOKS RECEIVED:

.	753
Index	755
List of Members	764

PRINTED FOR THE SOCIETY BY
THE YORK PRINTING COMPANY
YORK, PENN'A.

PUBLISHED MONTHLY BY THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,
12-26 SOUTH WATER ST., YORK, PA.

ENTERED AS SECOND-CLASS MATTER, JULY 19, 1917, AT THE POST OFFICE AT YORK,
PENNSYLVANIA, UNDER THE ACT OF MARCH 3, 1879.

ANNUAL FEE, \$5.00. SINGLE COPIES, 50 CENTS. FOREIGN FEE, 41. 1s.

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

CONTENTS

	PAGE		PAGE
GENERAL ARTICLES:		INCIDENTS:	
Spiritualism, Ignorance and Respectability. By James H. Hyslop.	706	Experiences with a Form of Planchette	728
Experiences of Augustine Jones. By Walter P. Prince	718	A Clergyman's Experiences	737
		A Mediumistic Experience	740
		BOOKS RECEIVED	753
		Index	756
		List of Members	764

SPIRITUALISM, IGNORANCE AND RESPECTABILITY.

By JAMES H. HYSLOP.

I have received perhaps hundreds of letters from people who are interested in psychic research, protesting that they are not Spiritualists, and then proceeding to narrate a lot of experiences which are exactly the same as those on which Spiritualists base their right to name their creed. I also meet or correspond with many people who similarly oppose Spiritualism as a religion, but announce their adhesion to psychic research as science. For a student of psychology this is an interesting situation. Perhaps the student of logic would be quite as interested in the paradoxes of the situation. But it is well worth while to inquire into the reasons for all this, and they will go deeply into the general influences that affect all creeds whatsoever, whether religious, political, scientific, artistic, literary, or ethical.

Most people imagine that the formation or basis of a creed is a very simple thing. It is nothing of the kind, unless the creed itself is simple. Usually it is not simple, but a congeries of articulated ideas that have various sources for their origin. The only way to make this clear is to take up concrete cases of it and then move from these to the general situation that lies at the

foundation of our whole system of beliefs or modes of expressing them.

A little story will start the discussion. I shall not vouch for its historical authenticity, but it represents correct psychological analysis. A young lady had not been brought up under religious auspices and was paying a visit in a community which was crowded with denominational or sectarian believers. She resolved to find out what religion was. First she attended services with those who said that it did not make any difference what a man did, if he only had faith or believed certain doctrines, he would be saved. This sect called itself Presbyterian. She then took up another denomination and tried its services. This sect maintained that it did not make any difference what you believed, if only you acted rightly, you would be saved. They called themselves Methodists. The Presbyterian emphasized faith or belief and made works indifferent. The Methodist emphasized works and minimized faith or belief. Then she tried the third sect and found that it held that it made no difference what we believed or what we did, if we only dressed well, we would be saved. This denomination called itself Episcopalian. Neither faith nor works were important here, but æsthetics.

There is in this story what an external observer, who has not had a personal or inner view of the mental states of the believer, would report on his observations of "religion". A mind who was not acquainted with the history of such beliefs or with the actual mental states of the believer would see nothing else than this crude account of the situation and differences between the creeds. One of them expects salvation by mere acceptance of propositions, another by mere external works, and a third by mere respectability. One exhibits strenuous intellect, another strenuous will, and the third strenuous forms and fashion. It is not necessary to regard any of the representations as even partly true, at least on the inner side of the cases, but all of them do represent certain external characteristics that an inexperienced mind might suppose as fundamentally characteristic, and it only reveals how difficult the task is to unravel the intricacies that determine the real nature of the problem.

A lady applied to the pastor of one of the large metropolitan churches for membership, and had the audacity frankly to state

that she did so for securing social position. The pastor told her she would have either to present a letter from the church from which she came or make a profession of religion before she could be admitted. She did not wish to do either of these and showed that she could give no letter from another. She was very angry because she would not be admitted without ado to the church.

In another case I knew a man who had no belief whatever about any of the fundamental questions of the church and was yet a leading officer in a very prominent Presbyterian church. He had no faith in either God or immortality and less in any of the minor beliefs of the church, but he held the purse strings of the organization and decided who should be the minister and who not.

Again, a wealthy man, who took a very active part in the affairs of another church and who had no belief whatever in the creed, told the well-known clergyman that, if he, the clergyman, could prove the immortality of the soul, he would have the world at his feet. The clergyman had never thought of such a thing. He was moving along comfortably in mediæval doctrines and illusions about the bodily resurrection and the sleeping of the dead until the day of judgment. His friend would not join the church, tho he took a financial interest in it as a practical affair.

In another case, a man, known all over the United States as an able intellectual man, was asked how he could believe the Episcopalian creed and take part in its service. He frankly said that he did not believe it, but that he liked the artistic character of its ritual and worship and took part in it as such for its emotional satisfaction.

There are thousands that belong to the church for the same reason. They do not care for the creeds, but they may feel an interest in the practical questions of the community, or desire to cast their lot with the organized conscience of the world, or they may prefer to be classified with the more respectable people about them, or feel the value of taking the universe seriously in that way, but they do not care a rap for any of the doctrines which they meet. It is probable that mere respectability has more to do with church membership in metropolitan churches than even the members themselves know. It exercises a very subtle influence over all minds when they are least aware of its presence. From the point of view of practical men it is not wholly unjusti-

fiable, tho some of us fear hypocrisy too much to be caught in stultifying our intellects by either profession or conformity. No doubt such a condition does not represent the whole of the church, especially in rural localities. But among the more intellectual communities it is more prevalent than those communities would like frankly to admit.

Respectability is not limited to external matters. It is quite as much associated with intellectual beliefs and attitudes and as a consequence influences many people toward their neighbors as much as dress or other manners. The ramifications of this will appear presently. For the moment we are interested only in calling attention to the wide influence of our neighbors' opinions and habits upon the affiliations, intellectual and moral, which we may cultivate. The forms they take may be legion, but they all center in æsthetic considerations, whether they refer to belief or habits, internal or external forms, theories or practices.

The Spiritualists have made no systematic attempt to conciliate these interests. I do not criticise them for this. It is just a fact which has operated against any general acceptance of their creed. They have kept aloof from the organized systems of respectability and fought or antagonized them without compromise. The one thing that other religious bodies—and for the moment we may concede that Spiritualism is a religion—always attract to themselves, at least in metropolitan centers and usually in all rural places, is the respectable element of the community, and that has insured the cultivation of forms that do not offend taste. The Spiritualists usually have had no sense of the æsthetic or respectable. They are as much interested in a future life as the most orthodox man or woman, but they have long thrown off the bondage to worn out creeds and rituals which they felt had nothing to do with the correct conception of Nature or Providence, and having once cut loose from the trammels of the church and accepted the experimental as opposed to the dogmatic method of establishing belief, they accepted any unwise or unæsthetic performance that satisfied their craving for "phenomena" or "demonstrations" of immortality. They defied every consideration of taste and respectability in the support of their "religion". It is this far more than their abstract creed that has brought them into disrepute. When correspondents write to me and protest that they do

not believe in Spiritualism, but that they have had such and such experiences, they mean simply that they judge Spiritualism by its external forms and wish to keep free from them. Like the lady who attended the various churches to ascertain their nature, my correspondents had to judge Spiritualism by its externals, and if these were offensive there was nothing to do but to eschew the whole thing as they understood it.

This feeling was so strong among those who organized psychic research that they felt obliged either to apologize for an interest in the subject or to avow a purpose, as did Mr. Myers in his *Human Personality and its Survival of Bodily Death*, that their object was to criticize or even reject the Spiritualist's position, as the price of finding the truth, or at least of obtaining a respectable hearing. I myself have never joined in this æsthetic fit. I have no objections to "the stone that may become the head of the corner". I have a *penchant* for frankness and honesty, and æsthetics may go hang for me until I find truth and virtue. The beautiful is secondary in my scheme of the cosmos. When I have attained the other two I shall reverence æsthetics, but not until then. At the same time, I quite appreciate the rights of good taste. This is perhaps the first step in the rise of ethics and in the recognition of some definite standard of conduct that will reveal the disposition to make sacrifices to law and order. But I am not deceived by it into the acceptance of it as a standard of truth or of the higher ethics. It can never be more than propædeutic to true morality. The misfortune is that most people stop with this when they have attained it and never go forward to that for which it prepares the way.

The Spiritualists have been too slow to recognize the real cause of their failure to conquer the world. They have sacrificed science, dignity, and æsthetics to a shibboleth, much as have some other religious denominations, and tho they have not lost the fundamental claim to experimental proof of survival after death, they have forfeited the allegiance of all who want to see dignity, real science, and intelligent treatment of facts the primary business of respectable people. It is quite possible that æsthetic considerations would have weighed less in the opinions or feelings of the public, had the Spiritualists protected themselves against the gibes and ridicule of the conjurer and the scientific man. But they have

taken great care to bring down upon themselves the unmitigated contempt of the one class that should have no place in the study of the phenomena and of the other that has the sole right to pass judgment upon them.

When correspondents protest against being regarded as Spiritualists they mean just this unæsthetic form of "religion" that excites antagonism, tho they welcome any facts that will prove their hopes. Often they are careful to discriminate between types of facts, some of them appearing disgusting, and pick out those which do not offend their sensibilities. They identify the disgusting incidents with Spiritualism and give no name to the conclusion or belief which they wish to hold regarding their own experiences. They show that they have a decided proclivity toward a more scientific and dignified method of treating phenomena and in that reveal the source of their hostility to Spiritualism. I am not implying that they are right or wrong in their feelings and attitude. It is simply a fact with which any man dealing with these phenomena has to reckon and the Spiritualists have already lost the attention of the world by their persistence in performances which only invite disapproval from people who might be made converts by a little insight and respect for intelligent people. In fact psychic researchers have had to coin the word "Spiritism" to escape the implications and associations connected with the word "Spiritualism". There is, in reality, no fundamental difference between the two terms. There is only the superficial difference defined by the offensive characteristics of many of the public performances, while the important phenomena are much the same in both cases. One discriminates in its methods, tho only because it is scientific men that conduct the work. The other does not discriminate, in appearance at least, between fraud, chicanery, and delusion and the phenomena which really have evidential value. Spiritism has no meaning in respect to fundamental questions that is not shared by the term Spiritualism. But it has accidental associations which give it a better character and reputation. If the Spiritualists had had any intelligence they would never have allowed the term which they employ to lose the import which it had in the philosophy of Immanuel Kant, who regarded it as the proper antithesis to Materialism. But they allowed dignified thought to go the way of respectable scholasticism

instead of forcing it to discuss the problem along the lines which Kant's discussion of Swedenborg in his *Traume eines Geistessehers* anticipated or prescribed. If they had realized that only severe critical thought and investigation would be their salvation they would never have depended on the raps and knockings of the Fox sisters for their "religion". They would have taken up scientific method and forced the fight with Materialism in a scientific manner instead of allowing barren metaphysics to continue its hopeless debate with science. But they have lost the initiative and chosen to remain in the limbo of dark séances and indiscriminating performances which carry no weight with any intelligent man. I say nothing of the non-evidential and inspirational stuff on which they place the highest value. That is one of the hopeless features of their work. It does more than all else to turn away respectable people, who are accustomed to hear provable statements made by men versed in the sciences, and to invite only credulous and slovenly thinking into their counsels. They no doubt have facts and truths even in connection with their absurdest performances, but they never see even these in their correct light. They worship twaddle as if it were a revelation of the highest order of knowledge, and make it impossible for a man of intelligence to show the slightest tendency to apologize for the smallest truth in their system. He can maintain his influence only by casting himself out from them bag and baggage. Unfortunately he often takes this course to his advantage with the æsthetic set who have no criterion of truth but respectability and who at the same time blind themselves to the facts by consulting that miserable dame as an oracle.

But the other side is not faultless in this matter. Where Spiritualists are unæsthetic, the critic who sneers is usually ignorant and snobbish. He is usually as ignorant of the problem as the believer is injudicious. He assumes to judge the case superficially. At first there may be nothing else to do, and Spiritualists themselves have given little opportunity to think otherwise of their "religion". Behind their performances there have often been the same interests that affect the integrity of any religious system and these are often as effectually concealed as in orthodoxy. But for thirty-five years the Societies for psychic research have presented facts which might awaken any but the most ob-

stinately ignorant from their intellectual and æsthetic lethargy. Unfortunately it is so convenient to ignore what is going on and to seize upon superficial characteristics and to magnify them for the purpose of winning a hollow victory over appearances that are not very inviting and yet that often have behind them the issues of eternity. Our plush-seated churches always forget that Christ came to the poor and had little or no respect for the rich. If our pictures of him can be trusted, he went about in his bare feet, ill clad, and with no polish of manner, no respecter of æsthetics. If he came about today in the same manner we should call him a crank or put him in the woodyard to work for his meals. He would lose all the glamor with which imagination has invested him and unless he could deliver lectures in gilded parlors he would have no welcome or hearing. People cannot face facts. They prefer to hug illusions and to live in a fool's paradise. This state of mind offers no opportunity or temptation to view the claims of the Spiritualist with equanimity and the devotee of respectability prefers to remain totally ignorant of the facts to ascertaining what the universe is really doing. He stubbornly refuses to inform himself and seizes the superficial appearance of things to defend his ignorance and prejudices. Both sides need a sound whipping and it is certain that the progress of science is preparing to give it to them. The leveling tendencies of the social and political world and the general spirit of democracy look in the same direction. Socialism has no other central principle, while all aristocratic systems are founded on æsthetics and not on justice. The day of reckoning is coming, tho it may be long in doing so and may only introduce one small change at a time. But they are all a part of the system which sneers at facts because they are not pleasing to our æsthetic tastes.

The universities are no exception to the general ignorance and prejudice. They are as devoted to intellectual snobbery as the frequenters of the salon are to show and spectacular entertainments. Beautiful systems of philosophy or literary expression are the measure of their ambition where science is not in the ascendant. They are living in a world of metaphysical imagination outside their laboratories and there is no more approximation to sound thinking than there was in the middle ages when men dis-

puted about the number of angels on a needle point. The theologians have made some progress and have gone over to social service. But the philosophers are still in the wilderness of imaginative systems little better than fiction and with no bearing on actual life.

