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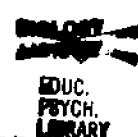


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ERRATA.

Page 4, line 25: for <i>show</i> read <i>shows</i> .
Page 5, line 11: for <i>was not</i> read <i>was</i> .
Page 9, line 1: for <i>source</i> read <i>validity</i> .
Page 14, line 26: for <i>My</i> read <i>my</i> .
Page 41, line 11: for <i>so</i> , read <i>so</i> .
Page 179, line 6: for <i>Wentzell</i> read <i>Wentzel</i> .
Page 198, line 4: for <i>is</i> read <i>it</i> .
Page 198, line 24: for <i>sonsolation</i> read <i>consolation</i> .
Page 204, line 29: for <i>psychology</i> read <i>psychology</i> .
Page 208, line 18: for <i>metempsychosis</i> read <i>metempsychosis</i> .
Page 212, line 29: for <i>swallowed</i> read <i>swallowed</i> .
Page 326, line 26: for <i>Edward J. Clodd</i> read <i>Edward J. Clode</i> .
Page 384, line 37: <i>From</i> begins a new paragraph.
Page 386, line 9: for <i>Horation</i> read <i>Horatio</i> .
Page 386, line 23: for <i>Critianity</i> read <i>Christianity</i> .
Page 391, line 4: for <i>cocceptions</i> read <i>conceptions</i> .
Page 449, line 8: for <i>fraud</i> read <i>fraudulent</i> .
Page 449, line 16: for <i>on</i> read <i>one</i> .
Page 557, line 20: for <i>Pierce</i> read <i>Peirce</i> .
Page 595, line 8: for <i>Usher</i> read <i>Florence W. Richardson Usher</i> .

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SURVEY AND COMMENT.

Endowment.

Periodically we remind members of the need of very much enlarging our endowment. Life Memberships, Life Fellowships, etc., will add to it as well as any other means. We hope members will appreciate the fact that in the course of twenty years they contribute to the extent of a Life Membership, but it does not count after their demise, while Life Memberships, etc., "go on forever" and in many cases it would be comparatively easy to strengthen the Society in this way. But larger sums will help still more. We now have more than \$160,000 endowment, but the income from this and membership fees enables us only to pay for the publications and the office expenses.* We do not even have funds for the experimental work and have to beg for these each year. There has not yet been contributed enough to finish this year's experiments which are occupied with some very practical work of investigation and therapeutics. If we could increase our endowment we could avoid begging for funds each year. Complaint is constantly made that we do not carry on laboratory experiments. Those who make the complaint are very careful not to supply us with the means, but we shall not make proper progress before the scientific world until we obtain a laboratory and

* Mite Fund Endowment in 1918 aggregated only \$33.00.

an endowment to meet its expenses. If members cannot add to the needed endowment they may be able to suggest the rare opportunity for some friend to do the most important thing in the world. Psychic research will have a better standing when it can offer practical work to the physician and healer. We are endeavoring to show how this is possible.

Telepathy.

The *Nineteenth Century* for September, 1918, has an article by Mary E. Monteith on the subject of telepathy which is well worth reading. The personal experiences there reported should have had more scientific record and expression, tho they could not well receive these in that periodical. It is possible that they might have left a different impression on readers if the full details were known. But the scientific world is not going to accept telepathy and any imaginable implications of it on the strength of articles in the popular magazines, which perhaps we should not call the *Nineteenth Century*. The subject, however, is so intelligently discussed there with the feeling that telepathy does not exhaust the meaning of the phenomena that readers will profit by such an article.

Psychoanalysis.

The last *Proceedings* of the English Society, Part LXXV, Vol. XXX, contains two articles on Psychoanalysis and its relation to psychic research, and a review of two works by Dr. C. G. Jung on the same subject, save that Jung is not discussing the problem in the interest of psychic research. The first article is by Dr. Constance E. Long and the second is by Miss Alice Johnson. The review is by Dr. T. W. Mitchell.

Dr. Long remarks the resemblance to mediumistic cases in many of the symbolic dreams of patients and Miss Johnson at the close of her elaborate analysis of many dreams notes this connection with the "dream state" of the mediumistic trance, and expects to treat of this aspect of the phenomena more fully in a later paper. We have remarked the same connection in symbolic mediumistic phenomena and also the fact that we may some day find a closer connection between Freudian analysis and our work

than either Freud or his disciples have generally remarked. Miss Johnson in her paper is merging on a constructive view of the subliminal in spiritistic phenomena. Whether we had best call the trance a "dream state" may be debated, but I do not think any one would dispute what is intended by the term.

A New Book.

Thy Son Liveth: Messages from a Soldier to His Mother. Author not given. Little, Brown, and Company. Boston, 1918. Price, 75 cents.

This book, as the title shows, is anonymous. The publishers say of it in the "Foreword" that "the manuscript was received from an author known to them, accompanied by the following letter:"

"The notes for this manuscript came into my possession several months ago, but I have not seen my way clear to submit it for publication until now, when the poignant grief of the world moves every heart to offer all it may of comfort.

"I am convinced that the simply presented letters of the soldier killed in Flanders contain comfort for all who now mourn or must mourn in the future. I should like to see these letters given a wide circulation through the medium of an inexpensive book."

"Convinced of the sincerity of the author, and realizing that these messages from an American soldier were no ordinary spirit communications the publishers asked for further information. The author replied:

"I ask you to regard the book as truth, unaccompanied by proofs of any sort, making its own explanation and appeal."

As soon as the book was received I saw that it was one of a type designed to give consolation where there was no evidence whatever that the statements in it were true or verifiable and in order not to pass an unfair judgment upon it I wrote out a series of some eleven questions for information about it and sent the letter containing them to the publishers to be forwarded to the author, saying that no names would be published without permission. In the course of a short time I received from the publishers the following letter.

September 27th, 1918.

DR. JAMES H. HYSLOP,

Dear Sir:

The author of *Thy Son Liveth* has written us regarding your letter to her of September 16th in which you enclose a list of queries.

In this letter she says that she has given the matter careful consideration and fully realizes the importance and dignity of the work of your society and the value of an endorsement by you. She cannot, however, see her way to answer the questions you propounded.

Yours very truly,

LITTLE, BROWN, & COMPANY.

The refusal to answer the questions regarding the manner of its production, the antecedent beliefs and education of the person responsible for the so-called messages, and some statements about the alleged method of getting the first messages, completely absolves every critic from giving the book any favorable consideration, or makes it impossible to do so.

One trained psychic researcher said, after reading it, that it seemed like either fiction or fraud, and many of the ablest critics of psychic research would regard it as such. The refusal to answer questions which are designed to ascertain just what the alleged "truth" of the work is makes it impossible for intelligent people to regard it with any toleration whatever in a court seeking to know the truth. The publisher's statement, as well as the contents of the book, show just what point of view an uninformed public takes with such literature. If it represents literary material well written, it is disposed to swallow it whole and go about ridiculing psychic research as dealing with phenomena unworthy of intelligent consideration. "Realizing that these messages from an American soldier were no ordinary spirit communications"! etc. Are they spirit communications at all? What evidence have you that they are anything but fiction dressed in a solemn garb to sell a book as well as Sir Oliver Lodge's sold? How do we know that the author is honest? Even honesty has nothing to do with the question. We have to know how far subconscious romancing has been excluded from the product. As the author says she "received the notes for this

manuscript several months ago," before offering it to publishers, she admits a situation where even her own honesty has nothing to do with the question. Who got the messages and made the "notes?" How full and detailed were the "notes?" Was a detailed record kept at all? If so, how has it been edited? Moreover, how do we know that the author has not been deceived by some clever romancer in such data? Can she expect us to believe that we are getting important "truth" without frankly telling us when it came and how? Would she listen so credulously to a man who came along with a gold brick to sell? Would she not require some clear evidence that it was not a gold brick? "No ordinary spirit communications"! There is no evidence that they are so tolerable as either fiction or fraud, and we are expected to derive comfort from that sort of thing! The trouble is that mankind have been fed for ages on fiction and illusion and it is high time to stop that sort of business and to come out into the open with our wares. If we cannot do this, we should remain forever silent.

I am not so sure that my endorsement would be of any value. I rather think that a hearty condemnation of it would help its sale more than an approval of it. I am so well known as believing in spirits, that the fact tends to diminish the saleability of a book that I would endorse. Dress a book up as a "psychic mystery," dismiss scientific criteria in it, give it good literary form, especially by garbling the facts, and see that it comes out under the aegis of a respectable publisher, and the public will bite like hungry fish. But even under those conditions any spiritistic flavor that I might give a book would be its condemnation in the eyes of the Philistine, who is as afraid of that idea as the Devil is supposed to be afraid of holy water! Perhaps only the few interested in psychic research might read it then, and it would probably induce none to read it except the few that might trust my judgment of it to read it critically and sceptically.

Let us take the story as told. A boy was interested in wireless telegraphy and had an apparatus of his own, experimenting with it. When the war broke out with Germany, the government required him to dismantle it. In the course of time he went into the army and told his mother before leaving for Europe that, if

he did not come out alive, he would try to communicate with her through the wireless machine. One day she heard it ticking and went to it and it spelled out the message that he was killed near Lens and that he had come to fulfill his promise to give her a message. Communications continued for awhile over the wireless and then he told her he could write better and automatic writing was the resort from that time on.

Now that is a very likely story for those who are willing to believe anything or who are convinced that spiritistic theories are true and that spirits can do any miracle whatever. But intelligent people want to know if the story told is true or accurate. The author refuses to give the publishers proof and refuses to answer questions that might establish its truth. Was she afraid that truthful answers to questions would prove she was lying about the facts? Was she fearful that they would not bear the light of investigation and preferred to feed mourning mothers with illusions, false consolation? In refusing inquiry into the facts and resting the case only on the intrinsic marks of the story she has excused us completely if we adjudge the book by those standards. We shall proceed to do so.

Take the incidents of the first message. The mother was reading a letter from the boy "laughing and crying" over it, when the "wireless signalled 'attention.'" She "sprang to the key and in a moment had the message that Bob had promised to find means to send her here." According to the book she did not know that he was dead, except as this message informed her, and learned the truth of it later. But we are led to suppose here that his discarnate mind had moved this wireless apparatus to send her the message. Readers assume that the wireless moved of itself, so to speak. But what did she "spring to the key" for?

It is apparent that the mother had her hand on the key! This would completely alter the nature of the phenomena. We are led to believe in the miracle of telekinesis by the account, when carelessly read, and then when examined, the inference is legitimate that the mother's hand was on the apparatus, tho the author with apparent care and malice prepense avoids saying so. Is that to conceal the real truth and to allow us to suppose that the wireless moved without contact and delivered a message from

a deceased person without mediumistic intervention? If the mother's hand was on the apparatus, the phenomena were not telekinetic at all, but ordinary mediumistic automatism, the same as automatic writing in which the subconscious of the medium or automatist does the writing, and the "message" comes either from the subconscious alone or through it with all the liabilities of modification, additions and coloring from the subconscious of the writer. Did the mother guess he might be near Lens? What were the contents of the boy's letters? What exactly were the facts prior to the receipt of the alleged message?

Here we have internal characteristics fatal to any correct estimate of the facts. There is no evidence that the apparatus moved of itself. Such evidence as we have intimates that the hand of the mother delivered the message and that would be subject to all the limitations of automatism, as we know it in other cases. Rarely, if ever, are people developed for such messages all at once. It takes months and years of work to do such things intelligently. The boy said he was confused. The account of the messages themselves shows no such feature. Has the editor written the messages up to make them appear different from the real facts? It is perfectly clear to any reader that the messages often have the literary touch of the author. Was she the mother of the boy? If so her own subconsciousness and normal consciousness also enter into the character of the contents, modified to suit literary tastes, and then we are asked to believe that we have the "truth" of messages from a dead boy to his mother! On the other hand if the "notes" came from another, as we are led to believe, how does the literary style of the author get into the alleged messages? "No ordinary spirit communications"!

But the miracle of the thing is still more complicated. The boy said he was sending his message from one of the enemy stations. That is, he was sending his message from a German wireless station! He was able to manufacture the electricity by mere thinking in Germany, move an apparatus there and transmit the message to a dismantled machine in this country! Does the author realize what implications are in her story and what we are asked to believe as "truth" without evidence or "proof"? Does she do that in all her thinking? Is not the whole story at

this point a piece of imagination dressed up to make it miraculous? In one passage she refers in a half contemptuous way to "subconsciousness," confessing she does not know what it is. Why not learn about it before giving us alleged messages from the dead? She seems to have heard of liabilities in that direction, but expects us to disregard that possible source in behalf of statements whose origin she does not prove, refuses to prove, and hides behind anonymity with an audacious belief that the world will accept her word and go about in a faith which she herself admits is not sufficient! Are we to accept a revelation no better authenticated than that of Joseph Smith? Is the "truth" about a spiritual world and its inhabitants to come to us unquestioned and on the authority of people who protest against giving credentials or their own names?

There is no use to go into detail about the various messages. Many of them are of the type which careful students of the subject would regard either as hallucinatory influences of the mind through whom the messages came or hallucinations in the mind of the earthbound spirit, and whether he is the son of the mourning survivor or some mischievous impersonator, we do not know. The whole narrative is without credentials that any intelligent person can respect. If we could have had a frank statement of the facts, a correct narrative of them exactly as they occurred, we might more easily compare the contents with those of similar productions. There are many things in the volume resembling "communications" through other sources, but we have no assurance that they were not known or picked up by the person through whom the alleged messages came or were not known by the author and used to embellish the work. What was required was the utmost frankness with the public and especially with the scientific man to have some assurance that the work had at least some *bona fide* character. Concealment of the original data and of the author is little short of criminal. But the book reflects the naïve ideas which Americans generally have of spirit messages. They think that scientific work is trivial and turn to literary products and revelations, like children, and swallow everything that comes regardless of the question whether it may not be a product of the subconscious. Then they neglect the still

larger question of the source of the message, even when there is reason to believe that it comes from the transcendental world. Invasion by lying spirits is an issue of no mean proportions, but it suffices with untrained minds to have some agreeable message or parental comfort pandered to in order to palm off on an equally innocent public material whose origin we do not know, or whose character as truth is not guaranteed when we do know its origin. Books like this do incalculable harm. They will administer comfort and consolation only to unthinking minds who are exposed to the most interminable illusions about the whole subject and the nature of another life. If we could sift the influence and contributions of the living to the material from the book and discriminate it from the really transcendental material, the verdict on the book might be more sympathetic, but until that can be done and until similar books take scientific men into confidence they can only receive deserved and severe criticism.

RECENT EXPERIMENTS IN COMMUNICATION.

BY JAMES H. HYSLOP.

1. Introduction.

In an editorial published earlier (*Journal*, Vol. VII, pp. 339-340) I stated that it was the purpose to summarize records which we could not publish at once and thus to give some account of the stewardship involved in the contributions which members made for experiment. I intend here to redeem this promise. The importance of it is based upon the fact that most of the contents in Vol. VI of the *Proceedings* were subject to the critical objection that both I myself and the real or alleged communicators were or could be so well known that every opportunity was afforded for seeking information regarding them and therefore the incidents purporting to come from them should not carry any weight. It is in vain, with some minds, that we should call attention to any special difficulties in securing such information under the circumstances. They can be quite credulous when it comes to believing in the unlimited possibilities of either casual or fraudulent information, and very sceptical of supernormal acquisition where it might be much easier than any other. It is in vain that we remind them that the means were not at hand or were not sufficient to obtain the smallest part of some incidents. They rest their case on the mere interval of time supposed to offer opportunities, without reckoning with the fact that it takes much more than the time element to make an opportunity. They are quite ready to pass over their obligations to give evidence for their position, especially when they can ignore the real difficulties of securing information and assume that mediums, often much more honest and sincere than they are, occupy their entire time with seeking information about sitters, when more time and means than a hundred of them together have would often be required to obtain a very small percentage of the facts, of which the largest part would be impossible to secure at any expense of time and money.

It is true enough that remarkable facts can be secured casually even, to say nothing of as remarkable ones by detective methods. They are numerous enough to make more than the usual cautiousness obligatory, and to justify the most severe scepticism, and perhaps credulity regarding the possibility of fraud and casual knowledge, where the stakes are so great and the kind of facts so offensive to good taste. The imitation of genuine facts is so easy, apparently, that no one can take up the cudgels for the supernormal in any light-hearted manner. The influence of the investigator, as well as the protection of believing multitudes, is involved, and an ounce of supposed proof which is really false is destructive enough to make cautiousness more of a virtue than the value of any amount of genuine facts hastily accepted.

But all this does not justify any *a priori* assumptions of fraud in any case. The existence of facts not ordinarily explicable is sufficiently proved to make it imperative to examine in each individual case the claims of suspicion, when any intelligent person presents evidence of any special precautions at all. When one is trying to convert the sceptic he must, no doubt, show conditions that throw the burden of proof on him who continues to doubt and deny. But when he is not trying to convert others, the sceptic has the duty of proving his doubts or denials. The fact that he is not converted by the real or alleged evidence is nothing against the facts. It only shows the persistence of the conflict. It is often the will of the sceptic, quite as much as the believer on the other side, that sustains the opposition, and when that is the case, there is no obligation to continue gauging the work to meet the demands of that kind of prejudice. But it may be wise, after all, to make a concession here, if only for the sake of silencing critics rather than converting them. If the facts are what they claim to be, they may often be probable under the strictest demands of precaution and exclusion of possibly normal information. For this reason I have conducted a large number of experiments under conditions which did not permit the acquisition of normal knowledge at all, or without assuming time and means which it is easy to prove were not in possession of the medium. Of such the present summaries are an account.

I repeat that many facts obtained in the effort to reach Pro-

fessor James had to be discounted because of the possibility of merely casual knowledge on the part of Mrs. Chenoweth, and I could only use my own opinion or the testimony of Mrs. Chenoweth to protect some others, while there was only a portion of them which I could assure sceptics were secure against all possible doubt, and even these I could not protect against the open fact that Professor James was a well known public man. One of the important facts in protection of Mrs. Chenoweth was the very small amount of evidence obtained by her when the opportunities were perfectly obtrusive in the conception of the sceptic for much more information than I obtained. The slightest casual information about him should have supplied a thousand more times the incidents than I received from her trance, while the facts which I did obtain in many instances it was impossible to obtain from any other source than myself or the family. This circumstance is one that the severest critic must respect. Then in the case of my father, there were accessible my published reports on communications through Mrs. Piper. But these were never duplicated, and in one or two instances incidents of the earlier report were completed in details which it was impossible to ascertain from any living person except myself, my stepmother and my sister, and they were not only not interrogated on the matter by any one, but no one could have asked questions that were pertinent without first knowing the facts. Besides most of the data represented incidents of which the physical traces and evidence disappeared from thirty to sixty years before and no one living in the community ever knew them. The few memories aware of them were so close to me that I could assure any one of a security that placed the burden of proof upon him for doubts. But while I am always able to fall back upon strong arguments to prove the evidential nature of most of the facts, some of them so excluded from outside knowledge that I alone knew them and must bear the brunt of suspicion for collusion with the psychic, I am ready to waive the claim in the interest of science and to obtain and present facts which are proof against any such suspicions. As a consequence of this I introduced a number of complete strangers to the experiments and propose here to summarize the results. The following details will make clear the precautions taken against any previous knowledge on the part of Mrs. Chenoweth.

(1) I accepted persons who were absolute strangers to Mrs. Chenoweth and who lived at various distances from her. Usually they were persons whom I did not know prior to their application for sittings and about whom I knew nothing myself. A few I knew well and some slightly.

(2) No one was introduced into the séance room until Mrs. Chenoweth had gone into the trance, and then they were admitted to the room without mention of name or a word. They always sat behind Mrs. Chenoweth, so that even if her eyes had been open or she awake, she could not have seen them. They were required to leave the séance room before she recovered normal consciousness, so that Mrs. Chenoweth at no time saw a sitter, with one or two exceptions, and in those exceptions, only after all the sittings were over. Neither before nor after the trance, in her normal state, were they visible or known to her.

(3) My own conversation with Mrs. Chenoweth while she went into the trance was never about the sitters. Indeed, many times she did not know that I expected to introduce them to the experiment and was often surprised to learn afterward that I had had sitters present.

(4) No conversation with Mrs. Chenoweth in all my experiments was ever allowed to touch on matters that might affect her normal knowledge in a way to weaken evidence. I would talk about neither persons nor subjects likely to come up with communicators. For several years my conversation with Mrs. Chenoweth, except where notes have stated the contrary, has been regarding popular Spiritualism, politics, scientific problems connected with psychic research, and these but slightly, certain books not specially concerned with our problems, and such subjects as would not be brought up by any of the communicators whom I might expect.

(5) The records contain every word uttered or written in the séance room, unless otherwise indicated in them, and these instances are of failures to get a word or sentence uttered or written. There are no ordinary defects chargeable against the records, and they will be found to be extraordinarily clear of material that might have come from the topics of our conversations.

(6) Mrs. Chenoweth receives so slight a remuneration, five

dollars a sitting for three sittings a week, that she would not have the resources for acquiring the information given in her trances. She wishes that she were not obliged to take remuneration at all, and would gladly give her services free if she could do so.

(7) Mrs. Chenoweth makes every possible sacrifice for the work and entertains the highest ideals of her duties in the matter and earnestly desires to have the facts protected against any possible knowledge of her own. She understands the nature of evidence as well as any one and will discount herself any facts which she might possibly have known. She believes that her own subconsciousness may color and affect the results, and endeavors to prevent anything that might give her information which it is important that she should not have.

(8) Mrs. Chenoweth has abstained from reading the literature of Spiritualism to a very large extent. In this she has followed the advice of her own "guides," who counselled her years ago to not read in that field. All that she knows of the subject, she has gained from friends who have held sittings with her and reported what the "guides" said. Even of the "*Banner of Light*," now extinct, she knew little or nothing, except her own department, a few columns, for which she was responsible. She states that she has read nothing of the English Society's publications and nothing of the American Society, except such as I gave her: the Thompson-Gifford Report and Professor James's Report, Vol. III, My own Report, Vol. VI, and two numbers of the *Journal*,—the criticism of President Hall's book and the Stockton incidents.

(9) While first sittings were often less evidential than later ones, from the standpoint of the critic who assumes the possibility of detective agencies, they were far from being always so, and besides were usually directly connected with the contents of later ones in a way to make them exceedingly valuable. Moreover the incidents in later sittings were usually such that no amount of detective power within the three successive days could account for the facts, especially when the sitter came from great distances, as was often the case. Usually the facts were such that detective agencies could not have ascertained them had the psychic been an intimate acquaintance of the sitter.

(10) The one objection which I cannot meet, and which I invited by the method of experiment, is that I myself was in collusion with the psychic. A critic may press that objection and I shall not reply to it. I could at least have obtained a modicum of the facts myself had I had the resources of Scotland Yard at my command.

I mention some of these conditions more as a challenge for the critic than for any value that I attach to them. It is the business of the sceptic to prove the fact of fraud in each case rather than to indulge in *a priori* possibilities based upon mere time relations between sittings. The time has passed when any such suspicions are justified. We must have fraud *in concreto* proved. It is not enough to talk about fraud *in abstracto*. Evidence in the special case must be forthcoming before any sceptic has performed his duties. I am not trying to convert him. I am only challenging him to investigation for himself. It is not my business to convert him. I am appealing to intelligent people, not to those indolent intellects who merely sit in their libraries and whip their imaginations into play in order to excuse themselves from the duty of inquiry. I am quite satisfied if the work makes their imaginations ridiculous to people who do their own thinking and do not lazily fall back upon authority. The facts in this record are intended to be studied and demand that any hypothesis proposed to explain them shall be applied in detail and all the circumstances in each case taken into account before its acceptance. General talk about normal sources of knowledge will not be tolerated without specific evidence that the conditions made them preferable possibly to any supernormal means. Many a normal theory has more difficulties in it than any theory of the supernormal, not because, in the abstract, similar things might be impossible, but because the conditions make them so impossible that a large conspiracy would have to be supposed, too large to be accepted as either possible or probable in our present knowledge. Intelligent people know something of the limitations of fraud of any kind, and tho it is often remarkable, it has limitations which quickly show themselves in a large mass of data such as is here presented under conditions that make any and every effort a fraud on the scale indicated impossible. It is all a question of whether the reader will dispassionately study the

relation of any particular hypothesis to the facts, regardless of whether it be normal or supernormal.

In this summary I mean to avoid selecting the incidents with reference to any special theory. Neither shall I confine the selection to those which tell evidentially and omit the errors. I shall call attention to the false incidents as carefully as to the true ones. All that I omit is the material which has no bearing either way and which could not promise to be either evidential or relevant to the supernormal, if true. What I desire to do is to give a fair account of the facts and not to prejudice the reader in favor of any theory of them. I shall speak in terms of the spiritistic hypothesis just to make the dramatic nature of the incidents clear, and the reader may apply his own hypotheses to them. The only thing that can be done in epitomes like this is to help the reader who will not or cannot wade through detailed records and who will accept the judgment of the reporter as having some weight. Others must go to the detailed records which will have to get publication at a later time.

It must be remembered that the machinery of this work involves the hypothesis that we cannot escape the influence of Mrs. Chenoweth's subconscious. This is no place to discuss it or to illustrate its effect on messages. All that I can do is to emphasize for the reader the fact that I do not regard the incidents as coming to us without the coloring of the "medium" by which they are delivered. It is always *through* such an agency that we obtain the supernormal, whether we regard the origin as telepathic from the living or from the dead by telepathy or any other process. We are completely isolated from a spiritual world unless it can obtain connections with us by means of the medium's own mind, conscious or subconscious. Hence, taking this assumption as I do in all cases, there is no escape from the admission that the subconscious plays a part in the result and I may leave it to readers of detailed records and those who know something of Mrs. Chenoweth's general knowledge to draw the line between the supernormal and the subconscious influences, if that be possible. I do not think it as yet a feasible task to point out just what the subconscious does in the details, and hence I must remain content with the general admission that it is a factor in the product. I do this because there still lingers in many minds

the assumption that, if we are dealing with spirits in the messages these messages should reflect the personal characteristics so clearly and purely that there can be no mistake, on the part of friends, in at once recognizing the alleged spirit. There is no greater illusion than this assumption. No doubt it has been encouraged by the claims of Spiritualists and by records which omit the details and the immense amount of irrelevant chaff which appears in so much that purports to be spiritistic. But I can only repudiate all the conceptions of the problem which the Spiritualists and even many of those opposed to them maintain in their attitude on the subject. I emphasize the coloring effect of the subconscious on all the real or alleged messages, even when they are evidential. No objections to a spiritistic theory based upon subliminal influence will, therefore, have any weight, unless proof is offered that it represents prior knowledge of the facts here claimed to have a supernormal interest. The primary difficulty that we believers in spirits have to meet is that, unless the whole contents of the messages stand out self-evidently as from the particular spirit claimed to be present, none of it can claim such an origin. But we shall have to emphasize the fact that it is possible to maintain that spirits may be the stimulus of much that does not reflect their personality or personal identity at all. We have been so much under the domination of that psychology which explains everything by "faculties" that we forget two things. The first is that no "faculty" acts except under some sort of stimulus, and second, that the contents of mental action may never reflect the nature of the stimulus. This is true of normal life and is much more likely to be true of the abnormal and supernormal. We can expect to get communications intact only when they can be transmitted without modification by the medium and we know no analogies for this even in the physical world, except the approximation to it in the transmission of motion. But even here the medium must be exactly like the source of the motion to reduce the variations in kind to the minimum. But with the isolation from each other which we find in normal human experience and the difficulty of communicating human knowledge from one person to another without recognizing the personal equation and the purely symbolic nature of human speech, we must become aware of the liabilities of modica-

tion of messages transmitted to us from the dead. No message will be pure, and we shall have to learn to look upon the whole process as one in which the stimulus is not a transmitted one any more than it is by the intercourse of language. No man can repeat another's conversation unless he can commit it to memory and rarely does any one report the statements of another in any other form than his own understanding of them and in his own forms of speech. Spiritistic messages are not at all likely to be otherwise, if there is any continuity in nature whatever. Spirits may be the stimulus of messages without being the formative agents for their expression. The sooner this is learned the better. I do not claim for spiritistic influence anything more than this. It may be that it often is much more and that the transmission of knowledge intact takes place. But it is not necessary to insist that it is so. It suffices to hold that the "medium" translates stimuli into meaning just as the living mind does in regard to its own sensory impressions. We must remove those illusions of both the public and the scientific man which assume that the communications are wholly spiritistic and not affected by the subject which serves as the instrument of their passage. When we have once seized and comprehended the idea that the medium's own mind is a modifying factor in the phenomena we shall be in a position to understand the complexities of the problem, and we shall not understand it at all until we take that point of view.

The summary will represent the incidents that offer at least the appearance of supernormal information and that character will depend on their verification and upon the absence of previous knowledge by the psychic. I shall not quote freely of the non-evidential material. In work of this summarizing character we are concerned only with that part of the record which superficially promises to be supernormal knowledge. Material bearing upon the subconscious influences and upon the nature of a transcendental existence will be omitted. Indeed there is not much material in the record that would suggest light on a spiritual world and not much clear evidence of the demonstrative sort that would illustrate the influence of the subliminal. The effort in the development of the case has been to concentrate on evidential incidents and it is these that we must summarize. Their significance must be determined by the reader.

2. Preparatory Sitzings.

At the beginning of each year the first three experiments are devoted to getting conditions in order for the introduction of strangers. After a summer of rest from such work it is noticeable, and as interesting as it is noticeable, that the writing and communication are "rusty" so to speak like a machine that has not been used. If we stop it for a few months, the machinery has to be oiled, so to speak, and put into running order that results may be what we desire. Hence I always have a few preliminary sittings to re-establish familiar habits. Hence the summary of the first few sittings will represent material not exactly conforming to the standard of evidence that is applied in the admission of entire strangers. But they are a part of the work and may be entitled to a brief summary.

The first incident of importance, after the two controls had made a few explanations, was a message from George Pelham [G. P.] about Professor James. It was as follows.

"W. J. tried to give some evidence, for he is not yet satisfied with what he has accomplished. He is a dreamer I tell him, and he will have to wake up and get down to real work, and not run and look out of the window every time he thinks of it. He is the same restless, nervous specimen that his intimate friends knew. His calm calculating brain seemed unfitted for his super-active body. Do you recall anything about this?"

(Yes.)

It is one of the reasons he had such poor evidence, as a return for his investigation, and it also makes him a rather inferior communicator. I do not say this in any way except as explanation.

(I understand.)

It is temperamental. Simply that and nothing more. R. H. [Dr. Hodgson] with his wonderful vitality and activity and responsiveness had also a wonderful power of concentration and patience. It takes infinite patience and calm to work out these problems.

This is a remarkably interesting passage and represents the actual truth about Professor James and Dr. Hodgson. Dr. Hodgson told me personally, when living, that Professor James could not sit still at a Piper sitting, but would get up and walk the floor, or "look out of the window" so to speak. Once at a sit-

ting with Mrs. Chenoweth, after Dr. Hodgson's death, he became so tired of it that he left the room and walked the porch outside, until Mrs. James had finished with the sitting, according to a story told me by a friend.

Mrs. Chenoweth, like many others of the general public, may have known that Professor James was a nervous temperament, and she might have known subconsciously that he had gone out and walked the porch at the sitting referred to, but she did not have sufficient specific knowledge to make her describe so accurately his conduct as known to have occurred at the Piper sittings where G. P. had the chance to know him, as well as when he was at Harvard University, at which G. P. was a student. Dr. Hodgson was more deliberative. In fact he was an extraordinarily patient man in this work, while he was quick and active in other respects. It was he that took "infinite patience" in this work and complained to me that Professor James was too nervous to be a good sitter. I am certain that Mrs. Chenoweth knew nothing about him in this respect, from what she told me in regard to her knowledge of the man, and it was almost as little regarding Professor James, and that little was gathered only from casual incidents that came to her from newspaper stories. It was known only among his friends that he was a nervous man, as that phrase goes. But he was a remarkably cool and deliberate man mentally, a fact not known to the public so well and discoverable, perhaps, only by intimate knowledge of the man. But physically he was of the temperament described, and its effect on him as an investigator was more or less fatal and apparently affected him as a communicator. The knowledge of the man that would make the subliminal of Mrs. Chenoweth able to speak so much in a few sentences relevant to the personality of G. P. and Dr. Hodgson would have to be much more extensive than it actually is, and hence I am inclined to think that readers may treat the passage as a good one, tho I concede conditions that make it impossible to prove that my judgment of the case is indisputable.

There followed the passage quoted a long set of communications purporting to be relevant to a Mrs. C. whom I could not in any way identify. The C might have been the initial of Mrs. Smead's real name, but the facts do not fit her at all. Nor could

I make them fit another Mrs. C. with whom I have had experiments.

Some further non-evidential references were made to Stainton Moses, Mr. Myers, and Professor Henry Sidgwick, by their initials, and then a name Emily L. and the name Lane or Lord, and Rosa which were not verifiable as relevant in any respect.

The reader is entitled to some of the humor of which G. P. is capable and which reflects something of the evidential at the same time. He went on to say:

"R. H. says, if he had had ten men who would have shown the interest and devotion to his work that you are showing, he might have accomplished so much more.

(Yes, and I could then have afforded to die and be a communicator instead of him.)

He laughs and says: O do not wish for that job. It is not half as much satisfaction as it is to be a receiver of communications. For further particulars inquire of Professor James.

The reference to "ten men" who might have shown an interest in his work or helped him, is almost a historical incident. What Dr. Hodgson was always wishing for was the money and a group of young men whom he could direct in the investigations, and Mrs. Chenoweth could not have known that, unless some friend of Dr. Hodgson might have referred to it in one of Mrs. Chenoweth's trances, and there is only one of them that could have done that. The witty allusion to Professor James speaks for itself and involves intimate acquaintance with the defects of his communications. As Mrs. Chenoweth had not seen the record of them and had not been told anything of their character at the time, the reference has extraordinary point to it.

Dr. Hodgson took control and referred to his quarters in Charles St., Boston, his pipe, the need of more room there, and a robe and a painting. The last two articles were not verifiable, the other references were, and are possibly evidential.

The next day the whole sitting was taken up with communications purporting to come from my father and to be about my brother Robert. But they were unusually elusive and many of them wholly false, so far as I could tell, with some confusion about my brother Charles, until near the end they more or less cleared up and allusion was made to a pond and a sawmill which my

father would naturally mention, and then the name Brown which my father might very well mention in connection with this mill and "pond," and the dam on the same. But the confusion was too great either to summarize it or to attach any value to the messages. Guessing might have done better. The interesting part of the confusion is that the incidents, if verifiable, would have been the best of evidence, and from the standpoint of the only kind of fraud that is possible: namely, detective fraud, the incidents should have been true, and true incidents would have been much easier to obtain than such as any sane person would have known to be false.