I grant that there is some hyperbole in all this. But I have expressed myself so strongly because it is necessary to emphasize a fault in the age which neglects the field in which its salvation lies. I am not the sworn enemy to æsthetics and respectability that I may seem. By all means have them, but also have intelligence and morality with them. The tendency, however, is to place all the emphasis in life on the æsthetic and the externally respectable, while strict truth and the ethical inner life are sacrificed, tho they may be better than they were in antiquity.

The secret of the whole problem will not be discovered until we have properly analyzed religion. That ought to be clear in the situation in which the person is who dislikes Spiritualism as a religion. We seldom obtain a better psychological situation for determining the real nature of the complainant's conception of religion, as largely or wholly a ritual, a thing no better than magic. In rejecting Spiritualism as a religion the complainant sees only the superficial characteristics of the system and unconsciously defines religion accordingly, the difference between the correct and the incorrect form of it being merely in the æsthetic aspects of the one and the unæsthetic aspects of the other. Ritualism tends to fix this idea for all who can see only the external side of things and to make it permanent. We can say as much as we please about the Kingdom of God being within us, the majority of mankind do not understand this but concentrate attention and habit on rituals, even internal rituals, so to speak. The process of sifting which experience and criticism bring about tends to separate science and ethics from it and to identify the spiritual with feeling happy, especially when one's sense of security and the beautiful has been satisfied. Just observe the panic in which the "religious" mind is thrown by any upheaval of social or economic affairs, and by any disturbance of its taste. The mental reactions on things are a sure test of what the real conception of religion is. Profession is no standard at all. The forms and language of the creeds are avowedly, in most

cases, but devices to prevent dangerous revolutions. They mean nothing at all, or only such content as present experience may happen to put into them, and the consequence of putting new wine into old bottles is the usual one. They burst and that is so well known that the creed is not disturbed. It is ignored and forms take its place. Strenuous thinking is found only in those who concede to science the right to do our thinking. Fictitious systems are devised to save the language of the creeds, but they only succeed in exposing the hollowness of the intellects that resort to them, and the emotions are left as the guide to belief as well as conduct. They would better be subject to the intellect, as Plato indicated in the parable of the chariot drawn by two steeds, passion and impulse. They destroyed everything when not guided by reason or intelligence. Men and women are more interested in what they call a good than in the naked truth. They ignore the truth to secure a good near at hand and any attempt to advise them of the actual course of nature is met with opposition and a determination to find the good without knowledge or wisdom. The immediate good is the first impulse perhaps of all human nature, and it is not without a certain sort of justification. It is in some sense the condition of a remoter good. But those who refuse to look the Medusa head of Nature in the face may mistake some present or temporary good for the eternal, and that is the reason that philosophic minds have always insisted on a critical and long-sighted knowledge of cosmic tendencies as the only safe guide to virtue and happiness. Short-sightedness only puts us into the hands of the physician and the materialist. Religion is not merely worship or feeling good at success and ritualistic dissipation. It is also strenuous thinking and action in the direction of sacrifices.

All this makes the idea of religion a very complex one and it is not likely that any two persons have exactly the same conception of it. Certainly it will require a common experience to make ideas the same in different individuals; and with no disposition to treat the idea of God with the freedom and criticism which we apply to the processes of Nature, it is evident that the fundamental ideas of religion involve more differences than mere language would indicate, especially when there is little disposition to examine the psychological aspects of the problem. The manifold

motives of men are sure to affect their conceptions of religion and no amount of effort to preserve the unity of language in its creeds will suffice to establish harmony of belief without harmony of conduct. The usual method is to select the ideal we wish to pursue and then seek for the evidence to sustain it, and little effort made to find out what the universe intends. The consequence is that religion takes the protean shape of the individual's will and passions. Environment and education start the child in a given direction and decide the differences, externally at least, that prevail in all beliefs. The only way to find the unity of these is to ascertain what Nature or Providence is doing and then adjust our emotional aptitudes to the truth instead of adjusting the truth to them.

The ordinary Spiritualist has taken the order of the world as he finds it and remains satisfied if he can find the promise of its continuance. He gives up the traditional creeds and with them the ideals that they had harbored, and rests satisfied with the prosaic order which he thinks he has found in his new creed. He is willing to yield æsthetics to facts and fear to patience, but with these virtues he offends the respectable classes by his devotion to intellectual twaddle, which may have much value for the psychologist but little or none for the moralist. The man brought up in refinement and what he calls "spiritual" ideals, that are often only subterfuges for snobbery, commits the opposite mistake. He is afraid of Nature unless he is sure of comfort and happiness and the emoluments which culture and material knowledge bring him. He values science only as a revealer of wealth or pleasure and eschews all efforts to show the universe to be on the side of ethical ideals beyond sense. His "spiritual" is merely emotion attached to sublimated objects of sense, and his materialism is only grosser sense enjoyments. He may cling to a belief in immortality, but when you interrogate it carefully, you find it only material enjoyment minus the things he dislikes. He shows little grace in taking the pain with the joy. His religion is the product of good luck, and he would be irreligious, if his fortune had not saved him from the struggle for existence. Between him and the Spiritualist that cares not for æsthetics there is a wide chasm. But it is less a distinction in moral conceptions than it is in tastes.

Both are about equally ignorant, tho perhaps not of the same things, and both are equally unspiritual, tho not in the same way.

The differences in the world are as marked in taste as in knowledge, and this will affect all the activities and interests of life. It is not an easy task to reconcile them. The scientific man who will delve in a dunghill or the mire swarming with vermin to solve the problems of Nature will not be easily offended with the phenomena of Spiritualism, but the man or woman who lives in silk and velvet or surrounded with the luxuries of the world and of Nature will easily take offense at a religion that does not offer golden streets and palaces, or exhibits a vaudeville performance with an illiterate oracle for a priestess. It is there that we have the whole difficulty in the problem. Science and æsthetics do not often go together. Nor are even the products of art displayed in the shops where they are made. Science seeks the truth in whatever environment it is manifested, and art seeks beauty, whether it attains science or not. Religion often tries to unite the two, and usually succeeds only in making them incongruous. The fault may be in the way that nature mixes the elements of man, and it will require much work to secure the tolerance which will enable different temperaments to live together in unity. But that is the problem alike of science and ethics. Unfortunately we make art the first and the last achievement of endeavor, and with it cannot face with equanimity the larger view of the world which tries to unite the ideals of knowledge and virtue in something that transcends art and æsthetics. Happiness and good feeling may as easily be misplaced as opinions about the world and any acquisition of them which does not take account of the ultimate aim of Nature will be a mistake or a sin, and hence the importance of knowledge first to determine the final aim of things. The Spiritualist has had the object of determining this scientifically, tho he ignored the method which would attain his end. Religion and æsthetics may have had the same aim, but they have tried to give ideas the same fixity that they gave to their aims at happiness or self-satisfaction.

But the situation is such that no apology can be made for the Spiritualist and no general adoption of his terms until a like appreciation of the ethics of the matter can be attained. The intellectual world has settled down into the distinction between ma-

terialism and idealism ever since Immanuel Kant, who eliminated the term Spiritualism from philosophic reflection by establishing agnosticism regarding it, and so left to the poor delvers in the mephitic atmosphere of the séance room for the evidence of a transcendental world that prior ages had made idyllic and celestial. It may in the end teach us due humility and to give the imagination less authority over human ideals and conduct, and if so it will do a great service. But it must aspire beyond the materialism which it rejects, if it is to offer any secure ideals for imitation and any cultural habits that are the surest protection against the ordinary passions of man.

EXPERIENCES OF AUGUSTINE JONES.

By WALTER F. PRINCE.

Professor Augustine Jones is thus (in part) set forth in "Who's Who in America", edition of 1910-11:

"*Jones, Augustine*, teacher; b. S. China, Me., Oct. 16, 1835; A. B., Bowdoin, 1860, A. M., 1863; L.L.B., Harvard, 1867. Admitted to bar, 1867, and practised at Boston, 1867-79; principal of Friends' School, Providence, R. I., 1879-1904. Was selected by the poet Whittier, 1874, to represent Society of Friends in a series of discourses on the Universal Church in Boston. *Author*: *Life of Thomas Dudley*, Second Governor of Massachusetts, 1899; also pamphlets on various subjects."

The compiler, who formerly himself lived in the region where Augustine Jones was born, and knew many of his relatives, doubts if the Friends in America have ever produced a more intellectual, shrewd and upright stock. Eli Jones, who, with his wife Sibyl, (a Jones in her own right) was known to his co-religionists around the world, was his uncle; Professor Rufus M. Jones, perhaps the most distinguished writer among American Friends, is a cousin; and other prominent members of this unusual family could be named.

Professor Jones was in the prime of life, destined to see sixteen more years as Principal of the Friends' School in Providence, when, in 1888, through the intermediation of Professor William Otis Crosby, the geologist, a narrative was obtained from him by Dr. Richard Hodgson, embodying two incidents of his personal experience. The first might be termed, somewhat melodramatically,

THE MYSTERIOUS AND COINCIDING VOICE.

A. Original Account, 1888.

I hereby and herewith give, as nearly as I am able to do so, the circumstances of a strange and singular experience that I had in the autumn of 1878; I do not know the month or day.

I had passed a very agreeable evening at my home, No. 43 Nahant St., Lynn, Mass., in cheerful company; and the company leaving early I retired at 9 P. M. (It was Sunday night.) I had not been in bed five minutes when I heard my name with great distinctness and swiftness. I was wide awake. I thought a blind swinging against the house had been mistaken by me for the calling of my name. The name is Augustine, but for short is *Gustin*, which last it sounded like. I heard only my first name, as above, and while I was endeavoring to satisfy myself, and thinking that possibly some of my departing friends (or neighbors very near on each side of me, by the way, one house being twenty feet east of mine, and the other 10 feet west, and the street on the north) were in need of me; and refusing to myself the idea of its being really a person in trouble, though thinking of all things and striving to determine the fact, in five minutes it came again. I sprang to my feet out of bed, convinced utterly that some *one* needs me. The moon was exceedingly bright; not a particle of wind, not a person in the street. I could see at once out of every side of the house but one by passing into the next room, which I did. But as I crossed the room and was near the middle, it came the third time with a crash, charged with a tremendous force, and I was filled with alarm, almost terror. I threw on all, or rather the least reasonable amount of clothing and rushed out of the house, and examined the whole outside premises to find if possible who needed me. Not a person about, all quiet, all lights extinguished in the houses about, no one far or near on the street, and I returned to my bed still believing that something somewhere had slammed. I was, after the third hearing of it, in a thoroughly frightened state, with exceedingly rapid breathing and perspiration; overwhelmed with mystery which seemed to deepen. I calmed myself with the theory that there was nothing supernatural, although the voice seemed to be in the centre of the room, without any distance whatever, the last time. It was in the room each time, or rather had no appreciable effect of distance or direction; that is, it did not seem to be from the front or rear of the house, nor the distance of the street. It came with great swiftness each time.

I slept soundly, going to sleep at once, satisfied that whatever it was, no one needed me, and determined in the morning to examine the matter. I visited my neighbors the next day, and satisfied myself that it did not proceed from the houses. There was only one servant

in my house, and I became certain that she did not share in it. Still I had no theory about it. My servant had a theory at once; she says "You will hear of a death in your family at once." I gave this no heed; I only pitied her superstitious mind.

Within 24 hours I received a dispatch from St. Louis, Mo., that my brother-in-law had died suddenly. The remark of the girl came to my mind. I wrote instantly to my sister, the widow of the deceased, giving her all the details of this matter, and giving her the exact difference of time between Boston and St. Louis, and asking her to tell me what was passing there at that exact time. She replied, "*That was the last conscious moment, so far as we know, of my husband*".

He left his family without much property, and with the natural expectation that I should, as far as possible, take his place in caring for them.

It is the fashion of some writers to speak of the human memory, so far as relates to incidents of *this nature*, with extreme distrust. And truly memory plays queer tricks, when you come to pick your persons, and not on "occult" matters alone, but upon any other subject. And yet we are accustomed, in the trying of evidence in court and in all sorts of situations, to trust the memories of the mass of men, as to essentials. Individuals lie, also, but we think nevertheless, that there are tests which we can apply and discriminate these fairly well from the mass of people, who will not ordinarily lie. The fault of the writers referred to is that they generalize too much from exceptions, when the exceptions are pleasing to their prejudices. There is undoubtedly the type of mind which, credulous and wonder-loving, imaginative and perhaps fond of self-exploitation, tends, with successive retellings of any species of exciting or mysterious adventure, to add wealth of detail and vividness of coloring. This class is found mostly among the ignorant, yet not confined to them. But it must not be ignored that there is another class, of exactly the opposite tendencies, cautious even to incredulity, deliberate and conservative, stern to keep imagination out of the confines of memory. To these time acts as an acid, slowly attacking the memory of any experience so far out of the usual order as to become an object of self-suspicion, impoverishing it in detail, rob-

bing it of its original vividness of coloring. In the judgment of the compiler, based upon tests applied to many narratives, the latter class, counting up to the median line from the extreme of rigidity, is much more numerous than the former.

It may be imagined that Mr. Jones, relating the incident ten years after it took place, involuntarily magnified it. To be sure, he was a very brainy member of the sedate body of Friends; he was likewise a lawyer and a veteran head of a great school. Nevertheless, it may please Mr. Psychologicus, having a neat little pigeon-hole ready for all who relate "stories of the supernatural", to tuck Professor Jones into it, and to wonder what the story *would* have grown to if it had been related, say, thirty years later yet. For if it grew from 1878 to 1888, it is reasonable to suppose that it would grow to much greater dimensions from 1888 to 1918.