The next incident was the clearing of some confused messages the year before. I had received the name Carrie as the center of a number of messages which I was unable to verify or make intelligible. Cf. *Proceedings* Vol. VI, pp. 381, 499. I could not get a clue to a single one of the names and incidents mentioned. At the end of the second sitting in this preparatory set I told the control, G. P., that I wanted him to bring the Carrie that had been mentioned the previous season and I was promised that the matter would be looked up.

On the next day, in the subliminal, a woman was described whom I did not recognize. When I said so, an allusion was made to "a glass globe over an ornament," and in a moment further, that it was "like a glass ship." I at once recalled that several years prior to this time, in New York at a sitting with Mrs. Chenoweth, a glass ship and globe covering was mentioned and at this later date I did not recall the connection. When the automatic writing came my wife appeared, giving her name, and mentioned the Carrie and explained the allusion to the glass ship and ornament. This led to inquiries and I ascertained from my mother-in-law that Carrie was the name of a half-sister of my wife and that the child had died in 1877, a year after the Centennial Exhibition, where glass blowers of ornaments had been a very prominent part of the exhibition, and probably that this child had seen something of the kind. But no one remembered having it. This identification of the name Carrie led to the explanation of the names and incidents that had been originally associated with her name and they were remarkably evidential. It was an excellent illustration of the importance of knowing either

a full name or the relationship as a condition of even making successful inquiries for verification or denial. Besides the facts which I could not verify, without this I could not find any fitting relevance to any one I knew. The Philistine who believes so fully in the omnipotence of guessing and chance coincidence here has a nut to crack. Nothing was intelligible to me or fitted any one I knew, except the name Carrie, and the facts mentioned had no pertinence with reference to the Carrie I had in mind, and besides I could not make them articulate with any one I knew. But the moment I ascertained the relationship of this Carrie to my wife, all the facts assumed a perfectly definite unity and articulation with people suggested in the communications. The incidents formed fragments of a perfectly intelligible whole.

After some general remarks about the work and a very pertinent allusion to the English Society, G. P. took up evidential matters. Jennie P. acted with him as one of the "team" at "driving tandem." The following long set of messages came that are extraordinarily interesting.

"Here is your father beside her [Jennie P.] We went beyond the mill a little way yesterday to find Brown. Is that not true?

(Yes, that is right.)

There seems to have been more than an ordinary intercourse between Brown and your father, but it is on particular matters and not just on home topics. Do you know anything about a schoolhouse? Do you know that?

(I recall the building. Go on.) [It was a church.]

There is some particular interest attaching to it and suddenly I see Brown—at least I take it to be he—with some oxen and a plough or farm implement working in land near this building. The man I see has a short beard and is working in shirt sleeves, but is a very genial and hearty sort of person. He has a voice rather loud and seems to shout at his work, all in a good-natured way.

(What did he use that voice for sometimes in certain places?)

I wonder if you mean an auctioneer? (No.) It sounds so loud and I see a lot of people gathered about him, but he is so kind all the time, but I see a building and teams, horses, and wagons standing outside, as if in the air, open shed, or fence, and inside the building there is sort of drowsy atmosphere and a rustle as of people. It is

summer and my but it looks like Sunday. Do you know this picture which would apply to Brown?

(Yes, I do. Go on and make it more definite.)

There is a high place where he stands and as I stand there with him I look out through plain windows and can see country far and wide and a house here and there. I think Brown must have been a good old parson.

(What did they call those occasions you have described?) {Thinking of the county fairs.}

It is something like a quarterly. What has quarterly to do with it? Do you know?

(Quarterly is not right.) [Still thinking of the fairs.]

Is it anything like... See here. [Pause.] I see women also. It is not election is it? (No.) It seems more like a service than like a town meeting, but outside it might be either.

(Are you describing a scene about that building?)

Yes.

(All right. 'Quarterly' is near right then. I was thinking of another thing which we can come to again. Better tell more definitely what that building is and what is near it.)

All right, if I can. I can see some blinds with curved round tops as if curved and I see also some trees behind or a little to the left as I stand looking directly at it. The open space is on the right.

(What would you call the building?)

It looks like a church.

(Church is right.)

And do you know anything about some stone posts with iron chains between them. They look like a part of a fence to a small cemetery. It is an enclosure of some sort and is a little way apart from the building and some way not far off I see a watering place for horses. It is of wood like a trough, but it seems to be on the road, as I pass down the open space a little way and soon after I pass this trough I turn. It is a turn in the road and on a go toward home. It is a very pretty rural scene and all so quiet and calm.

I wonder if you recall an old grey horse that must have been of some interest to your father. For I immediately see one, not especially light, but rather dark grey.

(Who rode that horse?) {Thinking of my grandmother.}

I see him without harness or saddle, but brought around to a side

or back door and there a saddle is put on him, and I see a man with a long coat ride away. It seems to be a familiar figure, but I cannot tell whether it is your father or not for it is so much younger than the man I know as your father.

(All right. Let that go.)

Have I ever asked you about Nancy?

(She has been mentioned. Go on.)

I hear the name as if it had some association with these times and scenes.

(Yes it did.)

I felt it was in the proper place. It seems to me that the grey horse had a name that was prefixed, old, like old, and then there are two syllables like grey top, but that is not it. It is spoken as that would sound. Do you recall?

(It was before my time, and that grey horse was mentioned last spring, and I had to identify it by a living Aunt.)

How strange that it should come again. I did not remember it.

(It came in the subliminal return.)

No wonder I did not remember it. I cannot keep track of that subliminal. It is too much for me.

The day before this passage came a sawmill was mentioned and then the name Brown was given, but nothing was said to indicate that he lived beyond it some little distance. He did live more than a mile to the northeast of it and we always went by this sawmill and the "pond" or dam in the creek to reach this Brown. He lived a very short distance from the church which he and my father, with their families, attended in my early days. He was a farmer and hence the pertinence of the allusion to oxen, plough and farm. He had a short beard, and my father was very intimate with him on two sets of matters. The first was their church fellowship and the other was the County Fair of which this Brown was the chief manager. My chief clear recollection of him was his riding about the fair grounds shouting to the people various orders and directions about the fair. There were often crowds around him when he did this. There were sheds and buildings and the teams were hitched inside and outside the grounds. It was always in the late summer when the fairs were held, and the resemblance to Sunday meetings was striking, tho the crowds, of course, were much larger for the

fairs. But I am inclined to think that the two main pictures here were confused with each other. It became clear in a few minutes that it was the church and its gatherings that were the most prominent of the facts in mind. But they and the fairs were always associated in my father's mind. The picture of the fair soon disappears and the church comes to the fore.

The church stood on a high piece of ground, a small bluff sloping down to the creek at its bottom. You could see some distance from this point. The windows of the church were plain ones. I do not remember whether there were any shutters there or not. As soon as the reference to the schoolhouse came I recognized the church, as it resembled a schoolhouse in that time. The word "quarterly" has no direct meaning in this connection, but if it was meant to indicate that about a quarter of the year's preaching was done there it would be correct. The congregation was too poor to do more than divide a half year's services with another congregation some five miles distant, my father attending both meetings. As you stood facing the church there were a number of trees at the left and an open space at the right. A small cemetery was not far off and this Brown's father was buried there. I did not recall any stone posts and chains connecting them, but I learned from a surviving son of this Brown that he thought there were such stone posts and chains acting as a fence about the cemetery. The road as described did turn toward our home, tho the fact is not specific enough here to make an important point of it.

The old grey horse is one, as remarked in the record, that had been mentioned before and which was one of which my grandfather was very fond, as I learned from the youngest living member of the family, my Aunt. Nancy is the name of her older sister and one who did live in those times and scenes. Probably, in fact it is practically quite certain, that she rode that horse to this very church. My father did the same, as he was the oldest of the family. The younger Aunt in referring to the horse attached the word "old" to it, but did not know the name, as she was too young to remember much about it.

These events extend as far back as 1860 and 1865. The church was abandoned in my time as early as 1868 or 1870, and the church disappeared a few years afterward. There is probably

not a living person in that neighborhood to-day that knows the facts I have stated about it.

The passage quoted ended with an inquiry on the part of the control to know if the time was up to close the sitting, and on being told that it was not he went on to mention the names Lucinda and Daniel, said to be connected with that cemetery. I was unable to verify any significance in these names. If the "Daniel" had been David it would have been the name of this Brown's father who was buried in that cemetery. Immediately the following came showing that the communicator was not done with the church and giving some remarkably good incidents.

I want to return to that church. There is something peculiar about it. I think it is the stove, for I get another picture of it later in the year and see smoke rising and go inside and there I see a long pipe, like a funnel, that seems to go almost across the building. Do you know about that?

(Yes I do.)

I also see wood, great piles of cord wood piled up in a sort of entry. I smell it and see it and there is much of it. I am trying to see more people. Do you know anything about a funeral sermon that Brown preached.

(No, he was not a parson as you said, but he might, as an officer of the church, have done so, but it. . . .) [Writing began.]

Was he a deacon?

(Yes.) [Said to recognize the office, not the term 'deacon'.]

Always called Deacon Brown.

(No, the word Deacon was not the name, but it was the same office.)

It is beyond me, but I catch the responsibility. He is a good man in spite of his affiliations. That is a joke Hyslop.

(All right.)

I see a strang looking brown straw hat with a wide band on it and I see him out in the field as I told you. I see that hat on Brown's head. It is not the old very broad hat, about half as wide as those and brown quite dark.

(I understand.)

Do you know anything about a young woman who was connected with him? She seems more like a daughter.

(Yes, I know a daughter.)

She is a very good looking girl and full of fun and she it is I was trying to see in the church. Was there an S—— connected with her?

(There was more than one daughter and I have forgotten the names of all but one.)

Was there a Sally or Sarah?

(I do not know.)

It sounds like that and it looks like that. Do you recall the wife?

(No I do not. I know who she was by her relation.)

I am not sure whether I can get any more about the Brown just now, but I seem to want to go into some woodland not far from there is a small brook or beginning of a river. It is quite full of stones and is all mossy and cool, but very shallow. A little farther off is a place to fish, but whether it is connected with this brook or not I cannot tell but in going to fish the brook is passed.

(Can you give the name of that brook?)

I don't hear it but it will come later, for it is almost here. Do you know anything about a creek?

(Yes.)

Do you know anything about hornfish? (Yes.) It is horn pouts. (Yes.) Ugly were they. There is another fish. I think it is perch, something like that. It sounds like silver perch or trout.

(I believe there was a fish there that could be called silver perch. We did not give them that name. There was also another fish in it he will recall.)

Pick, what is pickles. Is that it?

(No, not exactly. I know what he is trying.) [Pike in mind.]

Pickrel.

(No, not pickerel, but almost like them.)

I think it is getting so near the end of time that I am not as full of power, but what we wanted is to reestablish the method and that we have done. What about frogs. Do you remember frogs?

(Yes.)

I see some so brilliantly green.

(Yes, time is up.)

In the subliminal recovery allusion was made to Idaho and then to Ohio, the last being the scene of the incidents which had been the subject of the long communications about this Brown and the church.

The incident about the stove in the church is a remarkable one. In the early days of my childhood I attended church at this place and there were two stoves in it exactly alike and very long pipes extended from them to the wall on each side. This method of managing them helped to heat the room. Large piles of wood were kept for the fires, cord wood cut in two.

This Brown was an Elder, not a Deacon in the church. The office was practically the same as Deacon in other denominations. But the expression "Deacon Brown," being one familiar to the language, my statement may have suggested it and no importance attaches to the reference. But he always wore a brown straw hat in the summer with a broad band on it. This is one of the distinctive features I remember of the man, especially as most people in that community wore white straw hats. It was not the old broad type, but was just as indicated.

The Sally and Sarah are not intelligible to me. They have no suggestion of the name I had in mind. But since the sitting I recall that the older daughter's name was Ella. Whether she was living or dead at the time of the sitting I do not know and have no means of ascertaining.

The reference to the "brook" and then to the "creek" is most interesting. I suspected what was meant when the "brook" was mentioned, but I did not wish to correct it. The reply using the word "creek" was significant, inasmuch as it was a part of its name. It was always called ——— Creek, and it had a stony bottom at places and was full of stones all along its course. It ran at the foot of the bluff on which the church stood. We boys used to fish in it. There were horn pout, shiners,—some resemblance to silver perch,—and pike in the stream. The pike in a mental picture would be taken for pickerel. There were no trout in it. The use of names here suggests the influence of Mrs. Chenoweth's subliminal on the result, since silver perch, trout and pickerel are very common in New England streams and lakes. But a mental picture would suggest all that she named, tho she was correct in two of the kinds and nearly correct in the pickerel, the pike being a species of it. No importance attaches to the reference to frogs, tho they were plentiful in the streams and swamps of my childhood.

This Brown was alluded to elsewhere and important incidents

mentioned in connection with him. He had a most intimate friendship with my father and one incident happened in connection with his son that I should have expected my father to tell above all others. I do not wish her to give any hint of it, and it did not come.

The incidents are unusually good evidentially, since they refer to a time as far back as 1870 and earlier. No one living in that locality to-day would know anything about them, except the cemetery. The man himself moved away from the place about 1870 and then died in the West. The church was taken down not long afterward.

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.

AN APPARENTLY COINCIDENTAL VISION.

The *Titanic* went down on the 14th of April, 1912. On April 25th of the same year I received the following letter, dated April 24th which states that a letter had been sent to the Rev. P. H. Cressey giving a premonitory experience regarding the sinking of that ship. My request for the original letter was responded to by the receipt of it from the lady who had the experience and whose record of it was dated on the 17th of April. The record follows and comments will be reserved.—Editor.

AMERICAN JOURNAL OF PSYCHOLOGY.

Worcester, Mass., 4-24-'12.

DR. JAMES H. HYSLOP,

New York City,

DEAR MR. HYSLOP:

The enclosed letter has just been received from the Rev. P. H. Cressey of Groton, Mass. I have asked him to communicate directly with you. I hope it occurred to our correspondent to make a detailed record of Mrs. Chase's 'vision' before any newspaper account of the wreck reached her.

I am very cordially yours,

J. W. BAIRD.

Groton, Mass., April 22, 1912.

DEPARTMENT OF PSYCHOLOGY, CLARK UNIVERSITY,

DEAR SIR:

Mrs. H. M. Chase of this town had an interesting "vision" on the night of the wreck of "the *Titanic*." I know her to be a person of ability and practical mind, and I thought that the experience might be

of interest to some of our experts in psychology and I asked her to write it down. Could you make any use of the manuscript? If so I will send it to you.

Yours very truly,

P. H. CRESSEY,
Minister of the First Parish.

These letters put me into communication with Mr. Cressey and also Mrs. Chase. Mr. Cressey wrote me the following.—Editor.

Groton, Mass., April 26, 1912.

DR. JAMES H. HYSLOP,
New York.

DEAR SIR:

Mrs. H. M. Chase of this town, a woman of much ability and practical capacity had, on the night of the wreck of the Titanic, a remarkable premonition of the disaster. I have asked her to describe in writing the unusual experience. Would the manuscript be of interest to you and the Society for psychological research? If so I will gladly send it to you.

Yours truly,

PEMBERTON H. CRESSEY,
Minister of the Unitarian Church,
Groton, Mass.

On request I received the following letter which had been sent by Mrs. Chase to the Rev. P. H. Cressey and with its date it will explain itself.—Editor.

Groton, Mass., April 17, 1912.

Wednesday evening.

DEAR MR. CRESSEY:

On Sunday, April 14 at about 10 o'clock p. m. I *saw*, being positively awake at the time, the face of a person. The face was entirely strange to me. It was that of an old man with hair and beard. The hair and beard were outlined in white, clear as light, and the features had a darker appearance. Marked lines between the eyes and an appearance of great suffering which had been smoothed away so as to

give repose but somehow indicating an unbroken spirit were the features about this face that were most impressive. The face appeared to be below the level of my sight at arm's length. It was this that surprised me, this being the solitary instance in which a face appeared. I have seen many faces, flesh tinted, beautifully peaceful in expression, but they have all appeared erect and very very near my own face.

Nothing ever came of these manifestations last referred to, tho at the time they seemed rarely gracious, leaving a feeling of great peace. Entirely different in every way has been the sequel to the appearance of this face on last Sunday evening, and I write of it now because I feel that I ought to record a remarkable experience.

On Monday, April 15th the evening papers were brought in, in part describing the wreck of the Titanic. They proved incorrect. I knew intuitively that other news differing in character was to come. On Tuesday morning a friend telephoned the news of the loss of 1500 passengers. I then told my daughter of the singular occurrence of Sunday night and described to her as well as I was able to the appearance of the face floating, altho the word "floating" poorly fits. I remember my thought at the time was like this. "At least this face is different and what under the sun is it?" And I tried to forget it in an effort to see the funny side of my varied "appearance."

I believe I am a normal person. I know I was planning hard work for a week of pretty strenuous going on in the house beside dress making. I hadn't a thought of "them that go down to sea in ships," and my only worries at that moment were of the weekly wash and the planning of breakfast and the hope that I could sleep well so as to be ready for the day's work. Indeed I recall all these thoughts as sordid, much so.

With no warning, with seemingly no connection whatever with anything near or far, there came this appearance! It was not startling but it was pitiful and I didn't know enough to give pity, tho, as I once said in answer to Mrs. Gerrish's questions as to how I received these facts, that I rather bade them all welcome. I didn't feel like welcoming this one, because it was so different. It was no *spook* though, I'm sure.

Immediately following the telephone message mentioned I said to my daughter "I wish I could know any individual among the Titanic passengers who was elderly and had a face like the one I

saw." In the afternoon she bought the *Boston American* of Tuesday the 15th and on the fourth page was the face I had seen, except that the hair and beard were not quite as heavy and the face seemed younger. The other Boston papers followed with the same pictured face, that of Mr. Stead, and in tonight's *Globe* the copy of Mr. Stead's photograph makes me willing to state positively that this is the face I *saw*, tho it does not, of course, reveal the trace of suffering which I plainly saw. (I also saw a look of surprise.) Might it not have been a wireless photograph? I think it was just that.

If asked to give my explanation of it, I should say that the mind of this individual acting with great force, like any other mechanism, had projected an image and I happened to catch it. Here in Groton, Mass., the time around 10 p. m. would indicate a considerably later hour in the longitude of the vessel.

I shall be glad to add any other information, should you desire, and also make affidavit.

Very truly yours,

HENRIETTA M. CHASE.

On receipt of the report I wrote to Mrs. Chase a series of inquiries regarding the experience and in answer to questions received the following letter and replies to queries.

Groton, Mass., May 3, 1912.

PROFESSOR JAMES H. HYSLOP,

New York City,

DEAR SIR:

I have endeavored to make reply to your eleven questions enclosed in your letter of May 2. Referring to my letter to Mr. Cressey, allow me to say further, I have never for a moment thought that the face appeared *prior* to the wreck of the Titanic.

The appearance here at 10 p. m. or near that hour would fix the time of the death of some of the passengers as midnight there. This face was the face of a person who had died and was indicative of death. Other faces have not brought that conviction to my mind. Am sure of this.

Most sincerely,
(MRS.) HENRIETTA M. CHASE.

The answers to questions brought out the facts that Mrs. Chase had not the least feeling of disaster: that she in no way thought of the ocean or water as connected with it: that no idea of a ship came into her mind; that she did not tell any one of the "vision" until the forenoon of the 16th: that she does not recall any similar experience: that she did not feel any consciousness of the presence of another than the face she saw: that other faces she has seen only brought peace and had no other significance: that she has had no coincidental dreams, and that she has never done any automatic writing. In response to the request to describe the points of identity between the face that she had seen and the one in the papers, Mrs. Chase writes at length as follows:

"As to resemblances, deeply cut puzzled looking lines between the eyes very marked, high full forehead, beard and hair quite full, expression of great power of mind and physical endurance.

"Briefly I had no hesitancy in pointing out the photograph in the paper as the face I saw. Several others were on the same page, many of them strange to me.

"As to differences, it was the face of a person who had died with marks of great suffering; the hair was longer; both hair and beard were "stringy," as if blown by wind or wet.

"The face I saw seemed older than the pictured face in the papers; the expression was more restless or dissatisfied, as if searching; the outline was distinctly marked by outline, I mean the part of a countenance that would be seen if one were looking down and at an angle of say 35 to 40 degrees at arm's length; outline white; the whole visage, or image, undulating very very slightly, just as reflected light seems to undulate.

"I used the word 'floating' to describe this phenomenon in my letter to Mr. Cressey; undulating is better and I believe more truly describes what I saw; lastly, the impression most distinctly in mind ever since I saw this remarkable appearance is emphatically that of light, what I must call the essence of light. In fact all my experiences have been of getting impressions of *light*, sometimes flesh tinted, at other times having more vivid tints. This time the color was white, chalky white, except the features which seemed dark. The memory left by all the faces is that of finely concentrated *light* done into a drawing or penciling picture or photograph, if you choose to name it so.

"The room was lighted by the street electric, several of them being near the house which stands close to the road and faces a corner. There are four windows in the room. The room is large and windows good size, two of them open and I sleep in the corner between the opened ones. The telephone wires enter the house in the same corner between the two windows, and in the day hours I do all my writing and studying at my desk very near the couch where I sleep.

"I must again say that I was wide awake and had just had a good laugh with my daughter shortly before seeing the face. I have always been a diligent student of history and literature and the philosophy of religion. I am somewhat apt for mechanics and my mind is inconveniently active.

"I don't know as these facts have any bearing on the solution of the problem, but write them out as links or steps possible, though rudimentary."

The whole value of the incident depends on the accuracy of the identification of the face in the "vision" and the pictures in the papers. No one knows about that matter except the percipient, Mrs. Chase. She has described details in this respect as fully as possible and the case must rest with the narrative. It would have been much stronger if she had mentioned the fact before she saw the papers and if she had mentioned the name of Mr. Stead before she saw the pictures.—Editor.

A COINCIDENTAL EXPERIENCE.

The following incident was referred to me by Mrs. Hutchings* as a letter received by her. Inquiry proved that no corroboration is possible. It is old, but comes from a good source and deserves record. In its contents there is no hint of an explanation and indeed such coincidences cannot be explained by themselves without both a large number of them and a clue to their connections, of which there are none here. The manner in which it came and was accompanied by a persistent feeling until it was noticed more specially is the interesting psychological characteristic of it.—Editor.

* See *Journal*, Vol. XII, p. 4., Mark Twain Article.

February 21, 1916.

MRS. EMILY GRANT HUTCHINGS,

St. Louis, Mo.

DEAR MADAM :

I noticed that it was stated recently in one of the papers that you were local secretary for the Psychological Research Society. Hence are no doubt interested in any mental phenomena. Having had a peculiar experience I am tempted to mention same. It can only be interesting as freak and not as having, so far as I am aware, any bearing on any theory or rational manifestation of the Supernatural.

The incident occurred some twenty years ago, but the particulars are as vivid today as at the time of occurrence. You have probably been in Cincinnati and traveled up and down the inclined railways there, that take passengers to the top of the hills surrounding the city. You probably remember Mt. Lookout, as it was called in the days when I was there. The cars are operated by a steam power plant. One car goes up as another comes down, saving power and giving balance. There are, or were in those days, wire cables fastened to the cars. These cables passed inside the station and around large drums, which alternately wound and unwound them. The incline is very steep and probably a quarter of a mile long.

One morning I was busy mixing some chemicals for an engraving operation, and thinking closely about my work, when the question "Is the Lookout Incline in Cincinnati safe?" There are at least three other similar inclines, but the question that came across my consciousness was concerning this particular one. I was very busy and threw the question off, but it kept coming back at me, till I finally stopped work and set to work ransacking my memory as to how the machinery was installed to operate. I remembered that there were two ropes used, and presumed that one was a safety feature in case one should break or become detached. But I could not remember *whether or not both ropes passed in and on to the drum*, or whether one of them simply crossed over an outside drum directly from car to car. This lack of information I remember worried me, in fact I felt peeved that the question of safety should be thrust upon me. I finally dismissed the matter with a mental remark, that "Any engineer who had sense enough to come in out of the rain" would have sense enough *not to run both cables in and around the drum*, but would connect one direct from car to car outside around an outside pulley or drum,

for if at any time it became impossible to stop the drum doing the pulling up and down, the car at the top would be pulled against the "bumper" that limited its upward movement, and the cable or cables would be snapped.

When I went out on the street a little later the newsboys were crying "All about the big accident in Cincinnati." "Many lives lost," &c., &c. I compared the time of the accident as given, with the time I was worrying about the safety of Mt. Lookout Incline, and found that as nearly as I could figure they were approximately the same. The fact was that both cables went inside and around the drum and when the engineer failed to stop the engine they were snapped where they were attached to car, and it shot down the incline at terrific speed, and if I remember rightly instantly killed every passenger and wrecking the station house at the foot. The speed of the descending car and the colliding force must have been terrific.

To round out a motive for the mental alarm given me, and to make a beautiful and consistent story, I should have had some very dear friend, relative or sweetheart on the wrecked car. But such was not the case. Among the killed I recognized the name of only one person whom I merely knew by sight.

I was located on Third and Olive, 350 miles away, and had not thought of Mt. Lookout, or its incline since I had left Cincinnati, many years previously, that I was aware of. Certainly strange.

Yours very respectfully,

J. H. CORNELISON.

April 1, 1916.

PROF. JAMES H. HYSLOP,

DEAR SIR:

Replying to yours of the 25th inst. relative to premonition of accident at Mt. Lookout Incline, Cincinnati, will say, that I did not mention the matter till after the accident had occurred. I was alone and engaged in a chemical experiment relating to an engraving process which kept me busy until I went out on the street some two hours later.

While I wondered at the time at the persistency of the query, or whatever you may choose to call it, I would no doubt have passed

the matter up as a mere mental eccentricity, if the accident had not occurred in fact.

I regret that I am unable to confirm by any witness the facts in the case as I have stated them. I have mentioned the matter to very few persons since that time, as it's seldom one meets those who take any interest in psychical phenomena, or appreciate Hamlet's remark to Horatio. I have always wanted to do so and Mrs. Hutchings offered the only convenient opportunity worth mentioning.

Yours very truly,

J. H. CORNELISON.

BOOK REVIEWS.

The Fellowship of the Mystery, by JOHN NEVILLE FIGGIS. LITT. D., HON. D. D. (Glasgow) of the Community of the Resurrection. Honorary Fellow of St. Catherine College, Cambridge. Longmans, Green & Company, New York, 1915.

This volume consists of the Paddock Lectures delivered at the General Theological Seminary in New York in 1913. There are two appendices in it, one on John Henry Newman and the other on "Modernism versus Modernity." The book is a curious mixture of sound sense and a reversion to mediævalism which is not sense at all, even tho there is much for both religion and ethics to be learned from that period and its system. But it is not to be learned by copying either its terminology or its practices. The author has seen the inevitable tendencies of modern time with its science and criticism and accepts some of it with good grace, but still clings tenaciously to worn out ideas as the essentials of Christianity. This position is as fatal to the system as it has been in the past; to hug the delusion is only to prolong the agony, and it is clear that the author suffers much agony at the sight of the dissolution of the scholastic system. He is forced to admit that it is going to pieces, but he does not like to and tries to revive the corpse. If he could only see that it is the corpse that he is cherishing and that he is totally neglecting the life that was there! I admit that he now and then alludes to the "realities" for which Christianity stood in the past, but without telling us in plain language what the "realities" were.

I do not refuse to recognize the scholarly character of the author's treatment of the various questions with which the book deals. He is widely read, is familiar with the literature of the present day and has read Nietzsche thoroughly and does the man justice, if that is possible, and is duly sympathetic with the influence of liberal ideas, tho he would rather that they had not disturbed the scholastic system, as is apparent by his tenacious adhesion to certain doctrines of Christianity whose dubiousness or falsity was the basis of this very liberalism. The clue to the man's position is found in two incidents. The first is his strong admiration of John Henry Newman who surrendered to intellectual bankruptcy and chose his beliefs without any evidence and from purely emotional considerations. Conceding, as I do, that emotional considerations are legitimate influences in the determination of conduct, they are no standards of truth, without the co-operation of reason. Plato's analogy of the steeds and the chariot eternally holds true, and reason is the primary factor. The second

incident is a statement of personal experience, in the Appendix on "Modernism versus Modernity." Alluding to the concessions which he had felt forced to make to modern tendencies he says:

"We who are unwilling to bow the knee to Baal, are not ignorant of his attractions; and some of us have passed through the fire.

"From a personal knowledge one is able to state what has been the consequence of making these concessions, apparently so trifling. Speaking for the one person whose experience is certain to him, the writer can say this. For some time he gave up his belief in the virgin birth, or, to be accurate, he treated it as irrelevant; but he did not find it so. Slowly almost everything crumbled. Faith in the sacramental presence was not so much denied as practically forgotten. Harder and harder of credit became the great Christian doctrines—a dominant intellectualism seemed to cut away everything, not by argument, but by detaching faith from all living interest. Nothing seemed to remain, except an unreasoning resolve to move the mind on. All meaning in life seemed to be vanishing; religion tended to become mere humanitarianism, for it is surely worth while to lighten people's lot, and to hang on to one's work, until the contrary is clear."

No wonder the author admired John Henry Newman with the surrender of his intellect. His illusion about the intellect is as great as that about the emotional considerations on which he accepts propositions of fact. He thought the virgin birth irrelevant and of course was right, but then he could not stomach the surrender of the "sacramental presence," and that brought him back to his illusions! Feeling good and going through a ritual is not Christianity. Christ had none of it. He would be treated as a tramp by the very people who adhere to such doctrine as the author reverences. He totally rejected externalities and put the "Kingdom of Heaven" within. It is strange that so many cannot get beyond æstheticism in their estimate of Christianity and its meaning. I do not believe any sane man can give a sound reason for the "sacramental presence." In fact, I do not believe that any sane man can tell plainly what he means by it. If he ever does get any psychological meaning for it, this meaning will not be the apparent significance of the terms. It will be a subterfuge, and this is what we are to build the religion of Christianity on!

Then what is "faith"? The author does not tell us what the "faith" is in. There is no use to tell me to have faith unless you make good the thing in which I am to have faith. Is it the virgin birth? If so, then I can assure the author that he can never move intelligent people with such a doctrine. It is neither probable nor relevant, if proved. Do you mean the resurrection? If so, what is the resurrection? "What the mode of his rising may be a problem," says the author; "but the Resurrection as an actual vital objective fact, stands as the historical basis of the church." But the fact is that the "mode" of the rising is the whole question. Until that is settled we have no reason to believe or have "faith" in any form of it. The most apparent

meaning of the story is the bodily resurrection, but such a view creates problems and does not solve any. If it is not the bodily resurrection, what facts have you to show what took place? If you go to psychic research, as the author finally does in a brief hint, you go to science and reason, not to "faith." Why not frankly surrender to this resource for conviction and make your peace with it as a friend instead of an enemy. The fact is, Christianity has no foundation whatever but that of science. Christ did not rely on tradition or "faith" in the customs of the Old Testament. He went straight to facts and his so-called miracles were simply applications of spiritual or mental healing. His disciples with him appealed to facts, facts of "nature" if you like, and simply repeated in personal experience what Christ claimed was true. They did not sit down and write homilies, lectures, books and treatises on the past, insisting that salvation depended on believing historical events, but actually worked with their fellows. They were pragmatic, not dreamers or indulgents in the intoxication of merely feeling happy over the products of their imaginations.

The author tries to defend miracles, and tho he makes legitimate distinctions in the discussion and fairly exposes the equivocations in connection with the conceptions of "nature" he still fails to grasp the point. When a man says that miracles are contrary to "nature" he means a very simple thing; namely, that the stories of certain events are not believable with our modern standards of evidence. The author is chary about ghost stories or the alleged phenomena of psychic research, tho he evidently sympathizes with the latter. But the evidence for ghosts and communications with the dead is infinitely stronger than any story about the resurrection. Whatever credibility the latter will ever get must come from plain ghost stories well authenticated. There is no use to wince at it. Snobbery must be thrown to the winds in this matter and the facts faced without flinching. We do not believe the stories of Herodotus, but if we could repeat the events alleged by him, we should have to admit the possibility that they occurred in the past. That is the criterion of truth and nothing else is. Repeat the "resurrection" and virgin birth, and we can believe. If they cannot be repeated, they are not important. It is not necessary to believe them. The utmost value that they could be claimed to have would be their protection of the moral and spiritual laws of the world, but if we can see their truth they do not need the protection of alleged events which would not prove the moral law if they occurred. It is strange that men do not see this. Salvation must be personal experience in moral and spiritual behavior, not in believing unproved propositions about the past. The great weakness of Christianity was in making its validity depend on historicity of certain events. It lay at the mercy of any evidence which showed that the events were not credible. This is the reason that the doctrine of evolution had so destructive an effect. It would have had no interest for the religious mind, if theologians had not identified Christianity

with a certain alleged historical origin. Theology's own method was its Nemesis, and it still clings to the position which is destroying it. It will not repent in sackcloth and ashes, while calling on all others to do it.

Nor does the author give us any conception of what he means by religion. There is not a definition of it in the book. You cannot expect acceptance of what he says about it until you know what he means. No doubt he assumed that his hearers knew what it was. But I shall venture to say that all who would go to the General Theological Seminary would have no other conception of it than having the feelings of pleasure in the presence of stained windows and a ritual. You can have the same feelings at a concert or an opera. Only it happens that men will not sanctify the concert! They call it profane and make it so by that attitude of mind. Before you ask us to accept religion tell us what it is and show that it is as necessary a fact as gravitation or evolution. Then you may get hearers. But that is going to science and not to "mysteries." Here it is that the very title to the book is a misnomer. The more mysterious you make religion or Christianity the more incredible you make it. Make it what science shows it is and you will have the world at your feet. I remember the case of a wealthy but conscientious man who refused to become a member of the church but was willing to serve as an officer in it, once saying to Bishop Greer in New York that, if only he could prove the immortality of the soul, he could have the world at his feet. But the good Bishop does not yet see the point. He still stumbles along in the old forms and meaningless creed, with no contact with reality, except what his philanthropic duties force upon him, if he is to be a Christian at all.

I do not believe that such books really help the church, and this in spite of the candid admissions made to the scientific spirit, as these are made grudgingly and with evident preference for mediæval ideas and ideals. These will have to be vigorously swept away with all the vehemence of a Luther, tho by one who appreciates the real character of Christianity and religion, which we do not need to define as more than taking nature seriously. It may be more, but the basis of defence should not require more of it. Pious whining and singing will not protect it, stimulating and inspiring tho they may be. It is not art, it is not rituals, it is not worship that will save the church, but some defensible belief about the order of the world and respect for its laws that will save both the church and the individual. We must go to science for this and any lamentation that criticism and science are disturbing our illusions will only land us in the bog which John Henry Newman preferred to intellectual virility.

J. H. H.

Psychology of the Unconscious. by C. G. JUNG, M. D. Translated by Beatrice M. Hinkle, M. D. Neurological Department of Cornell University. Moffat, Yard & Company, New York. 1916.