Fortunately, Mr. Psychologicus, we can accommodate you, for it so happens that Professor Jones is living thirty years later, that application was made to him, with no description of the incident wanted except that it related to "the hearing of a diminutive of your name, 'Gustin', pronounced in your bed-chamber, at the hour when a brother, who was accustomed so to address you, died at a distance", and that he wrote out another account of the incident. And it appears that he had no written memoranda whatever to assist his memory. Make the most of such accretions and agglomerations as you find.

Account written in 1918, Thirty Years Later.

111 Lincoln St., Newton Highlands, Mass., July 1st, 1918.

DEAR MR. FRANKLIN PRINCE:

You ask for my story. I was at my home, living then at Lynn, Mass. My wife was visiting at Providence, R. I. My wife's sister and mother in the next house on the lot came to spend the evening with me. We had an open fire on the hearth in autumn. We parted at 9 P. M., they to their home, I to my bed.

I was only in bed, and fully awake, when my name was sharply called, "Gustin". I answered, much startled, it came with such force, like a call of distress. I rushed from the bed, and as I moved

to the edge of it, it came a second time, and as I crossed the room to seek my friends, fearing they had met with disaster crossing the grounds, it was repeated the third time like a voice of thunder, and I was trembling from head to foot. I kept on, with little raiment, rushed out of doors, crossed the grounds in all directions for my friends, found no one. They had retired when I did. It was a wonderful bright moonlight evening,—you could see over all as in daylight.

I should have thought little of it, but in the morning I said to the servant girl, "Did you call me last night about 9 P. M., after I had retired?" She replied, "No". I then related the experience I had passed through, and she instantly gave an interpretation. "You will hear today that some relative of yours has died."

I did not have faith. I went up to my office in Boston, and found on my desk a dispatch from my sister in St. Louis, that her husband had died. I then wrote to her, giving to her the difference in time between Boston and St. Louis, and asked her to tell me if anything or event occurred there at the moment of time I had my experience in Boston. She replied to me that it was the expiring moments of her husband. It might be, if there is any reasonableness in the theory, that husband or wife, either of them, may have prayed for my protection of their defenceless family; which I gave, so far as I could.

Some things come to my mind in review, that often when I was deeply thinking of my far-away sister letters came to me from her. And "the Devil is near when you are talking about him". And where did the servant Irish girl obtain the interpretation causing her instantly to announce a death? An interpretation? how many thousand years had the idea been brewing in the souls of the Irish peasantry! But for her thought I should have been void on the subject, and still need light, reserved it may be for Heaven.

AUGUSTINE JONES.

The first account was given when Mr. Jones was in the prime of life, the second when he is at the venerable age of eighty-three. Yet the later one, despite the long lapse of years, the absence of any fortifying memoranda (as will be seen), and the present advanced age of the narrator, is in perfect accord with the earlier statement, with one exception. Evidently the author is one of

the cool, ratiocinative class, for time has slightly diminished the details of the incident. Still it stands essentially the same.

The one exception referred to was the subject of a paragraph in a letter to Mr. Jones, July 2, 1918:

I detect only one discrepancy, at least an apparent one. I understand you to say, this time, that it was after the first call and before the second that you left your bed, while the earlier account plainly states that it was after the second and before the third. Which version do you think is more likely to be correct, or have I not understood your recent account rightly in this respect?

This question, and others, the nature of which can easily be inferred, brought a speedy reply:

July 5, 1918.

I think it was after the second call that I left the bed. I think the first startled me and I was studying it, the second came, and I sprang fearful that something had happened to my visitors, and rushed, and in the middle of the floor the third came. I hastened out of doors, went round the buildings in all directions, convinced myself they were safe. Then I thought of blinds and other sources of the noise and found none. Not a night of wind, nobody moving, and in the morning I visited all the neighbors, who convinced me that they had not called me or made the noise. It was a mystery about which I had no theory.

I preserved no memoranda. But I was so impressed by the mystery that this vividly lived with me.

I found others at the time who had had like experiences.

The third voice had the force and vigor of a man. I first thought it was the ladies, but the brevity of the call does not enable, on the first two, to say. It might be either.

No, the girl could not have been the author and given that voice, nor was she familiar enough to have dared to do it.

I thought her statement arose directly from her Irish Catholic traditions and I regarded it as nonsense and was astonished when I found the telegram at the office in the morning. To me it was a curious event. I never learned of any somnambulistic gift in her. She had been with us more than one year. She had not time to lie,

her remark came like a flash, as already in her mind from early education.

The room was clearly lighted by the moon, and all the neighborhood about through the windows was clearly visible, which convinced me that no noise outside had disturbed me, after I had examined the premises.

I was always called that ['Gustin] in calling me hastily, to abbreviate Augustine.

I never thought that the voices had other than one source, they came so in succession, brief and quick. I followed up at once all the surroundings day and night to solve the mystery, and could find no answer, unless it was a call from far.

I think I have answered as well as I am able your questions. I think it could not have been the slamming of a blind, because there was absolutely no wind and the three successions make it unreasonable, and every neighbor convinced me that no such thing happened within the time of the event.

Yours truly,

AUGUSTINE JONES.

Thus the later error of misplacing the order which the rising from bed had in the series of events is corrected and details added which are in perfect harmony with the report made long before. This case illustrates what the compiler believes to be the case with nearly all people not mentally defective, that however with the lapse of years details may be displaced, replaced, lost or even, in some cases, enlarged and added to, there are central events so unusual, so vivid, so compelling, as to become photographed upon the memory, incapable of essential alteration while the mind retains sanity and vigor.

Now, first adding the fact stated in answer to an inquiry by Dr. Hodgson, that the brother-in-law was in the habit, like other relatives, of calling the witness 'Gustin, let us briefly sum up this strong case.

(a) The standing of the writer for intellect and upright character, were and are high. (b) He was awake every time the voice was heard. (c) The voice was very loud, and sounded as though in the room itself. (d) The repetitions gave him an opportunity to test his first theory that the impression of a voice pronouncing

his name was caused by some other sound. (e) In view of the circumstances and careful examination made, no likely normal explanation suggests itself. (f) Even granting that the mother-in-law (most likely a placid and dignified Quaker lady), for instance, raced quickly over the lawn, climbed the rainspout to Mr. Jones's window, and yelled "'Gustin" thrice, then got back into her own house before she could be caught at her unusual performance, yet still it was the moment or near the moment when the distant brother-in-law of the witness died. Though it could be shown that the cat, for the first and last time in all her nine lives, squalled thrice in so very odd a way that each time it sounded like "'Gustin", yet it remains true that the first and only time that she performed this feat was when the distant relative who was accustomed to say "'Gustin" died. So we have the problem on our hands again. (g) There appears no corroboration by the sister, wife of the man who died. This is a defect, and yet it weighs little against the careful statement of a man of Mr. Jones's reputation. We know how many people are reluctant to furnish testimony on such subjects, though in a position to do so. But it does not appear that Mr. Jones was asked to secure his sister's testimony, at the time when it could have been had.

Another and older experience, also reported by Mr. Jones in 1888, may be called

A STRIKING COINCIDENCE.

I have another experience which I will add. I had a classmate in college, Howard Abbott, son of Hon. Nehemiah Abbott, of Belfast, Me., who drowned himself by leaping, at midnight, from the high bridge between Brunswick and Topsham, Me., into the river. We were intimate. That night, at what hour I never knew, I had what I called a nightmare. I sprang upright suddenly in my bed to help Howard Abbott against his enemies. I waked and found myself sitting bolt upright in bed in great agitation. It has been an interesting coincidence to me all my life. This was in 1859, I think.

In reply to Dr. Hodgson's query, "Did you describe your 'nightmare' to any person before hearing of your classmate's death?", Mr. Jones said:

I am quite sure that I did, but do not think their testimony on that point, so long ago, would avail. I do not definitely recall my conversation with them, though I am quite sure of telling them about it.

Mr. Jones finished his statement of 1888 with a few general statements and remarks:

I have no spiritualistic or other theories about either of these [incidents]. I related them both to my friends without receiving any corresponding instances from them, and usually, I thought, with some suspicion on their part as to the good condition of my liver and digestion, which have always been, I believe, excellent. I related it to my friend, Wm. O. Newhall, of Atlantic St., Lynn, Mass., and he responded with a yet more remarkable instance, the details of which I do not remember.

In closing I have to say that I have had, all my life, remarkable (to me) coincidences of thinking about people and receiving letters from them or meeting them in immediate connection therewith. I have deemed it unsafe to think earnestly about a subject respecting which I did not wish to converse with a person, fearing that they would, by some magnetic revelation, raise the subject upon which I had convictions not ready to be produced.*

* Here Mr. Jones inserted an incident related to him by the prominent subject of it:

Hon. Henry W. Paine, of Boston, or rather of Cambridge at present, who by reason of failing health cannot give it now to you, had a striking coincidence. He gave it to me at the time.

When Caleb Cushing was minister to Spain, and was at the wharf in New York about to depart for that country on his mission, he took from his person a remarkably fine gold watch and handed it to Judge Abbott, of Boston, saying, "Give that to brother Paine on your return as a token of my esteem and regard." Paine received it, and having another watch and prizing this so highly, after wearing it a few days, deposited it in his safe for future history. Years after that Cushing had returned, and one day he [Paine] thought he would wear the watch. Putting it on he came to his office in Boston. When near the door he was met by some acquaintance, who said, "Have you heard the news?" "What news?" "Caleb Cushing is dead."

I disclaim in all this any theory or any opinion as to causes or forces. It may all have only happened so and so. I am in all this an agnostic.

Mark Twain said he should return to lecture next year in London on a subject that he knew nothing about, that he might be unbiased.

AUGUSTINE JONES.

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.

EXPERIENCES WITH A FORM OF PLANCHETTE.

The following narrative largely explains itself. It was originally reported by me to Dr. Hodgson, as readers will remark, all but the last letter, which was in response to the query, long after Dr. Hodgson's death, whether I could use the names or not. The explanations given are good reasons for suppressing the names, while the facts are too interesting at this time to suspend their use any longer. They were put on record a fairly short time after their occurrence, tho it is unfortunate that a verbatim record was not made at the time. This the reporter realized, as shown in one of his letters.

The chief interest in the incidents is that they purport to be spirit-communications rather than telepathy and that the inaccuracies gave the recipients some perplexity. They evidently assumed that they should be exactly true in details, tho Mr. T— finally caught the correct idea that the communicator's source of her knowledge was not any form of sense perception fully analogous to ours. The distinction made by the communicator between "seeing" and "impression" is probably between "seeing" and *inference*, as that is often the process involved when many people speak of "impression", tho in psychic parlance "impression" may describe the transmission of the information telepathically from some one else on the other side to the communicator who is in control, as it is generally done in the work of Mrs. Chenoweth. With this conception of the process we may well understand why the errors might occur. Besides it is apparent that the communicator did not have direct access to the body of the wounded man, but to his mind, whether direct or indirect.

With these explanations we may well recognize an unusual

interest in the facts as confirming conclusions apparent in other cases, and inaccuracies should be expected with knowledge of the complications through which messages have to come. The *burn* on the leg, interpreted as a wound, is an excellent incident, and the fact that some statements anticipated the actual events joins premonition to the process involved, and telepathy cannot enter into the explanation.—Editor.

519 West 149th St., New York,
June 5, 1902.

MY DEAR DR. HODGSON:

The narrative which I herewith send you was told me personally a year ago, I think, and I requested the man to write it down for me. The account is a little belated, but I note that it has been told me exactly as it was told verbally. The man I found to be intelligent and conscious of the sources of error in such narratives. He then seemed less disposed to commit himself to an interpretation than he shows in this letter. But he impressed me as a good witness and a gentleman.

I wish to have him secure the signatures of others to it and shall therefore ask you to have two copies made and return one of them with the originals.

* * * * *

Yours truly,

J. H. HYSLOP.

TREASURY DEPARTMENT,
OFFICE OF THE TREASURER OF THE UNITED STATES,
Washington, D. C., April 30, 1902.

MY DEAR PROF. HYSLOP:

I am forwarding you today the long-delayed account of my experience in the matter of Capt. L—. There is little real excuse for this long delay, except that I have been very busy, had mislaid the clippings, and always waited for some more convenient day. With Congress in session my life is almost a burden, as I am one of the figure sharps in the Treasury, and am overwhelmed with requests for statistics.

Now in this statement I have been very conservative, and have only stated things that I will unhesitatingly swear to. If we had kept current notes it would have been vastly more interesting, but I think it will be fairly so now, when the personnel of the participants is considered. As to the matter of identity: I could not allow the names to be published at this time, but there is no objection to any one knowing who the parties are, that is, anyone that you would wish to show.

The clippings I send I will ask you to return, as I send them as a sort of collateral information, if I may use the term. I should dislike very much to lose them.

A little group of gentlemen have been meeting at my apartment twice each month this winter, without any very startling results. We have made a machine to take the place of the Odic, Planchette, etc., that will eliminate the personal equation, which is always too much of an item in these experiments. I was unable to run it, but we got a woman who could, but before she developed anything of importance she developed an ovarian tumor and is now in hospital with a pretty slim chance of recovery.

I shall be glad to make any explanations you think of asking for in re this report. I keep a copy.

Very truly yours,
T. J. T——.

* * * * *

TREASURY DEPARTMENT,
OFFICE OF THE TREASURY OF THE UNITED STATES,
Washington, D. C., April 30, 1902.

PROF. J. H. HYSLOP,

My Dear Sir:—

In giving you this experience with the so-called "Odic Telegraph" I will first refer to the persons taking part:

Mrs. Willa L——, Washington, age 60 in 1900; born in America. German parents; educated in America and Berlin; for many years, and at the present time, an expert in the Redemption Division of the U. S. Treasury; member of Lutheran Church; extremely liberal in religious views; mother of Captain L——.

Mrs. Carrie P——, neighbor, was schoolmate and friend of Captain L——; married druggist; one child; spiritualist, mother same; died of quick consumption July 10, 1900, age about 27; had often sat with Mrs. L—— and writer to experiment with "Odic".

Henry L——, Captain U. S. Marine Corps, age in 1900, 24; wounded at Tientsin, China, July 13, 1900; son of Mrs. Willa L——.