This volume is not exactly what its title purports to make it. The German title was "*Wandelungen und Symbole der Libido.*" If it had been a treatise on the Unconscious or Subconscious generally it would have had a more direct interest for the psychic researcher, but the English title gives it a much wider meaning than the German and completely alters its meaning. The book is not a "psychology" of the unconscious generally in any respect, and its meaning is not much improved by the omission of the article "a" before the title. Any discussion of the unconscious would involve "psychology" in some way by virtue of the fact that the field was psychological. But the title here would lead us to expect some light on the fundamental questions of abnormal psychology, tho we shall look in vain for anything more than a hasty summary of the phenomena in it related to the special problem of the author which would better be represented by the title: "*Variations and Symbols of Sexual Desire.*" This latter is the real subject of the volume, and I cannot help thinking that the translator permitted the publishers to divert the meaning over into something else with the hope of getting better sales. But I am sure that the American student needs something more elementary on this subject before he can enter intelligently into the large, tho narrower and more special topic of the work.

In many respects the psychic researcher has no interest whatever in the discussions and problems of this work. To many, and especially to the translator and disciples of Freud and Jung, it would seem quite the contrary. But all such persons totally misunderstand the problem of the psychic researcher when they imagine that our issue in any way depends on the truth or falsity of psychoanalysis. What psychic researchers are interested in is the relation between the internal and external in the study of certain sporadic mental phenomena, not the analysis of the subjective factors in mental events. Psychic researchers are not analyzing the mind, but trying to determine whether certain mental events are related to certain external stimuli. No doubt we have to know something of the liabilities of mistake in regard to what is subjective and what is objective and thus are brought into relation with the problems and phenomena of psychiatry, but psychic researchers are primarily occupied with those residual phenomena which, at least superficially, suggest an external and not an internal explanation, external in so far as the inciting cause is outside the body without being the ordinary physical stimulus. Now this prevents psychoanalysis from having any but a secondary interest for psychic research.

We are, therefore, not called upon to take sides in the controversy between Freudians and anti-Freudians, as our issues are not

affected by any outcome to that problem. We can be interested in psychoanalysis only as persons having other interests as well, and any analysis and discussion of dreams or subconscious phenomena will appeal to us only as cosmopolitan students, not as psychic researchers.

The author of this work started out more or less as a Freudian, but has developed what he thinks are important differences with Freud, tho in the essential question of tracing certain neurasthenic disturbances to erotic influences they are agreed. The merits of that question we need not discuss here, tho it offers a tempting field for wide discussion regarding the question whether the author and his compeers have rightly understood psychology at all in regard to the relation between the conscious and subconscious phenomena of the mind. It seems to the present reviewer that the separation between the conscious and subconscious action of the mind is exaggerated by them. To him it seems as if all the phenomena on which stress is laid by the authors are present in the normal consciousness, but not allowed expression, but that some of them occasionally get expression in what are called the subconscious and are detected there while we ignore their occurrence in the normal consciousness. Let me illustrate. The Freudians all assert that certain emergencies in mental diseases are due to repressed desires and that the phenomena which we actually observe in the patient do not indicate what is really going on below the surface. This is just as true in all our normal life as it can be in the abnormal. Only we do not discover it in others as easily as we discover the emergence in others of the abnormal, so called. For instance, certain mental states recur in thousands of instances while we are normal, but we can control their objective expression. They may occur only occasionally in our dreams and they are supposed to be fine evidence of what our real mental life is. The fact is that this real mental life is manifested, at least to ourselves, more frequently in normal life than in our dreams.

I do not mean to question the value or meaning of the Freudian analysis, but only to remark that it emphasizes too much the split between the conscious and the unconscious, tho also taking a position that implies the limitation of this split. But we cannot take this up at length.

The main thing in the criticism of the whole Freudian theories is the conception of their problem as the resolution of all symbolic dreams into sexual abnormalities. Freud as well as Jung, saw, after some criticism, that their theory gave offense and endeavored to correct by maintaining that they were using the term in a wider than the popular sense. "Libido," which is the term they use for the source of the symbolic experiences entering into abnormal mental states of a certain kind, is the Latin for sexual passion in the popular sense; that is, for the narrow import of the physical relation of the sexes. But they had the advantage, on second thought, of appropriating the original and root meaning of the term for desire in general, and so

made "libido" a synonym for any desire. There would be no objection to this were it not for the fact that all their illustrations and theories turn upon erotic phenomena of the popular sort and so they belie their apologies for the choice of a term.

Qualitatively sexual passion does not differ from any other desire or craving. It differs only in intensity and fundamental social connections. It happens, from the organization of civilization, to have connections which are not so prominent in any other craving and for that reason either invites or makes necessary repressions where the others do not. Hence it may often be apparent symbolically in dreams where we do not note it so readily with other desires. But I am confident that students will find other desires the dominant ones in some patients, the whole case being determined by the particular strength of a desire. I have witnessed too many instances of this to accept the narrower analysis of the Freudians.

Moreover I think that they press the symbolism of dreams too far or, if not that, with too little recognition of the principles of evidence. I think analogies are often pressed too far and resemblances strained. I suspect this would be less so, however, if they did not exaggerate the influence of erotic impulses in the phenomena. There are other associations besides those of sex that will account for many recollections. If psychic researchers were as loose about evidence as the Freudians, we should never hear the end of our obliquities.

Take the "Œdipus Complex" of which we hear so much. It is a typical one, they suppose, for erotic influences and especially of the incestuous type, with which the Freudians think they have to begin in order to make out a case. They appeal to mythology and ancient history to prove the deep-seated character of racial tendencies along the line of individual impulses. But when you make allowance for the imagination of the race the evidential problem is just reversed. We must find in the individual the evidence for our theories. When it comes to studying the Œdipus legend for data in the study of erotic phenomena I think a man is bankrupt. It may be interesting for literary flights in remote analogies, but it is not a fertile field for the observation of scientific facts. The fact is that we know little or nothing about the Œdipus legend. The most significant thing about it is that there is more than one version of it, such as a mythopœic mind or writers of fairy tales might produce. It happens that incest was at the bottom of the legend and that commended it to the Freudians. But they forget that the motives of antiquity in the subject, especially as found in the drama, were political, ethical and social, not individual and psychological. Many influences contribute to it and there is no reason to believe, according to the present critic, that the legend has any interest but a secondary one for the student of abnormal psychology and that secondary interest is largely a literary, not a scientific one. When it comes to that we are in the field of imagination, not of reality.

If psychic research ever finds a closer relation to psychoanalysis in connection with sexual impulses we may find it in connection with obsession. We have in our healing work come across several cases of this and if we establish the fact scientifically we shall have something for the Freudians to study with more than usual interest in the field of causes.

The Freudian Wish and Its Place in Ethics, by EDWIN B. HOLT.
Henry Holt & Company. 1916. Price \$1.30.

Tho this little book has no direct or special relation to psychic research as a study of the supernormal, the relation of it to the subconscious may justify some notice of its main theses. Perhaps also the fact that some psychologists, misunderstanding the problem of psychic research altogether and thinking that Freud has solved the perplexities of the subconscious, may make it wise to say a few words about the volume, tho Prof. Holt makes no claim whatever that it has any connection with the problems of the psychic researcher.

The author is one of the staff of Harvard University and has been a student of psychology and a teacher of it also. He is not an extremist in his admiration of Freud and reproaches many of his enthusiastic disciples for misrepresenting their master and out-Freuding Freud, so to speak. Prof. Holt contends that Freud never gave the dominance to sex influences as have his followers in this country, and maintains that the central psychological interest in his theory is "the wish." Freud has brought out the influence of wishes, especially unfulfilled wishes, in dreams and perhaps in other experiences of life. Prof. Holt speaks of their influence as if it affected all dreams whatsoever. The present reviewer, however, thinks that both Freud and Prof. Holt, and perhaps nearly all admirers of Freud, while they are correct in maintaining that wishes, unfulfilled ones particularly, affect some dreams, possibly a very large number, are wrong in asserting or implying that they determine the nature of *all* dreams. If this criticism is to be modified it must be done after ascertaining what is meant by the Freudian "wish." The author takes this up later on in the book and after he has affirmed the facts without giving a prior account of what he and his master meant by the term. I know in my own experience, and that is not so great with dreams as some people, that my dreams are often caused by organic stimuli wholly apart from wishes, whether fulfilled or unfulfilled. That suffices to modify the generalization lying at the basis of this book. It may even be true that we can trace "wishes" or mental states of various kinds to concomitance with other functions, but that is not assuring them a casual nexus with dreams in all cases.

I said that the author does not define "the wish" at the outset. This is true, however, only in the sense that he does not expand his definition. He calls it a "*a course of action*" which some mechanism

of the body is *set* to carry out, italicizing it exactly as it is done here. But it is in the opening of the second chapter that you learn this more clearly. He explicitly distinguishes "wish" from the usual acceptance of its meaning as a craving or desire for an object, and makes it this "course of action."

This is plain equivocation. You can do anything with such a definition of the term, if you will keep to it. But the author gets the advantage of using an old term in a new sense with the implication that he has a new doctrine, which is paradoxical only because it is an old term in a new sense. He and Freud pretend to solve problems with it, but if he had said "a course of action" and not used the word wish at all, he would have escaped paradox, but the reader would have had no interest in the problem. This peculiarity of it would not be detected by the majority of his readers. It reminds us of the fallacy of accent against which Jeremy Bentham tried to protect himself by reading his sentences with the accent on different words. Our psychologists have the habit of choosing some word which they emphasize in their system of thinking and tho they tell us they are not using it in the old sense, their readers see it only in that sense and are led totally astray in their reading. "Wishes" we understand in the accepted and established sense, but in this new sense they are not wishes at all. They are simply equivocations or truisms which add nothing to our knowledge. Prof. Holt frankly says that Freud did not explicitly define "the wish" as he does, but thinks that the implication is as indicated, and it may be true, but the fallacy of the thing is laid bare by the definition, and you are in the vast unknown which explains nothing. We can understand unfulfilled "wishes" in the usual sense, but "a course of action" as a "wish," fulfilled or unfulfilled, has no meaning for us in the field of psychology. It may have it in mechanics, but not in psychology.

J. H. H.

War Letters from a Living Dead Man, by ELSA BARKER. Mitchell Kenerley, New York, 1915.

We reviewed in a former number of the *Journal* (Vol. VIII, pp. 501-504) a similar book, by the same author, entitled "Letters from a Living Dead Man," and the present volume is practically a continuation of the same sort of thing, except that it concerns the European war. It purports to be letters communicated in the usual way of real or alleged spiritistic communications from the deceased Judge Hatch, whose real name is given in the present volume and who was called "X" in the previous publication. The method this time of getting the "messages" was different from that of the earlier volume, tho still claiming to be foreign in source. The first book was written in the ordinary automatic manner, "a violent and mechanical seizure of the hand from the outside," if the sensation and appearances may

be described in that way, as Mrs. Barker actually describes it, the present volume came from "a quiet impression on the mind." The first would be described as a type of possession or direct control of the bodily organism and the second as inspirational or impressional. This is an important fact to be kept in mind when proposing an explanation of the present phenomena.

The author believes firmly in the spiritistic source of the book's contents. She is less hesitating in the expression of her belief than she was in the former volume and she is the only person that is in a position to make subjective distinctions in connection with the production of the book. But the very mode of its production suggests a larger influence of the subconscious than in the work of automatic writing, which is always more distinctly associated with motor than with the sensory activities. This does not exclude subconscious data, but it probably diminishes such material.

There is not so much that appears preposterous to the ordinary reader in this book as in the previous one. It was the very absurdity of many things in the "Letters from a Living Dead Man" that suggested a spiritistic source, especially as coming from one who did not at first believe in a spiritistic theory. But the greater naturalness of the present data will suggest a larger influence from the subliminal. No one will find any evidence for the supernormal in it. Mrs. Barker has written a good deal of fiction and poetry and this fact bespeaks a good imagination which might well be capable of imagining the whole affair as written, and this subconsciously without having to suppose any part by the normal consciousness. The doctrine of reincarnation taught in the book is believed by Mrs. Barker and we do not require to suppose that it has been transmitted from beyond. There is no evidence that any of it is from the source claimed, tho there is also no evidence to refute this claim. But there is enough to decide a preference scientifically for a subliminal source for the contents at least, whatever we may claim for the stimulus.

It would not be necessary to review such a book at all, were it not that there will be much interest in such works in the near future. The public is more interested in this sort of thing than it is in the actual truth in such matters. It prefers imaginative literature to scientific, and this prepares it for all sorts of accounts of a transcendental world. But we shall have to caution all such persons against mistaking the products or intermixtures of the subconscious for transmitted messages from a spiritual world. I have myself no difficulty in supposing that there has been a spiritistic stimulus in the production of the work, without supposing that the contents are either pure or partly pure communications. There is too much evidence of subliminal influences to justify hasty acceptance of the ideas and statements made as correct in the form in which we would most easily conceive them. There is, indeed, less evidence for foreign inspiration than in the former work. But those who are fortified by the study

of spiritistic literature from a scientific point of view will not suffer from the reading of the book and from the comparison of it with others claiming a like source. The point of view and the ideas in the present book are mostly those of every intelligent reader of the events connected with the war and we may assume that Mrs. Barker has picked up casually or otherwise some sporadic ideas about the other life and that they have here come out as a part of her subconscious equipment and tendency to imagination literature. But it should even on this ground prove to be interesting study for the psychologist.

Psychical and Supernormal Phenomena, by DR. PAUL JOIRE, Professor of the Psycho-Physiological Institute of France and President of the Société Universelle d'Etudes Psychiques. Translated by Dudley Wright. William Rider & Son, Ltd., London, 1916.

Dr. Paul Joire has done much investigation in the field of abnormal psychology and this is not his only work on the general subject. He has also published an important *Treatise on Hypnotism*. The present work is a bold defense of psychic phenomena without committing the author to any explanation of them that would cover the field in general. One may lament that such a work could not have been written by an American. Such things are reserved for Europe which is more progressive than we are in spite of its supposed effete institutions. But the fact is that Americans who think Europe is behind us are sadly mistaken. It is we that are fifty years behind the age. We may be correct in our scepticism about such phenomena, but it is not because we are especially wise about them. It is rather because we are so ignorant that cowardice is a safer attitude than courage. Such a book would hardly get a publisher in this country and perhaps much less readers. I am not sure, however, that we should be mistaken in appraising the book too highly by thus speaking for the venture which the author makes. One interesting thing is that there is very little quotation from the work of the English Society. Whether this is due to the author's lack of knowledge of the English language is not indicated. But there are only one or two incidents taken from that Society's work and these not its most important results. I note this all the more readily because readers would soon discover that the English Society is more critical about its facts, but it is not more scientific in its attitude toward the subject. Dr. Joire leaves nothing to be deplored in his conception of what science is and what its attitudes should be toward such a subject. He is as scientific a man as the most rigid devotee of that department of work could desire. He has no prejudices to overcome in regard to the study of the phenomena. He is a thoroughgoing Positivist or Comtian in that respect. No dogmas in physics or psychology move him for a moment from open-mindedness. In that respect he is all that

is to be desired and we have not met a more delightful attitude of mind for many a day.

But I am not sure that his correct conception of science has saved him from uncritical methods in some of his quoted phenomena. That, in fact, is the weakness of the book. There are plentiful and credible facts in it, but those to which he seems to attach the most value are the least credible of the whole. They are of a kind that would convince us of exceptions to the laws of nature, if proved, but it is precisely this that is not done. I must take the case up in a little detail.

The first chapter rightly defines the attitude of the true scientific man regarding the alleged facts of the supernormal of whatever kind. The second chapter gives a brief account of the author's experiments in what he calls "the externalization of sensibility." He obtains sensory reactions in a hypnotized subject without the use of stimulus on the sensorium. The subject was blindfolded so that he could not see. The first experiments consisted of bringing an object near the skin and the subject could feel it in the skin at the point which it approached. Dr. Joire took into account the liabilities of hyperæsthesia. But he performed several types of experiments that excluded ordinary hearing, sight and touch of the hyperæsthetic kind. I need not detail them here. But just what he means by "externalization of sensibility" is not clear. If it means anything more than the facts narrated it is purely speculative. If it means the facts alone they might be described in other ways as well. The language implies that the sensation occurred outside the physical sensorium of the body. That may be true, but the author does not prove this. All that he proves is that sensations took place in an unusual way and without normal stimuli. Where they occurred and how they occurred he does not say and does not intend to say. He leaves the facts as he found them, except so far as he describes them as "externalized sensibility," and in that respect,—that is, not trying to explain them,—I think he shows sound judgment.

There follows a chapter on abnormal dreams of the type familiar to the psychic researcher. Then come two chapters on phenomena reported from the Orient. These represent unusual physical phenomena associated with spiritistic claims. They are reported by apparently intelligent people, but investigation of Hindu stories has not been so favorable to their integrity as many suppose. We can only say that we want guarantees that the reporters are familiar with conjuring before accepting the alleged phenomena. The reports are such as to justify the demand for investigation, especially after such phenomena as those of Palladino have been proved to be facts, tho we regard them as hysterical simulations of the alleged physical miracle. But the author should have entered more critically into the accounts which he quotes.

There follows these a large number of chapters on the orthodox phenomena of psychic research, including telepathy, "lucidity" or

clairvoyance, table tipping, somnambulism, levitation, telekinesis, which the author calls "motricity," and a few other types. One chapter on "photographing the invisible" suggests photographic thought without implying that such a result would set aside a spiritistic interpretation. But it departs definitely from the common interpretation of such phenomena even tho it concedes the general correctness of it.

There is one chapter on the "study of the medium Stambor." This man was a Russian medium and the author says the striking fact reported of him was the penetration of matter by matter. He was said to have gotten chairs on his arm or the arm of a sitter while the medium's hands were securely held. The author does not give us the facts in sufficient detail. The reviewer is well acquainted with that phenomenon as a simple trick. He has witnessed it performed and even discovered how it was done the first time it was tried on him, tho he had never heard of it before. Nor is it necessary to suppose that Stambor is a fraud. He may be somnambulant. That might enable him to do it unconsciously without being chargeable with conscious fraud. Moreover the sitter might himself be subject to influences that hallucinate him while claiming to be holding the hand. The medium's hand might be released and the sitter still think he was holding it. Veridical hallucinations show the possibility of this, so that we do not require to impeach the character of the medium or the testimony of the sitter as to his actual sensations. But even if we do not concede this analogy for the situation there is no adequate account of what went on. That is fatal to the incidents as evidence. I admit that interesting psychological phenomena are reported in connection with the case that tend to show that the medium was normally honest, but that does not alter the case in the least in so far as actual physical participation in the phenomena is concerned. We have the Burton case and that of the young "X" boy to serve as examples of honesty and yet unconscious participation in the phenomena. That possibility must be exhausted in such cases before we admit the genuineness of the physical phenomena.

The author is frank in the admission that he is primarily interested in the physical phenomena of psychic research. He tends to hold that mental phenomena are either harder to prove or have less evidential value. With this view I would take direct issue. Physical phenomena are harder to prove than the mental, unless you have a properly equipped laboratory which will enable you to make observations in the dark while mediums have their own conditions. Moreover when they are proved, they are not by themselves evidence of any particular explanation. They merely dispute the dogmatism of physical science regarding the impossibility of such things. It still remains to find an adequate explanation of them. Hence I think the author has sacrificed his chance to find an entering wedge for the rational explanation of psychic phenomena generally.

Occasionally he shows a tendency to assume an antagonism between science and spiritistic theories, as if science were exclusively occupied with physical explanations. This is not true. First, science is but a method of investigation and is indifferent to the kind of explanations involved in the establishment of its facts. Second, much can be said for the contention that *physical science cannot explain anything whatever*. If we start with the inertia of matter and regard causality or initiation of events as necessary to explanation, nothing can be more certain than the fact that you cannot explain anything by physical agencies. We shall not contend for this here, but it is fair to call attention to the limitations of physical explanations. The main thing established in physical science is the *law* of events, the uniformity of coexistence and sequence of phenomena, not necessarily their causes. That is, their causes are not proved merely by the fact of the law. The antagonism is not between physical and spiritual, but between law and caprice, and this fact is constantly forgotten in the talk about the antagonism between physical science and psychic research. A man handicaps himself greatly who harbors the assumption that science and spiritistic theories are opposed to each other. *Scientists* and *Spiritualists* are opposed enough, but not science and spiritualism. The latter may not be true, but the only way to decide the matter is to submit the case to a scientific court or method.

The conception of terms often differs with English usage. Some of them are not accepted in English, tho there is no special reason why they might not gain currency. "Lucidity" and "motricity" are two of these. "Lucidity" I have identified with clairvoyance, but it is not this technically and it comprises a group of phenomena that make it mean something almost coextensive with mediumship. "Telepathy" the author defines and this frankly in a wider sense than the English do, tho he does not employ it in any wider sense than they do. The evidence produced for it is not in any sense experimental and hence its meaning tends to become coincident with the spontaneous facts quoted. I do not think this is the best scientific method. Spontaneous coincidences are neither the best evidence for "telepathy" nor are they likely to have the concomitants that enable us to understand it as a process, tho it is true that it often has concomitants which associate it with spiritistic agencies. Experimental telepathy may eliminate these, tho I suspect adequate study of experimental telepathy would find it often connected in the same person with other psychic phenomena. The author, like the English Society does not study the facts in this way. The result is that his "telepathy" is an entirely irresponsible and indefinitely determined phenomenon.

The author undertakes to lay down the "laws of thought transference" and these are specified in 12 different alleged facts. I do not believe there is any ground for any of them as helping us in the least to understand the phenomena. The first is that telepathy requires

a special "faculty." This is not indicating a "law" at all and moreover a "faculty" would not explain it. I believe it is more likely connected with a condition than a "faculty." The same could be said of his "aptitudes" asserted of agent and percipient. Then the appropriation of vibrations as laws of the phenomena is rather an appeal to causes than laws, while there is, in fact, no evidence that vibrations are in any way connected with the phenomena. The assertion that it may tap the subconscious when the subject is unaware of it is wholly without evidence. Besides this would not be a law of the process unless it applied only to the subconscious. The author has simply imagined a number of conditions as apparent means of escaping spiritistic theories merely because spirits are supposed not to be subject to the "laws" or not to be compatible with terms that have had associations with physical phenomena. This is an illusion that any intelligent man should escape. But men cling to antitheses long after the terms which gave rise to them have been modified so as actually to include the very things they are traditionally supposed to exclude.

The book is one that contains a large number of recorded facts and should be read by every one interested in the subject, tho it should be read discriminatively and critically. The scientific spirit of the author suffices to justify our indulgence, tho we may not agree with him as to the genuineness of many of the reported facts, at least as they appear to be. Many of the facts can be accepted as genuine because they are so well accredited elsewhere and by others. The only thing to do is to subject the more striking stories to more careful investigation and in the meantime to accept nothing save what can be proved by better methods than are reported by the author. Even the more incredible facts have psychological associations that are of great interest. They tend to show the presence of abnormal conditions which might implicate supernormal agents without supposing that the phenomena are what they appear to be. This has been shown in many cases investigated and reported in our own *Proceedings*. Hysterical simulation is probably a more common phenomenon than even this author supposes. It is certainly not necessary to take the position either of the credulous Spiritualist or of the conjurer.

J. H. H.

Letters from Harry and Helen, by MARY BLOUNT WHITE. Mitchell Kennerley, New York, 1917.

This volume is one of the many now seeing the light because of the aroused interest in psychic research. It is not an evidential work. There is not a word in it that would suggest the genuineness of the phenomena, except the Prefatory Note and the Introduction. Both of these explain that the contents came by automatism and so that the work is not a normal product. It first began with the Ouija Board

and then automatic writing was substituted for the Ouija. The story is briefly this: Mrs. Lucia E. Blount lost her daughter Helen. Soon afterward another daughter, Mary, discovered that she could work the Ouija and then write automatically. The material was preserved, but, altho a clergyman thought it worth publishing, the family shrank from publicity and the matter was held for some twenty years when the present letters came in automatic writing and now see the light. For the scientific man the only interest will be in the psychological problem. They are in no respect evidential of anything supernatural, and indeed most scientific men would scoff at the contents. Between representing the next life in the commonplace form of our own and some common ethical advice, it offers no information that would help us forward in the scientific side of our problem. But it is interesting as showing how this sort of thing crops up whenever any interest is aroused in psychic phenomena. It would have been important to have the exact verbatim record as the letters and communications were produced. But the author has evidently wished to confine the published account to that part of it which will appeal to those who are not only convinced, but who also take some comfort in thinking that they are communicating with their friends. There will probably be a great deal of this in the future, but we venture to hope that all persons who are favored with such material will make proper records of all the facts and record them, whatever editing may be necessary to satisfy the public.

J. H. H.

The Survival of Jesus. A Study in Divine Telepathy, by JOHN HUNTLEY SKRINE, D. D., Hodder & Stoughton, New York, George H. Doran Company, 1917.

The present author is a Bampton Lecturer and that fact is interesting in connection with the claims made in this book. It is a curious production. It would have no interest whatever for psychic researchers but for the use for which it makes of telepathy. Chapter IX applies telepathy to explain the Atonement! What the man can mean by it no one but himself could tell, and I doubt if he can. It is a fine Nemesis for those whose example has been for using the term without any definable meaning in terms of proved scientific facts. Unexplained coincidences in present mental states of living minds are intelligible as facts, but the process in which thoughts are supposed to be flying about through the universe, or in which minds are unconsciously selecting from other unconscious minds data that illustrate the personal identity of the dead and much else, is a travesty on sane thinking, but the example of psychical researchers has set the popular mind to explaining almost everything by it, and now comes a theologian explaining the Atonement by it! We have had our years of "Imagination" explaining Mesmer's work, "Suggestion" explaining the same, "Electricity" and "Animal Magnetism" explaining

table tipping, when, in fact, they no more explained than abracadabra. Now we are having "telepathy" running the rounds and going to coin in the same way. I think psychic researchers will soon have to seek some other term to find a way into good company.

The author, however, does not use it to escape the spiritistic hypothesis. He accepts that, as proved by his reception of Sir Oliver Lodge's "*Raymond, or Life and Death*," tho he seems not to be aware of any other evidence! But it is his use of the term "telepathy" that has invited the review, and that only to welcome this wild application of it which may do some good by making our quasi-scientific psychic researchers revise their conceptions or usage in this respect. The more that we have of such books the more intellects like Mr. Podmore's will have to seek cover under some other form of respectability.

J. H. H.

After Death: A Personal Narrative. A New and Enlarged Edition of "*Letters from Julia*," by ESTELLE STEAD. Review of Reviews, London, 1914.

This is a new edition of Mr. Stead's book published years ago and called "*Letters from Julia*," because they were the product of automatic writing. Fifteen new letters have been added to the book. If the volume has no other interest it certainly should be considered of importance wherever psychology has a scientific interest. The book is well bound and very handy to read.

J. H. H.

The Last Lap, or "Outside Intelligence" Explained, Containing More Complete Discoveries of the Phenomena Disclosed in the Author's Previous Volumes. By D. W. STARRETT. Sherman, French and Company. Boston, 1915.

We have given the full title of this book to suggest its nature, and in fact the title is a criticism of it. There is nothing good to be said about the volume. It claims to be scientific, but the author has no more conception of science than an Arab. Imagination and guessing, with free use of certain terms in Physics, make up the work. What astonishes us is that such a book would be published by Sherman, French and Company. It would have no sale among intelligent people. But possibly the author paid for the publication. That is the only rational account of such a book, except either the ignorance of the publishers as to its nature or their assurance that it would sell in spite of its absurdities, perhaps because of them!

For psychic researchers the book is worthless. We seldom have occasion to speak of any book in this way, but when sensible works get no recognition it is time to speak frankly of those which are worse than unscientific.

J. H. H.

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.

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SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

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SURVEY AND COMMENT.

Mrs. Chenoweth's Reading.

Students of the work of Mrs. Chenoweth, if they understand the difficulties with which the evidential problem must contend, wish to know what her reading in the subject of Spiritualism and psychic research has been. As occasion has required it I have asked her whether she had read certain books or not and she was always able to say whether she had or not. But I resolved to make a general record of her reading for the future use of readers and students of the records which we have published and they can decide for themselves how much her past reading may have affected the results. I therefore asked her to make a list of all the books she had read and I have in my possession the list of her past reading and it contains a complete list to date (January 13th, 1919) of all the books she has read, whether in the field of Spiritualism, or history, fiction, science or literature in general. It will not be necessary to record in print the entire list, but I shall select the works bearing on Spiritualism and psychic phenomena generally for appropriate record and reference so that readers and students may estimate for themselves and without having to accept my judgment about any facts that might be subject to possible suspicion for a subconscious reproduction. The following is the list:

- A Modern Priestess of Isis. By Solovyoff.
- Future Life. By Elbé.
- The Dissociation of a Personality. By Dr. Morton Prince.
- Biography of Mrs. J. H. Conant. By Putnam.
- Life of Maud Lord Drake. By Maud Lord Drake.
- Life of Dr. Kane and Margaret Fox.
- Was Lincoln a Spiritualist?
- The Missing Link. By Mrs. Underhill.

These volumes seem to be all that she has read on Spiritualism. Early in her career as a psychic she was advised by her guides not to read literature on this subject and has refrained. The library of a little Club is kept in her own home where the Club meets and it contains a large assortment of spiritualistic literature, but she has refrained from reading it.

She has read "The Origin of Species", by Darwin, and "Darwinism", by Wallace, and a few other scientific works. The list of history, science, fiction and general literature which she has read contains 163 volumes besides those mentioned under spiritualistic literature. They do not bear on the general issue of her records, but might have importance with specific incidents that happened to appear in the trance. Otherwise they are of no interest here.

Beside the 163 volumes mentioned above, Mrs. Chenoweth has read variously from thirty-six poets, many of them being the well-known writers, some of them less so. It is not necessary to specify more than this regarding who they are, here. The list is preserved in the archives for reference.

Signs of the Times.

Confirmation of the importance of psychic research sometimes comes from unexpected quarters. The periodical *Mind*, which has always been a very conservative organ on the subject of psychology and philosophy, has made a few statements in its columns which are significant of what is going on under the surface and finds surreptitious admission or statement when it is not expected. In the number for October, 1918, Mr. C. D. Broad is reviewing Mr. Bertrand Russell's recent volume in which there is an essay

on "*A Free Man's Worship*". In Mr. Broad's discussion occurs the following statement :

"I think that we must admit that, even though the mechanical theory, which it assumes, needs modification, no modification will make the world a decent place unless it allows that some people at any rate survive the death of their bodies. Unless this be so all values produced on earth are destined to extinction sooner or later. Now I am quite sure that philosophy has nothing whatever to tell us about survival except by the illegitimate process of postulating that what would be very bad cannot be true. So, in the main, I am inclined to think that Mr. Russell's pessimism remains the most probable view, though I am slightly less certain than he for two reasons: (a) that I think it highly probable that the mechanical theory is not the whole truth, and do not know how much modification it may need; and (b) that, while fully recognizing the almost insuperable difficulties, I think it possible that the progress of Psychical Research (which appears to me to be the only way of dealing scientifically with the question of survival) may necessitate a modification of that view about human destiny which is almost forced on us by most of the other sciences when taken by themselves. (I must add that with survival the world might be worse than without it, a fact which enthusiastic believers in immortality sometimes forget. On the mechanical theory we know the worst and can avoid it by suicide. But if we survive bodily death we may be doomed to become continually more wicked, stupid and wretched, and yet be indestructible. Survival in fact is a *necessary*, but not a *sufficient* condition of decency in the universe. The alleged communications of the departed certainly do not suggest on the whole that they have improved in intellect and virtue. Hence things may be even worse than Russell suggests.)"

This acknowledges, as I have often asserted, that philosophy, in this age, is bankrupt of proof for survival and that science is the only resource for evidence. I believe that science, that is, scientific method, is the only source of evidence in anything. Philosophy only unifies experience after scientific facts are in. Its arguments are *ad hominem*. It can prove its conclusions, if the premises are admitted or proved by science, but it can do nothing else.

Take the following remarks: (1) Is not the strength of the "mechanical" theory due entirely to the fact that it identifies *description* with *explanation*? May we not admit that the "mechanical" theory is irrefutable as descriptive of the facts everywhere, but that it has nothing to do with causes? (2) The "mechanical" theory is either based upon the inertia of matter or it gives no difficulty at all in explanation. If inertia prevails the cause is external and so not inconsistent with description of the facts as "mechanical". If matter is not inert, the "mechanical" uniformity is not inconsistent with free causality. External causality which creates the whole sting of "mechanism" is not the sole agent in the phenomena. (3) Identify the "mechanical" with the sensible and the causal with the supersensible, and we may concede the "mechanical" theory without fear while we leave open the determination of the explanatory or causal factor. (4) Is not Mr. Russell's whole difficulty—and that of others with him—that he confuses description with explanation as here explained? His pessimism is a tribute to the theory which he does not accept, but it ought not to weigh with him in the least, tho he could not secure optimism with "mechanism." If "mechanism" be true we should not weaken it by saying that pessimism follows it! You admit the desirability of the opposite theory, but you will not look into psychic research to see if "mechanism" is not imperfect, tho true. (5) May not the feeling that the evidence on record creates a fear that the next life may be worse than this involve two objections not recognized as they should be? (a) That it assumes conditions in the communications which do not obtain; (b) that the fact of progress in evolution is cut short by death. As to estimating the nature of that life by the messages that are trivial, we may forget that voluntary effort, which in life represents the most rational state of mind usually, may act as an obstacle to communication and that involuntary messages may obscure the situation.

SOME COINCIDENTAL DREAMS.

By DR. WALTER F. PRINCE.

The above title is one which does not beg the question whether the dreams are, or are not, of supernormal character, as for example the title "Premonitory Dreams" (without the prefixing of some such word as "Supposed") would do, but which merely expresses the fact that in each case a more or less close correspondence was observed between the dream and outward events.

The present compiler does not presume, whatever his individual opinion may be in any case, to impose it upon the reader; but deems it highly proper to call attention to the several points which make for and against a supernormal explanation. The juror's thinking is not the less free because it is enlightened and cautioned.

This group of dreams represents all filed in a particular packet. We here divide them into two classes. The first class consists of cases where it is important that all the documents should be presented in full, whether the cases themselves are valuable because of apparently supernormal significance, or because strikingly illustrative of psychological laws and mechanisms. The second class consists of cases where it is sufficient to abridge or summarize the documentary data. There can be no objection to this. No one in the world supposes that all dreams are of an "occult" character, nor would anyone suppose that more than a few dreams are of value for psychical research, for any reason. The mere fact that a dream is reported to this Society does not give it a value that it did not have before it was sent. Sometimes a dream is reported as coincidental which does not really present any coincidence at all; all the value that the report of it could have would be to illustrate the fact that some people have poor faculties of comparison and judgment, and it does not require a Society for Psychical Research to demonstrate that. Some South Sea potentate, when he visited America, did not care to visit a horse-race, because, as he sagely observed, everyone knows already that one horse can run faster than an-

other. But some dreams not worth exhibiting in all the verbiage of the original report may possess some species or degree of value, or some point of interest which can be justly presented in excerpted or summarized form.

I. DREAMS COINCIDENT WITH THE DEATH OF OTWAY BURNS.

THE BURNS COMPANY, 527 Fifth Ave., New York,
Nov. 23, 1912.

PROF. JAMES H. HYSLOP,

DEAR MR. HYSLOP: An incident recently occurred in my life that may be of interest to you.

On Saturday, Oct. 12th, I remained home all day at my residence, Inwood on Hudson, New York City. About 3 P. M., that afternoon not feeling very well, I took a nap on the sleeping porch attached to my residence; at 4 P. M. I jumped up from the cot and in a frenzied manner said to my wife, "My God! I just dreamed that our son Otway was killed by an automobile!" We all retired that night about 9 P. M., and the next morning at 8:30 I awoke suddenly, I had just had a dream that something had happened to my son Otway and I said to my wife, "Where are the boys?" she remarked they have gone to the Subway Station for the Sunday papers. I inquired how long they had been gone, and she answered about 40 minutes; in reply to this I said this is altogether too long, they should have returned long ago. Just two minutes after this a man came running up River Road just north of Dyckman Street, where my residence is located, and called out, "Mr. Burns, your son Otway has just been killed by an automobile." He was killed at 7:50 A. M., just 40 minutes before this time, at the corner of Broadway and Dyckman Street.

I was a member of the English Research Society for a year or more and would be glad to join your Society. If this information is of interest to you I am glad to give it.

My son Otway was 8 years, 8 months and 3 days old; he was accompanied by his brother, who is one year older.

Yours truly,

WALTER FRANCIS BURNS.

THE BURNS COMPANY [etc.] Nov. 30, 1912.

DR. JAMES H. HYSLOP, *Sec.*

MY DEAR SIR:—Regarding your question, my wife, Mrs. W. F. Burns, will be glad to make statement which you refer to, she has a most vivid recollection of it. She does not know anything about the dream next morning; I did not like to tell her and have never told her.

Yours very truly,

WALTER F. BURNS.

On discovering that the promised confirmation was not in the files, Dr. Prince wrote to Mr. Burns, June 27, 1917, and received the following response:

W. F. BURNS EXPORT CORPORATION, 25 Pine St., New York.

July 2, 1917.

DEAR SIR:—I thank you for your favor of June 27th. I informed you the day before my son's death I made a record in my diary regarding same. I shall be pleased to submit this diary to you if you would like to see it. I have kept a daily diary for over 25 years. My wife will be pleased to make the affidavit that I told her of the dream the day before my son's death.

Yours very truly,

W. F. BURNS.

An appointment was thereupon made and Mr. Burns called on July 7th, with the diary referred to, and a copy was made of the following entries:

INWOOD [written over printed date-line]

Saturday, Oct. 12, 1912 [printed date].

Remained home all day bad cold

At about 4 P. M. I awoke from a deep sleep on the back porch & jumped up & remarked to Ursula,

Oh

what a dream I had

I dreamed that Otway had been run over by an Automobile

Ursula Jr.'s 5 Birthday [written over date-line]

Sunday, October 13, 1912 [printed date]

Our Darling Son Otway Burns IV killed by an Auto cor. Broadway & Dyckman St. at 7:50 A. M. today

How much I could write & how much I could say

But oh my God

Have mercy upon me & my darling Wife children and family

oh, that awful cry out of Owen Austin Burns

A man hollered up from River Road calling Mr. Burns & Owie ran out to hear what he said & Owie said Otway has been killed by an automobile

The following memorandum was made by Dr. Prince, to whom Mr. Burns showed the diary, and who personally examined it and copied the entries:

Mr. Burns did not ask his wife to make a statement when this was first asked for because of her exceedingly nervous condition for a long time after the tragedy. Then the matter of its being asked passed out of his mind.

He called July 7, 1917, and showed W. F. P. the diary in which the above record was found, interlarded between entries earlier and later.

Mr. Burns is a Unitarian, not in the least inclined to superstition, he says. He offers no explanation, only knows the facts.

He appears to be a man of large activities, business and other, and is willing that the names should be used.

Diary pages for those 2 days have no other entry. Entries for preceding and following days.

PSYCHOLOGICAL RESEARCH SOCIETY.

GENTLEMEN:—The dream, as mentioned by my husband in his diary of October the twelfth, nineteen hundred and twelve, regarding death of our son, Otway, is correct as to details. He related dream to me on afternoon of date mentioned.

Very truly yours,

URSULA CATHIE BURNS.

(Mrs. W. F.)

Inquiry was made of Mr. Burns whether, prior to the accident, there had been any fears on his part or expressed in the family, in regard to danger to the children from automobiles, or whether, had danger been apprehended, there was any reason to attach fear of it to the particular child, Otway. Whereupon Mr. Burns replied:

[Printed letter-head as before] July 9, 1917.

MR. WALTER F. PRINCE, [etc.]

DEAR SIR:—Replying to your letter of July 7th, I do not remember of any special conversation regarding any danger *re* automobiles or anything else. As a matter of fact we always took the ordinary precautions against accidents. I might add this was about the second or third time the boys had been out alone.

There was no reason why we should attach any particular fears regarding our son Otway, in fact he was so methodical in his ways that we had been inclined to fear more for his brother.

The boys were both very athletic, having been under the charge of an athletic specialist for three years, twice a week prior to this accident.

Yours truly,

W. F. BURNS.

REMARKS. Some of the points to be taken into consideration are these: (1) Standing of the narrator: a prosperous business man of New York City. (2) His mentality: note that his letters are concise, yet clear and specific, showing an orderly mind. He impressed the compiler as being a hard-headed man of good horse-sense. (3) Absence of bias: he is not a Spiritualist, or inclined to "superstitious" views. (4) Attitude toward investigation and publication of the incident: after reporting it he shows neither eagerness nor reluctance to have it minutely examined, he is willing to answer when the Society gets ready to ask, and has no objection to the publication of his and the other names involved if that can be of service. (5) The case was first reported in less than two months after its occurrence. (6) The dream of the morning of Oct. 13th, that something had happened to Otway occurred not more than 40 minutes after the boy was actually killed, and may have begun contemporaneously. (7) If anyone accounts for the morning dream by "telepathy" he certainly

cannot so account for the dream of the preceding afternoon, sixteen hours before the tragedy. The theory must be large enough to account for all the facts. (8) We have not here to do with a dream in which a doubtful symbol for death is used, but in it there is an actual death; the manner of the death is not left vague, but is killing by an automobile; the person so overtaken is not indefinite, but it is the boy Otway. (9) The dream of Oct. 12th, before the accident, was at once told to Mrs. Burns, and we have her statement to that effect. (10) Not only this, but an entry of the dream was made by Mr. Burns in his diary. This he testifies, ~~and~~ the entry is found actually there, as well as that made after the terrible news had come. The first is expressive of the startling nature of the dream, and the latter is eloquent, and even incoherent, with the first paroxysms of a father's grief. I am facing the most obdurate and cynical sceptic, who would think a father capable of forging an entry connected with the sacred memory of the death of his son, when I say that the records of October 12 and 13 are most certainly shown by inspection to be the original ones, and to suppose that the entries had been subsequently made would require that, beginning the day before it was known that anything would happen, two pages were mysteriously left blank, since nothing else appears for these two days, and it appeared to be Mr. Burns' daily custom to write something. (11) The "pseudo-presentiment" theory is quite ruled out of this case. The diary entry of Oct. 12 renders that unavailable to the most adventurous "scientific imagination".* (12) There seems to

* The theory of "pseudo-presentiment", or what might perhaps better be termed pseudo-memory, was formerly in better repute than it is now. The notion that normal persons are liable, once or a number of times in a lifetime, to have the impartation of important or exciting news immediately followed by the illusion that the whole matter has been previously dreamed was, as one may see by consulting the *Proceedings* of the American Society for Psychical Research for March, 1889 (pp. 516-526), a "favorite" (521) one with Professor Royce, at least at one period. Commenting upon a certain list of alleged presentiments in the form of dreams, etc., his theory caused him to "feel sure that the list contains a number of beautiful instances of pseudo-presentiments" (516), and to pronounce the experience of witness after witness "undoubtedly", "almost unquestionably", "almost obviously" and "very clearly" quite otherwise than what the subject of it minutely and positively described it to be. When the witness added that he told the presentiment to one or

have been no particular occasion for concern on account of any of the children, or any felt beyond what was habitual; and had such concern been felt, it would have rather attached itself to Otway's brother, as being less methodical in his habits. (13) If one must fall back on the doctrine of chance in order to cling fast to a "normal" explanation, he must not blink the fact that he

more persons before it was fulfilled the critic retorted that this testimony "is dependent for its accuracy only upon a long-established belief of memory" (523). ONLY! When the person or persons to whom the supposed presentiment was told before the event occurred came forward to corroborate, Prof. Royce hypothesized that the corroborators were themselves the victims of "supplementary pseudo-presentiments" (524). But in one instance, though he is unable to rule out the hypothesis of "pseudo-presentiment" to account for a certain woman's asserted coincident dream of death, and the hypothesis of "supplementary pseudo-presentiment" to account for her mother's testimony that she received an account of the dream before the daughter heard of the death, he admits that "the corroboration of the coincidence would make our hypothesis inapplicable if the letter mentioned could be recovered." (524.) Such a campaign of "frightfulness", which would not be tolerated in any other department where human testimony is involved, would doubtless have been waged by the same critic in the Burns case, to the last ditch. Had Mr. Burns's letter been the only evidence, he would have intimated that had the gentleman been personally inspected some mental weakness might have appeared. Assured that the witness was personally studied by an inspector who is no tyro at the business, he would have persisted, "Nevertheless, he experienced a pseudo-presentiment of having dreamed the tragedy of the death of his son at the moment of strong emotion on hearing the death reported" (517). Reminded that Mrs. Burns remembered hearing her husband tell the dream before the boy's death, he would have pronounced this a "supplementary pseudo-presentiment", and might have added something about a "moderately critical and friendly member of the family, who has again and again discussed the great marvel with its original hero" (518) until she really thinks she remembers his telling it before the tragedy. Even a philosopher, however, has no right to uphold his theory by evidence manufactured out of imaginative pictures, and Prof. Royce might have admitted this on learning that Mr. Burns, so far from discussing the previous dream with his wife, so avoided the whole matter on account of her feelings that he never told her of the subsequent dream at all. And he certainly, by his own admission regarding the letter, quoted above, would have admitted that the entry in the diary makes the "hypothesis inapplicable" in this case. (Unless it were claimed that "probably" Mr. Burns felt it "in his bones" that something was going to happen requiring a pseudo-presentiment, and so broke his daily habit of years by leaving blank the small section of his pocket diary

has, not one but two major coincidences to deal with, a dream sixteen hours before the event, and a dream within forty minutes after the event, if not partly contemporaneous: and that the plausibility of the chance explanation is, as a mathematical fact, immensely decreased. Bringing all the factors into one survey, he will not fail to observe that neither dream so proximate in point of time is uncertain in content, that Otway was meant, that a disaster was to happen or had happened to Otway; while the earlier one precisely prefigured death, and death from an automobile.

II. A SERIES OF DREAM PICTURES COINCIDING WITH AFTER EVENTS AND SCENES.

The following statement was made by Mrs. Cora B. Doty, on November 23, 1915, and typographically recorded from her lips by Miss Tubby:

"On the night of Monday, Oct., 189 *, I dreamed that I was in a strange place, and I saw, coming toward me, a team of horses rearing

allotted to the day, in order that after he should have the pseudo-presentiment of the dream, he might in some somnambulant condition fill the blank and have another pseudo-presentiment that he had written the entry on the date printed over it!)

But if there are cases of this type which are provably not pseudo-presentiments (and there are many others as well established as this) it becomes very probable that many of the previously suspected cases are not so either, but that the dreams, etc., really did precede the events, as the witnesses declare. It was reasonable enough for scientific men to dispute the claim that there were gorillas, but after Du Chaillu had actually brought gorillas, or their skins, before the eyes of the scientists, it would have been absurd for them to contend that at least there existed no other gorillas than the proved specimens. But many a wiseacre, with the inveterate "will to disbelieve", is acting precisely after this analogy in more than one field of psychical research.

* Mrs. Doty was unable at the time to fix the exact year, but afterwards wrote that it was 1895. It will be noted that she says the dream took place on Monday, Oct. 1, and the mother says the same thing. But the mother names 1894 as the year, and must be correct, as October 1st of 1894, but not of 1895, did fall on Monday. It is, of course, easy to be in error about a particular year, though the event itself is clear in memory: The error in regard to the year tends no more to invalidate the story of the dream than it does to invalidate the fact of the accident and death.

and plunging. My next impression was that my brother-in-law was limp and hurt, and it happened just in front of a house that sat way back in the grounds with a long line of trees leading up to it. The house was white with green blinds. My next experience in the dream was that I seemed to be in that house and some strange lady took me into a room, and there I saw my brother-in-law laid out as if he was sort of wound in a winding-sheet and with something around his head. He was lying in the room off the left of the hall as I entered. The winding sheet was white. As I went toward him, my brother-in-law seemed to rise up in the undertaker's stretcher where he was lying, and throw his arms around me and fall to dancing with me. He twirled around and round and round and was as happy as he could be.

I didn't remember just what happened after that, but the next thing I seemed to know in the dream was that I saw my sister lying in bed, very pale. The room was upstairs and toward the rear of the house. The room and the bed and my sister I saw very distinctly.

In the morning I got up and recalled the circumstances so clearly. I was very much depressed and felt very badly, for a dream of rearing horses always gives me warning of coming calamity, as has happened many times in my life. I felt sure something dreadful was going to happen to one or the other or both of them. I went down to the breakfast table and told what a horrible dream I had had. Mr. Doty made rather light of it and said I so often dreamed horrid dreams. Later in the day my mother came over and I told her that I had had such a disagreeable dream and I was afraid something had happened in Averill Park, where my sister and her husband lived. I myself had never been to Troy or to Averill Park, in my life, and knew nothing of that section of the country from experience.

The following morning another sister of mine came, between 5 and 6 o'clock in the morning, as we had no telephone service in our little town and no telegraph office open at night, and she found us all still in bed. When she came into my room, I said at once, 'Something has happened at Averill Park.' She handed me out a telegram to read, which stated that my brother-in-law had been killed and my sister badly injured.

I then told my sister who brought the telegram all about my dream and I insisted that if I were to go there I would be able to find the house of the people where my brother and sister had been taken in. The telegram said who had taken them in, or was signed by the

family, my memory is not quite clear on that point, but I knew the name was Fonda, and I started out by an early train for their home. My husband and my sister were uncertain that I ought to go all alone to find it, but I was the only one who could be spared at once, and I knew I should have no trouble if I once got to Troy, for I should just ask for an Averill Park car and know the house at once when I reached it.

I have forgotten to mention in the account of my dream, that after I saw my sister lying injured I seemed to see a hearse and funeral carriages winding in and out around the place, not coming straight along a road, but winding about.

On taking an Averill Park car, I inquired of the conductor if his car passed Mr. Fonda's place, where the accident occurred yesterday; he said that it passed right by it. He said he would let me know when we got there, and I told him it wouldn't be necessary, as I should know the place when I reached it. I heard men in the car and ladies too speaking about the terrible accident that had happened out on the road yesterday, but I did not feel inclined to speak to them about it or ask for any information, tho I think it was stupid of me not to have done so, for I might have heard something that we never have learned concerning it at all. Instead I sat very still and watched both sides of the road, as I did not know on which side to look for the house. I knew it from a distance as soon as I set eyes upon it, and signalled the conductor to stop there for me. I found from that point on that everything was just as I had dreamed. I could have found my way into the room where my brother-in-law lay and upstairs to where my sister was without the guidance of the strange lady of my dream, who appeared of the same size and general appearance as I had dreamed, also. My brother-in-law's body lay under a white sheet that corresponded to the shroud or winding sheet of my dream, and his head proved to be bandaged as I had dreamed, for it had been cut by his being hurled out of his carriage when the horses reared and plunged and broke a rein. Everything else was so true to the dream that I should not have been at all surprised or startled had my brother-in-law really risen up from his stretcher and thrown his arms about me. It would have been a natural thing for him to do, as we had always been very fond of one another. I found my sister very weak and pale in the room upstairs, for she too had been badly injured. It was months before she was able to use her legs and feet.

When we removed the body of my brother-in-law the hearse and our carriages did wind past the back of the house by a road that led thence out to the main road.

My sister and my children and my mother are still living and can corroborate the account of my dream in advance of the occurrence, as I told it to them.

I have had lots of bad dreams and I would remember in the morning that there was something bad about them, but by the time I am dressed I couldn't tell you a thing about them. But dreams that stay by me distinctly and annoy me always lead me to write immediately for information as to how the persons are of whom I have dreamed. I have recently had a dream of my missionary daughter in India which annoys me in this way and I have written to ask her whether she has had tonsilitis and a feverish face lately, as I dreamed I saw her in a plaid dress such as she wore when about 12 and her face and lips were hot when I kissed her good-night in the dream, and I thought she must be going to have tonsilitis again, as she often used to."

WYOMING, N. J., Dec. 12, 1915.

MY DEAR MISS TUBBY:—Am so sorry not to have written the date to you before, but really did not realize how the time was flying. 1895 was the date (see note, page 68).

Yours very truly,

CORA B. DOTY.

Dec. 18, '15.

This is to certify that I, the undersigned, heard my daughter, Mrs. Doty, tell of her dream, about the death of her brother-in-law, Mr. Miller, on Monday, Oct. 1st, 1894, and his death occurred Oct. 2nd, at 5 P. M., 1894, in nearly every detail as dreamed.

MRS. E. M. BROWN,

Fitzgerald, Georgia.

Dec. 18, '15.

MISS TUBBY,

DEAR MADAM:—Yours of Nov. 30, to my mother, Mrs. Brown, received, and hope you will pardon delay in replying—am enclosing slip which she had signed.

I also heard the dream, on the morning I went to notify my sister, Mrs. Doty; her first words were, "Oh! my dream!" and then she told me of it; but my mother lived in the same town and near her, and had heard it the day before.

Sincerely yours,

(MRS. E. H.) NELLIE A. HARRISON.

REMARKS. (1) Mrs. Doty claims to have had a dream which presented four pictures; (a) Horse rearing in front of a described house and grounds; a particular man hurt.

(b) A room in the house; the man lying dead with a sheet about him and his head bound; he rises and dances around the room with her, seeming happy.

(c) Another room in the house, upstairs and in the rear, the man's wife—her sister—lying in bed very pale.

(d) A funeral procession proceeding on the grounds in a winding direction.

According to her, all four of these dream pictures were afterwards enacted; the first the following day, the second and third on the day after that (except for the concluding feature of picture b), and the fourth on the day of the funeral. If this is true, it is hardly supposable so great a degree of fidelity in the reproduction of complex scenes could come about by mere chance.

(2) But was the correspondence between the dream and the facts so close as Mrs. Doty testifies? Though no one, even the most critical, who has a dream of this character and of vividly realistic tone, ever doubts his own ability to report it with fair accuracy, yet we doubt such ability in anyone else, and in some cases are no doubt justified. Mrs. Doty's mother testifies that Mr. Miller's death occurred "in nearly every detail as dreamed". This is a meagre and inadequate wording, but it is fair to understand it as signifying that at the time the correspondence between the dream and the events was observed to be very close. Mrs. Harrison's corroboration is not precisely clear in its wording, but it is evident from it that she had read her mother's statement of the fulfilment of the dream and means to express approval of it. And certainly the corroborators would have heard the objective

facts, not only from Mrs. Doty, but from the injured sister and others.

(3) If the theory of "pseudo-presentiment" is to be tried out, we have to suppose that the emotion of the bad news brought forth, not a single progeny but triplets. Not only does Mrs. Doty believe that she had the vivid dream and remember it "very clearly" in the morning, but that she told it to Mr. Doty, who made light of it, and to her mother, that morning, and before she read the telegram the next day gave her sister to understand that she had had notice of the news which it contained. Her mother believes that she heard Mrs. Doty tell her the dream before the accident had occurred, much less the news of it arrived. A sister believes that when she went to Mrs. Doty with the telegram, the latter's first words were "O, my dream!" Can we credit that all three are self-deceived? Then there was the journey to the house and recognition of it. It cannot be said in this as in some other cases that when the place was pointed out the emotion produced the illusion of having dreamed it all before, for no one, says Mrs. Doty, pointed out the house, but she recognized it from a distance by its similarity and the similarity of the line of trees running up to it with what she had seen in her dream, and signalled the conductor to stop. To compass this fact one would have to tack an epi-cycle to the "pseudo-presentiment" cycle.

(4) The evidence is not in its best possible shape, in that there were a number of sources of information which were not pumped. There should have been a clearing up of the discrepancy in regard to the date, fuller statements from both the corroborators, a statement from or interview with Mr. Doty, an effort to find and interview the Fonda family, etc. But the getting together of evidence stopped at just the point that the time and means of the investigators of the Society compelled them to stop seeking it. There is no sign of reluctance on the part of Mrs. Doty to have her story tested to the uttermost. If a fuller investigation of some cases reported would have weakened them, it is certain that renewed investigation of interrupted cases has not infrequently greatly strengthened them. Many interesting claims have to go in an incomplete or utterly inconclusive state, from lack of present means to investigate them.

III. A DREAM AND SCENES IN THE WEST INDIES.

Experience of Mrs. W. B. Holland, 3810 Broadway, New York. Written April 25, 1912.

On Thursday, Jan. 9, 1908, I left St. Louis for New Orleans on the Illinois Central railroad en route to Havana, Cuba, where my husband had gone to become the managing editor of the *Havana Post*. I was accompanied by Mrs. Mary N. Sears, of River Street, East Moose Jaw, Sask., Canada, a snow-haired lady past sixty years old, who was going to Havana to visit her brother, Millard F. Mitchell, who had lived in Havana several years and was chief engineer for the Havana Brewing Company. Our train left St. Louis about noon on a bright, sunny day. We sat facing each other in the sleeping car and about an hour after we left St. Louis I asked Mrs. Sears if I had been asleep. She seemed surprised and said that I ought to know if I had been sleeping or not. I told her that it seemed to me that I had taken a nap and had seen, as if in a dream, lots of swampy, low lands, covered with water and with homes deserted and cattle and other live stock almost famished. Then there was an awful storm and the whole world looked dark while I could hear the wind howl. As suddenly as the storm came up it faded away and I saw an entirely different scene of great beauty—the water and sky had an unusual blue and the sun shining over the sea so brightly it hurt my eyes.

Mrs. Sears remarked that if I had dreamed all that I must have been asleep, though she had not noticed it, though she was sitting facing me.

We reached New Orleans Friday about noon and that afternoon there was a heavy rain. Saturday, Jan. 11, we left New Orleans for Havana on the Southern Pacific steamer *Chalmette*. Going down the Mississippi river we passed flooded regions that were like those I had seen in my dream or vision the day before, though the resemblance did not occur to me at the time, as the dream had slipped from my mind.

We entered the Gulf of Mexico about 4 o'clock and immediately encountered a terrific storm. The boat tossed about so that it took almost an hour to drop our pilot. Passengers began going to their staterooms and nearly all became seasick. The stateroom assigned to Mrs. Sears and me was in what was called the Annex, and to

reach it we had to go out on deck. This was dangerous in the storm, and we were advised to remain in the main saloon. Another passenger permitted Mrs. Sears to share her stateroom, but I spent all Saturday night, Sunday and Sunday night on a small divan or settee at the head of the main companionway. The *Chalmette* was driven far out of her course and was several hours late reaching Havana Monday. The ship's officers said that we were in the worst storm for several years. Many horses on the lower deck were thrown and had their legs broken and were shot and thrown overboard. For a time it seemed the ship would founder and many passengers were praying. Singularly enough Mrs. Sears did not get seasick. Several passengers had severe falls and were badly hurt. During all this time I did not see Mrs. Sears. She remained in her berth most of the time.

We reached Havana about 1 o'clock Monday and I learned that the storm had flooded much of the city, causing loss of life and heavy financial damage. As we passed Morro Castle the waves were still beating up to the foot of the lighthouse, and a few days later I saw where a considerable section of the castle had been destroyed by the waves, which at times had thrown spray as high as the top of the lighthouse.

During the first few days after my arrival in Havana I spent my time in the business section of the city. The next Sunday my husband said we would go out to the suburbs, and we took a car for Vedado. He told me not to look out of the car window until he said the word, as there was a bit of scenery that he wanted me to see from exactly the right spot. When he told me to look I turned my head, and as I did so exclaimed: "Why, I have seen that before!" Then it dawned on me that I could not possibly have seen it and, like a flash, the dream or vision I had on the train came back to me. I was looking on the exact scene that had appeared in my vision, the blue water and blue sky and brilliant sun being exactly what I had described to Mrs. Sears.

That afternoon we went to Mr. Mitchell's home, and I asked Mrs. Sears if she remembered the dream I had on the train soon after leaving St. Louis. "Indeed I do", she answered, "and during that awful storm I remembered that the dream had a pleasant ending or I would have been badly frightened. As it was I was not scared at all, for I was certain that we would live through the storm and would reach Havana safe."

I saw that beautiful bit of seascape from the seawall of Vedado several times while living in Havana, and it always brought back the vision that I saw ten days before I saw the actuality. I might add that my husband had seen the spot soon after he reached Havana and several days before I left St. Louis, and that its beauty had made a decided impression on him, and he then planned to show it to me on my arrival.

EMELINE HOLLAND.

Mrs. Sears, being applied to at the address given by her friend.—Moose Jaw, Saskatchewan,—replied under date of May 27, 1912:

JAMES H. HYSLOP,

DEAR SIR:—Yours of the 23rd to hand, regarding a dream which my friend, Mrs. Holland, had about our Cuban trip. I am extremely sorry that I can be of very little material assistance in this matter, for, beyond the fact that she stated several times that it was just like her dream, I cannot remember anything more definite, nor do I remember where it was on our trip that she made allusion to it. Trusting this may prove satisfactory, I remain,

Yours truly,

MARY R. SEARS.

REMARKS. (1) This is the same type of alleged dream as that of Mrs. Doty (No. II), since it consists of three pictures, (a) a flooded district, (b) a severe storm, (c) a beautiful seascape, all of a definite character, and corresponding to three scenes actually witnessed in the course of the next ten days. (2) That one should have, following the glow of emotion on witnessing a beautiful scene, the feeling that she had seen it before somewhere, sometime, in a dream or otherwise, is understandable, and there are valid data of the kind. But that a sane person should, from such a stimulus, have a pseudo-memory of having witnessed not only this beautiful scene but two preceding disagreeable ones, in some kind of a subjective state experienced on a particular day and hour, in a particular place, and of having at that hour and place had a particular conversation with a particular person about it, is quite a different matter, not so easily understandable, and if there

are proved data to show that it is credible we would all be glad to have the data brought forward. (3) It is unfortunate that the memory of Mrs. Sears regarding the matter was, at the time she was applied to, so dim. But (a) Mrs. Holland, by her manner of narration and her furnishing the address of her friend, had every appearance of expecting that the latter would remember not only that the dream had been told her on the train but also that she had been comforted in the storm by remembering that the dream came out happily; (b) It is not strange that after four years, the memory of a lady nearly seventy years old should not retain the details; (c) Mrs. Sears does remember that Mrs. Holland had a dream on the Cuban trip, and that Mrs. Holland several times said that something was just like her dream—that is, so far as Mrs. Sears remembers anything, she supports her friend's statement. No doubt she would be inclined to *want* to back up her friend, if she could do so honestly, and right here, perhaps, there is the most likelihood of a pseudo-memory being involved in the case. (4) But even at that, there remains Mrs. Holland's own clear, sane statement, her confident appeal to Mrs. Sears (who *might* have remembered whatever was vital *pro* or *con*), and the formidable burden that the pseudo-presentiment theory, as applied to Mrs. Holland, would have to carry.

IV. A DREAM(?) COINCIDING WITH A DEATH.

This experience is provisionally regarded a dream, because, although the subject of it states that she was awakened during the progress of it, neither she nor her witness abstain from that title, thus seeming to betray a little uncertainty.

Although there are reasons why the authors of the letters cannot be divulged, it is a pity that this is the case, since they are favorably known to the Society.

— — — — —, August 23, 1912.

To MR. HYSLOP,

DEAR SIR:—The following quotation from my friend, Miss C. J., of ["somewhere in" Europe, which we will call] Paris, France, will explain why I am writing you.

She writes, "If you have no objection to my writing out the cir-

cumstances, without names of course, I should like to forward them to the Society for Psychical Research, or perhaps you would write yourself to Mr. Hyslop, President Psychical Research Society, New York."

Miss J. refers to an experience I had while at her home in Paris last winter.

I retired as usual one evening with an untroubled mind. After lying awake some time the impression came to me that a member of my family was very ill. This feeling lasted for hours, gradually deepening to a certainty that death was visiting my home. It could not have been more real or painful if physically I saw it all with the additional pain of looking on helpless across an impassible barrier.

In the morning I told Miss J. that I *must* leave for home at once. She was impressed with my reason, but advised not being over hasty.

After a few days, news came of mother's death, following a short illness. Later I learned that it was during her last hours I had lain awake suffering so. During her conscious hours she longed to have me with her. My sister wrote that she could not be quite reconciled to our separation. . . . * You are welcome, sir, to make any use you please of the facts, but on condition that no names are mentioned.

Very respectfully yours,

(Miss) M. E.

* At this point Miss E. relates an incident coming under her notice, as follows:

"If the experience will be of interest a similar one which came to an old English friend a few nights later may be equally so.

"Miss X joined me in Paris for a winter in France. I called on her one afternoon and on finding her in bed trying to make up for a wakeful night was on the point of leaving, but she asked me to remain, as she had a strange dream to relate.

"She was so sure it meant something that she wished to tell it to someone she knew before receiving home letters.

"In the dream her room was filled with the odor of a decaying body. A woman appeared beside her and motioned her to follow. She arose, followed her guide from her room, across a hall and into another room. There she saw a body stretched entirely covered with a sheet.

"She awoke startled, turned on the light and looked at her watch. The next letter from her mother brought the sad news of the death of an old friend and neighbor in Harrowgate. Death occurred during the hour of her dream."

_____, Oct. 1, 1912.

TO MR. JAMES H. HYSLOP,

MY DEAR SIR:—As far as I can I shall answer questions you enclosed with yours of August thirty-first.

1. My mother died on January 20, 1912 [newspaper obituary enclosed] at about 8 p. m. My dream was according to time in Paris, France, a few hours later. As far as I can remember, I retired about ten and it would be probably an hour or two later the dream commenced. It was too real and agonizing an experience to me to leave room for a thought of time.

2. As I have said, I was in Paris, France. My mother died at the home of my sister in _____, Connecticut, with whom she had been living for about a year. (My sister is Mrs. _____, wife of Dr. _____, of _____, Conn.)

3. As Miss J. is a member of the Psychical Research Society, and as it was at her request I wrote you, I am quite sure she would be glad to confirm what I have told you. The address is _____.

4. My mother had been a confirmed invalid since suffering from a shock about eight years before her death, but was in her usual state of health about the house and able to keep up light duties until her last illness, which commenced on January 16th, four days before her death.

5. Answer has been given in replying to question ...

6. There was no peculiar bodily sensation as far as I can remember [during the related experience].

7. No [In answer to the question whether she had ever had personal knowledge of other cases of the kind].

8. No, there are reasons which I believe would make it unwise to bring this matter to the attention of other members of my family. [Knowing how prejudice will operate in families to make members unwilling even to listen to obnoxious facts by the member who has experienced them, much less make any statement which could bolster up "superstition", we can imagine what Miss E. means.]

9. I am writing Miss J. today and will inform her of your wishes. I am sure that she will be willing to write you, but unless she herself mentioned it to someone there is no one else in Paris who knows of it.

Yours very truly,
M. E.

Boston, Jan. 11 [1913].

DEAR MR. HYSLOP:—I must apologize to you and to myself for having failed to mail my reply to your note of Oct. 4th. inquiring about an experience which Miss E. had while staying in my house in Paris, France, where she was then in charge of ————. I have only now discovered the omission, finding my letter in a portfolio. Now let me make amends. As far as I know I am the only person to whom Miss E. spoke of the dream, or waking vision, which led her at once to tell me that she must return home as soon as she could be spared from our household. She said she was *sure* that something had occurred to require her presence at home, probably the death of her mother. She heard of this event in fact nearly three weeks later, the family having withheld the news, and she then or later made inquiry which proved that the date coincided with her experience. Miss E. is a very intelligent, earnest and truthful woman, and you can entirely rely upon her account of an event which stirred her deeply at the time.

[Remainder of letter irrelevant.]

Sincerely yours,

C. J.

REMARKS. (1) After noting the evident intelligence and education of the reporters, the reader will not fail to observe the strength of the corroboration. Miss E. was living under the same roof with Miss J., heard her tell her experience the next morning and declare that she must go home, dissuaded her from hasty action, and waited with her until the news came nearly three weeks later. Perhaps some are capable of believing that these supposed memories, stretching over three weeks, were really "pseudo-presentiments", stimulated by the arrival of the news of Miss E.'s mother. (2) The strength of Miss E.'s emotion during her experience seems to have been very marked, and there seemed to be no reason for it, since she had retired "with an untroubled mind". (3) She felt at the time that it signified that a member of her family was ill, and gradually the conviction took possession of her that a death was then taking place in her home. (4) The mother died at about 8 P. M. At that hour in Connecticut it was about 2 A. M. in the city where the two friends were. Since Miss E. retired, she thinks, about 10 P. M., began to be

overpowered with emotion an hour or two later, and remained in this condition for hours, the experience must have coincided with her mother's last hours, and very likely lasted until beyond her decease. (5) There appears to have been no reason why Miss E.'s thoughts and fears should have been excited in reference to her mother. The latter was not well, to be sure, and known not to be well, but so far as known to the daughter she was as well as she had been for eight years. (6) Whether, all the factors of this case taken into consideration, it is more reasonable to hold that the coincidence was due to chance, or to some supernatural agency acting upon the mind of the daughter, is the question.

V. DREAM CORRESPONDING IN DETAIL TO A SUBSEQUENT RAILWAY DISASTER.

BAILEY ST., PITTSBURGH, May 11, 1909.

My memory for dates is not good, and I would not at this writing be able to place that of the dream which I am about to relate,—not having at hand the account of the tragedy which took place the next day—but for two facts; that I remember with absolute certainty that I went to Yonkers, N. Y., the next day (the day of the tragedy), that being the only time of my life that I made a specific trip to that town, and that I was in the habit of keeping a daily memorandum of expenses, which memorandum, after considerable search, I have just found. The entries for Jan. 8-9, 1902, give my expenses for railroad and trolley fares to and from Yonkers, and the expenses of meals and one night's lodging there. The dream, then, was on the night following the day of Jan. 7th. 1902. I can only infer the hour of the dream. I seldom went to bed before midnight, and while I cannot remember specifically regarding that night, the chances are 20 to 1 that I followed my custom. I usually rose from 7:00 to 7:30. The dream occurred some time after retiring. I would say toward morning, but of this I am not certain.