T. J. T—— (writer), Accountant U. S. Treasury, American, age 34 in 1900; born in N. Y., raised on farm in Nebraska; common school education; parents Congregationalists; have never joined church; had been to only three spiritualist séances in my life; had been experimenting together with Mrs. L—— and Mrs. P—— with Odic for less than one year; am on most intimate and friendly terms with Captain L—— and his mother. For convenience in the following will refer to the phenomena occurring as coming (as it claimed to come) from disembodied spirits, giving names:—

On July 13, 1900, occurred the battle before the old, or walled city, Tientsin, China, between the Chinese and the allied troops. The news reached us the morning of the 17th, through the following Associated Press dispatch in the morning papers: " * * * The marines' losses include Capt. A. R. D—— killed, and Lieut. B—— and Lieut. L——, and several others wounded. * * *"—(*Washington Post*, July 17, 1900).

On leaving the Treasury at 4 P. M. I went up to the home of Mrs. L——, mother of Lieut. L——. She is one of the strongest characters and personalities I have ever known, but I found her overwhelmed by the grief, anxiety, and uncertainty following this dispatch. This son was and is dearer to her than anything in life.

We had had such success with the "Odic" that we at once turned to it, hoping to get some communication established to learn of the nature of his wounds and condition. We communicated with those nearest us, the husband and daughter of Mrs. L——, and several who had given me rather remarkable messages. We told each of our trouble, and begged that they use every effort to find him and to inform us of his condition, and the nature of his wounds.

The next evening, July 18, I went up again, and sitting at the Odic communicated with our friends, only to find that they all told of failure, and were without hope of success.

At about the conclusion of sitting, with a characteristic and very rapid motion was spelled—"I am your friend, Carrie (P——), and

I see that there is some serious trouble with Willa (Mrs. L——). What is it?"

We told her, and of our failure through use of the Odic to learn anything of his condition.

The following evening, July 19, I went again to Mrs. L——'s, and as soon as I placed my hand on the machine it fairly bounded, spelling—"I have been with Harry and he is alive. Last night when I left you I thought 'Oh, if I could only see him, and help poor Willa in this awful trial,' and wishing it, I found that I could see him. He is wounded in the left side, arteries have been cut, there has been great loss of blood, and he is wounded in the right leg. He is very low, but we must hope for the best."

We were very much impressed by this message, and believed it.

On cross-questioning as to exact nature and location of wounds we could get no satisfaction, she saying that her "seeing" was not really as we knew "seeing", but rather "impression", and she always thereafter used the latter word. Two days later, July 21, the following, which was the first detailed account published in any paper in the United States so far as I know, appeared in the *New York Herald*:

"Chefoo, Wednesday, via Shanghai, Friday.—The Americans engaged at Tientsin, Friday and Saturday, were the Ninth Infantry and 430 marines. * * * Lieutenant L—— carried Lieutenant B—— under a fierce flanking fire, and was shot in the leg and arm. He swam a ditch under fire, still carrying B——. Lieutenant L——'s arm has been amputated. * * *

That evening I took "Carrie" to task for having said he was wounded in the *side*, while the dispatch asserted *arm*, and that the arm had been amputated. She declared that she got no impression of an amputation, and that the wound was at the left side even if it were the arm, which might explain the impression received by her. In a few days a dispatch was printed in the *N. Y. Sun* stating that he was slightly wounded and would be out in a few days. (We learned later that he had dictated the dispatch to the correspondent to reassure his mother.) This dispatch quite shook my faith in the accuracy of the whole phenomena. When told of this dispatch our friend "Carrie" persisted in his being very very low, but seemed reassured on the matter of the amputation, and said quite joyfully one night—"I saw this thought in his mind today: 'I wonder how it

would seem with only one arm?" If his arm were off he would know."

On July 30, Mrs. L—— received the following copy of a cablegram from Admiral Remy to the Navy Department, dated July 29, 1900: "Lieut. L—— gunshot wound left arm; great loss of blood; bone broken; amputation at shoulder, recovery gravely doubtful." This was definite and authentic; and "Carrie" seemed much depressed at her failure to get impression of the amputation.

We got daily from "Carrie" what purported to be an account of his condition, always maintaining that his splendid physique would bring him through. One night at about this date she declared that surgeons had been around him and had operated again on him, and were satisfied with the result.

In these daily communications his movements were traced—in field hospital, on shipboard, in strange looking place (Naval hospital at Yokahoma).

Capt. L—— was able to write in September, and told his mother that he would start for home from Yokahoma, October 27.

On the night of October 17, "Carrie" communicated on the Odic that he was nearing this country. We told her of his letter and that he would not start for ten days. She insisted, however, that he was then "nearing our shores". On the 18th, the next day, Mrs. L—— received a telegram from San Francisco saying he had landed. He had become impatient and had started one vessel ahead of time he had intended.

Naturally we were very anxious to see how near the facts our communications had been. I found—

The statements of condition and movements had been quite true.

After being shot he went about three miles to the field hospital, swimming a canal full of putrid bodies. When placed on operating table he collapsed from loss of blood. Was not operated on for eight days, and at time of first communications the arm was *not* off. At the end of eight days gangrene set in and the operation was performed. There *was* a secondary operation, gangrene having attacked the flaps of the wounds.

There was such loss of blood that "cerebral anæmia" obtained until after he was taken to the hospital at Yokahoma, and he did not know if he had speculated at the time she said as to how it would seem to have an arm off.

Captain L—— denied having been wounded in the right leg and I thought that this part of our communications was entirely wrong; but one day while helping him off with his clothing he called my attention to an ugly scar on the inside of his right leg, about half way between the knee and crotch. It was about the size of a man's palm, and had the appearance of having been a deep burn. He told me that when he had collapsed on the operating table the day he was wounded, a number of hot water bags were placed about him. This one placed on the inside of his right leg had been forgotten and his flesh simply cooked, and a very troublesome sore resulted. Might not the "impression" of a wound of the right leg have come from this?

I am of the opinion that this experience was what it claimed to be—a series of communications from a disembodied spirit. I have never shown evidence of any telepathic gift. I am willing to make affidavit to the statements herein. I greatly deplore the fact that we took no verbatim notes of these communications.

An interesting feature of this experience in connection with a telepathic explanation would be that when I got the communication on July 19, that printed in the N. Y. *Herald* on the 21st was in existence, somewhere between Tientsin and Shanghai. But if it were telepathy why any *inaccuracies* at all?

Yours sincerely,

T. J. T——.

TREASURY DEPARTMENT,
OFFICE OF THE TREASURER OF THE UNITED STATES,
Washington, D. C., December 6, 1902.

MY DEAR PROF. HYSLOP:

I enclose herewith my report of the L—— experience, with Mrs. L——'s statement. She has also added an item which appealed to her particularly. You will notice that she has no doubt as to the spiritistic origin and control of the phenomena; I simply *know* that under the conditions related certain phenomena happened, and I would very much like to know what it was and what the laws are.

I enclose her note to me, which, in so far as it relates to publicity, is only in line with what you have already assured.

In connection with this whole subject I wish to tell you of my

present position in the matter of experimenting with the "Odic Telegraph".

Several months ago the communications began to insist that I desist from these sittings, declaring that I was getting no new ideas, and only wasting time that I could utilize to better advantage. Also, that I would suffer in virility and strength of mind from any prolonged and promiscuous use of this phase of psychics. Now, strange to say, rather in spite of myself, these sittings have become very obnoxious to me, and I seldom indulge in them except alone in my own apartment.

Wishing you all success, I am,

Sincerely yours,

T. J. T——.

1424 New York Avenue.

Note:—I did not send the report to Capt. L——, for the reason that at the time, and for several weeks, he was incompetent, by reason of cerebral anæmia, induced by loss of blood. A complete record of his case is, of course, on file in the office of the Surgeon General.

T. J. T.

I have read the foregoing and found it correct, with the exception that some minor points are omitted, one of which I think of sufficient importance to add it.

After having received the information from the Navy Department that my son's condition was "gravely doubtful" and from newspaper sources that he was beyond hope of recovery, Mr. T——, —as he did then every evening—sat at the Odic and "Carrie" soon gave her daily report, saying, "Dear Willa, H—— is so very weak that, unless he receives help, he will pass over". Upon asking what I could do she replied that we should send our spirit friends to give him strength. We called all our usual visitors and made the request. They, one and all, were willing, yes glad to help him; but, as formerly, claimed that they were unable to find him, on account of their not having known or been known by him in this life and that, consequently, there was nothing to guide them to him. Then "Carrie" offered to lead them and they went. For quite a while the Odic remained motionless, then one after the other reported that they had

done all in their power for him and that they had the impression he would live.

Two days thereafter the chief of my division hurriedly dropped another communication from the Navy Department upon my desk and then slipped away, under the impression that he had brought me the news of my son's death. A sharp attack of the Grippe had left my heart impaired and my friends feared that such news would stop its action forever—hence this hurry to get away. For a while I could not summon courage to open the letter, then did so and found that there had been a slight turn for the better and that the surgeons began to see a glimmer of hope.

I cannot explain the phenomena described by any known law, but can and do vouch for the truthfulness of the report.

WILLIAM A. L——.

DEAR MR. T——:

I have taken the liberty of adding an item, which you forgot to mention, in regard to H——'s condition while in China.

Please let the Professor distinctly understand that neither H——'s name nor mine must be mentioned. He would be furious and I—well, you know how I should dislike to be classed with our friends, the spiritualists. No, I'm very much interested and should like to understand the laws which govern the phenomena; but anything further would not suit at all.

Yours cordially,

(Mrs. L——.)

W. A. L.

Washington, April 26th, 1917.

DEAR DR. HYSLOP:

Your letter of March 31st has at last reached me—or rather, I have reached the letter, returning from San Diego, Cal., where I have been for the past year at the Exposition.

Referring to the report of 1900, I am sorry to say that the reasons for suppressing the names of the persons concerned are even more urgent than they were then—if possible. Captain L—— is now retired, a Major, has become prominent in C—— politics, and is just at present on active duty at the office of the Judge Advocate General, and would be horrified to see anything of the sort in print. His

mother, Mrs. Willa L——, is still living here in Washington. Since that time I have been the disbursing officer of the Government at the two expositions in California, and I expect soon to be appointed to another position where any publicity of the sort would possibly be very injurious, under the present-day mental attitude toward such matters. So, while I would be very glad indeed to do anything possible helpful to your work, yet I feel constrained to insist that the names be not published.

Wishing you all success, and with great personal regard, I am,

Yours truly,
T. J. T——.

A CLERGYMAN'S EXPERIENCES.

The following narrative has to be anonymous because the clergyman would be regarded unfavorably in the community where he does his pastoral work. Tho these experiences were nothing but what had occurred very probably in the early Church from which our Christian beliefs obtain their creeds, his parishioners would not tolerate the belief in such occurrences now. They are quite credible if they remain in the penumbra of mythology, but if they were said to occur now and be verifiable they would be anathema. We have only the testimony of the clergyman himself for the facts, and I do not publish them as proofs of the supernormal, but to furnish an illustration of what goes on unrecorded in many cases. Some of them the Editor knows personally and the subjects of them are too slow to record them. Multiplication of them would provide no mean evidence of foreign intelligences intervening in the lives of all of us, perhaps, without revealing the fact of it. At least such experiences as follow should be recorded for what they may be worth.—Editor.

DR. JAS. H. HYSLOP,

My Dear Sir:—

In accordance with your suggestion, I send you an account of our psychical experiences.

They began about twenty-three years ago, when my wife made the discovery that a planchette board would run for her.

At first the sentences spelled out dealt with trivial affairs and more or less disconnected.

Later we began to receive advice, predictions, information relating to the unseen world—concerning which, I believed absolutely nothing—and some poems or verses, one of which I enclose herein and which we were told was written by *Burns*.

One evening while the family was sitting at the supper table Mrs. — saw her father, who had been dead several years, and mentioned the strange occurrence to her mother, who sat beside her. No one, however, paid much attention to the matter, or we said she was dreaming, etc. Nothing, however, could shake her conviction.

Some weeks later my health began to trouble me and I was advised to give up the work I was engaged in and seek other occupation—this thro the board, it being represented that a certain one who had been a leader in the U. S. Senate was giving the advice, and who told me that he would help me obtain a certain government position, "provided I gave up my old haunts and be the man I was intended to be".

After some hesitation, (for I was fearful of some humiliating trap that I might be led into) I consented. As soon as I said the word, "I will", the little board took on a new, quick, strong movement, saying, "That vow is registered in Heaven, young man". If I could see you, Dr. Hyslop, and talk as I cannot write, I could give you a most interesting and wonderful history of how that position was won.

Some weeks later, and after I had gotten the alcohol well out of my head and body, my grandfather, who had been a clergyman, told me thro this board that at last the time had come for him to speak; that he had been the one who had engineered these messages and now had come to say that "Christ had sent him and that He wanted me and my *love*". Perhaps you can imagine my bewilderment and the flood tide of emotion that swept over me at such a message! The result, however, was that when I had retired to my room that night, I got down on my knees and prayed, for the first time in my life, and the next morning opened my eyes upon a *new* world.

After a time I united with a church and tried to live a decent life in the face of tremendous difficulties and discouragements, always getting advice and encouragements thro the board and without which I am utterly certain I had never "stayed".

Afterward I was told by one whose name is so great that I fear to speak it for fear of the skepticism with which it would be received by even you—I was called into the work of the ministry.

Now about this time began other developments in my wife's power. One evening while lying alone in bed, immediately upon retiring, she saw her mother who had passed away more than a year before, clearly and distinctly.

I was told one day, thro the board, that if I could pass my hand gently over her face, putting a pencil in her hand, they would write a message for me. This was done, and she went into a deep sleep, during which a beautiful, tender message was written which cannot be reproduced here. This was the beginning of a lot of *Automatic writing*, of which we knew nothing and of which we had never even heard, and which, after a little instruction and practice, was done in a conscious state by the medium—tho my wife strongly objects to that term.

Some two or three years later began under instructions from the same source, that which you call clairvoyant developments, and about this same period began communications from one of the best known men of the times and who died more than twenty-five years ago, and which have continued to the present time except at such intervals when my wife's health was not good. This great spirit advises me in my work, warns me of dangers, etc., and invariably such warnings and advice prove sound in the light of results. His humor is as fresh and keen as when in the flesh. Speaking but recently and with reference to my helplessness or cowardice in the face of prejudice against this doctrine among church members generally, he said, "I can say anything I please *now* without getting my people by the ears or losing my job". On another occasion, and with reference to some help which was coming my way and which he said *he* was responsible for, "I have what you worldly fellows call a cinch and whenever I draw you will feel the taut of the rope".

I send by mail, under another cover, a *ms.* that was received some sixteen years ago from this same man—clairaudient—while a party of relatives were visiting at my home.

I should love to see you and talk on this subject.

If you should wonder why I have kept still so long, I will simply say that whenever I refer to the matter even remotely in public discourses or in private conversation, I am met by an impenetrable wall

of unbelief or a chilling frost of polite sneers. Hence, not wishing to take chances on "losing my job" I have grown very cautious. I went into the subject a rank unbeliever, but somehow my mind was opened and now the conviction has taken such root that I have no trouble in knocking over any theory that seeks to account otherwise for the facts. And I furthermore have a profound feeling that if men could but know the full story of all I have gone thro—well, they would do at least some hard thinking.

A MEDIUMISTIC EXPERIENCE.

The Editor personally knew Mrs. Julia Sadler Holmes who was the source of the following story preserved in the collection of Dr. Richard Hodgson and turned over to me after his death. Mrs. Holmes was a careful experimenter in this field and a good witness, so that the facts can be accepted as reported. Whatever difficulty attaches to the explanation of them by any supernormal theory will not apply to her testimony, but to the circumstances. The incidents occurred as far back as 1876, and were not recorded until 1891. Liabilities to error in reporting them are of course to be reckoned with, but probably not as regards the main incidents. But I do not believe that the primary objections would lie in the direction of errors of this kind. The first important thing to know is whether the medium through whom the statements about the "phantom fortune" came was a professional or a non-professional medium. Dr. Hodgson always made it an important point to inquire regarding such a matter and in this case the answer was that Mrs. Lindsley was a professional medium for a while. It was the invariable policy of Dr. Hodgson and other investigators to disregard the work of professional mediums in the search for evidence of the supernormal. This policy did not necessarily mean that all such mediums were frauds but that the people who had to be convinced that the supernormal existed so distrusted any and all facts reported through such agencies that it was useless to ask them to admit it on their testimony or work.

This particular incident is interesting to students much less for its value as evidence for the supernormal than for the conditions which are necessary to insure that quality. I do not re-

cord it as proof of the supernormal, but as illustrating how it might have occurred without resorting to anything supernormal to account for it. We know too little about the character of Mrs. Lindsley to be sure that we can assert her entire ignorance of Mrs. Holmes and the facts told. This is not reported and no effort seems to have been made by Mrs. Holmes to show that she was entirely a trustworthy person. But it is not necessary to suspect her of fraud in the case. Suppose she had known something of the ancestry of the Sadlers and of the estate involved and perhaps knowing the name of Mrs. Holmes she had subconsciously recalled the incidents which Mrs. Holmes ran down. This would greatly weaken the interest of the story. It does not easily explain the "little old lady who sews shoes" in Spencer, Mass. Yet the direct reference to this person might possibly have been a matter of conscious or unconscious knowledge, tho we have no evidence that it was so. It is only the assurance that similar incidents have better credentials that saves the possibilities of Mrs. Holmes' experience. The case is not one in which the existence of the supernormal depends upon the integrity of this incident, but merely whether this incident has sufficient evidence to guarantee its classification with well attested facts. It would have been exceedingly important to have had a verbatim record of what Mrs. Lindsley said on the question with a better and a full account of the relation of Mrs. Holmes to her and her knowledge of things. Mrs. Holmes is quite sure that Mrs. Lindsley could not have known the facts, but it is the half public nature of all things pertaining to celebrated estates in England that creates a desire to know what might have happened to Mrs. Lindsley in the way of casual knowledge recalled consciously or unconsciously in connection with the name Sadler. We have no evidence of any possibility or probability in that matter and we cannot dismiss the story with that suspicion. We should have to prove its probabilities before being sure that the facts were discredited. But we cannot accept them as assuredly supernormal until we can determine the possible links between Mrs. Lindsley's knowledge and the relation of the facts to Mrs. Holmes.

In a contemporaneous report to Dr. Hodgson, Mrs. Holmes narrates an incident which the Editor thinks is much more evidential of the supernormal than the one about her "phantom

fortune", tho it has not the romantic interest which this one has. It should be mentioned here just for the comparison. The incident was one regarding the finding of some stray horses by clairvoyance. A man had lost some horses which he thought stolen. He went to a clairvoyant for information and she refused to give it because he was a man. The ladies rallied him on his poor success and went themselves to see the woman. She refused to see them until the next morning, tho saying that the horses had not been stolen, but had strayed away. The next morning when Mrs. Holmes went to see her about them she told her that if "the man would follow these roads to this corner, he would see a woman in a farmhouse garden who would tell him where the horses were". The man, on being told what had been said, started on the suit and found the woman in the garden as told and she told him where he would find the horses. A farmer had taken them in and kept them for the owner.

While this story is not absolute proof of the supernormal, because we are not assured that the clairvoyant could not have possibly known about the horses, or how far away they were from her knowledge and home, yet it is intrinsically less likely that the woman would know about these events than that some one might know about ancestral estates. At least it so seems to the present writer. But the incident about the horses would not appeal to human interest as does the other story and the "phantom fortune" will always impress where the story about the horses would not. Neither of them is conclusive proof, but they may deserve a record among similar incidents which will swell the world's mass of experiences pointing in the same direction. It would have been much more impressive had Mrs. Holmes reported that she had gone to Mrs. Lindsley totally unknown to her and it would have been better also not to have indicated the object of the visit to the other medium when seeking for the lost horses. The postponement of the sitting for twelve or more hours offered the chance for getting information. Familiarity with the phenomena under better conditions may make us feel that these incidents are probably genuine, but they lack the credentials that absolutely assure us of this fact.—Editor.

MRS. JULIA SADLER HOLMES'S ACCOUNT.

Mrs. Beecher Hooker, Hartford, Conn., will testify to the truth of the following facts, as she knew of the predictions before their fulfilment.

J. S. H.

DEAR SIR:

It has just occurred to me that a prediction which I sent Prof. James should be verified before the principal witness (an old lady) dies. Her address is Mrs. Sara E. Luther, Spencer, Mass.

I repeat the main facts: During a séance with Mrs. Lindsley, 1776 Lexington Ave., New York, she saw the spirit of my father. He told her that I, as his heir, was defrauded out of a large fortune. This property was in England. It should have descended to a little boy who came over with the early Pilgrims—our first ancestor in America. Never having heard my father mention such a boy or such a property, I naturally asked if there were no one living who could verify the statement. She answered *Yes*, "Your father say there is a little old lady who sews shoes, who lives in a town all hills and houses near Boston, who will tell you all you can know about it on this side the water. When you cross the big water, you will find a man named George Wellington, who is connected with the property, who will give you the next information. Your father says *Wesley* know all about it. He will help when you get over there." I asked if she meant a spirit John Wesley, the preacher, or a mortal. She answered, "I don't know if he make preach-talk or not, but your father say *Wesley* knows and you will find him." "How?" "Look in the directory of the first English place where you land."

At this time, about ten years ago, I was connected with the Woodruff Scientific Expedition as correspondent. We were expecting to start on a tour around the world the following spring. Soon after this séance Mr. Woodruff asked me to deliver a message from him to Oliver Wendell Holmes, in Boston. While there, I unexpectedly met an aunt, the widow of my father's youngest brother, Mrs. Louisa Sadler. I said to her, "Aunt Louisa, did you ever hear my father or Uncle Cyrenius say anything about a property in England?" "Yes, your uncle was investigating the matter when he died, and I have letters regarding it among his papers, which are at your service." On examination, I found one from Mrs. Luther, in Spencer,

Mass., which excited my curiosity so much I went at once to see her. Arriving in Spencer, I found a town "all hills and houses" and Mrs. Luther, a little old lady who lived at the foot of one of them, and welcomed me cordially, as the child of her cousin. She said there was an old tradition in the family that we were defrauded of a large fortune. Our first ancestor, a little boy who came with the early Pilgrims, was the heir. Sixty years ago, her father told her of this tradition. After some further talk, she incidentally remarked, "When I go to the shop in the morning." "What shop?" "Why, the *shoe-shop*. Mr. Luther and I have worked in that one factory forty years."

"O, mercy, you are 'the little old lady who sews the shoes'," I exclaimed, and went on to tell her the prediction of the medium. "Yes, we still sew shoes from old habit, although we are now rich, owing to the rise of our real estate."

On my return to Boston, I determined to prove the truth of the tradition about the *boy*. After some research in the genealogical library, I traced my descent directly back to Anthony Sadler, aged 9 [nine], ship *Confidence*, 1638.

Soon after this I sailed for Europe. Landing in Southampton, I naturally consulted the directory. There was no *George Wellington* there, nor any *Wesley*. There was, however, an *Arthur Richard Wellesley*, Duke of Wellington. Not dreaming he could be the predicted person, I went on to London. While calling upon Mr. Welch, our minister at that time, I inquired, on a sudden impulse, if he could introduce me to the Duke of Wellington. The result was an interview was arranged and I was invited to Apsley House, the Duke's town residence, at the entrance of Hyde Park. In course of conversation I was amazed to find that he owned the ancestral manor house of Sir Ralph Sadler, in Standon, Hertfordshire, had restored the old church containing the family tombs, and was in a position to give me every possible information and assistance. On asking if he were related to the Sadler family, he took down some of his family genealogies from his library, and while looking over these charts I saw the name of *Wesley*. "O," said I, "I have heard that name also in America as one connected with our family." He answered, "That is *my name*, John Wesley, the preacher was one of us, Wellesley is a modern perversion, I am really Arthur Richard Wesley, Duke of Wellington." To make a long story short he told me Sir Ralph Sad-

ler died, the richest commoner in England ; gave me autograph letters to the Chancellor of the Exchequer and others who could assist in a search for the property, etc., etc.

Owing to the sudden death of Mr. Woodruff (which, by the way was also foretold by Mrs. Lindsley) I was obliged to return home before presenting my letters (or making further inquiries), but I have them all in my possession, if witness be necessary to these strange facts.

In an earnest desire to sift the truth of this strange story, I remain,

Yours sincerely,

JULIA SADLER HOLMES.

The Duke died soon after I left England, and I do not know his successor.

Received Feb. 9, 1891.

Q. How long ago did you receive the first statement of the facts?

Ans. 1874.

Q. Is Mrs. Lindsley a professional medium, and does she still receive sitters?

Ans. Yes, she was, but is not now. Her power left her and she received property which enables her to live without labour. Her address is 1776 Lexington Ave., N. Y.

I decide to enclose a letter from the Duke of Wellington, which grew out of our conversation in his library at Apsley house. Please preserve carefully and return at your convenience.

J. S. H.

From the Duke of Wellington to Mrs. Julia Sadler Holmes.

London, 20 June, 1879.

DEAR MADAM :

The son of Sir Ralph Sadler was Sir Thomas, and I do not know of any other Sir Thomas Sadler or Sadlier. Sir Thomas succeeded his father in the possession of Standon, but he was not succeeded by

his son, but by the husband of his daughter; of course it *may* be proved that he had another son.

I have the honour to be, Dear Madam,

Yours faithfully,

Mrs. Holmes.

WELLINGTON.

Feb. 9, 1891.

DEAR SIR:

The story of my "Phantom Fortune" cannot be told in a letter, but I will try to give you a skeleton outline of the few facts I have been able to verify.

Mrs. Hamilton, in 1874, saw the spirit of an English lady, who handed me a silver server with an old crumbling paper and a pair of high-heeled slippers, saying, "Take these, child, with the family name and honours. I am your Aunt *Anne*, an aunt on your father's side, *Anne Sadler*. I died in England, years and years ago."

Then Mrs. Hamilton saw a curious old iron chest in a church vault, apparently; she thought possibly Westminster Abbey. She saw me in this vault bending over this chest and taking out this paper which seemed to be the same as that on the server. It would prove my legal right to vast estates in England.

In 1876, in Philadelphia, a medium whose name I forget, saw the spirit of an old man who picked up a dilapidated pocket-book from the dust at my feet, opened it, pulled out an old paper, and said, "Take this, child, do not despise what seems so old and worthless. It is well worth looking into." Medium explained this was a symbol of property left so long ago that when I got the first clues, I would say, "O, no use looking into that, it's too far back altogether." Precisely what I did say after interviewing the Duke of Wellington in London.

Other mediums, in different cities, strangers to me and each other, told the same story, and gave additional facts. The names Ralph, Gertrude, Thos., Anne, James, Henry, Wm. and Robert given and their relation to the estate. One medium said it was now in possession of persons to whom it did not belong. That it must revert from the descendants of an aunt who wrongfully inherited. The spirit of my father, namely Chapin Sadler, repeatedly appeared, holding up this mysterious paper, and giving various details about it, until he

finally came through Mrs. Lindsley and told the story of the boy who first came over; the little old lady who sewed shoes, the Mr. Wesley and George Wellington. I only verified this part of the story during my stay in England. There is such a family—Sir Ralph Sadler's descendants—*Anne* was his oldest daughter. Thos., Ed., and Henry were her brothers. The Duke of Wellington is connected financially with this family and *did* give me the information and assistance predicted. The chest with *the* paper has yet to be found. I have various clues to its whereabouts, but could not stay long enough to trace them owing to the sudden death of Mr. Woodruff.

Hoping to return soon and follow them up, when I shall be able to send you further evidence.

I remain, yours respectfully,

JULIA HOLMES.

P. S.—I had *two* predictions regarding the Duke of Wellington. A medium in St. Louis saw me in London riding on a rocky road to a magnificent mansion. I alighted at the porte-cochère, walked through a large hall to a library at the end, where I met a little old gentleman with white hair, small and thin, who gave me a drink from a silver goblet. He took down books and mss. from the walls and assisted me in some search.