I dreamed that I was at the entrance of a railway tunnel—and by this I mean, not that I afterwards reasoned from the picture in my memory, or from after events read backward into the dream that it was a tunnel, for I clearly recognized it as such in the dream itself, just as one would recognize a tunnel in reality. I recognized it as a tunnel, but not as any particular tunnel. I seemed to be standing at one side, but with no definite idea just where, except that all was

visible to me as in front and a little to the left. I saw a train on the track, and then, suddenly and to my horror, another train dashed into it. I saw cars crumple up and pile up together, and out of the wreck and débris arose the cries, sharp and agonized, of wounded persons. I could distinctly see some pinned under the wreckage. Then other persons hurried up, and seemed to be occupied in trying to get the imprisoned persons clear. And then, something else happened,—it was very clear to me then and when I woke and for a long while after that, but the lapse of time has made it uncertain whether it was fire or scalding steam and hot water from the boiler. I feel very sure it was one or the other that added a new horror to the scene, and I very certainly remember that the victims cried out with still more agonizing screams when it burst out upon them. It must have been at this point that I woke, for the dream cuts off sharply at this point. I was much under the spell of it after I woke; it seemed like a real experience both as to vividness and coherence, and I told it to Mrs. Prince before rising, with detail that is now impossible. What I have related above is all that I can now be absolutely sure of, except that whatever it was in the dream that caused the final horror, scalding steam or fire, corresponded with the fact in the real tragedy of the next day. Mrs. Prince and I both remarked it.

It was during the forenoon, and I think early in the forenoon following the dream that a tunnel collision occurred in New York city which, so far as my dream went, reproduced it. I do not rely upon my memory of the dream itself, after seven years, for the attestation of this fact, but also upon my clear recollection of what my wife and I both said as to the correspondence, after we read the newspaper accounts. The dream I do not remember as to its *details*, certainly, farther than I have stated it, and my memory of the newspaper reports of the disaster is also not clear as to detail, as I have never read them since a few days after the facts. But you can easily consult some newspaper file, if the matter is sufficiently of interest. I know that there were quite a number killed and wounded.

I never assumed that the dream was prophetic, but could not help being struck by the coincidences involved: 1. A *collision*, of *railway trains*. 2. In a *tunnel* (and I think that tunnel collisions have been relatively rare. If statistics on this point are available they would be of interest). 3. The fact that a number of *persons were injured* and *pinned in the wreck* (since many collisions have

stopped short of that). 4. The breaking out of an added horror, whether of *steam or fire*. 5. The occurrence of the disaster within twelve, and, I think the facts will show, *within eight hours after the dream*. 6. The fact that the collision took place within about seventy-five miles of the place where I lived and dreamed (I ought to have before stated that I lived in New Haven, Conn.) which surely made the coincidence more remarkable than if it had been in one of the numerous tunnels hundreds or thousands of miles away in our vast country. The fact that the tunnel was one I had frequently passed through adds nothing to the coincidence, considering that I was in the habit of traveling in all directions, longer or shorter distances, in those years.

Was there any fact of my late experience or in my plans which may have caused me to dream of a tunnel? I have already said that the dream did not localize the tunnel. But the above statement that I had frequently passed through the New York tunnel would make it seem likely that I had done so several times, or at least once, directly before the dream, and that this might have caused the tunnel feature. I find from my diary of expenses that I had been to New York just twice in the previous three months (Oct. 14, to Hartford; Oct. 17, Westerly, R. I.; Oct. 24, Hartford; Oct. 30, New York City; Nov. 11, Hartford; Nov. 15, Springfield, Mass.; Nov. 22, Hartford; Nov. 28, Hartford; Dec. 2, Hartford; Dec. 5, New London; Dec. 7, Bridgeport; Dec. 11, Bridgeport; Dec. 12, Bridgeport; Dec. 14, New York City; Dec. 17, Hartford; Dec. 24, Guilford and Branford; Dec. 25, Bridgeport; Dec. 30, Short Beach; Dec. 31, Madison and Wallingford) once on Oct. 31, and again Dec. 14, respectively about ten and three weeks previously. Subsequently to the latter of these journeys I had taken five other railroad trips, as the above parenthesis shows. So there seems to be nothing in that clue. But what about my plans? Was I not thinking of going to Yonkers the next day, and did I not expect to go to the Grand Central Station in connection with that journey? Most emphatically, no! I expected to go to Bridgeport only, between which place and New Haven is no tunnel that I remember. I left the house with that intention, and finding that I must go to Yonkers, asked an attorney in Bridgeport to telephone my wife, so that she would not be alarmed at my non-return at the time expected. He forgot to do this, and my wife was in a state of great alarm through the following night, the more so on account of my dream, although she knew that I could not have

been in the tunnel disaster. I left Bridgeport at or a little after noon, I think, and proceeded part way by train, I think, but am not sure, to New Rochelle, and from that point cut across the railroads by trolley to Yonkers, spending the night there, and returning the next day. The dream had no influence whatever upon my route.

As I have already said, I have never regarded this more than a dream involving a number of coincidences. If I am to have a prophetic dream, it would be desirable to have one that would be of some use. I am now looking from my study window upon boats dragging for human bodies in the Ohio River, where a few days ago 23 persons were drowned. If I could have had a dream showing that disaster, which has bereaved some of my people, before it occurred! Still, it is not what is desirable, but what is, that we are looking for. But clairvoyance of a complex of facts which do not yet exist but are still in the future would require an enormous mass of evidence, I would suppose, in order to overcome its initial incredibility.

WALTER F. PRINCE.

Of course, if the feature of the tunnel *were* accounted for, there would still be the other features, and the coincidences with the after actualities.

44 E. 23RD ST., NEW YORK, OCT. 13, 1917.

Having come into the employ of the Society for Psychical Research, in 1917, I found the report of my "tunnel dream" in the files, and one day went to the Public Library and looked up the newspaper files to see what were the facts regarding the disaster.

"In the gloom of Park Avenue tunnel," says the *New York Herald* of Jan. 9, 1902, "obscured by steam and smoke from passing trains, somebody blundered yesterday morning. Fifteen dead and nearly thirty crushed and maimed paid the price of one of the most heartrending casualties in the history of American railroading.

"While the Danbury express, on the New York, New Haven and Hartford, stood stalled at Fifty-sixth street, awaiting orders to run into the Grand Central Station, at eighteen minutes past eight o'clock, the White Plains local, on the Harlem division of the New York Central, coming up behind, crashed through the rear cars of the Danbury train, crumpling them like cardboard, splintering the last like matchwood and carrying death and injury to nearly everyone of its three score of passengers. . . . Half way through the car

the engine ploughed its way before its headway was checked. And from the other end the second car came crashing back from the force of the collision. Into a space of about nine feet were crushed the dead and the dying, wedged in among the wreckage. The heap reached to the very top of the car, and, to add to the horror of it all, the steam hissed out from the shattered engine upon the pinned down unfortunates. And in the second car, also wrecked, were other victims. With the crash, which was heard a half mile away, the steam rose in clouds from the tunnel opening. . . . [Then, referring to the rescuers, some of whom entered through the end of the tunnel, some through the top openings.] It was an appalling spectacle these strong men looked on, and they felt themselves hampered by the seeming impossibility of getting to work. The large axes had to be wielded carefully, lest further injury be inflicted upon those already suffering. From some of the windows stretched limbs of those to whom death had come instantaneously, at others were men and women who begged piteously to be rescued, and above the sound of the steam, the shouts of those who crowded the street above, came the agonized cries of those in dire extremity. . . . 'In all my experience,' said the Chief, 'I never saw a more appalling sight.'"

"Hughes returned with a couple of axes", says the *Sun* of the same date, "and he and Raffsky began to chop away the woodwork around the steam-pipes in the car, and just at that moment the pipes burst and covered them. [They retreated, but the woman they were trying to rescue was scalded to death.] One man is quoted as crying: 'For God's sake, tell the engineer to turn off the steam. I am roasting alive.' . . . A moment later somebody cried that the car was on fire. Then for a few moments afterward I felt that all hope of rescue was in vain [said one of the passengers]. But after awhile I saw the firemen with buckets of water, and after a little the flames died out. . . . I can hear the cries of those men and women for help now, and it doesn't seem as though I could ever get them out of my head."

Subsequently to making the above excerpts I was surprised to find that my original account of the dream does not state that the moving train struck the rear of the one standing in the tunnel.* This

*A supplementary statement was later (in the same year) sent to the Society, and very likely the omission was there rectified. At any rate the

was the case. The dream, in its larger features (though not in its original wealth of details) is still clear as a mental moving-picture, and I hardly think that a real scene of the kind would have been more indelible. In that picture is *one* locomotive, and that is the one which dashes into the stationary cars. I have had but three dreams in my life of such vividness and emotional coloring that I have to resort to collateral circumstances (such as the memory of waking and relating them) in order to discriminate them from real waking experiences.

It appears to me that two items should be added to the table of coincidences, making the list as follows:

1. A collision of railway trains.
2. In a tunnel.
3. At the tunnel entrance, "just at the mouth of the tunnel", says the *World*.
4. A rear-end collision.
5. The killing and injuring of people by the wreckage.
6. The added horror of "steam or fire".
7. Temporal contiguity—the accident proving (now that the hour of it is ascertained) to have been not more than six, and probably not more than four, hours after the dream.
8. Comparative proximity of place.

I am informed that there have been only three serious collisions in the New York Central tunnels of New York city in more than half a century; viz., that of Sept. 22, 1882, at 86th St., in which 2 were killed and 20 injured; that of Feb. 20, 1891, at 84th St., in which 6 were killed and many injured; and the worst of all on Jan. 8, 1902, at 56th St., in which 15 were killed and 30 or more injured.

W. F. PRINCE.

Her statement of nine years earlier having disappeared, Mrs. Prince made another, without refreshing her memory by reading any of the documents or by conversation:

statement contained some mathematical computations relative to the theory that the coincidences came about by chance. At the same time a statement by Mrs. Prince was sent. These have not been found among the files, and may have been lost in the mail.

FLUSHING, NEW YORK, Oct. 14, 1917.

I was awakened one morning very early by my husband, Walter F. Prince, making a distressful noise, something like "oh! oh!" I awakened him and he told me he was having a dreadful dream. He saw a collision of two railroad trains in a tunnel. He described it in a very realistic manner. He saw men and women being taken from the débris, heard the moaning and groaning of the people, etc., and saw men using their axes cutting away the timbers, then a fire broke out and it was dreadful. He said at breakfast, "If I was at all superstitious I would not leave town today". He was going to attend a trial at Bridgeport, Conn., coming back in the evening to attend a lecture with me. At noon that day Mr. Sherman, who lived downstairs, called to me and said, "There has been a dreadful accident in the tunnel near New York". He described it and I said with surprise, "Dr. Prince dreamed that this morning just as you have described it." That evening I went to the office to meet Dr. Prince. One of the officers came in and said, "I just got back from Bridgeport. Dr. Prince will be on the next train," so I waited until it was too late for the lecture and returned home very much disturbed. I waited all night, not going to bed, thinking perhaps another accident had occurred. Early in the morning I went to the office and the Secretary called up the lawyer whom Dr. Prince was with; he 'phoned back that he had sent Dr. Prince in a hurry to Yonkers; as he, Dr. Prince, did not have time to send message to his wife, he told him he would do so, but forgot it.

LELIA C. PRINCE.

REMARKS. The compiler proposes in this case to drop the judicial attitude and to take up that of the critic, and to employ the usual methods of the determined critic all the more unsparingly because he and the reporter happen to be the same person. And though the Reporter (R) persists that he will talk back, which is not at all *à la mode*, the Critic (C) will show him his place, if he cannot be persuaded to keep it.

(C) The gentleman seems to be a fairly intelligent narrator, but he is probably inclined to superstition and to credulity, uncritical, and—

(R) Is your assumption an example of the critical standards which you would recommend? You have no more right to tell

your readers that I am probably intellectually color blind without offering proof than I have to tell them without proof that you are probably a train robber and bigamist. Besides, what difference does it make how superstitious I am if I really had the dream? It is the facts which I vouch for, not any particular explanation of the facts.

(C) It is a suspicious circumstance that you did not mention that the collision seen in your dream was a rear-end one until after you looked up the papers and found out what the fact was.

(R) Is it so uncommon a thing for one who is telling a series of real events to omit a feature or two, that it naturally implies untruthfulness when he afterwards supplies the omission? Is not the "leaving out" of something by inadvertence so common, whether in court or out, as almost to be expected? There was no time within the intervening years that I had any doubt that the collision of the dream was a rear-end one, or that I would not have been surprised to find that this feature had not been included in the account. However, discard the feature if you like; there will still be seven coincidences to account for. Not that I care how you account for them.

(C) It may be that when you heard of the tragedy the thought that you approached it so near in time and space (for you went to Yonkers that same day) and might have been in it, gave you the illusion that you had been in it, in the form of a dream.

(R) Yes, and gave Mrs. Prince, during my absence, the illusion that I had been in it in the form of a dream which, after sundry "oh! ohs!" I related to her in the morning? That is, when apart and beyond reach of suggesting to each other, we had exactly corresponding illusions that I in the morning had related a certain dream, and made certain remarks about it at breakfast! Tell that to the marines.

(C) It grates upon my nerves to hear such plebeian expressions. I do not mean that the matter is as simple as that. You are probably subject to nightmares—

(R) Haven't had one in thirty years.

(C) Pray do not interrupt. I say to nightmares or bad dreams which so often accompany overeating—

(R) But I am a light eater.

(C) This is most unseemly; how can I make my points if I am to be reined up like that? I repeat that you may be, and happening to have a troublesome nightmare or dream that morning, and a pseudo-memory afterward, your wife's recollection from frequently hearing you tell your illusion of a dream, has gradually accommodated itself.

(R) I think you must be having a "nightmare or dream", for it has no counterpart in reality. My wife has very few times heard me speak of the dream since the week in which it occurred, at such times has given perfectly consistent testimony, and if you think that she is inclined to shape her views or narrations by anything I say—you don't know my wife.

(C) But there is a manifest discrepancy between your statement and hers. You say that the accident was *in* New York, while she says "*near*" New York.

(R) Did you ever know of two honest and independent accounts of the same fairly complex train of events in which no slip appeared, of recollection, inference, inadvertence, etc.? The fact is, I think, that Mrs. Prince never informed herself as to the exact location of the disaster, any more closely than that it was somewhere in the region of New York City. Can you not see that this little "discrepancy" is an indication that her account is neither "accommodated" nor tampered with?

(C) I submit that all this is very irregular. The narrator of any illegitimate, disreputable and outcast tale like this of the correspondences between a dream and after events is supposed to be silent after he has told it, and not to keep answering the critic, who can construct theories enough to dispose of it if only let alone. The reader will, I trust, consider well what I have said, disregarding the interruptions which under ordinary circumstances would never have appeared.

VI. FINDING A BOUNDARY-STONE IN A DREAM.

MORIARTY, N. MEX., Feb. 14, 1915.

MR. WILLIAM BOONE DOUGLAS, Santa Fé, N. Mex.

DEAR MR. DOUGLAS:—I have had numerous dreams that came true. The first to my recollection was when I was about 15 years old. My grandmother and I was in the garden one morning about 10 or

11 A. M. getting vegetables for dinner. Just when we were through gathering them I says Grandma I dreamed I saw the ducks that ran off over by Bill Blacks swiming hole. She says Charley Wilson you go right over there and bring them home. I think they were probly 2 to 5 rods from wher I saw them In my dream swiming the opsotid way from what I had saw them. They had bin gone for several dayes. This swiming hole was about quarter of a mile from home.

Another time I was cultavting corn I droped my knife will couoldnt find It anywhere so that night I dreamed just where I had lost it at the end of the corn Rows I went and looked and shure enough it was there. It will be two years this coming April I and a fellow was getting read to go to the Manzinza Mt. Prospecting I dreamed we fond a nice looking Rock and we Broke it open and we fond a color. well I told them about it the day we was ready to start. so shure enough we fond the rock.

My Famous Dream of 1914.

I dreamed I fond a stone 3 x 6 x 12 with 1 mk on east and 5 on west, near a Pond of water on south east side, but some closer than where fond it. I told the boys at the breakfast table I dreamed I fond the stone marked 5 on west and 1 on east, and that was all that was said that I remember We all knoe this saved the Gov over \$100.00 and noe telling How much more. I was the first to find the quarter corner, if you remember. I think if Mr Compton & Mr Dilles would of bin there in our shape and know what we were up against if we had of had to gone back to Nabors tank, they dam Nigh give me a penson wouldnt they?

If you should write any of these dreams up I would be glad to have several coppies. I will be glad to hear from you at any time.

Your Friend, CHAS. A. WILSON.

DEPARTMENT OF THE INTERIOR,
OFFICE OF U. S. SURVEYOR GENERAL.

SANTA FE, N. M., Feb. 24, 1915.

DR. JAMES H. HYSLOP [etc.]

DEAR SIR:—Without knowing anything as to its value, I enclose for your consideration the letter of Mr. Charles A. Wilson relative to certain dreams of his which have subsequently come to pass.

Mr. Wilson is truthful and reliable. Last fall he was employed

by me on a United States survey, as teamster and moundsman. We were experiencing much difficulty in finding any corners of the old survey, from which to initiate our work. Mr. Wilson dreamed of finding a corner, and related his dream at the breakfast table. That afternoon Mr. Wilson saw a stone, while driving, which he stopped and examined. It proved to be marked as a corner stone, but was so far from where the line was supposed to be that I refused to credit it. This was not the stone seen in the dream. Still being unable to find the line, the following day I began a retracement at the marked stone, and half a mile to the east, we found the stone described by Mr. Wilson at the breakfast table the preceding day.

Very respectfully.

WM. B. DOUGLASS, *U. S. Surveyor.*

MORIARTY, N. MEX., April 8, 1915.

MR. JAMES H. HYSLOP, New York.

DEAR SIR: This dream of a certen corner stone was in the four part of Sept last, and I left the partis the 20 day of Sept and I havent saw any of the partis since. But if you will write Mr Chas. S. Rawles, Santa Fe N. Mex. & T. D. Getzdinner of the U. S. Survey Santa Fe New Mex. probly they will remembr the insident. I dreamed I fond the corner stone on the south Boundery of the town-ship marked 5 markees on west and 1 on east, and two days later we fond it This was rather a remarkabl insident as Mr. Douglas is total deff and of corse he didnt hear my consvation at the breakfast tabl on that morning. I remarked to the boys that I dreamed that I fond that certin corner, and thought No more about it untill I fond it. I had a hard time convinsing Mr. Douglas that I had fond a corner at all as we had just Retraced 13 $\frac{1}{2}$ miles and had mised the town ship corner and we fond later that we we had missed the township corner 26 chanes one way and 57 the other, and he still didnt believe that it was the township line untill we had went to the corner and Went North a mile, then he said we was Right. Mr Doglas was almost $\frac{1}{2}$ mile back when I fond this corner. I gave him the signel he was so Pregestent he left his transit and came up with out it, then he went back and got the insterment and came up and by this time I had it written out on a pice of paper that this was the very corner that I had dreamed about: he shure laughed at me, as this was the first he New of the dream. Just then the Boys

all gathered around and they all told him that what I was telling him wasnt a joke. From then on he serenly thought it was a remarkable deal.

This corner that I found had been put there in the 80 or before dont just remember what the field said. . . . [Irrelevant.] . . . Hoping this above information is satisfactory and that it will meet with your approval.

Very sincerely, CHAS. A. WILSON.

SILVER CITY, NEW MEX., May 30, 1915.

MR. CHAS. A. WILSON, Moriarty, N. M.

DEAR CHARLIE: Your letter just received relative to a dream which occurred locating the cor. which we had unsuccessfully hunted for.

As I recall the matter you told us one morning that in a dream you had discovered a corner which we were looking for and that it was near a road.

When we started to work that morning I noticed that you stopped and examined a stone which was not the cor. and when we were returning that evening you stopped and looked at another stone discovering it to be the one which we were looking for.

As some time has elapsed since this occurred I have forgotten the details but as I remember the affair this is the way it happened.
. . . As ever your friend,

T. D. GETZENDAIMER.

MORIARTY, N. MEX., June 6, 1915.

DR. JAMES H. HYSLOP,

DEAR SIR: I will enclose Mr. T. D. Getzdanner letter for to corroborate my statement along with Mr. Douglas. Now if you want to print this dream you are at perfect liberty to use my Name in full as I think it is an honor. But be sure and send me a copy of the *Journal* as I want to keep it myself. I have written to the other boys But have got no reply but any but this one.

In the year 1913 Mr. Lee Tongeno and myself was going on a prospecting trip in Manzanna Mt. I dreamed I found a color, which

we did, for the other party write Mr. Lee Tongeno, Moriarty N. Mex.

Yours Very Respt.

CHAS. A. WILSON.

REMARKS. (1) If Mr. Wilson dreamed that he found a stone with five marks on the west side and one on the east, and did find a stone so marked it was a very remarkable coincidence indeed. Unfortunately none of the witnesses is quite explicit enough. Even Mr. Wilson does not say expressly that the stone he found was marked as in the dream, though he probably means just this and thinks he has said it. Neither of the corroborating witnesses state that the stone of the dream was marked in this or in any particular manner. (2) But Mr. Douglass says that Wilson is truthful and reliable, and a man in the position of the former, accustomed to deal with men, and aware what the prejudices are in relation to dreams, would perhaps not be likely to give this recommendation if he did not remember that Wilson had told the truth in this instance. And Wilson declares that the stone was marked as he describes. Mr. Douglass does say that they "found the stone described by Mr. Wilson at the breakfast table the preceding day". Since Mr. Douglass had Mr. Wilson's letter before him as he wrote, this would seem to imply that even if he did not remember just the marking on the stone, he did remember that it was the same as it was reported to him that Wilson had described it to be. (4) Both Mr. Douglass and Mr. Getzendaimer agree with Wilson that the latter, who had the dream, was the one to find the stone.

It is a pity that the facts were not reported at once, when all the witnesses were available, and the details were fresh in their memories.

[To be continued.]

RECENT EXPERIMENTS IN COMMUNICATION. (Continued.)

By JAMES H. HYSLOP.

II.

SITTINGS OF MR. W.

The conditions as described in the first article and the general Introduction prevailed in this series of nine sittings. The special conditions were as follows. The gentleman was a retired surgeon of the United States Navy and lived about 100 miles from Boston. He had lived a specially quiet life in a country village and was little known outside his immediate neighborhood and a few friends surviving in the Navy. His interest in psychic research was not known save to a few friends. I did not know myself where he stopped in Boston during the sittings. He always met me at my hotel in the morning to go to the sittings. The psychic, of course, had never seen or heard of him, and at no time saw him during the experiments. He was admitted to the room after she had gone into the trance and left before she recovered from it. He sat behind her during the experiment so that she could not have seen him even if her eyes had been open or if she had been in a normal state. Not a word was uttered except such as the record indicates.

It should be said that the sitter had a few sittings with Mrs. Chenoweth, when she was in New York in 1907. But she never saw him either in her normal state or in the trance while there. There were two or three allusions in this series which showed a knowledge of them, but it was some time before this came about, and the communicator was as much surprised to learn the fact as anyone could be. It was Starlight work that Mr. W. had in New York, but both the controls and the method in these sittings were different from Starlight's, except in regard to the pictographic process. Nothing of importance came in the earlier Starlight sittings, except references to the special message whose contents we were seeking here, and a few other things.

The sittings were held for a special purpose which will not be explained in this summary, since the facts bearing upon it have to

be omitted. They will be published in the proper place. But the evidence bearing in the usual manner upon the personal identity of a certain communicator and any connected person will find their place in the present summary.

The reader will observe that the process is the pictographic or "mental picture" process. It was kept up until some time later in the year, when what is called the "direct" process was suddenly substituted. The detailed record shows the effect of the process in the needed preliminary work of the controls. This can only be alluded to when necessary.

INCIDENTS.

The automatic writing opened with the apparent control of Jennie P. and G. P. combined. General talk supervened about the work that had no relation to the sitter or anything in particular, until the name Edward was given, then Harriet, a black chain made of ribbon thought to be connected with glasses, and then a reference to two homes for this Edward.

I knew an Edward as described, a slender man with a slight stoop, not tall as I thought he was, but the name Harriet had no meaning in that connection or any other for me. While the sitter knew an Edward, the facts did not fit him, and he knew no Harriet that would in any way be relevant. If Harriet were a mistake for Margaret, as sometimes has occurred both through Mrs. Piper and Mrs. Chenoweth, it would have relevance in connection with the Edward I know. But there is no evidence of this mistake here. No verification of the chain and glasses was possible, nor is the reference to two homes evidential, tho it fitted the Edward whom I had in mind.

That the control was sparring, so to speak, for time and opportunity to do something for the sitter is indicated by the manner in which he opens the messages for the sitter, as follows:

You have company and there are friends who came with him and I think some will communicate, if that is what you desire.

(Yes, exactly.)

The first spirit who seems eager to give a personal message is a woman. This woman is fair with blue eyes and rather plump and good size in figure and a very open and happy countenance. She

seems very close in the family as a mother or very near relative, but she has with her a younger man like a brother. I do not mean a brother to her but to him. Can you tell me if this is right?

(Yes.) [Sitter had indicated assent.]

Very well, I see this lady make a movement of tenderness and yet I have no words as yet. She was very clear and sure about her acts, never seems to make many false moves, if any, and her knowledge of these communications is all from our side. I would like to go back into the past and see if he can recall a few things which she shows me.

(Good.)

I see a room and a company of people evidently met together for some joyous occasion, like a party or reception or wedding. There is a spirit of joy and happiness about this place. It is a house where there are several rooms opening into each other, and it seems to be in a place where there are open spaces and plenty of room, and yet it is not country or farm life, I think. If it is, there are near neighbors. In this company I see this lady and a tall gentleman, whom I take to be her husband, and there is a tear in her eye, as she goes about among these happy people, because it means a separation for her from one of her own family.

I see a letter S in connection with all this, as if S had something to do with it. This is some time ago, but it is one of the events in her past which she recalls vividly.

(I understand.)

Ask him if he knows anything about Sarah?

(Yes.) [Sitter assented.]

Inquiry of the sitter afterward brought out the fact that the description of the woman in this message exactly fitted the lady from whom he wished to hear. She was fair in complexion, had blue eyes, and was quite plump in form and was of a very happy disposition. She was not mother of the sitter, but was his niece, but was the mother of her own family. The sitter had been very fond of her. Her son was dead and it was perhaps he to whom the reference was made, and not a brother. Neither she nor the sitter had a deceased brother.

The account of the party would fit the lady's wedding, or a reception at a club to which her husband belonged and with whom

she had been at receptions there. But it is apparent from the general characteristics of the account that a wedding is meant or most apparently the intention of the control. It was very pertinent to mention a farm and farm life in this connection, tho denying that the event had any relation to that, as the lady was brought up and lived in the country and was connected with farm life.

Sarah is the name of the sitter's deceased sister. She had died some years before. The communications then continue:

I see a sort of bookcase and desk combined. It has glass doors at the top where are kept books and pens. Then there is some arrangement for writing and then a closet or closets below. This is of dark wood and I see it as a family possession and one where many, perhaps all, family papers were kept and much of the work of that kind was done.

(I understand.)

At this piece of furniture I see a man sitting, who has thin hair and what he has is a bit long, not exceedingly so, but a little, and he is as quiet and simple in his tastes and life as can be. This seems to me to be a relative, is it not?

(Yes, he recognizes him.) [Sitter indicated assent.]

That man has a most earnest and sincere soul and is earnestly seeking to know the truth always, wherever he is, and as he comes here today there is a slight weakness and trembling of his form which was noticeable during the last of his physical life. He never made an enemy if he could help it, and was pre-eminently a man of peace, but if there came an issue where the truth was at stake and he must speak out fearlessly, that he did and never wavered.

All the details of the desk described are correct. It was a combined bookcase and desk and existed in the family before Mr. W., the sitter, was born. The man described is the sitter's father. He had used this desk for his papers. He was a fearless man and during the last of his life he did manifest trembling from weakness.

Perhaps the lay reader and critic that is in haste to find fault, may take offense at the description of the man as trembling, as if it implied that he still remained in the condition in which he had died. This is the natural inference of most people from such messages, as they assume that the conditions are realistic as ap-

parently intimated. But the fact is we have no right to assume that we know those conditions or that the facts superficially indicate them. It would not matter, if they were as usually supposed. We have nothing to do with the pleasant or unpleasant character of the life indicated by communications from the dead. We have to take that as we do the present life; namely, as something given and not escaped by trying to disbelieve it. The question is whether the facts give evidence of supernormal information, and not whether they offer us a desirable universe. If we retain after death all the conditions which mark our demise we shall have to accept them. That is all. We cannot escape them by denouncing their character. But before drawing any such conclusions as the average sceptic does in such situations it would be well to make inquiries to see if those conditions are such as we hastily infer. The pictographic process of communicating might show us that it was this process which caused the appearance, while the reality might be quite different from the appearance, as is often the case with normal experience.

Further, the incidents in regard to the desk are of a kind to exclude guessing and chance coincidence. Almost any family has a bookcase or a desk, but fewer have a bookcase and desk combined, and still fewer have any such as described in detail and associated with a man whose characteristics were as indicated. The communications continue:

He shows me a little old building. I cannot tell where it is, but it looks like a small schoolhouse, but the windows are all boarded up, and it is like a deserted place. It seems to be near where he lived and had some connection with his past. Around and near it are tall trees which look like elms. They are tall and graceful and very old, and a little beyond this small building and the trees, I go up a hill, not so slight a hill either, for it seems to be a hilly country where he lived. Is this true?

(Yes.)

I hear a name. It is either Amos or Jacob. Those do not sound much alike, and yet as the sound comes to me I catch both names. Was there not a man who lived over the hill who was called Jacob?

(I can't say.) [Repeating sitter's statement.]

All right. I go now down over the hill to the village or town where there is more noise and commotion, and it is a busy little place

too. I hear railroad trains and I hear something like the sound of teams over paved streets and there is a sound of machinery which is in a building on the way we pass to the station. Was there anything like a tanyard or some place where leather is being treated?

(Yes.)

The reason I ask was because I saw hides hanging on long poles out of doors, and I smelled bark. What is it? Hemlock. It looks red, red-brown.

The sitter did not recall the schoolhouse as described. He could remember only an old brick schoolhouse in his boyhood surrounded by maples. But after investigation he wrote me:—

"I made strict inquiry as to the boarded up windows. I wrote to a Miss H——, who lived in the next house to the schoolhouse, if she remembered about the windows. She replied that the glass in the windows was broken, and changing her residence about this time, she heard that the windows had been boarded up, and later that the dear old schoolhouse had been demolished. This was sixty years ago. The people are nearly all dead who knew of these things, and it was only good luck in tracing Miss H—— through three states that I cornered the information. The tall and graceful elms are a little way beyond the schoolhouse and pretty well surround the house where Miss H—— lived. The trees are still there and I have a photograph of them taken two years ago. The hill spoken of is just beyond the elms."

There was an intimate friend of the sitter's father and of the sitter when a boy by the name of Jacob who lived over the hill and where the sitter used frequently to stay all night. The town in which the sitter lives was once the seat of a large shoe making industry and leather tannery. Hemlock bark was used in the tanning of leather. There was no railroad there. Absolutely no traces exist there today of any industry whatever. The description of the town, its streets and railway, does not fit the sitter's home. But he writes regarding it:

"This description suits well the neighboring town of Meredith, with its railway and paved streets. One enters the place by ascending a very steep hill. There seems to be some confusion [by the psychic] in locating these two hills. There was a tanyard here in S—— and it is more than probable one in Meredith; for, being on the lake shore, it presented facilities for tanning un-

equalled by a place more distant from the water. Besides in those days, every place made the leather for home consumption. The stone quarrying I cannot account for, but it is not impossible that work of that kind was carried on at Meredith at that time."

Without any interruption of the previous communications the record proceeds after allusion to the postoffice and the stone quarrying to which reference was made in the note:

I suddenly am taken to a room where I see a clock. It is not a tall clock to stand on the floor, but it is a clock on a shelf and is quite tall and in a case of wood and is old fashioned and has a peculiar sound in striking. It is a family clock and is of some significance because of where it was given. That is, I think there was some discussion about it, not unpleasant, but planning. It is as old as the grandfather clocks, but is of a different make.

Who made rugs? Do you know anything about some rugs that were made by hand? They seem to be sewed in some way. There is no loom or frame, but it is done by hand and I see several of them about.

Hyslop what is this I hear about a will? Was there not a will made by the father and was there not some talk about it? Find out.

(I will.) (Was there a will talked about?) [said to sitter.] (Yes.)

I am talking about the father's will. Does he understand?

(Not his father's will.) [After inquiry of sitter.]

There is a will and it is a matter of concern to a spirit here, but I cannot get hold of all of it yet. It will come later.

(Yes, all right. Go on.)

Who is Maria? Does he know?

(Yes.) [Sitter assented.]

Was it Maria A. [Sitter shook head.] Was the second letter A, like Maria Ann or Abbie?

(Yes.) [Sitter assented.]

I could not tell which, but I saw A all right. You see we have a little confusion at first.

Of these incidents the sitter writes: "I am unable to locate the grandfather's clock, but it was of such peculiar shape I must have noticed it, had it been in the homestead. With the handmade rugs it is different. An old lady, a recently deceased sister, spent

much of her time making them, and turned out some of very fine quality, and she got good prices for them. There was no loom, but they were wholly handmade, as stated."

"The subject of the will was broached and dropped on account of some disagreeable feelings occasioned by it. I think I have noticed in these communications that disagreeable subjects are taboo." A sister had made a will that was talked over and planned.

Maria was the name of the sitter's sister, and Ann Maria the name of a neighbor's daughter who died some twenty years ago.

The communications immediately continue without interruption of the last quoted.

I am always seeing animals, and I see something here now. It is a dog, a black dog with short hair and a little white on it and a part of the family. It grew so fat it was funny to see it. It must have been very old when it died. I think it was a familiar creature to our friend here in earlier days.

There is a lot of talk about baptisms. Were there baptisms that interested him as a boy?

(Yes.) [After inquiry of sitter.]

What were they? River baptisms, out of doors. Is that it?

(Mr. W.: Pond, yes.)

It is out of doors and I see the gathering and the half wonder and half disgust that was in his young mind. It looked foolish and yet it inspired awe in a fashion. The mother never allowed criticism of any acts like that. I think this must recall something to him.

(Yes.) [After sitter's assent.]

What are these red berries. They look like red berries and they are in birch or near birch. It is a treat to the children.

Mr. W. writes: "The dog spoken of is well remembered and was a great pet. It was black as stated." Inquiry shows also that he was "fat and chunky", and that he died very old, having been in the family many years. Of the baptisms, Mr. W. says: "The baptisms were attended by most of the young people of the village and were not looked upon seriously. As is said here, this matter of baptism recalls incidents not wholly pleasant and some we would not repeat.