Six months after this I did take such a ride, walked through such a hall, met such a gentleman; he did not offer me a drink, but was himself drinking coffee out of silver goblet. He was Arthur Richard Wesley, Duke of Wellington.

Received Feb. 9, 1891.

Another word in relation to Mrs. Lindsley:

After I had found the old lady who sewed shoes, I had another sitting with Mrs. Lindsley. She says, "Your father here again. He say you must go back to Spencer before you sail. The old squaw has talked with a young squaw who told her more news of fortune." The enclosed scribble to my mother, Mrs. Sara Sadler, Brockport, New York, will explain how I found the *young* squaw and what she said.

J. S. H.

Spencer, Mass., 1879.

At Mrs. Luther's.

Oh Mercy,

Get me a straight jacket! Put one on that new baby, one on the twins, on the alligator, on everything. It's 90 [ninety] million instead of 40 [forty]. The original sum has been on interest until it has more than doubled. Did I write you that Sunshine [Mrs. Lindsey] told me to come over here, that the old squaw had talked with a young squaw and gained more intelligence of importance. The day after hearing this I had a letter from Mrs. Luther saying she knew no more than she had already told me, etc., but with faith in Sunshine I came and lo! within the last ten days they have found out about the 90 [ninety] million. The young squaw, Mrs. Luther's niece, a Mrs. Dennis, has a husband who is a drummer—who travels—who traveled to Gardner, Mass., who heard of a family named Ware. This Ware had a London newspaper of recent date. In this paper was a list of the principal estates in chancery with heirs wanted. Among them *Sadler*—Amt. 90 [ninety] million—Now I am

Spuyten Duyvil,

Feb. 18, 1891.

DEAR SIR:

* * * * *

If you intend sending abroad the story of Aunt Anne and her silver *salver* you may want the very latest given through Mr. Van Horn. At a recent "sitting" he saw certain names connected with this property in England *Normandy*, Sir—*Harcourt*, *Abingdon*. He thought at Abingdon Square or Abingdon seat I would get further information. Yesterday, after making some researches at the Astor library, I found Sir Simon Harcourt descended from Bernard de Harcourt, Normandy, married a Mary Sadler Aston, a great-granddaughter of Sir Ralph Sadler, seat, *Abingdon*, Co. Oxford. If any members of the Society wish to make inquiries of the present representative, Wm. Edward Harcourt, of Stanton Harcourt and Nuneham,—seat Naneham Park, Abingdon, Co. Oxford, we can sift the truth of Mr. Van Horn's statement. I never heard these names before meeting this medium last week. He also heard the name

Ormond. I find lands belonging to the Barony of Ormond in Ireland were granted by King Charles to Col. Thos. Sadler with right to name them Sopwell after the Sopwell estate in England belonging to the Sadlers—a yearly due to be paid to the Duke of *Ormond*. I came upon this information yesterday in a book, "Life and Times of Sir Ralph Sadler".

Certainly these facts were not known to the medium or myself before the séance. I have much more evidence equally curious and circumstantial.

JULIA HOLMES.

March 3, 1891.

DEAR SIR:

I have had a singular experience with a genuine trance medium, which may prove of interest to the Society. She is the widow of a Methodist minister, a trained nurse in St. Luke's Hospital, who considers her medial powers sacred gifts, too sacred for barter and sale, so she told me, while waiting for a meeting to open last Sunday. On Monday she gave me a free sitting. When entranced, she saw the word *temperance* over my head, thought I must be connected with some temperance society. *I am not, never have been.* At first she was not fully *en rapport* with me apparently. Then she said, "You are not a spiritualist, and you doubt the truth of spirit return. You wish you could believe, but you *can't*" (exactly true). She added, "A clergyman who knew you in childhood tells me you are a natural medium yourself, and if you will sit in a circle of eight persons under certain conditions, he will give you unmistakable proof through your own mediumship." Here she asked if I knew a Mr. *Dawson*? No. Had I ever heard of a Dawson in connection with the English estate? Yes, Mrs. Lindsley, seven years ago, had seen such a name in connection with the phantom fortune. "Well, he is dead. His spirit is here. He tells me he has two sons, Tom and George Dawson, now living, one in Cambridge, Eng., the other in the opposite end of London, who will remember and give you information. Now your father comes. With him is a spirit named Janette Fraiser. Did you ever hear of her?" "No." "She says her relative, Inspector Fraiser, is in possession of important information regarding this estate." "How can I get it?" "Write to Inspector Fraiser, Dar-

wen, Lancashire, Eng., saying you understand he is in possession of certain facts relating to the Sadler estate, but *don't* mention *spiritualism*, as he is violently opposed to the subject. He will answer and you will thus be led to further clues."

I find there is such a postal town as Darwen in Lancashire, and I have sent my letter to the inspector. If such a person exists, if he answers, we shall have another interesting experiment in psychic science, if not, the failure will be equally important. Therefore I send the facts to you now. Remember this lady was an entire stranger to me, did not even know my name, had nothing to gain from the séance, and no reason for guess work or deception. (She also saw me in the far west among the Indians,—as I have a son in Montana, it is not impossible I may go there.) She asked my address, that is, Janette Fraiser told me to give her my address, and the spirits would write further messages for me whenever they could get her alone under certain conditions. On awaking from her trance the medium told me she had a double slate with a pencil point inside, which she put in a chair and sat upon when alone—sometimes getting very important information in this way. I told her of the spirits' request and promise, gave her my address, but have heard nothing more. Her duties at the hospital are so arduous she has probably not had time.

Yours respectfully,

JULIA HOLMES.

Spencer, Mass., Feb. 22, 1891.

MR. HODGSON,

Dear Sir:—

I hope you will excuse me for my carelessness in not answering your letter. I had a hard fall about that time which I have not got over yet, and by some mistake the letter got put away with some others without being opened. Yesterday my niece received a letter from Mrs. Holmes inquiring after me to know if I was sick or gone away because I had not answered your letter. I am very sorry I put you to so much trouble. I don't know how much Mrs. Holmes has written to you, but I can say that every word is true about the investigation about the Sadler property in England. When I was a small girl I used to hear my father talk about his dowry in England.

My father's name was Stephen Sadler, born in Grafton, Mass., Jan. 21, 1775. He was brother to Mrs. Holmes' grandfather, Levi Sadler. He lived in New York State a good many years. In those days there was no railroad, it was hard to get a letter through, therefore they did not hear from each other. Mrs. Holmes being so young, she did not know about her father's relatives until the mediums began to tell her. Then she had faith enough to follow their directions. She was told of an old lady that would give her more information; said she lived in a hilly town and worked in a dirty place, then she said, "O, it is where they make mogisons, it was a boot shop." I am that old lady.

I don't know as I am writing anything that will be of use to anyone, but am willing to answer any question as far as I know.

I have been a subscriber of the "Banner of Light" since 1860, and some of the papers before that time. Shall continue to take it while I have eyes to read.

Spiritualism is very unpopular in Spencer. I have stood alone all these years; am the only one that will stand up and say I believe it. It is a great comfort to me. I have lived alone since my husband died three years ago; no one but me in the house, yet I feel that I am not alone.

Yours respectfully,

SARA E. LUTHER.

Spencer, Feb. 28, 1891.

MR. HODGSON,

Dear Sir:—

You wish to know if I ever consulted mediums about that property. No, I never did. I never consulted mediums much, for there was none here. The most I know about mediums and spiritualism is what I have learned from the "Banner". I do not know Mrs. Lindsley.

About that property in England, why can't they get some English lawyers to go to the chancery and find out who left it and who it was to go to, and give them one-half for getting it? It seems to me that if they could prove who the rightful heirs were, England never would give up such an amount of property. About fourteen years ago or so, it was advertised in New York papers as being ninety-two

millions. I don't know how often England takes the interest; some say once in five years, others say once in ten.

* * * * *

S. E. LUTHER.

Spencer, March 8, 1891.

MR. HODGSON,

Dear Sir:—

Please excuse for delay. About the notice of the property: Yes, we used to hear of it long ago when I was young and the records have been looked after in Mass. a number of times. Then they had got to England to search further and it was going to take so much money, no one was willing to advance it, and then it would stop, and nothing more be done about it. We had not heard anything about it for some time when Mrs. Holmes got hold of it by the way of the mediums. I suppose she has told you about her going to England. I don't know what more to write. I will answer any question if I know how, and be glad to.

I want to say I think I made a little mistake in the first letter I wrote you. I think I said Mrs. Holmes' great-grandfather was my father's brother. It was her grandfather that was my father's brother.

Yours in haste,

SARA E. LUTHER.

Spencer, March 13th, 1891.

MR. HODGSON,

Dear Sir:—

I received yours of the 9th. I would like to know who Mrs. Lindsley is; I never met her; is she the medium that Mrs. Holmes first consulted about the property? She has told me about so many that she has consulted that I cannot remember.

* * * * *

S. E. LUTHER.

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INDEX TO VOL. XII.

A. T. K.

A. T. K.; 611.
 Abbott; Howard: 725.
 Abbott-Ritchie Case; 303.
 Abelard; 26.
 Abercrombie; John: 754.
 Absolutism; 90 *seq.*
 "Account of the Last Judgment": 704.
 Achorn; Kendall Lincoln: 703.
 Addison; Chas. Morris, D. D.: 282.
 "Adventure; An": 289.
 African phenomena; 312-327.
 After Death; Experiences: 479-489.
 After-Life; Mental Nature of: 480-489.
 Ainsworth; F. P.: Vision of, 600-603.
 Akashic Record; 223.
 Alexander; Kezia E.: 184-185.
 Alcott; Louisa M.: 662.
 Allen; M. Catherine: 62, 66, 703.
 Ames; Mrs. (Eleanor Kirk): 334-341.
 "Ancient Mystery and Modern Revelation": 216.
 "Angelic Wisdom": 704.
 Angell; Professor: Frank: 529, 540, 542.
 Antoinette; Marie: 108, *seq.*
 "Apocalypse Revealed": 704.
 Apostolic Fathers; 241-247.
 Apparent Supernormal Knowledge; 439-446.
 Apparition; A Collective: 450-452.
 Apparition by Ben Jonson; 677.
 Apparition of a Dog; 675.
 Apparition of the Duke of Württemberg; 680-682.
 Apparition of William Danforth; 682-684.
 Apparitions; 108-130, 184-188, 190, 197, 229-231, 426-438, 312-327, 546-552, 557-559, 560-562, 578, 580.
 Apparitions by Savages; 312-327.
 Apparitions; Some Unusual: 108-130.
 "Arcana Coelestia": 704.
 "Arcana of Nature": 704.
 Aristocracy; 77, 166.

Book

Aristotle; 76, 79, 423-424.
 Assault; Premonition of; 275.
 "Astounding Facts from the Spirit World"; 753.
 Astral projection; 39-60.
 "Astral shells"; 222.
 B. L. H.; Apparition of; 579.
 Ballantine; Serjeant: 676.
 Balsamo; Joseph: 285.
 Barker; Elsa: 486.
 Barlow; Warren Sumner: 704.
 Barnes; W. H.: 251-255.
 Barnett; E. W.: 629.
 Barnum; P. T.: 16.
 Barrett; J. O.: 753.
 Barrett; Sir Wm. F.: 2.
 Barrows; John Otis: 197.
 Barton; Rev. James L.: 197.
 Barton; Wilfred M.: 282.
 Bayfield, Rev. Mr.: 225, 230, 232, 233, 234.
 Beecher; Henry Ward: 22, 23, 27.
 Beers; Mrs. Warren: 595.
 Belief and Proof: 478.
 "Belief in God and Immortality": 464.
 Bennett; S. B.: 607-611.
 "Beyond": 754.
 "Beyond the River": 703.
 Bice; Hiram H.: 207-209.
 Biology and Psychic Research: 405-425.
 Blaine; James G.: 621.
 Blackburn: 535.
 Blavatsky; Madame: 286.
 Blossom: 10.
 Boirac; Emile: 527.
 Bond; Frederick Bligh: 526. (Review.)
 Books Received: 66-69, 145, 216, 282, 344, 404, 527-528, 699, 753-754.
 Book Reviews: 70-72, 141-147, 213-216, 464, 526, 647.
 "The Hand Invisible": 70.
 "Prophecies and Omens of the Great War": 71.