"The little red berries here referred to are doubtless checker-

berries, or, as we used to call them, 'ivory plums'. They were a treat to the children who used to go in parties to pick them." Plenty of birch grew, and still grows, in that locality.

The reader should remark that this is the first sitting and I have omitted almost nothing from it in my quotations. Only one passage was abbreviated and that a short one. It will thus be apparent that a large amount of material came that is proof against all objection whatsoever, if the reader does not insist upon guessing and chance coincidence. But I think it will give any intelligent man much trouble to maintain any such hypotheses against the organic unity of the whole set of incidents, and the acceptance of the supernormal makes it useless to urge suspicion against material less protected from ordinary unproved theories. There will be abundant opportunity to enforce this lesson in other instances. Besides it will be apparent that the kind of facts would offer much protection against the most scrutinizing scepticism.

In the subliminal transition into the trance of the second sitting an allusion was made to a vision of the ocean, but no explanation given. It was relevant as coinciding with the career of the sitter as a surgeon in the United States Navy. But that is all the meaning that could be imagined in the reference.

When the automatic writing came Dr. Hodgson began the work and made a non-evidential allusion to Carroll D. Wright and then showed so much difficulty in the writing that we engaged in a little badinage with each other terminating in a rather evidential reference to the difficulty of deciphering the writing of Mrs. Piper in his lifetime, about which Mrs. Chenoweth knew nothing. The message was:

What is the matter? Is the writing worse than ever?

(Yes, the worst I have had for years.)

That makes me quite happy, for you have been having too lazy a time and G. P. has been good to you. You ought to have had some of the scrawls I used to get. My eyes were not strong enough to decipher the marks and when the foreign words came they were hard enough to make out and we had to guess at some of them.

(Yes, I remember.)

At times the writing of Mrs. Piper was very scrawly and much difficulty was caused in deciphering it, and especially words

in foreign languages. We did guess at their interpretation and had to say so in our notes about them.

Jennie P. followed Dr. Hodgson, claiming that he had depleted the nervous energy and that she was there to restore it for further work. This is a frequent effect, and purpose, of her interventions. She gave nothing evidential and was followed by a change of control.

I see two people. One is a man and one a lady. The man is not old and is very bright and clear in his consciousness and may make a good communicator. He is rather dark, has thin hair and brilliant eyes, and seems to have gone away from his earthly conditions without much warning. I mean by the word that there was little idea of his going until he went and the lady with him is older and was in the spirit before him. I know this by their relative positions to each other. There is a desire on the part of the lady to help the man in his communication and in this connection I see two letters, one J and one S.

There is also a great love of music by this man; for I see music and its influence about as a source of recreation. It is not in any sense a business. The business is more with papers and books and men or people. I see a city and a city life and so many people about.

The lady mentioned is not clearly identifiable, but if it refers to the sitter's niece, as it may, she did pass away before the man, her husband, who is rather clearly meant here. He had thin hair, as reported to me by Mr. W., and brilliant eyes. He loved music and went much to the opera in the city. He was a business man, an important insurance manager, which involved much dealing with men, and lived in Boston. The initials J and S are not recognizable.

The communications continued, but as the sitter had gone sound asleep it was difficult for me to satisfy the querying attitude of the control, and I had to awaken the sitter who immediately went to sleep again. Allusion had been made to a son and as soon as I satisfied the control about it, he went on:

All right. Now what about a lady who is there with him also and who is of long time in the spirit.

[I awakened the sitter and he said she had been dead about five years, evidently thinking of his niece.]

I think it is a sister, for I hear something like sister M——.

[I asked the sitter if he had a sister long dead and he replied: 'Yes.']

All right. I think I understand some things Hyslop, and I want to laugh but I won't. I will go on. The sister M is a sweet woman who suffered quite a good deal before she went to the spirit. It is a woman who was full of interest in every living thing and had broad sympathies with all progressive movements but was not especially interested in this work. She was so very ill and worn out when she went away. It seems as if something happened and then there was distress and anxiety and a short but painful struggle and she was gone.

The sitter had a sister Maria, who is deceased. She suffered much mentally before her death because of certain things too personal to explain. They were things done by her own sister, who was also dead at the time of this sitting. The sister Maria was always interested in progressive movements.

There followed a reference to the lady from whom the sitter wished chiefly to hear and I remarked in answer to the query whether there was such a lady, that she had a special message for the sitter, but not explaining what it was. Some general talk ensued and then she was said to have many interests and that they all centered about books and study; that she read everything; that she was a fluent and versatile talker, and that she had a knowledge of other tongues. The facts were that she was much interested in books, was quite a scholar, was a good talker, and had some knowledge of French.

The last items in the note were based on statements made in the message about the woman's habits after the quotation already given.

I indicated that the lady referred to had a special message for the sitter, and did not explain it farther. Nothing relevant was said at this sitting. But in the normal state just before going into the trance next day Mrs. Chenoweth remarked that she kept seeing a safe. The fact was that the special message was preserved in a safe or vault. Mrs. Chenoweth normally did not

know that any allusion had been made to the special message nor was the matter made specific to her in the trance. As soon as the subliminal stage began the following came :

She comes. Isn't she pretty. It was dreadful, wasn't it?

(What was?)

To have a girl. Don't you think so. (Yes.) But she is not unhappy. Who is the child? Do you know? Do you know Jennie, not Jennie P., but Jennie connected with him?

(I do not personally.) [Asked sitter and he assented.] (Yes, he knows Jennie.)

And do you know what I hear her say? Fred, Fred. I have got to go. I suppose you are glad.

Mr. W. explains that Jennie is the name of the living wife of a living nephew. Fred is the name of a deceased nephew, a cousin of the Jennie mentioned.

There followed this message one which I cannot yet quote as it is connected with matters still to be confirmed.

A number of evidential references are contained in what I cannot quote and then the messages turn to another matter, as follows :

I hear a sound like Nellie or Nettie, and I hear her speak of it as tho it was somebody alive in the body familiar with her.

(Yes.)

Did she know anything about the mountains. Something comes about hills or mountains and outdoors.

The sitter had a deceased Aunt Nettie, and unless the Nettie or Nellie refers to some living friend of the communicator it is no error. But the sitter writes that he knew little about her friends and relatives. She lived all her early life among the mountains which were all about her home.

When the automatic writing began it continued with a reference to the special matter which I cannot quote and included many non-evidential generalities until the communicator lost control and Jennie P came in with a reference to the important object of the experiment. Jennie P alluded to the laughter with which G. P. met the sleeping sitter and it was a humorous situation. I

could not ask him questions and the communicator might think him discourteous. After continuing some time the initials C. H. came and the statement made that they were connected with her. They were the initials of her living son. Then came the following:

I see now a small diamond ring which is worn by some one living and it was connected with this lady and I also see a small note written in a fine hand.

This lady had a pretty diamond ring which she gave to her attending physician at her last illness. He is living. The communicator had a fine handwriting.

At the next series the first sitting opened with general references to the main object of the experiment and a lot of details given regarding the special message, but not yet confirmable. Then came the following:

Who is this old gentleman with her? I see an old gentleman with white hair and a tall old fashioned collar with stock tie. He is rather thin and tall and has grey blue eyes and hair which is combed toward the front on the sides and is half curled or standing on the top, much the style of the old revolutionary times. I may not have my history right but he does not belong to this generation. He is a rather gentlemanly looking old chap. Do you know if she had a grandfather who was like this description?

(The gentleman never saw him. Go on and we shall investigate.) [Said after inquiry of sitter.]

All right. He is a very stern looking old man but he was a man of integrity and laid good foundations for his family. I hear a name like Isaac. Is there an Isaac in the family?

Of this passage the sitter writes: "The old gentleman described is not wholly unlike her father, as he dressed with a stock tie and combed his hair toward the front. It may have been her grandfather who belonged to the Society of Quakers." This grandfather died before the sitter was born and he does not know what his personal description was. No Isaac can be found in the family. The grandfather left his family well provided for.

Allusion was immediately made to an infant child with the

lady, but the reference has no verifiable meaning, and the following messages came at length :

Do you know anything about a brass bedstead in connection with her.

(Yes.) [After inquiry of sitter.]

Was that the one she used?

(Yes.) [After inquiry of sitter.]

I go into a room where I see one and as I lie on the bed I see a small writing desk. It is near enough for me to see it plainly, so I think it is in the room, but if it is in her next room it is visible from the bed. I see also on top of that small desk articles of interest to her, especially a little framed photograph which always stood there. Suddenly she changes from that and shows me a robe or dressing gown which is apparently brought to her in a box and put on the bed beside her as a gift. It is very warm and pretty and has much pink color in it and as I see her touch it I see several rings on her fingers, as if she wore them more because she loved them than for a love of display.

(I understand.)

She told you I think that she was going to die and I find that consciousness with her as I handle these things brought her. There is something which she takes frequently from a spoon, which is soft and white like a preparation given her for nourishment but which she dislikes.

The communicator had a brass bedstead, and from it, as she lay on the bed, the writing desk was visible in the other room, and on this desk was kept a photograph of herself. She had such articles as are mentioned, but the sitter does not recall the particular dressing gown described. She had several rings on her finger and was fond of jewelry.

She knew from the nature of her malady that she was going to die and indicated it to the sitter once in a remarkably cool manner. She took malted milk during the last illness, but it is not known whether she disliked it or not.

Was there a trip of some importance which she took a little while before her last illness?

(Yes.) [After inquiry of sitter.]

A trip of some importance where there was pleasure and sight-seeing. I see a city and people and pleasure and large buildings and much to see. All this she recalls with so much pleasure.

The sitter writes in regard to these statements: "She took a trip to New York, and probably further south, a short time before her death. The trip was for sight-seeing."

She shows a bracelet to me now and at first I saw it in a box and then on her arm. It seems to be a gift. Ask him if he ever gave her a bracelet.

(I think so.) [Sitter's hesitating answer.]

It seems some little time ago, but there is a sentimental reason for her reference to it as it was a gift on some anniversary time. Just what the occasion is I do not see, but it is not Christmas or a universal gift day, but something special to her or him.

The sitter gave her a bracelet, but he does not remember the time or occasion. Inquiry on the part of the sitter resulted in the information that "she valued the bracelet from association above anything that she possessed."

There followed this a fairly accurate account of the main incidents of her funeral, mentioning that it was from a church, a large number of flowers, and the initials "E. M.", which were the initials of her adopted mother. The name Annie was mentioned as connected with her. There were two or three Annies so connected. She was said to be fond of pink roses, "roses of any kind, but pink ones particularly". She was very fond of flowers, but the sitter did not know whether she liked pink roses especially. Then a leather purse was mentioned, which was said to have come across the water from Paris, and we were asked if she had been in Europe. The son replied to inquiry about the purse that she had a small leather purse of which she was very fond, but it was not known where she got it. She had not been in Europe. Then came the following:

She also shows me an Episcopal something or other. I cannot quite make it out, but it seems like a small book with a cover on the outside, something like a prayer book. Did she ever go to the Episcopal church?

(Yes.) [After inquiry of sitter.]

Do you know if she had heard Bishop Brooks?

(Yes.) [After inquiry of sitter.]

She seems specially interested in him and especially eager to say she has met him here and her idea that he was inspired, she means directly inspired, is still hers today. (Directly how?) By spirits or people, not by the inflow of the God spirit which every one believes in.

The communicator lived in Boston and knew Bishop Brooks. "She admired him, as did every one, and believed him inspired by the love of his fellow men."

There followed personal communications bearing upon the friendship of the communicator for the sitter, which were all especially true, but not relevant as scientific evidence. In the subliminal recovery the name Helen was mentioned, and also that of Conway. The latter is the name of a small town in the mountains not far from where the communicator had her early home. It is not known why it should be especially mentioned in connection with her.

At the next sitting the names Abbie and Lena were given in the subliminal approach to the trance, but they have no recognizable meaning for the sitter. Then followed, as the automatic writing came, a rather long poem which indicated no authorship, but the mention of Mr. Myers a little later suggests the possible inspiration. Some time was spent in general communications without evidential import, until they came to the description of a house which would fit the Club with which she was very familiar, but nothing definite enough was said about it. Then allusion to a pair of embroidery scissors and a thimble which were gifts to her were mentioned, but no one recalls them.

These messages were followed by a long and detailed set of incidents connected with the special object of the sittings, but they cannot be quoted yet. The sitting came to an end without anything further evidential. The allusion to a watch chain, to the name Huzzie, and to the date 1897, had no recognizable meaning. The date marked the beginning of her illness, but there was nothing said to imply that this was meant.

Near the end of the sitting I told the controls that I expected to have a sitting in the afternoon with another psychic, saying

nothing about who it was, tho the subliminal conjectured a Mrs. Keeler, which I said was not the one I had in mind. I expected to go outside the city, but did not say so. On my return the next day there was a fair account of what occurred, but the only evidential hit was the statement that Professor James had tried to communicate there, which he evidently did with some success. No trace of Mrs. Hayes came. When it came to messages identifying Mrs. Hayes, in this sitting with Mrs. Chenoweth, she was said to be strong willed, and her son also, which was true of both of them, and then allusion was made to a carriage ride and picking some flowers, which was a probable event in her life, but not evidential. Then the name Eddie was given, which was the name of a nephew of the sitter, and well known to the communicator. The allusion connected with this name to a white house and a woman described in some detail had no recognizable importance, tho she had lived in a white house surrounded with trees, as indicated, in her early days.

A trip to California or Mexico and the old Spanish Mission was mentioned in some detail, but it is not verifiable. The sitter does not know whether she ever made such a trip or not. Then a house and room with a piano in it were described, but the facts could not be verified, as the lady lived in a hotel and the sitter had not seen the place.

Then the name of the communicator was given in an interesting manner. Before the sitting, and in her normal state, Mrs. Chenoweth told me that the night previous, before she got to sleep, she got the name *Hayes* and thought it was in some way connected with the sittings. I recognized it but did not say so while I made a note of it for inquiry. When the control seemed to lose connection with the communicator I resolved to ascertain what had happened without giving the case away. The following is the record:

(While you are waiting I should ask who it was that the light got the name of last night before she went to sleep?)

I did not know she got any. It must have been that witch Starlight, if she got one. What was it?

(I had better not tell it now.)

All right. J. P. says it is a family name in connection with the sitting. Do you know if that is true?

(Yes it is.)

It is not the lady's name is it?

(Can you give it?)

Wait a little and I will see. J. P. is laughing at me in good shape and suddenly puts up two fingers and crosses them like H.

(All right.)

It looks like Hawes.

(H-A-W-E-S?) [Spelling the name but not pronouncing it.]

No, I am wrong. It is a y.

(A-Y.) [Naming the letters only.]

Hay, yes Hay. (Not quite right.) Hayes. That is the name of the communicator.

This was the correct name, and it was interesting to remark the spontaneous correction of the Hawes. Mrs. Chenoweth had had no chance to know the name.

A long account of the funeral came, but nothing evidential in it. The allusion to something put in the casket was not verifiable.

At the next series the subliminal of the first sitting opened with a reference to Ossipee mountain, which was always in plain sight of the lady's early home. Then came the names Bertha and Anna. The name Bertha was not recognizable, but Anna was the name of a friend of Mrs. Hayes when a girl. It was some minutes before anything of importance pretended to come, and then came the account of a watch, not verifiable. The house and piazza referred to might have been her early home, as it was said to be in the country, which was true. Then a reference was made to a stream and a factory and the noise of machinery. This would fit a small town not far from her early home in the country, but it was not clearly enough described in details to identify it. The facts would fit quite as well a mill which a relative had in another place. Then came the following:

Who is this man back in the factory place who has black beard, eyes, and is a man of strong character and commanding influence and has some association with her. I think this man's name is Varny [not read] Henry, for I hear that name spoken. Wait a minute. I see her standing by a dam or water fall and she is exclaiming about the beauty of it. She often used to go to look at it, for it was so pretty. I do not mean anything as big as Niagara. It is not won-

derful and grand, but just pretty and romantic. What about the Congregational Church? Do you know anything about that?

I am now in a school or Academy. Strange that I used that Academy word, but it seems to belong here. Do you know if there is one in that place?

There was a little Congregational Church near the small town where the factory was. Henry is one of the Christian names of Mr. W., the sitter. Varny was evidently an attempt at it. Mr. W. writes that the man in the factory referred to might be the communicator's adopted father, who was the proprietor of the shoe factory in the town. There was a dam about half a mile from her old home where she often went just to see the pretty water fall. The use of the word "Academy" is not strange here, for it was common in that part of the country to call a high school an academy.

Allusion was made to a dress, non-evidential, and then a good account of a country store and post-office, which were well known by the communicator in her early days, but nothing evidential came of it, further than that the mention of it would not be a natural association for a subconsciousness already familiar with her city life. Then an account of a house, with a piazza, hammock, a peculiar clock, papers and magazines, a rocking chair for summer and a pet cat which was said to be a nuisance to the sitter and used to push up under a newspaper. Its name was said to be Tommy. The description of the house and its contents was adequate enough but perhaps not evidential. The cat was well recalled by the sitter and its being a nuisance to him, tho he does not recall its trick with the newspaper. This was followed by another message:

I see a pitcher with some flowers in it. It is a quaint old pitcher which is often used as a vase or flower holder. It sounds as if she said my grandmother's pitcher.

I see some ordinary grasses put in with buttercups and clover and such wild flowers.

Mr. W. writes regarding these incidents: "There were several of these pitchers from my grandmother's and they were valued for their associations. They are used as vases now and it is prob-

able that they were used as vases in her day as described for such flowers and grasses as are mentioned."

Now what about a barn. Did they have a barn there?

(Mr. W.: We did indeed.)

I love that barn, she says. She loved the odor of hay and all the country which could be seen through that. I mean those doors when they were open. Was there not a beautiful view through the barn when the big doors were open.

(Yes indeed.) [After inquiry.]

That is what she refers to. Do you know anything about some red rocks? I do not know whether it is a place called Red Rocks or whether it is just a kind of rock which was around there, but I see some red rocks almost like red Granite, but not granite. I go over toward mountains. I think there is something said about the mountain road or drive. Do you know about that?

(Mr. W.: Yes, Red Hill and a drive.)

How she did laugh at the crows all through that country, the scare crows. They were most marvelously and wonderfully made and were quite an addition to the beauties of the landscape. She often laughed at them.

There is something to which she refers in the barn. It is a lot of old paint cans and pails which were left about after some work was done. They did not live there all the year round, did they?

Just before the reference to the barn the name Josie was given and just before it the name John. The John was possibly an error for Josie. But the name Josie is that of a distant and deceased relative of Mr. W., and she was well known to Mrs. Hayes. There was a special reason why she should be mentioned.

Mr. W. writes of the barn: "The barn was an old one in her time and was eventually blown down in a snow storm. This Red Hill, not Red Rocks, was a favorite drive where we used to go for blueberries, and got its name from the crimson halo that seemed to cover it in the autumn."

Scarecrows were and still are numerous in that locality. They are usually rather laughable affairs. There is no verification of her laughing at them, but it is more than probable.

There was a lot of old paint cans about the barn and they are there still. The fact was well known to Mrs. Hayes.

Immediately the communications continue with a change of subject to a man :

I see now a small man who is dressed as a farmer and has a high pitched voice and who used to do some work about the place for him. He is still alive and I think the name she uses for him is Charles. It sounds like that.

(Finish that if you can.)

It seems to sound like Vaney or Varnum. V a r n y. Is there a Varney?

(Yes.)

There was a Charles Varney, and he was an uncle to the communicator. He was a very old man in her childhood when he went west. The sitter had forgotten him at the time and had to recall him later.

She suddenly looked at the open fire [fire in grate before which Mr. W. was sitting at time] and said. We had one but not like that. It burned wood and was my joy. Ask him about it.

(Yes.)

Were there not some old fashioned andirons there?

(Yes.) [After inquiry.]

I see them and also some old fashioned things that stood beside it, tongs, shovel. It was fun to have that fire. How it did roar and sometimes scared us, especially in dry weather when the sparks were so big outside, she means.

There was such a fire place and equipment and all that is said of it is perfectly characteristic. Mr. W. writes: "The old-fashioned andirons, or 'andogs', as we called them, are still in existence and are still in use when a fire is built. The shovel and tongs still exist." It is probable that she, like most people, enjoyed the fires on such occasions, and people often are frightened as intimidated in warm and dry weather when fires are built.

At the next sitting the automatic writing began with a reference to a William, said to be living and to be intimately connected with Mrs. Hayes,—this was true,—and then made a reference to something that was put away, but did not succeed in getting in clear or specific. Then came the following:

I am looking at sunsets across some long green valleys, and I see some dark green trees, like evergreens, down behind which the sun goes and I see something like a house far away on a hill where the light shines, as if it were afire and I hear this lady speak of this often. I see again a place on the road where there is an old watering trough. It is a level road and there are many trees around and this seems to be a very old watering trough. Does he remember it?

(Yes.) [After inquiry.]

And do you remember about a place where the horses could be driven down by the side of a small bridge and through a small stream. The stream is about the size of a brook and goes across the road and the horse can be driven over the bridge or through the water. Does he remember that?

(Yes.) [After inquiry.]

It is all so real as we go up a hill toward another house where once in a while we went to get something. It seems as if there was another house where they used to drive sometimes to get something to eat. I mean something to use at home on the table.

(Yes, what was it?)

For I see a woman come out of the house with something done up in a box or pail for them. It is not milk, but looks like something sweet. I do not know whether it is honey or maple syrup. Does he know about something sweet which they sometimes drove to a house to get. They went over this little brook.

(He does not think of it now. Clear it up.)

It seems not quite like liquid and yet it is best not to move it much. It may be something else, but it seems like sugar or honey, and I see around the house a number of maple trees which suggest the sugar to me. Does he not remember going some little distance beyond that bridge and getting some sugar?

(There is so much made about there that he does not remember any special case of getting it.)

Never mind. It seems as if the farm itself has a name which suggests maple, like Maple Cottage or Maple Farm.

(Yes, Maple Cottage.) [Sitter's remark.]

These incidents are remarkably interesting. There was a hill some two miles from home from which beautiful sunsets could be seen. The hill was pointed out to me [J. H. H.] and I have

been on its summit. It is very probable that the house had reflected sunlight, as if a fire could be seen from it. But no special incident of it is recalled by the sitter. There was a watering trough near its base and this watering trough would very well identify the place. Whether the sun could be seen setting over evergreens was not verified.

On the way to this hill, and not a great distance from Mr. W.'s home, is a little brook crossing the road with a bridge over it and a little driveway around it and through the brook for the purpose of watering horses as described. This was often done to save watering them at the barn.

Of the visit and sugar, Mr. W. writes: "Probably this visit to the house where we got something in a box or pail was for berries, tho in those early days it might have been honey, for there were several people in town who kept bees. I am unable to say at this distance of time which it was. Nearly all the old farmers had their sugar orchards, and as we knew everybody in town, it is difficult to recall individual cases of getting sugar. 'Maple Cottage' was a place with appropriate name."

She shows me something like a great day for the town. It is like a gala day. I do not now see what it is, but I see such companies of people and so much going on, and I see him and all the people around him. It seems as if it were an annual . . . What is a parade? Did they have anything like a parade?

(Yes, Fourth of July.) [Said by sitter.]

It was an annual affair and there were so many ludicrous and jolly features about it and there was the more solemn side. It is so strange but I see the funny and then something like the G. A. R. or something which suggests the old soldiers. Does he recall the combination of the two.

(He was not there but away.) [Said by sitter.] (Can you describe the ludicrous part of it?) [I recognized the type of thing meant.]

Yes, as she shows it to me it looks like the horrors of the city parade, when everything is brought into requisition. There is something like a hayrack with a lot of girls and children in it. Was there not something like this later in the season than the Fourth of July?

(Yes.) [After inquiry.]

The reason I ask is because I see pumpkins and corn and harvest

produce and all that sort of thing that cannot be there so early in the season. There is a sort of supper or dinner, eating affair, or something of that kind, for there is a tent and outdoor entertainment. It lasts all day and is a great event, and he must have seen it sometimes. What about a fair? Was it a fair?

(Yes.) [After inquiry.]

The sitter did not recognize the meaning of these incidents as soon as I did. The moment that the word "ludicrous" came I saw what was in mind, and they were often divided up in New England between the Fourth of July and the Fair in the fall.

Mr. W. writes: "In those days it was customary to make a gala day of July 4th and parades were often had, usually of ludicrous character, with fife and drum, and fireworks in the evening."

The parades were accompanied by what were sometimes called "The Horribles" or "The Ragshags". These were ludicrously gotten up shows and performances, sometimes caricaturing persons and things in the community. "The hay rack and a lot of girls" describes some features of them. It was usual for the old soldiers, called the G. A. R., or Grand Army of the Republic, to take a part in such parades.

Later in the season the Fair was held. Mr. W. writes of it: "After harvest there was frequently a sort of fair with a display of farm products and cattle, but these usually embraced a whole county or a part of two counties conveniently situated." On such occasions there was usually outdoor entertainment and picnics.

There followed a reference to two deceased persons apparently meaning a sister of the communicator and another young person whose relationship is not named. The communicator had no sister, but the sitter did have a deceased sister and the younger person could not be identified, as there were several relatives who died in youth. Then came the following:

Does he know anything about Shakers or Quakers?

(Yes.) [Sitter nodded assent.]

I see some people dressed in uniform style and Mrs. H. recalls them to him as familiar to their life. They speak queerly using ancient form of address. I wonder if he knows anything about any one named Berry?

(Yes.) [After inquiry.]

It sounded just like Berry but I could not believe it for it is a new name to me. Was it not a neighbor?

(Yes.)

Mr. W. writes of this passage: "The Quakers made up a good portion of the population of this town in the days with which we are now interested. Mrs. Hayes's father was one of this society, and used the formal language of these people in his conversation with the people of this church. There were two families by the name of Berry and one of them was related by marriage to the family."

I see a particular building up on some little piles of stones as if on legs. It is a gray or unpainted building and has steps up to it. It seems like a building for grain or something like that. What is a corn house. Does he know?

(Yes, right near the house.) [After inquiry.]

It is a funny little building. What a lot of rocks everywhere and she loves them. She sits on them. Does he know about a rock with some kind of ore in it that was in a pasture? It glistens like gold but I think it is only mica.

(Yes, varieties of it there.) [After inquiry]

Was there mica?

(Yes, plenty of it.)

Mr. W. writes: "The 'Corn House' was near the dwelling house and was on the four corner posts around which was nailed tin to prevent rats and squirrels from climbing up. There was a pasture on a hill and on top was a ledge of white quartz with layers of mica running through it. The place was called 'White Ledge', and we used to find in this quartz ledge large crystals that we used to cut glass."

It will be noted that the "Corn House" did not have stone supports, as indicated by the control. The communications continue immediately:

All right. I see lilacs all at once. I hear something about the old lilac bushes. He knows how she loved those although they were in

the way of something I think. Ask him if there was any talk about cutting the lilac trees.

(Yes, and we did cut some of them.) [After inquiry.]

It was not her wish to have them cut, but they seemed to be in the way. I see them near the window where they almost obstructed the light, but she loved them so that they were spared.

I see an old rock heap. It looks as if it had been in the same place forever. It has something growing up it like a running grapevine and that too is indigenous to the place. Does he remember them I wonder?

(Yes.) [After inquiry.]

Mr. W. writes: "The lilacs grew rankly around the house and spread from the roots so that they must be pruned every year. The old rock heap was covered with clematis and sumac around the edges and climbing over it was the poison ivy (*Rhus toxicodendron*). This rock heap was an overflow from the rocks used to build the walls that surround all cultivated lands in those parts."

Then followed an incident about the communicator being frightened by a snake on this rock heap, but the sitter cannot verify it, tho it is quite a likely fact. Then came a reference to a bonnet:

I wonder if he knows anything about a black bonnet which she wore. Did she ever wear black for any one. It seems more like her father.

He was away from home, and does not know.) [Reply of sitter.]

I see a black bonnet. It either belongs to her or her mother and it was kept for a long time in a box and was not worn. It seems as if I go up into an attic or store room and find a number of things and among them is this box with the bonnet in, but it was finally destroyed.

Did she ever wear a sun bonnet? I see something like a sun bonnet on her head. It is made of cloth and is something she puts on to go out to work in the garden or about the place. I do not mean that she farms, but she goes out and loves to pick things. I cannot tell whether they are berries or what they are, but the effect is the same in the picture. Ask about the sun bonnet.

There are two separate incidents here. Of them Mr. W. writes: "Regarding the black bonnets, there are several of them still stowed away in boxes here, and one of them may have been hers. I think, however, that she was so young when her father died that it was not required of her to wear black.

"As for sun bonnets, everybody is accustomed to them here, and they are made very comfortable and not unbecoming; so little girls wear them as well as grown people, especially when in the garden cultivating flowers or at other like pleasant occupations."

I see something done about the place, as if there came a time when they made some alterations or improvements; for I see new lumber or shingles, small bits of wood around the place, and I see so much pleasure about the interior, as if something had been done which they planned for some little time before doing it. Is that so?

(Yes.) [Sitter assented.]

All right. He will recall the pleasure it gave them both at the time and the plans they made.

I see a very old and beautiful elm tree. It seems to be very near the place and it is spoken of as the elm tree, as if there were not so many and as if this one were a special pride. Does he recall an old and beautiful elm? One that is especially admired?

(Yes.) [Sitter assented.]

Mr. W. writes of these incidents: "There were some alterations made to the house in her life time. There was a large and beautiful elm in front of it, and it still stands there."

Then came a long and complicated set of messages of much interest and importance:

Does he know anything about a silver spectacle case or snuff box? I cannot tell which it is, but it is a metal case which belongs to some one in the family, and speaking of snuff box I recall a pair of candle snuffers which he will know something about.

(Mr. W.: Yes.)

What about the box?

(Mr. W.: Yes, it is a spectacle case.)

Spectacle case is it? (Yes.) Of metal? (Yes.) [By sitter.] All right. I fear I must go, but have we got along well today?

(Yes, you have done finely.)

It is good to work out these problems. What about a fruit which looks more like peach. It may be a plum, but the stone suggests peach and it breaks open and lets out a sort of gum. The stone is almost always cracked, but the fruit is soft and pulpy like peach or plum. It is light. If it is a plum, it is very light color, almost yellow and she holds a few in a small basket. They seem to have had them in the house a little earlier in the season. Then this fruit grew near the house I think. Does he know about them?

(Yes.) [After inquiry.]

Does Wolfboro mean anything to him?

(Yes.) [After inquiry.]

They must have been there or passed through there sometime to make it familiar to both. And oh, the camp meetings, where were they? Did that place begin with W also? [Sitter paused and did not reply.] Weirs.

(Mr. W.: Oh yes, the Camp Meetings at Weirs.)

Mr. W. writes that the grandmother used snuff and had a snuff box made of some composition metal, not silver, according to the recollections of Dr. W. They also had a pair of snuffers, made of composition metal. They are still in existence. This, however, had to be ascertained after the sitting.

The fruit mentioned was what they called pomegranate, but was a species of plum. It was a yellowish color tinged with green.

There was a school at Wolfboro, some twenty miles distant from her home, but it is not known whether she went to it or not. Weirs is a town not far from her own home, at which Camp Meetings were held, and she, with others, used to go to them. Mrs. C. could not know anything about these incidents.

A reference, in the subliminal, to a special thunderstorm, said to have given the communicator a fright, could not be verified by the sitter further than that heavy thunderstorms occur in that locality.

In the subliminal of the approaching trance of the next sitting the names William and Edward came, and the name William associated with the name Hayes. Hayes was, of course, the name of the lady communicator in the previous sittings, and here the psychic discovers spontaneously that the sitter's name is not Hayes, but does not get what it is.

When the automatic writing began allusion was made to New Hampshire, where the scenes of these incidents were, and to Boston and Europe, Boston being the communicator's home, but Europe has no special reason for association with the case. Then came the following:

What about winter in that place among the hills and that very phrase "Among the Hills" reminds her of one of her favorite poems. She loved Whittier, she says. Does the sitter know about that?

(Yes.) [After inquiry.]

She said so in the most unequivocal way and she must have been familiar with his "Among the Hills". You probably do not know that it is one of his poems, you heathen, but it is.

(No I do not.)

I thought so from the look of your mind as I wrote it. That was a sort of mind reading, sure enough.

Mr. W. writes regarding this passage: "That poem of Whittier's, 'Among the Hills', relates to this very part of the country, and 'Bear Camp River' flows through the town where the 'Bear Camp Woods' are. Whittier spent his summers in this region."

Mr. W. might have added the Mt. Whittier in that locality was named for the poet. Mrs. Chenoweth possibly knows the poem and the locality it celebrates, but she did not know its relation to the communicator and the sitter, unless inferred unconsciously from places mentioned in the trance.

To return to our friend. She speaks of a time when she was in the country where the hills were covered with snow and all the white world gave joy to her heart and the sound of sleigh bells was music to her ears. Ask him if he knows about it.

(Yes, she was fond of the winter.) [Said by sitter.]

All right. She shows me another thing. It looks like a soapstone block. What is that for, I wonder. It seems to have a piece of wire in it. Do you have any idea what that could be for?

(You explain.)

Do they use such things for heating purposes? I see it near fire as if to heat it and then I see it as if taken to a sleigh and put in. I must conclude it is for heat. Ask him if they had one.

(Yes.) [After inquiry.]

Did it hang in a sort of entry or cellar way?

(Yes.) [Response to my look.]

Mrs. Hayes was fond of the winter and sleighing, but as the sitter was much away from home on his government service he does not know of any special winter trip to the old home by the communicator. But of the allusion to the soapstone he writes:

"The use of soapstones to keep the feet warm when riding, or of foot-stoves, was common in this region. We had both of these, and her grandmother used them when she went, as she often did, to visit a certain class of patients with my father. They were an improvement over the old red brick." The sitter thinks the soapstone had a wire in it. It is not known whether it hung in the cellar.

Then came a reference to two robes, one gray, with a little black in it, and one brown, which was said to have been put on the horse when they stopped. "A sort of hood of worsted or yarn is put on her head." Then came the following:

I see a pair of fur gloves, gauntlet gloves and they apparently belong to him or to a gentleman, for I see them put on by the driver.

Who is Aunt Sue? Is there an Aunt S—— where they go? It seems as if they drive to see her and it seems more like Aunt Sue. Ask him if there was an Aunt Sue.

Of these incidents Mr. W. writes: "I cannot remember quite as vividly as I wish the color of her fur robe for sleigh riding, but the possession of such a coat was an absolute necessity when out sleigh riding in that cold country, and the carrying of heavy coverings for the horse, in case he was hitched out in the cold, was an equal necessity. As the light [medium] has just seen the color and quality of these coverings, she can describe them better than I after fifty years unseen. And in those days a worsted hood came into fashion, but I forget the name by which it was called. I remember the kind of headgear perfectly. There was an Aunt Sue, and she is still living, the only one of her aunts."

The communications continued from G. P., the control, but without relevance to Mrs. Hayes, except to explain why she had not appeared at another case which I had tried a few days before.

Finally reference was made to the year 1907, without explaining what it meant, further than to ask if "he [sitter] made an effort to hear from her in 1907." I answered that he had, naming a mutual friend in Washington. Consulting my records, however, showed that it was in 1902, and that it was in 1907 that I had given the gentleman sittings with Mrs. Chenoweth in New York.

The names Chaney or Cheney and Chamberlain were given, with the possibility that the Cheney or Chaney was the first attempt to get Chamberlain. For, tho the communicator lived in the same town where this Cheney or Chaney lived, there is no reason to believe she knew him. She distinctly stated that she had New Hampshire in mind, and not Watertown [Mass.], which the sitter said was the home of Cheney, but Chamberlain lived in the town of her former home in New Hampshire.

An earring was then mentioned with the statement that it was a gift. The sitter knows nothing about it. A marquise gold ring was mentioned with several stones in it. The sitter recognized it. Nothing further came in the sitting.

Other sitters followed this series, and then I had two series for myself, and at the third one of the first of the two series Mrs. Hayes came and endeavored to give something connected with her special message, which cannot be quoted here. There were occasionally incidents definitely bearing upon her identity, but not of a kind making it important to quote them. She was alluded to in the second series, but nothing of importance came that can be quoted. The sittings were mainly devoted to clearing up some odds and ends in the records.

Some time elapsed before I could get further communications from Mrs. Hayes, but when I got the opportunity to call for her I did so, and while Dr. W. was not present I obtained the following important incidents. The first message is an extraordinarily interesting one, as it involves complete ignorance on the part of the communicator that she is at the same "light" or medium as at the sittings in New York. Some years before I had given Dr. W. some sittings with Mrs. Chenoweth in New York for the same purpose as for these. They were Starlight trances.

Do you recall a place where I was expected and where I made some sign of my presence some years ago in New York. I think?

(Yes I do.)

I do not mean with this same lady, but another one?

(No, I do not know anything about that, as I was never informed of it.)

I think it was another lady, a larger and a dark eyed lady who was very active and had much to say at some times. She was with the light at some time, but I do not see her with her now.

(Do you refer to Miss Gaule, and my old stenographer?) [The facts recalled these two persons who had been together a great deal. But no attempt had been made to give Dr. W. any sittings with Miss Gaule.]

Was your old stenographer a dark eyed lady with much to say?

(Yes.) [Mrs. Chenoweth knew the stenographer perfectly well.]

Yes, that is the one. She was the one where I went and where I gave some evidence of my presence, and there was an Indian guide there called Starlight or something of that sort.

(Yes, I understand, and the light was the same one you are writing through now.)

Where is the Indian and the dark eyed lady?

(The Indian may be about outside and you may see her when you go out, but the dark eyed lady is not now doing any work for me.)

But it is the same light?

(Yes it is.)

I did not recognize that. I saw some of the same spirits, but I thought they were with you. The place and method and all are so different.

(Yes, that is true.)

And I missed that method and always had a feeling that I would return there some day and do work, but if this is the same light I feel more satisfied. It is all right I suppose any way, but I had an inner conviction about the light being very responsive to me.

I have promised to go again to Mrs. C. [Mrs. Smead.]

(Yes, I hope you will.)

I think that is what they call her, and I am to try again there, when she has no expectation of me. I have wished to tell all these things for the benefit of some of my near friends who have no idea of the vast importance and reality of this work. Do you know anything about Watertown, Mass.?

(No, I do not, but I shall find out.)

I do and go there at times to see friends, and also go to Allston. They will know about it.

As I have already remarked, and as readers will note in the passage, Mrs. Chenoweth was the medium where Mrs. Hayes had appeared in New York, but she is not here recognized. Mrs. Chenoweth knew my "dark eyed stenographer" there perfectly well, and should have given the name easily, if the subconscious knew anything about what was here said. There is no excuse whatever on theories of secondary personality for the error or failure to recognize the medium. There is the recollection of the difference in method and of the little Indian control by name, but no recollection of the psychic! The passage is worth a great deal for showing the limitations of the subconscious, and represents a perfectly natural thing on the spiritistic theory, even tho we feel surprise that the circumstances are sufficient to prevent the communicator from discovering the identity of the medium.

Earlier in the experiments I had asked G. P. to take Mrs. Hayes to the Smead light, but no results marked the effort. Indeed there was no evidence even that the trial had been made. C. is the initial of Mrs. Smead's real name, and at this time Mrs. Chenoweth had not the slightest knowledge of what her real name was. She knew that I had experimented with Mrs. Smead, but that is all. Dr. Hodgson knew her, before his death, personally and as Mrs. Smead also. It was very natural for this communicator to refer to her as Mrs. C., as she had never heard of Mrs. Smead in her life and would have to get her knowledge of her from deceased relatives of Mrs. C., who would give her correct name, and who never knew what I called her.

Watertown, Mass., was the place where Mrs. Hayes's adopted father had his factory. She had friends in this place, and also in Allston, according to Dr. W. I knew none of these things and neither could Mrs. Chenoweth know them.

The passage quoted was followed by one referring to a "little Bible" and to singing gospel hymns together. The reference to the Bible can neither be denied nor confirmed. Circumstances make it quite possible. But he never sang hymns with her "when friends came in". However, the sitter informs me that the cousin of Mrs. Hayes used to sing hymns in this way with him, and they were ever at it. Then came the following:

There was also a beach where we went sometimes and I have wished to refer to that. Perhaps you know about it.

(No I do not, but tell all you can.)

It is a place where we went sometimes for a shore dinner.

Dr. W. writes that he took dinner at the beach with the communicator and her husband once, and but once, and that he remembers it clearly because the son was ill and the mother was worried about him. There followed a reference to a concert in a church and a thunder storm, neither of which is recalled by Dr. W.

BOOK REVIEW.

Objections to Spiritualism Answered. By H. A. DALLAS. G. Bell and Sons, Ltd., London. 1916.

This is a second and revised edition of this little book. We can recommend it highly to many people who want this aspect of the subject discussed intelligently and in brief compass. The book is not a scientific treatise, tho it has a clear scientific spirit and the author writes from that point of view without offending the popular mind in its demands. The author does not mince matters by avoiding the term "Spiritualism" and adopting that of "Spiritism" in its stead. Scientifically there is no difference between them, but there is a difference in the spirit and method of those who advocate the one and those who advocate the other. The author is speaking to Spiritualists who classify themselves by that term, or if not to them always, to those who take offense at the belief, and chides the avowed Spiritualists for their remissness in many matters. Those who have a religious nature would not be offended, as there is a decidedly religious attitude on the part of the author. There is tact and sympathy for both sides. The time will come when they will understand each other better and such books help to bring it about. The author does not hold a belief for Spiritualism generally, but takes that belief to task whenever it deserves it, but writes a book on a very high intellectual level, more than usually high for one who accepts that point of view definitely. We think readers would profit much by reading it.

There is only one thing in the book that this *Journal* would not endorse even by implication and that is the apparent defense of materialization in it. The term is used in a different sense from the usual gross conception of the phenomena, but few will realize this at first, and the phenomena have not yet received any scientific sanction. We may find them very different, tho genuine psychologically at least, from the representation which the layman usually gives them. This qualification of the book is made to prevent misunderstanding in regard to any endorsement of its contents. Indeed it is not the contents that is the primary object of our praise, but the general spirit of it and the abundant common sense displayed throughout.—J. H. H.

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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ALL MEMBERSHIPS date from January 1st, though those who join in November or December will receive the Journal for these two months free.

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JOURNAL OF THE AMERICAN SOCIETY for PSYCHICAL RESEARCH

SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XIII

MARCH, 1919

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JOURNAL

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FOR

PSYCHICAL RESEARCH

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SURVEY AND COMMENT.

Current Events.

The necessity of taking account of the movement in psychic research in high quarters is well illustrated in an article in the *Nineteenth Century* for November, 1918. The article is entitled: "A Current Tendency in Popular Religion," by Rev. Cyril E. Hudson. Most of the paper is not relevant to this question, as it is occupied with other subjects, but the author cannot get through without trying his lance on communication with the dead, tho belonging to a church that firmly holds to the "Communion of Saints". His only resource for setting it aside is "subconscious telepathy", which he swallows in all its supposed magnitude without any scientific evidence whatever, and then imagines that human trickery might account for much. He might have used this last hypothesis instead of telepathy, but he evidently did not think of that. The paper is an illustration of the mental habit of the last century to use some word or words which had never been associated with the idea of "spirit" and then imagine that you had laid the ghost. Its lack of meaning does not occur to such people and they blissfully go on applying in controversy what might actually include the thing they are rejecting. The paper seems to have been called out by Sir Arthur Conan Doyle's recent volume.

A CASE OF ALLEGED MIND READING.

By JAMES H. HYSLOP.

Mr. Henry Holt publishes in the January-March (1919) number of the *Unpopular Review* an outline of a case which he introduces with the statement that it "is perhaps the most remarkable experience known to me in the annals of Psychical Research". The record is by a Dr. X., a clergyman who withholds his name, but is personally known to the editor of the *Journal*. It is certainly an interesting set of incidents whatever the explanation and Mr. Holt is apparently so confident that it is a case of "teloteropathy" that he appends a half fear that it may affect the spiritistic hypothesis, tho he says that any such conclusion would be premature. There can be no objection by the scientific man if it does "upset" the spiritistic theory, because he is in for the truth, no matter what the consequences are. But it is just because it is premature to draw any conclusions whatever from such an incident that we take it up here for notice. It is unquestionably interesting, but less novel than is supposed.

Dr. X. had a chauffeur by the name of Réallier who was a Frenchman. When the war broke out he was called to the French army and soon his wife returned to France and earned her living by sewing. Dr. X. paid the man's life insurance and otherwise helped them with money, as they were both poor. He heard from the chauffeur occasionally, but only at long intervals. Suddenly, in his first experiment with a Mrs. Vernon (pseudonym), who is the wife of a wealthy banker in high social standing where they live and does psychic work for the help it gives to others, Dr. X. began to get "messages" relevant to this Réallier, tho it was some time before he got the name. I shall not give the details here. Readers must go to the *Unpopular Review* for them. We have the detailed record, however, on file, but it is too tedious to give in detail. Nor is it necessary for our purposes. The gist of it is that the "messages" seem at times to come from this Réallier, often mistakenly called Ravallier for some time, tho Mrs. Vernon was told the correct name after it was clear who was meant. The "messages" were often in French and Mrs. Vernon.

tho she knows some French, had not known it well. Nearly all the incidents told were what Dr. X. knew, and those which he did not know were false. One called "Scranton", a name adopted for the deceased nephew of Dr. X., often appeared in the messages, apparently helping Réallier to communicate. After inquiry it turned out that the Frenchman was still alive. Incidents written in his letters were mentioned at the sittings, tho after they were known to Dr. X.

Dr. X. defends no theory regarding them, but the facts look so much like mind reading that a believer in the spiritistic theory must find himself at a loss to account for them on that hypothesis. Mrs. Vernon believes that a spirit gave the facts, but her belief cannot count in the explanation. The facts must determine this, and the facts, since the Frenchman was proved to be living, certainly did not prove the existence of the dead chauffeur. There is no doubt that they help the believer in telepathy to press his hypothesis for all it is worth, and he must not be blamed for worrying the spiritist.

It should have been remarked that the work of Mrs. Vernon has shown other and similar incidents. But as the experiences have not been recorded at a common center, there is no way to bring them together for comparison. It is a misfortune that it is so, but it would help in understanding such phenomena if the whole of them could be reported for safekeeping. The present instance is not unique in the work of Mrs. Vernon. It is simply a much more complete one and more strikingly complex and antagonistic to spiritistic theories as understood by the public generally.

But the thing we have to do here is not to defend a spiritistic explanation of the facts, but to see if there is any adequate reason for referring them to mind reading. In the first place the person to whom the reference was made had to be guessed or inferred from the incidents at first and when the name was obtained it was by an indirect method of symbolism. The letters spelling it out were given in a series of alliterative words in which were found the letters spelling the Frenchman's name. Sometimes these letters were found in the middle of the word. But before this became clear to Dr. X. he had conjectured who was meant by certain incidents which he knew. The detection of the man's identity by this means is an interesting confirmation of how easy it is to

prove personal identity, whether we are dealing with spirits or not. The fact that similar methods were employed in the mediumship of Mrs. Holland, and symbolical methods, not alliterative, occasionally in the work of Mrs. Chenoweth, is interesting, and that in these instances they were employed in the interest of phenomena not telepathic, but spiritistic, is another important fact.

But the most important remark to be made of the incident by Dr. X. and Mr. Holt is that they do not distinguish, as can be done, and perhaps ought to be done, under the circumstances, between the question whether Mrs. Vernon obtained the facts direct from the mind of Dr. X. or directly from the mind of Réallier, and the question whether we have any evidence of their source at all. Mr. Holt mentions getting them from the mind of Réallier, while most people would assume that, being known to Dr. X., they were derived from his mind by the psychic. But the fact is that there is no evidence whence the facts were drawn. All that we know is that they do not seem to be explicable by chance and that the man who is purported to be dead and the communicator is actually living. The facts are not evidence that he is dead and they are not evidence that a spirit is communicating them. But we have no proof that the mind of Réallier or of Dr. X. is directly tapped for them. They only favor, but do not prove, the telepathic source.

If this sort of phenomenon was more frequent in mediumship the appeal to mind reading would be more plausible. But while it is not wholly unique, the Dr. Wiltse case being apparently like it in the work of Mrs. Piper, it is too exceptional to measure off against a spiritistic interpretation. There was only one case in all the work of Mrs. Piper that resembled it in any way, and that was the case just named. Dr. Wiltse reported as dead and Dr. Hodgson found on inquiry that he was living. But we must not forget that toward the end of the sitting in which Dr. Wiltse reported as a communicator, George Pelham suddenly came and said he was all right and not dead, and inquiry showed that he was at that time beside the bed of a patient, thinking abstractedly over his previous experience in which he was near death. We have no indications what may have happened to Réallier. There was an inverse case with Mrs. Piper in which communications came purporting to be about a boy living who was proved to be dead at

the time. But it was not like that of Dr. X., tho it involved a mistake on the part of the controls and assured incidents of the supernormal. All but Dr. Hodgson regarded it as proof of telepathy between the living.

It is the insistence on the name and that the chauffeur is dead that gives the trouble to superficial interpreters. In the first place we have no right to press telepathy in such cases until we have a large number of them. It was a large number of consistent instances that gave rise to the spiritistic theory, and an anomaly like the present case is neither against such a theory nor proof of telepathy, tho minds which wish hastily to explain everything will naturally seize the hypothesis nearest at hand.

We must remember that an important personality was associated with the messages, who was dead. "Scranton" was the deceased nephew of Dr. X. He seems to have been instrumental in some of the work and as he had not long been dead, he may have been totally unqualified to assume the function of a guide and helper in such work, and so may have caused the whole confusion in co-operation with some deceased friend of Réallier by that name. When the impression of the name was once made the control or the subconscious could not or would not alter it, and itself mistook the personality involved. Let me give an illustration of such a phenomenon with Mrs. Chenoweth.

A man by the name of White had sittings to obtain the contents of a posthumous letter. The lady who had written it was his niece. I shall call her Smith here. Mrs. Chenoweth got the name in a dream and told me the next morning. After that the control or the subconscious began calling the sitter by the name of Mr. Smith and thought him the husband of the Mrs. Smith. I did not correct the error. Later the man himself died, and when he turned up to communicate, tho Mrs. Chenoweth had never seen him normally and had never heard his name, the control called him Mr. Smith. I would not correct the mistake. I left things to take their own course. I got many evidences of the supernormal and of his personal identity. Finally he mentioned, what he knew before his death, that I had spent time in the Adirondack Mountains and then made the statement also of the White Mountains, both of which were true. As soon as the White Mountains were mentioned I saw what was going on and said: "I think you can mention something else now." He replied at once: "You mean

my name." I replied in the affirmative and after a little struggle he gave the name *White*. Here the wrong name had lingered for some years, both before and after his death, in the mind of the control or the subconscious of Mrs. Chenoweth and it required a wrench to change it.

It was somewhat similar with the name of a deceased uncle of mine in the work of Mrs. Piper. He was first called Uncle Charles and as I had no such uncle I had to regard it as false, and indeed did not at first know what was meant, but as the name of his wife and several incidents that I verified were mentioned in connection with him I saw that "Uncle Charles" was for "Uncle Carruthers". I asked for its correction, saying that "Uncle Charles" was wrong. The effort was made to correct it and I got Clarkthers, Claracthers, and finally Clarke. I said, "That is right", meaning that Dr. Hodgson had correctly read the written name, but Rector, the control, or Mrs. Piper's subconscious, naturally enough, thought that I meant that the name was right. I regarded it as best to let it stand and when he was referred to as Clarke I let it stand for *two years* as a mistake repeated all this time. I finally asked for its correction and Rector could not give it, but George Pelham succeeded and gave it Carruthers. But in spite of this *neither Rector nor the subconscious of Mrs. Piper could give it correctly*. Superficially I had to treat the incident as totally false and that I had no such uncle, and I might have insisted on the strength of the error that the incidents were telepathic, tho I did not know some of them. But Mr. Holt would say that it was "teloteropathy"; a form of telepathy from incarnate minds at a distance. The issue, however, shows that it is more natural to suppose that the conditions for communicating give rise to mistakes that are hard to correct, as they may be more or less mechanical, as they always are in the telephone and cannot always be corrected by the person speaking through it.

If such incidents as Dr. X. narrates were frequent they would either form a class by themselves or serve as an important objection to the spiritistic theory. But its very isolation or uniqueness protects it from any such use. It is too exceptional to employ as a general objection. There are too many uniform cases in the classical cases of mediumship that point in the opposite direction for this case to do more than start a certain type of perplexity, especially in minds which have not mastered the complex features

of a spiritistic hypothesis. But when the law of occurrence is generally toward identification of the dead and that living people rarely or never turn up in the classical cases, the one before us requires us to suspend judgment until we know more about such instances. They may be incomplete cases. They may represent mistakes which are less striking in other psychics, which are of the same type. For instance, occasionally in the trance and in the subliminal stage Mrs. Chenoweth for a moment or for some time may mistake a living person for the dead or a dead person for the living. But she usually discovers the mistake without suggestion from me. She often mistakes a grandfather or grandmother for a father or mother, but if left alone may correct it some time later. But I can imagine cases where the mediumship has not been developed so systematically that would cling to an error until some means were taken to correct it. There were no apparent efforts made to correct the error of Réallier. Once made it was like that of White and Carruthers.

But we cannot disregard the associated incidents and processes in the explanation of the facts. Many of Mrs. Vernon's phenomena are the orthodox spiritistic ones. Those are not noted and did not occur in the record under discussion. But they exist and represent facts not known by the sitter and rightly co-ordinate with the personal identity of the dead. In the second place, the intervention of "Scranton", the deceased nephew of Dr. X., shows a complex process in which the case resembles those in which the living are not impersonated at all. The Réallier communicating might have been the deceased father of the chauffeur who obtained his information partly from the mind of his son. Take as an analogous case that of Private Dowding, which we presented in an earlier number of the *Journal* (Vol. XII, pp. 483-485). Here the dead editor seemed to know nothing but what he learned from his living son's mind, and if he had been a communicator he would have told things that pertained only to his living son. He was interested in nothing else.

Of course we have no proof of such an hypothesis and I do not propose it here as more than a reasonable possibility based upon facts that suggest it. But it represents what we have a right to imagine as against so anomalous a fact as is reported and which stands out as an exception to nearly all that we observe in the classical cases. There is no question about the exceptional nature

of the Réallier incidents and the leverage they afford the believer in telepathy, as at least a superficial interpretation of the phenomena. But just as Mr. Holt remarks, it would be premature to regard them as conclusive or as upsetting any spiritistic hypothesis, and it is incumbent on us only to present the facts in the light of the complexities which have been more or less proved in spiritistic phenomena.

THE SCOPE OF "IMMORTALITY".

By W. G. LANGWORTHY TAYLOR, LL.D.

Professor Emeritus in the University of Nebraska.

I.

HISTORICAL.

Neglect of the Problem of Immortality.

Passing strange are man's steps heavenward. In rationalistic eras, like our age of science, or that prechristian age of private religion and eschic symposium, of which Fustel de Coulanges paints so winning a picture, man subdues his anxiety for salvation and subordinates it to concern for the common weal and for the secrets of Nature. The bulk of recorded history takes up the long intervening period. Man's leading occupation continued to be war, but his leading motive grew increasingly religious, and the keynote of his thought became immortality. It is a fair question whether we of the neo-rational era have not reacted too far in our hard objectivity, whether we are not neglecting the master problem or unnecessarily sidestepping it, to our own detriment and to that of our successors. The excuse of its unripeness and our unreadiness has been valid, but it sounds faint-hearted in these heroic days. If our fathers freely and in a frenzy of bigotry poured out their life blood for formal and verbal disagreements about the liturgy, the sacrament, the articles of faith, points about which turned, in their brooding minds, the welfare of the eternal soul, shall we of today denounce them as fools raging *in vacuo*?

Religious Heat Due to Balked Knowledge About Death.

Fools they may have been, but certainly not *in vacuo*. They raged indeed, because they had not reached a solution of continuity, as men always rage when the obstruction they meet with lies within themselves. But their problem was a real one. We seem to have forgotten it. Rationalism and materialism have such a hold that men profess indifference to their own fate. They are reconciled to surrender all individuality at death or of any

existence more psychic than dust. In some quarters the conviction that our universe is a closed, definite mechanism working upon principles already fairly understood has gained such exclusive sway that men refuse to allow their mental repose to be disturbed by an inquiry which might turn out greatly to their advantage.

Excuses for Indifference.

This attitude is thoroughly human. Possibly it is correct to say that each person is endowed with a limited, psychic energy which is wholly absorbed by the type of civilization in vogue. The paths of science are steep and tortuous. *Stare decisis* in matters spiritual is the tone-giving word. The man *à la mode* could easily allege to his spiritual adviser that we live under laws of general application; that they express rather our critical attitude; and that if there be a hereafter, I shall be just as immortal not believing in immortality as believing. Thus occidental quietism is reminiscent of oriental fatalism. Let us hasten to say that the quietist after all is taking his repose upon a higher plane than the conventional Turk. We do not need to worry about him. When he has gathered new strength, he will buckle down to the transcendent task. But some incident must needs happen to stir his lethargy.

Agnosticism and Quietism.

I was speaking of alternate waves of spirituality and materialism relatively considered. The agnostic affords an instance in point,—a very pointed instance today. I mean the agnostic who is judicially neutral and hence consistently agnostic, as well as him who is viciously set against things spiritual but who lulls himself into the belief that he is correct in his scientific attitude. The latter is quite satisfied with his negation of religion, equally so with the devotee in his negation of science. On the evolutionary ascent, however, the former is a good stride ahead of the latter. Let us here make due reservation in his favor. With respect to progress, there is not much to choose between the two quietists. The last half century, the ascendancy of Science has been such that the scientific brand of quietism has taken possession even of the churches. The devoutest moderns go to church because they believe in the church apart from its creeds. In vain

the ministers denounce the heresy of Sunday credo and week day devil. The next Sunday they themselves flash on the auditory a smattering of science, that they may not be thought to be out of the local swim.

The Brummagem Religions Begin with Healing.

When quietism is become institutional, only a vigorous social impulse can overwhelm it and revive the flux. Of late, impulses to this intent are not lacking. In the first place, witness a whole crop of brummagem religions. This is ground where angels may well fear to tread. The sound people, who often had no academic training, were thoroughly ashamed of the false position in which quietism placed them. They longed to be somebody, and somebody with a positive programme. And so the history of religions repeated itself. The new act was new to the actors, if trite to the philosopher. The upstart religions invaded the science of medicine and performed miraculous cures, just as they had done under the very nose of Galen. They were numerous, for modern society is complex, and the needs of the different groups are different. We are regaled occasionally with the touching story of the soldier or trapper whose life is saved by a wild animal, the wounds of which he had bound up on a previous occasion. Nothing seems to appeal to the godless, forsaken wretch like a cure. Now that the whisky-bottle has been sent to limbo, the chances of Christian Science, New Life, and many more "isms", are doubled.

Exception of Spiritualism and Theosophy.

Spiritualism and Theosophy have overlooked the indispensable crux of popularity. But the healing stage in the evolution of a religion is soon passed through, and the more unvarnished and unbaited appeals to mysticism will once more ring in no uncertain tone. The academic men are the more obdurate sinners; they are obstinately refractory to appeals from the mystic circle, for they are technically versed in the pitfalls that mine the path of the gullible.

Death, Not Healing, is the Topic of Religion.

And so it befalls that in this modern age, when men know more than ever, they cry aloud in a wilderness of agnosticism and

find no way out. Brimming over with science, they do not dare to grapple squarely with the scientific problem that surrounds the future life; or that surrounds death, if you please. But the inquiry will not down, precisely because, blink the truth as we will, it is the master problem for man. In applying our human powers of generalization to scientific problems, as we are bound to do, we give them cosmic orientation, inevitably. Are we to rest satisfied with the accidental place which they have hitherto allotted to man in the general scheme? Would the world go on just as well without man? And is he so insignificant a fortuity that he literally returns to dust *et praeterea nihil*?

We Must Formally Acknowledge the Weighty Problem of Death.

My purpose is to present a brief statement, not so much of the problem of immortality as of the difficulties which beset it and in spite of which it looms bigger than ever on the horizon of humanity. In discussing the overshadowing world war, should we pay attention to dynasties and democracies rather than to death? No conversation is complete without allusion to the war. The slaughter of so many millions, has it no new and special significance beyond the mere fact that they would have died later on anyway? Following the mundane view of things, we the survivors are held to profit by their untimely taking-off. If that is all, then the whole price is paid by them.

O Goddess! sing the wrath of Peleus' son,
Achilles; sing the deadly wrath that brought
Woes numberless upon the Greeks, and swept
To Hades many a valiant soul, and gave
Their limbs a prey to dogs and birds of air,—
For so had Jove appointed,—from the time
When the two chiefs, Atreides, King of men,
And great Achilles, parted first as foes.

The highest service recognized goes wholly unrequited save by the songs of poets. Babbling in terms of reward and punishment, we cut the account short at heroic death, and let the onus fall wholly on the heroes. We apply the language of morality this side the grave, and that of atomic weights the other side. The reverse procedure would be more consistent in a crowd of scientific hucksters who carry about weights and measures in their

pockets. True, death is death, be it from a cannon ball or a bolus, be it in bed or in battle. The great war touches our imagination and sympathies; it is our pain of bereavement, our efforts of reconstruction in a decimated world, our shattered belief in a great civilization, now a pricked bladder of asphyxiating gases,—it is our misfortunes that we croon about.

The War Revives the Problem of Immortality.

Such being the shaky nature of what we sadly but mechanically denominate "sympathy", it has received a profound purification from the great war and from it has flowed a powerful stimulus towards the master problem of humanity—immortality. A new attempt is making to solve it. While complete success is not to be predicted for this new venture in the post bellum age, any more than for the great living problem of capital and labor, with all that that implies, nevertheless we have to look for a real advance towards the answers to Socrates' command: "Know thyself", by way of an orderly, concerted, coördinated, detailed study of immortality and death.

II.

THE STUMBLING BLOCKS TO SPIRITUAL TRUTH.

Fetishism, Mythology, Sacerdotalism Impediments to Knowledge of Immortality.

In preliminary study of man's attitude towards the master problem, contradictions assail us at every hand. They flow from his partialities and inconsistencies, which in turn are the result, no doubt, of his imperfection, about which we all agree, even if we do not account for them otherwise than on divine or demoniac principles. Especially have the corybants of immortality surrounded their theme with such improbabilities and manifest absurdities as rightaway stop the clock of progress. No sooner did a new prophet appear, than it was found necessary to yoke his evangel to the old fetishes; and so originated a parlous task for the afterworld to unhitch what had been thus unconscionably harnessed. For example, the ceremonies of Christian worship are largely to be referred to pagan rites, those either of southern or of northern predecessors of Christianity. Similarly, the religion-

lets of our day are being coerced to contract the extravagances of their first therapeutic basis and to come down to the level plain of liturgy common to mankind.

Inquiry Delayed by Evanescent Civilizations.

The task of progress is to mount the plateau. It is all very well to circumvallate isolated groups of humanity for intensive exercise in higher dialectic, as in the cities of antiquity or in the universities and monasteries of the middle ages, or in the esoteric circles of today. The limited group always falls into a rut. It soon empties its spiritual content, which fails to satisfy mankind. That curious capitalism which affects and endues the form of socialism, encourages leisure and scholarship, which, in despair of further achievement, pass the light of Rationalism to its brother Hedonism. Then we have *panem et circenses*, and the Goths sail down the Pontus. Our model city has exhausted its mandate. Progress awaits broader opportunity.

For a world faith there must be a cosmic basis. Scientific objectivity and poetic inspiration must toil hand in hand. The inner impulse of man's variegated career must be explored. History must be rewritten. Science must be reclassified. Imagination must be purified.

Efficacy of Science Impeded by Materialism.

As matters stand, Science turns a glazed and listless eye away from immortality. Upon its votary she bestows a pity mingled with contempt. For Science deceives herself into thinking she has eaten her fill of knowledge. Her abstemiousness blinds her to many a useful suggestion and to what she might accomplish with its aid. The reasons for the aloofness of Science are essentially two: (1) materialism and (2) the reaction from myth and mysticism.

Materialism a Mode of Feeling.

As to materialism, it is plain that Science has been rapidly taking back water and veering into a better course as a result of its own recent progress. The materialism of the science of a few years ago is far from being that of today. The shattering of materialism must needs shake the complacency of agnosticism, or at

least convert the militant agnosticism into the neutral, objective, and quite satisfactory type. Reality was first associated with the more ponderable manifestations that assail our senses.

Reality is Familiarity.

One pricked up his ears to cold arguments in pounds and gallons. They were so familiar that they were "real". In fact, is not for each and every one of us, the real the familiar, and nothing more or less? The men of science had laid down some very useful propositions: for instance, they insisted that they could take nothing seriously which they could not weigh and measure. Doubtless, at the early epoch of which I am now speaking, say a hundred and fifty years ago, this proposition was regarded as a very incarnation of scepticism, and the men of the spirit, the Berkeleians and other Christian scientists of those early times, along with the most orthodox, busied themselves to account for their faith in things unseen. But, strange to relate, the votaries of Science have found that, by continually insisting on measuring everything, they have developed the art of measuring to such a point that they have come to believe that so long as you can measure there will be something smaller or larger left to measure.

III.

SCIENTIFIC BASIS FOR SPIRITUAL INQUIRY.

Measuring Leads to Believing.

Since they conclude that matter is infinitely divisible and can be infinitesimally measured, the conception of what matter is would seem to have performed a somersault. Of course it must be measurable, but really, in its essence, that is, in our apprehension of it, as relative to our senses, which remain much more constant than our ideas,—our fundamental notion of what matter is does not now ultimately differ greatly from what our notion of spirit has always been, not, at least, after we have tried to follow it in imagination into its ultimate form. And then, if we go a step further, and conclude that these little points of matter are essentially to be visualized under the category of energy rather than under that of brute bulk, we can the more readily identify

matter, in this phase, with spirit; for, perchance, spirit is energy or force likewise. It might just as well be force as anything. It is not in vain that a man of character has been denominated a man of "force", or that a man of force has been further qualified as a man of "spirit".

Matter Referable to a Higher Category.

Out of the vast storehouse of Being man is continually carving very definite objects; but these objects he no longer can qualify as "matter" in the old sense, for the sensual associations which have surrounded them are incompatible with the tone and coloring of the prospect which Being now affords. Matter today is but a definite phase and part of this Being. It has its limits and conditions: when they are overstepped, there is no longer question of matter.

The Atomic Theory Provisional.

Thus speak the historians of British science with relation to Dalton's atomic theory, which was doubtless yclept, in those days, a hundred years ago, Dalton's discovery of atoms and molecules: " * * * The atom of Dalton is only a stepping-stone to a higher level of knowledge. The chemist knows what he means by an atom, and when he is building up his compounds with them, he is not concerned with the question of their ultimate constitution; just as a builder who constructs a house with bricks need not trouble to enquire whether the substance of the bricks is continuous or made up of molecules. The merit of Dalton's atomic theory, like that of the law of gravitation, is that it sets certain boundaries beyond which our imagination need not wander for the moment; it defines a limited problem and for the time solves it."—(Schuster and Shipley, "Britain's Heritage of Science." p. 17.)

Danger of Losing Sight of the Landmarks of Knowledge.

Doubtless the phenomena of nature occur outside of ourselves. We are not yet ready for a philosophy of solipsism, for the very fact of mutual intercourse begets mutual confidence, which results in a common belief in the non-ego, the external.

But we are prepared to believe that under whatsoever guise Being presents itself, that appearance is only for a purpose; that purpose accomplished, the generic concept whereby we connoted it, loses efficacy and meaning. The pragmatists tell us that ideas are good only for what uses they subtend, and that a truth is only relative to a utility. A thing is only good for what it can do and the test of the pudding is invariably in the eating. The "real" world of the nominalist is perfectly definite if he will only abide within it; whereas the conceptualist, ambitious of higher truths, runs danger of the heresy of mysticism and of drowning himself in a sea of indifferentiated knowledge. He is in grave danger if he loses sight of his landmarks.

The Law of Octaves.

All honor, therefore, to the Science which makes for sanity. Imagination has already led Science far beyond the atoms and materialism of Dalton. In our day, measures are applied to ions and electrons. It would appear that the law of octaves, discovered in antiquity for musical sounds, and half divined for wider worlds in the Pythagorean music of the spheres, is found to apply to the phenomena of the great departments of physics, light, heat, and electricity. Advance an octave on "etheric" vibration and you abandon one world of perception for another. Men ask with impressiveness how far this law of octaves obtains, and who within the higher and more distant octaves has been ordained to receive, naturally, with the naked tools of an organism, the impressions and messages thereto appurtenant?

Who compose this heavenly choir that chant and enjoy what surpasses us as completely as the ultra-violet rays, which they, in part, are?

Materialistic Conception of Distance.

Right here the concept of distance receives illustration. Originally, in materialistic ages, we may say that that was distant which was separated by oceans and continents. The voyage to Cathay was a long one; men laid in provisions for years, and hence Cathay was distant. But if that far and radiant burg had been in their own streets and houses and yet they could not sense it, would it not have been virtually still more distant?

A Medium Brings Near That Which is Far.

And so it is with the ultra-violet rays. Their world is so distant as to be non-existent, until a medium is found to polarize them so that our mortal eyes can catch their reflections, and then we exclaim how close they are! And when, today, we telegraph to Cathay, it seems right close to us. How much closer will Europe seem, when we can fly thither in a few hours! How far it was in the days of unique sail propulsion! The aeroplane is truly a medium; it polarizes Europe in terms of America.

Speeding Up Spiritualizes.