- "The Philosophy of Spiritualism": 72.
 "Hypnotism and Suggestion in Daily Life, Education and Medical Practice": 141-144.
 "Body and Mind": 144-147.
 "The Fairy Faith in Celtic Countries": 213.
 "There are no Dead": 214.
 "The Belief in God and Immortality: A Psychological, Anthropological and Statistical Study": 464.
 "The Gate of Remembrance": 526.
 "Mesmerism, Spiritualism, Witchcraft and Miracle": 647.
 "Bottom Facts Concerning the Science of Spiritualism": 754.
 Breathing Process: 407-408.
 British Association: 408.
 Britten; Emma H.: 754.
 Britton; Sam. C.: 547.
 Brown; E. H.: 442, 445.
 Browne; Dr. Crichton: 535, 536, 537.
 Bucke, Dr.: 288.
 Bugbears in Psychic Research: 221-240, 290-311.
 "The Bugle": 703.
 Bull; Dr. Titus: 217.
 Bushnell; Horace: 662.
 Butler; E. H.: 442.
 C.; Alice Caroline: 587-588.
 Cabbage head: 28.
 Cagliostro; Count: 285.
 Canfield; James H.: 452.
 Caprani; A. G.: 162-183.
 Card guessing: 532.
 Carpenter, 539.
 Carr; Prof. J. Wildon: 409, 420.
 Carrington; Hereward: 528.
 Carstens; J. H.: 633.
Catholic World: 2.
 Character reading: 350.
 Chenoweth; Mrs.: 7, 8, 12, 14, 15, 21, 25, 28, 194, 300, 303, 328, 329, 349-351, 352, 354, 482, 656, 658, 659, 728.
 Christ: 712.
 Christian ideals: 154, 159.
 Christianity: 82, 86-88.
 Christian Science: 13, 14.
 Christie; Dr.: 466.
 "Christ's Challenge to Man's Spirit": 344.
 Churchill; May Thirza: 282.
 Cianci; Mrs.: 521.
 Clark, Jr.; Harrison: 590.
 Clemens; Samuel L.: 16, 19, 22, 663.
 Clergyman's Experiences, A.: 737-740.
 Clews; Henry: 663, 673.
 Clodd; Mr.: 467.
 Coigne; Mr. C. C.: 496.
 Coincidence; A Strange: 725-727.
 Coincidence; Death: 718-725.
 Coincidental Dreams: 395-403.
 Coincidental Experiences: 206-209.
 Coleman; Dr. H. L.: 591-592.
 Colville; W. J.: 216.
 "Compendium of Origin, History, Principles, Rules and Regulations, Government, and Doctrines of the United Society of Believers in Christ's Second Appearing": 753.
 Comstock; Wm. C.: 699, 702.
 Comte: 91.
 "Concerning Spiritualism": 753.
 Cooke; Dr.: 649.
 Coover; Dr. John E.: 310, 529.
 Cooper; Sir Astley: 676.
 Coppinger; Mrs.: 621.
 Cosmic reservoir: 223.
 Crawford; Dr. W. J.: 395-403, 404, 527, 577.
 Creery Case: 585.
 Crooke; John: 125.
 Crooke; Kate: 125.
 Crooke; Stephen: 125.
 Crookes; Sir William: 148, 219, 310, 651, 653.
 Crosly; William Otis: 718.
 Cross Correspondence: 295-297.
 Crystal visions: 209.
 Curious Phenomena: 650-661.
 Curran; Mrs.: 5.
 Curtiss: 753.
 Cushing; Caleb: 726.
 D'Arc; Jeanne: 651.
 Daisy Dryden: 375-391.
 Danforth; William: 682-684.
 Davis; Andrew Jackson: 287, 703.
 "Dead Have Never Died": 527.
 Death; A View of: 637, 641-645.
 "Death and the After-Life": 703.
 Death Coincidence: 664-666, 718-725.
 Death Compact: 678.
 Death; Premonition of: 248.
 Death Visions: 375-391, 585-645.
 "Debatable Land": 703.
 De Camp-Stockton Case: 303, 454.
 "Delusion and Dream": 527.
 De Meissner; Mrs. Sophie R.: 214.
 (Review.)

Democracy

Democracy; Philosophy and: 75-97.
150-169.

Depew; Chauncey: 172-177, 359, 663.

Dickens; Charles: 24, 25.

Dickermann; Rev. W. F.: 177-183.

Doris Fischer: 7, 35, 98-107, 301-304,
345-355, 454.

Douglas; George William, D.D., LL.
D., (review), 344.

Dowding; Private: 404, 479-489.

Dowding; Thomas: 480.

Doyle; Sir A. Conan: 527.

Dreams: 225, 226, 395-403, 674.

Dreams; Coincidental: 177, 202-206,
520-525, 674.

Drood; Mystery of Edwin: 25.

Dryden; Daisy: 375-391, 619.

Dying; Visions of: 375-391, 585-645.

E. L. B.: 491.

E. S. W.: 517.

E. W.; Apparition by: 580.

Eddy; Mrs.: 425.

Edmonds; Judge: 218, 704.

Edmunds; Albert J.: 241-247.

Edwin Drood; Mystery of: 25.

Eich; Catherine: 615.

Eleatics: 91.

Elliot; Wilhelmina: 498.

Emery; Cyrus: 604.

Endowment: 3.

"Encyclopædia of Death": 704.

"Enfranchisement": 344.

Environment; Internal and External:
415-416, 421.

Episcopalians: 706.

Erkes; Mrs. Alma: 251-254.

"Esoteric Buddhism": 704.

Ethics: 152-155.

Evans; F. W.: 753.

Evelyn Hamel; 483.

Evelyn Sargent; 482.

Evolution; Psychic Factor in: 149.

Experience; A Mediumistic: 740-752.

Experience; A Clergyman's: 728-737.

Experiences after Death: 479-489.

Experiences of Noted Persons: 662-
679.

Experiences with a Form of Plan-
chette: 728-737.

Experimental Fund: 465.

Experimental Investigation: 216.

Extension of Faculty: 227-229.

"Fairy-Faith in Celtic Countries."
(Review): 213.

Guessing

Field; Miss Adele M.: 508-511, 267-
270.

Fischer; Doris: 7, 35, 98-107, 301-
304, 345-355, 454.

Flack; Miss A. T.: 262-264.

Flournoy: 301-305.

"Footfalls on the Boundary of An-
other World": 216.

Forrest; Edwin: 670.

Forsyth; P. T.: 527.

Fournier; Mrs.: 426, 427, 435, 436.

Fox sisters: 61, 711.

Francis; J. R.: 704.

Fraser; Belief in Immortality among
Savages: 313.

Fremont; General: 663, 666-670.

French; Jos. Lewis: 527.

Freud; Prof. Sigmund: 527.

Frith; W. P.: 663.

Fuller, Geo. A.: 703.

Functional and Spatial Distinctions:
487.

Fund; Experimental: 465.

Funk; Dr.: 22, 27.

Future Life; Nature of: 479, 480-
489.

G. P. C.: 496.

G.; W. E. (Gladstone): 657.

Gardiner; Prof. H. N.: 453-463, 649.

"Gate of Remembrance; The": 526.

Geley; Gustave: 753. [528.

George Pelham; 23, 24, 25.

"Ghost Land or Researches into the
Mysteries of Occultism": 754.

Ghosts: 229-231.

Ghost Stories: 334-341.

Gibbon: 156.

Gifford-Thompson: 303.

Gittermann; Rud C.: 603-604.

Gledisch; Dr. Ellen: 466.

God; Existence of: 424-425.

God and Immortality: 150-151, 153,
156, 163, 164.

Goldwin Smith: 156.

"Great Controversy between Christ
and Satan": 754.

"Great Ghost Stories": 527.

"Great Harmonia": 703.

"Great Work; The": 285-289.

Greek Ideals: 154.

Gridley; J. A.: 753.

Griffing; Elizabeth: 500.

Griggs; Catharine Hartley: 682.

Griggs; Mrs.: 682.

Guessing: 467.

- Gurney: 345, 703.
 Gustave Geley: 753.
- H.; Maude Louise: 589.
 Haldane; Dr.: 405, 408, 409, 410, 412, 413, 415, 418, 419-425.
 Halifax: 439.
 Hall; Chas. A.: 703.
 Hall; Florence: 501, 552-557, 579.
 Hall; Dr. G. Stanley: 537.
 Hall; Prescott F.: 39-60.
 Hallucinations: 125 *seq.*, 545, 652, 654, 655.
 Hamilton; Gail: 618-621.
 Hamilton; Mrs.: 746.
 Hammond; C.: 753.
 "Hand Invisible; The": 70.
 Hanna; Marc: 12, 13.
 Hardinge; Emma: 216.
 Hare; Robert, M. D.: 216.
 Harpers: 18, 27.
 Harriett; E. B.: 70. (Review.)
 Harriette Augusta: 753.
 Harsham; Rev. W. R.: 611.
 Hatch; Judge: 486.
 Haunted House: 131-134, 392-394.
 Hay, Jr.; C.: 206.
 Hayden; Wm. B.: 704.
 Hays; Mrs.: 4-8, 10, 15, 18, 21, 31-33, 74.
 Healing; Spiritual: 217.
 Hegel: 76, 89.
 Hell: 486-487.
 Hellstern; Rev. Vincent: 392-394.
 Heloise: 26.
 Heraclitus: 9.
 "Herron; Jap": 27, 28, 31, 74.
 Hetherwick; Mr.: 317-319.
 Hicks; Betsey B.: 703.
 Hill; J. Arthur: 527, 528.
 Hillis; Rev. Newell Dwight: 662.
 Higbee; Col. Geo. H.: 148, 344, (Review), 527.
 Hindu practices: 40, 41, 43.
 Hinkel; Dr. Frank Whitehill: 593-594.
 Hinkley; Mrs. W. H.: 295-403.
 Hirsch; Mary S.: 501-502.
 Hobhouse: 162-163.
 Hodges; Henry C.: 216, 684.
 Hodgson; Dr.: 134, 170, 188, 202, 206, 209, 214, 222, 223, 238, 345, 392, 394, 537, 586, 649, 684, 690, 696, 728, 740.
 Holcombe; Wm. H.: 216.
 Hole; Dean: 673-676.
 Holland; Mrs.: 304.
 Hollander; Bernard: 141-144. (Review.)
 Holmes; Mrs. Julia Sadler: 740-752.
 Holt; Henry: 662.
 Homan; Herr Christian: 466.
 Home; D. D.: 704.
 Homer; F.: 753.
 Homer; Laura C.: 504.
 Hopkins; Mark: 452, 453.
 Houses in Spirit World: 487.
 Howard; Mr.: 552-556.
 Howe; Lawrence: 557-559.
 Howells: 27.
 Howland; Timothy: 498.
 "How to Speak with the Dead": 753.
 Hubbard; Henry Seward: 754.
 Hudson; Thompson Jay: 295, 308, 534.
 Huestis; Annie C.: 441, 442, 445.
 Hughes; Rupert: 1.
 Hume: 156, 899.
 Hunt; Henrietta: 459, 463.
 Hutchings; Mrs. Emily Grant: 4-6, 8, 15-17, 20, 28, 31-34, 74.
 "Hypnotism and Suggestion": 141-144.
 Hyslop; James H.: 4-38, 75-97, 108-130, 150-169, 188-197, 220-240, 312-317, 328-334, 345-355, 375-391, 405-425, 439-446, 455, 465, 469, 492, 504, 507, 520-525, 525-544, 585-684, 650, 651-662, 705-717, 728-737.
 Hyslop; Winifred: 328-334.
- Ignorance and Respectability; Spiritualism: 705-718.
 Ignorance of Psychic Research: 474.
 Illness; Incidents of: 328-334.
 Illusions: 543.
 Imperator controls: 350.
 "Incidents in My Life": 704.
 Influence of dead on Living: 656-659.
 "Influence of Scripture": 216.
 Infusino: 520-524.
 Ingersoll; Robert: 23.
 "Inquiries Concerning the Intellectual Powers, and the Investigation of Truth": 754.
 Instigation and Transmission: 305, 346.
 Intelligence on Mars: 2.
 International Quarterly: 78.
 Intervention of the dead: 578.
 Intestate property; Search for: 740-752.
 Investigation and Experimental Fund: 465.

Irving

Irving; Washington: 23, 24.
 Isolation of personality: 419, 423.
 Isolation of "Vital Force": 412-413, 418, 422.
 Jaeger; Prof. Oscar: 456.
 James; William: 60, 95-97, 135, 221-223, 297, 298.
 "Jap Herron": 27, 28, 31, 74.
 Jeanne D'Arc: 651.
 Jenks; Clifford: 595-599.
 Jennie P.: 11.
 Jones; Prof. Augustine, Experiences of: 718-727.
 Jones; Prof. Rufus: 718.
 Jones; Sam.: 16.
 Jonson; Ben.: 677-678.
 Jordan; David Starr: 529.
 Kant: 76, 89, 90, 91, 155, 156, 710, 711, 717.
 Kates; George W.: 72. (Review.)
 Keeler; Mrs. Minnie E.: 39, 42.
 Kelley; Frances: 626.
 Kiddle; Professor: 218.
 Kirk; Eleanor: 334-341.
 Knowledge: 165, 167.
 Knowledge; Apparent Supernormal: 439-446.
 Ladd; George Trumbull: 404. (Review.)
 Lamont; Miss: 108-130.
 "Land of Eternity": 216.
 "La Psychologie dite supra-normale et les Phénomènes d'Ideoplastic": 753.
 Laura; Petrarch and: 26.
 Lawlor; Dr.: 442-444.
 Lay; Wilfrid: 703.
 LeFavre; Mrs. C.: 202-206.
 Leland Stanford University: 529-544.
 Le Ross; Mrs.: 334, 341.
 Leuba; James H.: 464. (Review.)
 Library; Need for: 73.
 "Life and Labor in the Spirit World": 754.
 "Light from the Spirit World": 753.
 Lindsay; Prof. James A.: 2, 743 *seq.*
 Living; Influence of Spirits on: 656-659.
 Lodge; Sir Oliver: 1, 219, 234, 479, 483, 646, 651, 663.
 Lombardi; C.: 209-211.
 Lombroso: 662.
 Lotto-Block Experiments: 530.
 Love; J. F.: 628.

Minnehaha

Lovejoy; Lucella A.: 703.
 Lund; Dr. F.: 206-207.
 Luther; Mrs.: 751-752.
 Lytton; Lord: 677.
 Machen; Mr. Arthur: 653 *seq.*
 Maddock; Mrs.: 178-183.
 Magazines; Psychic Research in: 1-2.
 "Man Is a Spirit": 527.
 "Man's Unconscious Conflict": 703.
 Marbeck; Mr.: 425-438.
 Margaret: 353-355.
 Margaret; Sleeping: 353-355.
 Marie Antoinette: 108 *seq.*
 Mark Twain; Return of: 4-38, 74.
 Mars; Intelligence on: 2.
 Marsh; Dr. Melvin C.: 506.
 Martin; Mr.: 649.
 Martin; Mr. E. Broox: 185-188.
 Martin; Mrs. Ella J.: 187.
 Martin; Prof. Lillian Jane: 530.
 Massey; Gerald: 753.
 Materialism: 406-407, 710.
 Materialization: 184-188, 652.
 Mathematical Methods: 532.
 Mathematical Prodigy: 446-450.
 Maude; Alice: 178-180.
 Mbona: 317-327.
 McCleod; Mr.: 352, 374.
 McDougall; William: 144-147. (Review.)
 McKinnon; Donald: 496.
 Mechanics: 414.
 Mechanism and Vitalism: 408-425.
 Mediumistic Experience: 740-752.
 Memory not affected by time: 722 *seq.*
 Mendenhall; M. L.: 580.
 Mental nature of After Life: 480-489.
 Mercier; Dr.: 467.
 Meriwether; Louise and Miss M. S.: 202.
 "Merveilleux Spirite; Le": 528.
 Merwin; Mary F.: 622.
 "Mesmerism, Spiritualism, Witchcraft and Miracle": 647.
 Messages; Origin and Truth of: 477.
 Metaphysics: 150-152, 155.
 Methodists: 706.
 Metropolitan Magazine: 1.
 Mildmay; Mrs. St. John: 650 *seq.*
 Miles; Miss: 297.
 Miles-Ramsden Experiments: 537-538.
 Miller; Beulah: 538-539. G. H.: 754.
 Miller; James T.: 3.
 Mind; 75.
 Minnehaha: 356.

Minnie Sargent: 482.
 Mite Fund: 3.
 Modus Operandi of Obsession: 348-350.
 Mogge; William: 663.
 Mons Visions: 650-651, 659-661.
 Moody; Dwight L.: 271, 663.
 Morgans; Dr. Lillian: 606.
 Morison; Miss: 108-130.
 Morley; John: 90.
 Morrell; Hiram Kelly: 640-645.
 Morse; Mrs.: 511.
 Muensterberg; Prof.: 28, 224.
 Murder Case: 520-525.
 Murder; Prevention of, by premonition: 267, 277.
 Murray; Bronson: 611-614.
 Musgrove; Mrs. M. W.: 560-563.
 Myers: 26, 57, 535-537, 542, 703, 709.
 "My Own Story": 343.
 "Mystery of Edwin Drood": 25.

 Napoleon: 660.
 Newbold; Prof. W. R.: 175-176.
 Newhall; W. O.: 726.
 "New Revelation; The": 527.
Nineteenth Century: 2.
 Non-evidential phenomena: 477-489.
 North American Review: 650, 653.
 Norwegian Society for Psychical Research: 466.
 Noted Persons; Experiences of: 662-679.
 Noyes; N. P.: 273-274.
 Novalis: 94.

 Obsession: 345, 355, modus operandi of: 308-350.
 "Occult World": 704.
 O'Higgins; I.
 "One Thing I Know": 528.
 "On the Phenomena of Modern Spiritualism": 704.
 "On the Threshold of the Unseen": 2.
 Origin and Truth of Messages: 477.
 "Other Life; The": 216.
 "Other World and This": 216.
 Otis: 170, 663.
 Ouija board: 4 *seq.*
 "Our Near Future": 148.
 Owen; Robt. Dale: 216, 703.

 P.; Frederick B.: 512.
 Paine; Albert Bigelow: 29, 30, 37.
 Paine; Henry W.: 726.
 Palmerston; Lord: 670.
 Paramahansa: 216.

Parker; Theodore: 341-342.
 Patience Worth: 4, 5, 21, 311.
 Pearsall; Mrs. Emma: 513.
 Peebles; J. M.: 216, 753 [Barrett].
 Pelham; George: 23, 24, 25, 345, 656, 658.
 "Penetralia": 703.
 Personality; Isolation of: 419, 423.
 Petrarch: 26.
 Phantasms among Savages: 314-327.
 "Phenomena of Phantasms of the Living" 699, 703.
 Philosophy: 78-81.
 Philosophy and Democracy: 75-97, 150-169.
 Philosophy of Greeks: 84.
 "Philosophy of Spiritualism": 72. (Review.)
 Phinuit: 660.
 Physical and Other Phenomena: 334-341.
 Physical Science: 157-159.
 Physiology of Breathing: 415-425.
 Pictographic process: 126-130, 314-327.
 Piper; Mrs.: 237, 482, 537.
 Piper-Hodgson control: 221.
 Planchette; Experiments with a Form of: 728-737.
 Plato: 76, 79, 82, 85-91, 166.
 Podmore; Frank: 295, 308-310, 703.
 Pole; Mr. W. Tudor: 479.
 Post-terrene knowledge; Mode of: 480-485.
 Powers; Edward M.: 216.
 Pragmatism: 90-97, 150-155.
 Pratt; Dr.: 623-625.
 Prayer; Answer to: 178-180.
 Premonition: 170-177.
 Premonition by Dean Hole: 675.
 Premonition by Ben Jonson: 677-678.
 Premonitions and Monitions: 248-281.
 Presbyterian: 706.
 Prestridge; J. A.: 627.
 Prince; Dr. Morton: 542.
 Prince; Dr. Walter F.: 61-69, 98-107, 131, 170-177, 248-281, 356-374, 490-515, 545-582, 662-679, 718-727.
 "Principles of Nature": 703.
 Private mediumship: 189-200.
 Prodigy; Mathematical: 446-450, 646.
 Projection; Astral: 37-59.
 "Proofs of Life After Death": 753.
 "Prophecies and Omens of the Great War": 71.
 Psychic Factor in Evolution: 149.

Psychic

Psychic Research; Bugbears in: 221-240, 290-311.
 Psychic Research and Biology: 405-425.
 Psychic Research and Leland Stanford University: 529-544.
 Psychic Research and the Shakers: 61-69.
 Psychic Research; Troubles of: 469-476.
 "Psychical Phenomena and the War": 528.
 "Psychologie": *see* "La Psychologie".
 "Psychology of Conviction": 528.
 "Psychology of the Future": 527.
 Psychometry: 188.
 Putnam; Allen: 647. (Review.)
 Quasi-Sensory Experiences: 545-582.
 Racey; Mr. Robert R.: 317-327.
 Ramsden; Miss: 297, 466.
 Randall; Edward C.: 527.
 Raupert; Godfrey: 2.
 "Reality of Psychic Phenomena": 527.
 "Realms of the Living Dead": 753.
 Redding; Wm. A.: 148. (Review.)
 "Reflection on War and Death": 527.
 Reichstadt; Andrew von: 580.
 Religion: 712.
 Religion and externals: 706.
 Remarkable Visions: 753.
 Respectability and Psychic Research: 470-473, 705-717.
 Resurrection in the Apostolic Fathers: 241-247.
 Richardson; John E.: 285-289.
 Riedel; Mrs. Koch: 249-250.
 Romancing by the subliminal: 351-353.
 Roure; Lucien: 528.
 Rubinstein; Anton: 678-679.
 Russell; Mrs. John: 552-556.
 Rush; Benjamin: 447-449.
 Ryan; C. T.: 181.
 S. B. L.: 632, 636.
 S.; W. T. (Mr. Stead): 656.
 Sally Beauchamp: 304.
 Salter; Mrs.: 31.
 Sam. Jones: 16.
 Sargent; Evelyn: 482.
 Sargent; Minnie: 482.
 Savages; Psychic Phenomena among: 201-202, 312-327.

Spiritual

Sawyer; G. C.: 207.
 Sceptical Sitter; A: 356-374.
 Scepticism: 88.
 Schafer: 408.
 Schiller; Dr.: 127, 225, 237, 289, 301-307, 345-355.
 Schmidt; Ruby E.: 615.
 School; Harvard Theological: 469.
 Schurz; Carl: 662.
 "Science and Key of Life": 216.
 Science and Religion: 541.
 Science and Aesthetics: 716.
 Sciens: 753.
 Scientific Method: 541.
 Scott; Prof. W. D.: 100.
 "Sealed Book of Daniel": 753.
 Secondary personality: 6, 32-38, 354.
 "Secret of Personality": 404.
 "Seers of the Ages": 216.
 Sesame; Open: 26.
 Seton; Ernest Thompson: 200-202, 663.
 Shakers: 61-69, 703, 753.
 Shedwick; J. A.: 615.
 Shelhamer; M. T.: 754.
 Shirley; Ralph: 71. (Review.)
 Sidgwick; Mrs.: 224-238, 295, 306, 308, 534, 625.
 Signals; Unconscious: 224.
 Silliman Lectureship: 405, 416.
 Sennett; A. P.: 2, 704.
 Sitter; A Sceptical: 356-374.
 Slade; William A.: 447.
 Sleeping Margaret: 353-355.
 Slosson; E. E.: 134-140.
 Smead; Mrs.: 557. Mr. and Mrs.: 191-192, 482.
 Smiley; Charles Wesley: 276.
 Smith: 535.
 Smith; Goldwin: 156.
 Smith; Mlle. Helène: 302-305.
 Society; Stages of: 166.
 Society for Psychical Research; Norwegian: 466.
 "Some Practical Hints for Those Investigating Spiritualism": 404.
 Somnambulism; A Case of: 453-463.
 Spatial and Functional Distinctions: 487.
 Spencer; Ursula A.: 516.
 Spirit; Conception of: 474.
 Spirit; counterfeit: 222, 223.
 "Spirit Power": 282.
 Spiritistic theory: 292-297.
 Spirits; Influence of on the Living: 656-659. Homes: 754.
 Spiritual Healing: 217, 328-334.

- "Spiritual Reconstruction": 703.
 "Spiritual Tracts": 704.
 "Spiritualism": 527.
 Spiritualism, Ignorance and Respectability: 705-717.
 Spiritualism among Savages: 200-202, 312-327.
 Spiritualists: 544, 708 *seq.*
 Spiritualists and Respectability: 473.
 Stanley; Henry M.: 663-666.
 Starlight: 355.
 St. Paul's Conversion; Experience like: 496.
 Stead; Mr.: 656.
 Stockinger; Anna: 514-516.
 Stockton; Louise R.: 134.
 Stockton; Frank R.: 131-134, 663.
 Stoics: 91.
 "Story of a Door Without a Knob": 216.
 Street; Ida M.: 618.
 Streitt; Adam: 695.
 Streitt; Anna: 686-695.
 Streitt; Jesse: 684-695.
 Subconscious: 542.
 Subconscious fabrication: 6, 32-33, 658.
 Subconscious romancing: 351-353.
 Subliminal: 225-228.
 Suggesting Anesthesia: 583-584.
 Swedenborg: 486, 704.
 "T. K. and The Great Work": 285-289.
 T.; T. J.: 728, 737.
 Tarkington; Booth: 2.
 Telepathy: 188, 195, 227-229, 231, 234-240, 290-292, 298-302, 306-310, 347, 350, 530-536, 544.
 Telepathy; Experiments in: 134-140.
 Telepathy and Unconscious Signals: 224.
 Terbune; Mrs. Mary Virginia (Marion Harland): 662.
 Theological School; Harvard: 469.
 Theories; Rise of: 305.
 Therapeutical Suggestion: 98-107.
 "Theory and Practice of Mysticism": 282.
 "There Are No Dead": 214-215.
 The Sealed Book of Daniel Opened: 753.
 The Spiritual Pilgrim: 753.
 "They Do Not Die": 703.
 "This Life and the Next": 527.
 Thompson; A. C.: 696-698.
 Thompson-Gifford Case: 454.
 Thompson; J. W.: 596. R. J.: 753.
 Thompson; Robert M.: 697.
 "Thought for Help": 699-702. (Review.)
 Thought transference: 529-536.
 See also *Telepathy*.
 Thurman; Wm. C.: 753.
 "Thy Son Liveth": 699, 703.
 Tichborne Case: 676.
 Titchener; Professor: 100.
 Toph; Olla: 1.
 Trance Phenomena; A Case of: 453-463, 649.
 Trance Phenomena of Jesse Streitt: 684-695.
 Transmission and Instigation: 305, 346.
Traume eines Geisteshebers: 711.
 Trickiness of Subliminal: 225 *seq.*
 Trippett; Harry: 216.
 Trowbridge; J. T.: 343, 662.
 Truesdell; John W.: 754.
 Tuckett; Dr. Ivor: 537.
 Tuttle; Hudson: 704.
 Twain; Mark: 4-38, 74, 303, 304, 727.
 Christian Science: 13-14.
 Harpers: 18. Harford: 22. Abelard and Heloise: 26. Ring: 29. Style of irrelevant: 35-38.
 Tylor's *Primitive Culture*: 313.
 Unconscious cerebration: 539.
 Unconscious Signals: 539.
 Unity of Psychic Phenomena: 297-298, 307.
 "Unseen Universe or Physical Speculations on a Future State": 753.
 Ussher; Mrs. E. B.: 197-200.
 Vaux-Royer; Mrs. Clarence de: 513-514.
 Verrall; Mrs.: 237, 296, 304.
 "Views of Our Heavenly Home": 703.
 Vision; Coincidental: 552-557.
 Visions of the Dying: 585-645.
 Visions; Death: 375-391.
 See also *Visions of the Dying*.
 Visual Experiences; Quasi: 490-519.
 Visual imagery: 531.
 Vital Force; Isolation of: 412-413, 418-422.
 "Vital Function Testing Methods; Manual of": 282.
 Vitalism and Mechanism: 408-425.
 Vivekananda: 42.

Voices

Zeller

- Voice; A Mysterious Coinciding: 718-725.
 "Voices From the Spirit Land": 216.
 "Voices; The": 704.
- Waldron; E. J.: 522.
 Wallace; Alfred Russel: 219.
 Ward; Harry A.: 517.
 Warner; Dr. W. H.: 686, 690-695.
 Warning: 251.
 Warning; Apparent: 696-698.
 Warren; Annie R.: 395.
 Watrous; Elizabeth: 614.
 Wellington; Duke of: 744-747.
 Wentz; W. Y. Evans: 213. (Review.)
 West; Dr. S. A.: 285-289.
 Weymouth; A. P.: 615.
- White; E. G.: 754.
 White; Nathan Francis: 216.
 Whyte; Principal Alexander: 479.
 Whitzel; Frank R. and Mrs.: 562-578.
 Wikoff; Henry: 670-672.
 Wm. S. B.: 492-496.
 Wilberforce; Archbishop: 479.
 "Will Higher of God": 702.
 Will; to communicate: 221.
 Willis; E. M.: 523.
 Winifred Hyslop: 328-334.
 "Wisdom of the Ages": 703.
Wooster Post-Graduate Quarterly: 78.
 Worth; Patience: 4, 5, 21, 311.
- Zeller; Dr. George A.: 581.

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Published by the American Society for Psychical Research
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DR. JAMES H. HYSLOP, Editor.
Executive and Editorial Offices, 44 E. 23rd St., New York City.

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