The difficulty I would emphasize extends to language. In our old, slow world, the word "distant" connoted a long time. To-day it should not unless we continue our former association of time and space. We must learn the great lesson of Bergson, that the world in which we live is relatively a space world, whereas that towards which we tend is a time world. Hence manifestly all the processes of speeding-up which we witness with ever-revived astonishment, are spiritualizing influences. In the world of transportation, the technical spiritualizing of our careers has been progressing apace. This doing of everything that we want to do by a touch of the button is the signet of our times. Cooking, washing, ironing, cutting, climbing, gliding, flying, traveling on land and sea, and under sea, talking to any place and anybody of any age or station, warming, cleaning, lighting, sparking, learning, amusing by sight or sound, analyzing, fusing, welding, are all done on the same principle of getting what we want without waiting for it. As space contracts, Time expands with opportunities. Men rush for the sake of rushing. For lack of other business, they hurry for sake of hurrying. They take their repose by an auto ride, or by the swifter aeroplane. The highest ambition of all creation is to attain to motion. Such is work and such is play among all animals, the faster the better.

Thought is an Annihilation of Space.

The highest form of kinesis known to us is thought. It assembles the materials for action with astounding rapidity. Let a familiar nerve of perception be touched, and all the processes appropriate to the action that has been thought are set going. In

the first place, processes which make us certain of all the appropriate facts. In the next place, processes which compare all those facts, weigh their importance, and ascertain their resultant; and, in the third place, processes which determine the appropriate action to be taken in view of all the evidence. If the topic be a familiar one, such as a military operation, the conclusion is reached with lightning rapidity, and the action is taken. If the topic be a novel one, especially where the result itself,—the action envisaged from the beginning—is still in the psychic realm and never wholly emerges from it, such as the statement of general principles on a theoretical problem, the conclusion is reached more slowly, because the elements to be assembled are unfamiliar and do not lie in juxtaposition, but must be drawn from a distance, perhaps from without the man's anatomy. Action thus arrested within the intellectual field is nevertheless terrestrial and spatial; because the process I have described is the essence of logic; and logic is based on visualizations of space.

IV.

PHILOSOPHIC BASIS FOR SPIRITUAL KNOWLEDGE.

How Language Hinders Knowledge.

The consequence of these positions is that we are incapable of knowing anything except under our accustomed conditions, and that language, while it is an enormous stimulus to thought and to the acquirement of knowledge, especially by its fixing of propositions and its unerring generalizations, and by its power, especially in print, of disseminating those generalizations, nevertheless limits our knowledge most narrowly to the environment familiar to it. It surrounds us with a rational wall as bristling as the physical environment which hedges about our action, and it plunges us into absurdities the moment we strive to issue beyond it either in thought or in practical results.

Hence the Proposition of Bergson That "Intelligence Does Not Understand Motion".

While intelligence acts by rapidity and mobility, like every other part of nature, it is incapable of understanding motion. "From motion proper intelligence turns aside, because there is nothing about it which intelligence cares about. If intelligence

was designed for pure theory, it would firmly establish itself in motion, for unquestionably motion is reality proper, and immobility is wholly apparent or relative. But intelligence was meant for something quite different. If it does not mean to commit violence on itself it must proceed in the opposite direction. It starts always from immobility as if that were the ultimate reality or element; and when it wishes to get some idea of motion, intelligence reconstructs the latter by putting immobilities side by side." (Henri Bergson, "l'Évolution Créatrice," 15th ed., 168.)

"Our reason, which is conceited past all cure, believes that it owns, by right of birth or conquest, innate or acquired, all the elements necessary to the attainment of the truth. Even where it admits that it is not familiar with the object presented, it believes that its ignorance is confined simply to the problem of settling which one of the old categories it is which may be appropriate to the new object. Into which of the drawers ready to be opened shall we shove it? With which ready-made suit shall we clothe it? Shall it be this or that? But 'this' and 'that' and 'something else' stand to us for something already conceived of, already known. The idea that we should have to create out of whole cloth a new concept for a new object, perhaps a new way of thinking altogether, is extremely distasteful to us. However, the history of philosophy is always ready to prove to us the endless battle of the systems, the impossibility of persuading the real to get into these ready-made clothes which are our ready-made concepts, the necessity of making to order. Rather than let itself be reduced to this necessity, our reason prefers to announce once for all, with modesty born of pride, that it will take notice of the relative alone and that the absolute does not belong in its department. This announcement permits it to fall back into its old ways of thinking, and to take a hand absolutely in about everything while claiming that it has nothing to do with the absolute." —(id., ib., 52.)

"There is *more* in transition than a series of states, that is to say, of possible snap shots, *more* in movement than a series of positions, that is to say, of possible stops. Only, the first way of looking at the matter is conformable with the methods of the human mind; the second, to the contrary, requires that we go back on the inclination of our mental habit. Shall we be surprised if philosophy at first recoiled before such an effort? The

Greeks confided in Nature, confided in the human soul free to follow its natural bent, above all in language, so far as it is a natural objectifier of thought. Rather than condemn the posture taken by thought and language in the face of the natural course of events, they thought better to condemn the course of events."

"That is what the philosophers of the Eleatic school did out of hand. Since change shocks mental habits and cannot be well fitted to the forms of language, they declared it unreal. In space motions and change generally they saw only illusion. It was permitted to modify this conclusion without altering the premises by saying that reality does change but ought not to do so. Experience places us face to face with becoming, there is tangible reality. But comprehension of reality, what ought to be, is more real than that; and that, they tell you, never changes. Behind the becoming in quality, behind the becoming through evolution, behind the becoming in mass, the mind should search for that which is proof against change: the definable quality, the form or essence, the end. Such was the fundamental principle of philosophy which was developed throughout classic antiquity, the philosophy of forms, or, to borrow a term closer to the Greek, the philosophy of Ideas."—(id., *ib.*, 339.)

Denial of Motion a Common Sense Conclusion.

The Eleatic school survives so vigorously that it dominates habitual modern thought. The Greeks adorned whatever they touched. They must have the credit for their brilliant and lovely speech. Grammar is logic in its linguistic form and the most solid contribution of the Greeks lies in this direction. Nor are they to be refused the credit of penetrating and profound thought. The Eleatics, however, and the Platonists, to a considerable extent, were satisfied essentially with the common sense view and the common sense explanation. And so they decided that there could be no motion because logic had no place for motion. And logic is characteristically a common sense process.

Gratuitous Conclusion That the Future Life is Ideally Immaterial.

And so today, the schools and the profane parishioners have united to proclaim or concede that there can be no survival of man after death because they have found no place in their logic for

"immaterial" existence. In the case of the Greeks, we deny the premises. Achilles does overtake the tortoise because he does not merely carry on a "war of positions". Achilles actually moves, whether language makes allowance for that or not. To our modern Eleatics we say: "Your conclusions are contrary to fact; man may survive death because the division between matter and spirit, body and soul, is not in nature what you have assigned to it in logic. Matter is not what you think it is, nor, therefore, can spirit, as the hypothetic antithesis of matter, be what you think it is or is not."

Logic Transcended by Spirituality.

What, perchance, then may be the real nature of spirit? Common sense denies the possibility of existence of soul apart from body. Common sense avers that, of the millions of men that have lived the human life, not one ever returned to bear witness to his survival of death. "Death ends all", is the final deliverance of common sense. By and large, this way of talking is convincing. This is the age of steel and of hard facts. Mythology has made its last stand and has retreated far behind the Kriemhilde Line. Sporadic resurrections and insurrections of saga may be expected, but nothing is going to gain currency hereafter unless it be thoroughly documented. "Dead men tell no tales", is the message the Hun's bullet brought to your son.

Deceptive Verbal Conclusion That Death is Annihilation.

The logic of the mechanistic environment is essentially the logic of contrasts. As Bergson says, it takes account only of definite arrests, but has no cognizance of motion as such. Its only knowledge of motion is inferential, a conclusion that there must be something involved in the case which it cannot know. This sort of deceptive formulation is implicated in our natural apprehension of matter. Things are either so or not so, but never intermediate and in flux. And consequently a man is either alive or the opposite of alive, the negation and denial of alive, which men call dead.

Fallacy of Contrasts.

Enough has been said, it is hoped, to persuade one that this negation and contrast, while they conceivably correspond to the

fact, probably do not, but rather express the habit of thought or even the compulsory logic of men living in the mechanistic environment. The lower a man falls in the human scale, the more prone he is to burst forth in the language of violent opposition. The polite and social intercourse of the urban man abounds in mellifluous optatives. He leaves to his interlocutor the decision. He suggests possibilities which may even be probabilities. But he would not for the world contradict your assertion. But the primitive, animalistic peasant has not made the acquaintance of the point interrogatory. The ingratiating query which may lead the interlocutor to shift his position or even to reverse it, is not in his makeup. Your peasant, having first laboriously established in his mind a pair of opposites or contradictions, insists that you choose between them. His counterpart is the tricky lawyer who insists that the witness answer "yes" or "no". The method is effective for the reaching of a decision, but not of a true decision.

The Contrast of Death.

The contrast between life and death, then, is to be broached in the same careful and agnostic way as all other contrasts, especially those which serve as the commonplaces in our mechanistic existence. We cannot know what a surviving soul is any better than anything else, perhaps, but, on the other hand, can we not know it as well? The refutation of knowledge-carries a hope of science. Science establishes at most the conditions and limitations of phenomena. The phenomena themselves we know best pragmatically by direct sentient apprehension and by use. We set different values upon them according to our diverse and fluctuating degrees of materialism.

Need of a Medium Rarely Felt.

But our ghostly task is rendered more difficult because the soul is to be taken as inhabiting a different environment. There are vibratory systems that are apprehensible to our senses and hence to our selves only through appropriate media. Our fundamental hypothesis must be that the emancipated or progressed soul inhabits one of the vibratory systems which is an octave or octaves separated from ours, and that, in order that it may sense our personalities, it requires a medium or diffracting and polarizing media as truly as we require them in order to sense it.

In the stage of evolution to which the mundane system has so far attained, humans mind their own business, as a rule, by staying within their own octave. Their interests are emphatically there—primarily economic and occasionally relapsing into war, but habitually seeking communion with other octaves rather through the impersonal channels of religion, art, and poetry than in a mutual realization of personalities through the polarizing power of a human medium or through the possession or acquisition of such faculties by the interlocutor himself.

[*To be continued.*]

RECENT EXPERIMENTS IN COMMUNICATION.

(Continued.)

By JAMES H. HYSLOP.

III.

1. JUNOT SITTINGS.

Mr. Junot, who was the sitter in the following three experiments, is the gentleman whose record with Mrs. Piper was published in Vol. XXIV of the English Society's *Proceedings*, and who also had sittings with Mrs. Chenoweth in the previous year. Cf. *Proceedings* Am. S. P. R., Vol. VI, pp. 457-492. But he was admitted without his being seen at all and Mrs. Chenoweth never saw the English Report, and would not have been helped under the circumstances if she had seen it. Mr. Junot was admitted on this second occasion with the same secrecy as before, Mrs. Chenoweth never having seen him on either occasion. It was not possible to ascertain anything about him without a most elaborate conspiracy and a large detective force, and all this without any prior expectation that he would ever be present again, and even then the facts obtained could not have been obtained in some instances from any other source than himself. Nor could they have been prepared for the questions he asked or statements that he made. But waiving this view of the matter it is certain that the reward would have been wholly unequal to the expense of any such effort, and experience has shown that it would be a waste of money to apply such a method of getting information.

In the opening of this first of his three sittings the subliminal betrayed no trace of any one present to communicate. Jennie P. came as the first control to prepare the way for the work of double control and she was followed by G. P., who was the chief amanuensis in the writing while Jennie P. sent the mental pictures.

The first attempt at evidential incidents was the description of a man whose name was soon given as Searles. But inquiry proved the description and name to be unverifiable. In the course of the work G. P. used the phrase "chalk talk" and explained that it meant a pictographic process of communicating as if

making pictures on a black-board and when I said I thought he was referring to Choctaw, he explained that this term Choctaw represented the conception that Professor James had of the communications and that for him, Professor James "Choctaw and monkey talk were all in the same vocabulary of mystical expressions which R. H. could not decipher." The language very well characterized the feelings of Professor James in life about the Piper records and their fragmentary and confused nature. Mrs. Chenoweth did not know the man well enough to refer to him so characteristically, tho she had had a glimpse of his Report on the Hodgson Control in the English *Proceedings*. But G. P. would not linger on this point. He hurried on to the man whom we have mentioned and whose identity was not recognizable. For some time the communications continued without presenting anything evidential. Another man was described and then a woman mentioned in rather vague terms who might have been the sitter's wife, tho the evidence was too poor to think so. Then followed a lot of inconsequential talk by the control and a query to know whether the sitter had a brother on that side. The rather challenging answer of Mr. Junot that there were four or five of them resulted in changing the communications to the following:

And now to return to the father. Was he not a tall and slender man? I see a tall and slender man with a prominent nose and forehead and very blue eyes. I mean undimmed and clear blue. He is not at home here, for he came some distance and he has with him a lady who is rather weak but very persistent and strong in her will power. Is there a father-in-law who would be like this?

On getting an affirmative answer from Mr. Junot, G. P. went on to say more about the lady, and while all that was said was true and pertinent to his deceased wife it was not evidential, tho two or three statements are so near it that they deserve mention. The communicator said she was all orderliness, much influenced by love in her life, and fond of beauty, music, and nature and all things harmonious, all of which were especially true of her. But the sitting ended without getting anything more satisfactory.

I am sure that this practically total failure in the case of Mr. Junot would effectively prove the limitations of the old simple theory of fraud. The contrast of this result with what occurred

at the sittings of Mr. W., detailed in the previous paper, ought to silence the man who has so much confidence in the easy way in which detective fraud can be employed. While I deny that there was any practicable chance to use this method in this instance, had there been any desire to employ it, the critic who will not make himself responsible for his suspicions or hypotheses must concede that his theory did not work very satisfactorily in this instance.

In the subliminal stage of the oncoming trance of the second sitting there came the following remarkable messages, after an allusion to the communicator's appearance, a statement of no interest except the psychological one, in case it represents any ethereal fact. The message came just before the automatic writing:

Oh tell me, do you know if there was . . . I hear crossing the bar, where for me the silent oar parts the silent river. Was that sung at the funeral.

(Mr. J.: My favorite. I know it well. Go on.)

and may there be no moaning when I put out to sea.

The automatic writing then began, and tho there is no clear indication of who it was that tried to write, the communicator was most likely the person who gave this message and who was the sitter's wife. Of it the sitter afterward wrote me:

"When for me the silent oar parts the silent river,
And I stand upon the shore of the strange forever,
Shall I meet the loved and known,
Or shall I fail to meet mine own.

"The above is the first verse of an old hymn which has been my favorite for many years. I never knew anyone else who cared for it particularly. My wife did not, nor did the children. But they knew the hymn well as being *my hymn*. I have had it marked in the hymn books in our pew for probably twenty years."

On "crossing the bar" and "may there be no moaning when I put out to sea", Mr. Junot writes: "This was an attempt to quote or refer to my wife's *own favorite* lines from Tennyson, I think."

It is not often one gets such pointed evidence. The chance

quotation from Tennyson might appear to the casual reader as a chance coincidence, but Mrs. Chenoweth has not referred to it before, and the other line showing, with this one, the double coincidence with the favorite verses of both the sitter and his wife excludes chance beyond question and make a most excellent evidence of identity.

The long message which followed the one above and her own attempt to direct the automatic writing was by G. P. working in conjunction with Jennie P. and contained nothing that was clear enough to use here as evidence. It was all characteristic but not evidential, save that it is another illustration of the perpetual relevance which this kind of message assumes with different communicators. Taken alone it would not impress the sceptic, but when compared with the pertinence of similar messages to other sitters it is not without weight in the scale.

There followed a confused reference to an English poet with mention of George Eliot, Hemans and Mrs. Browning and the *Portuguese Sonnets* and to the "call of death and love". But I can find nothing in Mrs. Browning that suggests this language. Mr. Junot writes: "This sounds like Christina Rossetti, of whose poems my wife was very fond, but I cannot recall what one of these poems she particularly liked." I note that love and death are frequent themes in Christina Rossetti's poems.

Immediately after this came a message of some significance and more definitely verifiable:

I see her pass quickly from that to something which she holds in her hand. It is small like a ring, but seems to have been put away with her. I can almost hear him say: "It is hers, let her have it." It is something which was put away with the body. Does he know anything about that?

(Mr. J.: Yes, indeed, her wedding ring.)

Was there a question asked him about taking it off and did he reply about as I have written?

(Mr. J.: Yes.)

Of this incident Mr. Junot writes: "Two ladies of our family had dressed my wife for burial. When their work was completed, they called me in and as I stooped by the bed, one of the ladies said: 'What shall we do with her wedding ring?' It was

on the finger where she had worn it so many years. The lady's voice seemed to express an inquiry as to whether I would wish to take it and keep it for memory. My first inclination was to take it, but after a few seconds of thought I concluded not to do so and then I said: 'It is hers; let her keep it', and it was not removed.

"My words are quoted above *exactly* as written. My memory as to what I said is exactly clear. My son, a young man of twenty-five years, stood close by my side when the words were spoken. He confirms my statement and after this sitting I asked one of the ladies, who was present, what I said about the ring. Her instant reply was, 'Why, you said that it was hers and that she should keep it.'"

Some allusion to her sentimental nature and dress followed which the sitter recognized as characteristic, but it was not especially evidential and need not be quoted here. Then came a long reference to some town and a house and its dining room, no item of which was recognizable by Mr. Junot. Then an allusion to some "sad return" which had no meaning, as it lacked definiteness. Immediately the control went on:

What is there in his pocket which she is trying to get at? Is there not something there which is of interest to her? It seems small as if it were put there with a thought of her. I do not mean the article in the lap, but something else.

At once Mr. Junot reached into his pocket and, taking out his pocket-book, got a small piece of paper which was the corner of an old money bill. The psychic could not possibly have known anything of it. Mr. Junot says of it:

"The little corner of 'money bill' was the last of an old war-time piece of paper money or scrip. It had belonged to Bennie, our son, and was in his cabinet at his death. At a sitting with Mrs. Piper, he had called for it. So I carried it to Boston to Dr. Hodgson and afterwards, for ten years or more, I carried it in my pocket-book, as a memory piece. When produced at this sitting only a short corner was left. Mrs. J. was present, I think, when I produced it at the Piper sitting, and I think she knew that I always carried it thereafter in my pocket. Indeed I am sure that she did."

Then came a picture of "white roses there near her as she lay at last", and the control asked: "What about the white roses and the light garment?" Of this Mr. Junot says: "She was dressed all in white and there were lilies and white flowers all around her."

Then came a remarkable message which will have to be the subject of some comment because of its peculiar character and the confusion involved:

She does speak of a trip which was of some moment to them. It looks to me like water, as if there was a trip either beside water or on it. I see a train and this river and on the farther side high hills, as if a most picturesque country, and it is right here. I would say how much she loves natural scenery.

This was followed by statements relevant to Mr. Junot's boy, Bennie, who had been a communicator through Mrs. Piper, and then at the end of the subliminal the name John was given, which had no relevance to Mr. Junot at all.

Mr. Junot found no meaning in the allusion to a trip as described and a circumstance known to me led to inquiries in another direction. If readers will refer to the *Proceedings*, Vol. VI, pp. 399-419, they will discover that on the dates of which the material referred to was the record, it had been my intention to have Mr. Junot present for sittings but he could not come and I conducted the sittings as if he had been there, without telling Mrs. Chenoweth of his absence, and she did not know for whom I had intended them. She had been accustomed to hold sittings for a man, whom I call Gregg in the record, on Wednesday of each week. It seems that she wondered if I had intended having the sittings for him, and it was his son that communicated and gave much evidence of his identity, which the record shows in its notes. A little later (pp. 457-491) Mr. Junot had personal sittings, and the communications were confused with references to the Greggs and considerable evidence of identity. I discovered in these later sittings and those which I am summarizing now that there was evidence of the presence of Mrs. Junot from the start. But the subconscious of the psychic evidently had some determining influence on the rapport with communicators, and Mrs. Junot left little effect on the series intended for her but monopolized by John

Gregg. Hence I suspected it possible that the influence of this John Gregg might be found in the present sittings which I am now summarizing, and when I found that Mr. Junot did not identify the trip described, I wrote to Mr. Gregg about the trip and its details. He replied as follows:

"I think the last trip John made with me was the summer before his death, when he went with me on a trip to Puget Sound, and in traveling by rail we were frequently in sight of the Sound. On the west side of the Sound, between it and the ocean, are the Olympic mountains, snow-capped and always very prominent in the clear weather, and these, of course, were thoroughly familiar to John, as he had been many times upon and along the Sound."

This coincidence would not have much weight but for the better ones at an earlier date which had been confused with Mr. Junot's affairs. John Gregg and Bennie Junot were two boys somewhat alike and the confusion once started may have helped to establish rapport with the wrong boy without the psychic's knowing it or the origin of the messages she gave. It would seem that, at the earlier sittings, some influence operated to establish rapport with John Gregg, and this may have brought the two boys together and the presence of both at this time might affect the rapport. At any rate the incident is not necessarily false and, if I have interpreted it correctly, is an extraordinarily interesting one for understanding the complexities of this problem. Further evidence of a clear character in this same direction occurs in the next and third sitting of Mr. Junot. We shall come to it presently.

I admitted Mr. Junot's daughter with him at this third sitting, but Mrs. Chenoweth's hand would not write and the daughter had to be asked to leave the room. Soon after she left the hand signified its desire for the pencil. The first thing that occurred was a scrawl either for "M" or "Bn", and then the name "Joe", which might be an attempt to give the name of Junot or for John Gregg. Immediately allusion was made to a knife, a pad, a box of pencils and some crayons. They were not recognized by Mr. Junot, and immediately came the following:

I wonder what he means by this bank of green grass. Was there a little bank of green grass near his home and does the name Walter mean anything to him?

(Mr. J.: Yes.)

I see this bank and a sort of game or sport which has something to do near it, for I scramble up and down that place after a ball. It often rolls down there when we do not want it to do so. Does he know about that?

(If you can tell what the game was.)

It looks more like a tennis game than anything I am familiar with.

(Mr. J.: Not recognized.)

Does he know the bank near the house?

(Mr. J.: A great many of them.)

Then it is there all right and I will try and see what this ball means. I see this boy scramble down over a bank where there is grass and pick up a ball, and walk back around another way and toss the ball to some one else, who is playing something with him. I do not know the game but see the plays. There is some talk about not going down over the grass, as if the idea is to keep away from it. Was there not a desire to keep the boys off that grass and play somewhere else?

(Mr. J.: No.)

I think I must be all right in the picture, but I may have the wrong location. It may not be near the house, but I thought it was.

(Mr. J.: Who was the boy?)

Who is F—— does he know? (The rest of that.) Fred or Frank. I cannot tell which.

Mr. Junot could recall nothing in the life of Bennie that would answer this account. Inquiry, however, of Mr. Gregg brought the following very interesting incidents. Mr. Gregg writes as follows:

"Our yard at our home in town has terraces on two sides of it, and the children used to play on and about such terraces. John was very fond of playing with a ball, and while I cannot recall any special game in which the ball was rolled down the terrace, undoubtedly in playing ball that would occur.

"The gardener we had in John's time was an elderly man who had been with us a long while and whose affection for his lawn was very deep-seated. He did not object to our children playing on the grass, but, of course, they attracted other children there, and he objected strenuously and frequently to a number of children coming in and playing on the grass; also there was a ter-

race in the yard adjoining ours upon which the children played and to which objection was several times made by the owners. The objection was made to the children and chagrined them very much.

"My eldest brother, with whom I am in partnership, is named Frank. John was very often at his house, and was very fond of him. His name, however, appears more frequently than any other in all sittings that have been had, those of Mrs. Gregg as well as my own."

This incident is a very strong one for identifying John Gregg and explaining why the facts were not relevant to Mr. Junot, and the message which soon follows very much strengthens the case.

The names Louis and Oscar came immediately after what I have quoted at length, but they were not recognizable by Mr. Gregg any more than by Mr. Junot, but they might have been little playmates of John Gregg whom the father did not know. Then came the following:

Once more I try and this time I see something red like a woolen cap. It looks as if it were made of worsted instead of cloth. Did this boy wear a red woolen cap? Do you know?

(Mr. J.: I don't remember.)

Call it he did, for I see this boy with the fair hair toss it aside as a thing he is tired of and then I see a cap or soft hat put on the back of his head as he runs out of doors, but that is not what he wishes to speak of. It is only a little glimpse I get of him.

(I understand.)

Nothing in this cap incident was relevant to Mr. Junot or his deceased boy, Bennie. Inquiry of Mr. Gregg brought out the following facts:

"John was mascot for the baseball team made up of older boys of the grade school that he attended, and had a uniform like theirs. The uniform was red, and the cap was of red woolen with a white leather 'H.' upon its front. It must be remarked with this, however, that when Mrs. Gregg went East to have her sittings, she took this suit with her and Mrs. Chenoweth, in trance, had this cap in her hand with other portions of this suit."

Either this reference to the red woolen cap is absolute proof that John Gregg is in mind or the critic cannot impeach the sub-

conscious of using previously acquired information. It is, of course, possible that the original thought the year before that I was trying to get messages for the Greggs may have continued in this situation and suggested the woolen cap about which the sub-conscious may be supposed to have known, and this would deprive the incident of its evidential importance for the supernatural, but it does not affect the evidential nature of the reference to John Gregg without depriving the sceptic of his own weapon for objection. Besides whatever assumption we make about its subliminal character, the other incidents which were entirely new and evidential and not known to Mrs. Chenoweth cannot be explained away in the same manner. Further evidence of this comes a little later. The important coincidence not easily explained is that there has never been any confusion with John Gregg except when the sittings were for Mr. Junot or with his presence, and Mrs. Chenoweth never has seen the man at any time, did not know he was present either at these or the earlier sittings, and had no more reason for making the connections than she had for other sitters when no mention of Gregg incidents was made. The evidence points unmistakably to the Greggs or to nothing. This will be made still more apparent by further references.

The communications went on for some time with indefinite statements about the boy, characteristic and relevant to John Gregg and not to Bennie Junot, until the following came:

Did that boy possess a watch? I see something which is on a chain, a sort of silver or nickel chain and I see the shining metal at the end, and does C mean anything about him?

(Mr. J.: No.)

Are you sure there was not a Carl?

(Mr. J.: It is not remembered.)

(There was a Carl mentioned last year when I was trying to reach this boy and the Carl was connected with the Gregg family. You understand.)

I deliberately made this statement to the control, G. P., to help clear up what was clearly a remarkable confusion and in the end it was cleared up, so that at later sittings no confusion whatever with the Gregg family arose when Mr. Junot was present. But it was many months before he came again.

Now this name Carl was the name that Mr. Gregg always got

for Carroll, John Gregg's brother, at the sittings of Mr. and Mrs. Gregg, and they had gotten the same name Carl for this Carroll from another psychic. Consequently we again have rather strong evidence that John Gregg is meant, especially as the name John had come at the end of the previous sitting. Cf. *Proceedings*, Vol. VI, p. 421.

Some further generalities were given and again I was asked the question: "Does he know about this nickel chain with a watch or a whistle on it?" and Mr. Junot had to say that he knew nothing about it. I again referred to the possibility that John Gregg was meant, and that the subliminal memory of the medium might be responsible for the whole incident. But G. P. replied very relevantly in a question directed to me: "Can you tell me, Hyslop, how her 'subliminal' can affect Jennie P.'s pictures?" Jennie P. was the other partner in the double control and the two were engaged in the process of sending messages in the form of mental pictures which were symbolical of personal identity. I had to confess that I could not tell how the subliminal could cause the pictures which the control said he saw. But I finally got it into G. P.'s mind what was going on and what the possible connections were and he went on then to express an interest in the situation and to indicate some general things about it, and finally closed with the following very pertinent message, pertinent to John Gregg again:

Wait just a minute, Hyslop, I get a picture of a railroad and a train passing through a country not very level and yet the track seems level enough where I am and I see a curve. I only get a portion of that track but as I turn that curve I come in sight of a city or town and the picture is before me so constantly that I have to tell you about it. Does it have any meaning with this sitter?

(Mr. J.: Not recognized.)

Does he go away on a train and when he gets almost in sight of his own town there is a curve in the track which, when turned, suddenly reveals the houses and buildings of the town, and then I see a building large and rather of a public nature which I want to get at. I see a red brick building and several others in connection with it.

I am now in a home and . . . [sudden change in the writing with some excitement]. See here, Hyslop, has this boy communicated in his own home and in connection with a lady?

(Mr. J.: He said through Mrs. Piper that he would try to come at home.)

I find the effort made at home. Was there any interest on his part in butterflies?

(Mr. J.: Not particularly so.)

(I think the same thing was mentioned of John Gregg.)

You are possessed, Hyslop, with John Gregg.

Finally as if in a desperate effort the control or some other personality began to influence the writing and an apparent attempt to write the name Bennie J. occurred, for I got scrawls which could be interpreted as Bennie J., and the sittings came to an end.

I knew that Mr. Junot lived in a level country and that there were no important curves in the railways entering his home city in any such way as described. Again I made inquiries of Mr. Gregg for the possible meaning of the reference to the railway curve and associated incidents, and he replied as follows:

"The description of the curve in the railway would apply to the manner in which several railways entering S—— approach the town, and with all of them, I think, and with most of them I know, John was familiar. The following incident, I think, would explain the reference. Mrs. Gregg and the children spent several months in California in 1909, and returned to S—— but two or three weeks before John's death. The road on which they returned comes from the hills to the south of the city into the valley a few miles east of the city, and as it does so and approaches the place, a view is obtained of the bluffs in the southerly part of the town, on which is a considerable part of the residence district. My brother's house stands out on the point of one of these promontories, where it is very noticeable from trains on that road, and Mrs. Gregg, in telling me how eager and interested the children, and particularly John, were at coming home, said that they watched from the car windows to pick out familiar places, and spoke of how John shouted as my brother's place came in view. 'There's Uncle Frank's! There's Uncle Frank's.'"

The reader in referring to the message about the terrace and the game of ball will note that the name Frank was connected with it. In my inquiries I made no mention of this name, but only the railway curve. The same inquiry brought no recognizable confirmation of the reference to butterflies, and Mr. Junot states

that he knows of no relevance of the incident to Bennie. Mr. Gregg, however, says that John was exceedingly fond of "flowers and all forms of animal life", so that what was said about butterflies may be true without being evidential or without having revealed itself in any special way in the life of John Gregg.

But we have unmistakable evidence in the messages that there is a very decided confusion between the Junot and Gregg families. How it should occur is not explicable in the present stage of our investigations. The interesting thing to note is the fact that nothing fitted Mr. Junot and his son Bennie, while everything verifiable fitted Mr. Gregg and his son John, and the original clue to the situation in the appearance of John Gregg (*Proceedings*, Vol. VI, pp. 399-419) makes the connection clear. There was no coincidence between the two sets of incidents, except the fact that Bennie Junot and John Gregg were boys much alike in appearance, according to the testimony of their parents. That the incidents should be evidential enough to prove the confusion is as remarkable as the confusion itself, but this seems to be unmistakable, and we shall have to leave the solution of the perplexity to the future. Let me summarize the phenomena.

First I held some sittings for Mr. Junot who could not come to them at the last moment and I did not indicate to Mrs. Chenoweth that the sitter had failed to come. She had been accustomed each week on Wednesday to hold a private sitting by herself for Mr. Gregg while he remained at home on the other side of the continent. There was apparently no evidence of the presence of any friend of Mr. Junot, who wished to hear from his wife. She had died without his giving me any information of the fact, and I supposed that he wished to hear from Bennie. I kept my eyes open for intimations of his presence. Instead a lady came who caused Mrs. Chenoweth to take sick and she went to pieces on account of it. Some time later Mr. Junot came personally to have some sittings and unmistakable evidence of the presence of John Gregg occurred again, and the remarkable fact appeared that Mrs. Chenoweth remarked that she felt sick in exactly the same way that she felt when she broke down at the earlier sittings. She did not know that I had Mr. Junot present or that he was the same person for whom I had held the earlier sittings. There was much more evidence of the presence of his wife on these occasions, though not enough to strike the sceptic. But the confusion of the pre-

vious sittings was apparent, tho interspersed with much that unmistakably pointed to the affairs of Mr. Junot and the relationships, social and otherwise, with his wife, even to the extent of getting several names. Cf. *Proceedings*, Vol. VI, pp. 457-491. At the present series of sittings there is the same confusion, tho Mrs. Chenoweth had not yet normally seen the man and did not know anything about the facts of the confusion. But a few things came in this series that pointed still more clearly to Mrs. Junot, tho not evidentially, except in the subliminal message about Tennyson's poem and the favorite hymn of Mr. Junot. At sittings the next year, not summarized here, this confusion did not appear and the evidence was much better for the presence of Mrs. Junot.

But in all this the important thing is that new and evidential material in considerable quantities came in reference to John Gregg that removes the right to suspect subliminal production and that none of it fitted Mr. Junot and his affairs, tho there were indications that his friends were trying to influence the psychic at times. The incident will some time throw light upon the process of communicating which may be more nearly related to mechanical processes than we now know. The pictographic method of communicating would certainly resemble a mechanical process, in so far as the regulation of the messages which come is concerned, since they are not regulatable by the will in all their aspects. But it is not necessary to go into that at present. It is enough to note that the records do not show anything like chance coincidence on the part of a guessing mind. The confusion is apparent as well as the source of it in the mistaking of the communicator. That the facts show no chance coincidence with Mr. Junot and do show more than this in connection with Mr. Gregg is the circumstance of much importance in the study of such phenomena, and we may well await the further study of such phenomena to find the explanation.

2. SITTINGS OF MRS. M.

The present series of three sittings have their interest largely from their poverty of evidence, especially when we consider that Mrs. M. had had many sittings with Mrs. Chenoweth prior to this time and was well known personally to Mrs. Chenoweth. The results at previous sittings were much better than at these and by

detective methods Mrs. Chenoweth would never have made the mistakes or produced the poor evidence characteristic of these sittings. The record offers an excellent foil against the kind of irresponsible objections which credulous sceptics love so well to indulge, and when we consider that other results had been so good with entire strangers there is no excuse for the hypothesis of fraud when you are dealing with failures for personal acquaintances.

The messages did not show any easy reference to the sitter. In the subliminal stage of the oncoming trance an allusion was made to Mrs. Piper, and when the time came for automatic writing, the first person who evidently tried it totally failed and G. P. had to take the communicator's place, and Dr. Hodgson in the course of much rambling material referred again to Mrs. Piper in a more or less evidential manner, and this was interrupted by Jennie P., who began something for the sitter by the pictographic process. A ring was placed in the hand of Mrs. Chenoweth and random talk followed until a young lady was mentioned and the name Alice or Allie given, followed by the initial L. The names Allie or Alice Mrs. M. did not recognize, but the L. is the initial of the surname of the Jack mentioned in the subliminal recovery. Whether it was intended to have this reference is not determinable.

After further talk of the unevidential kind, G. P. became conscious of some familiar communicator and presently he indicated that it was a man. Nothing definite came of it, however, except a reference to a roller top desk, which Mr. M., deceased, had possessed, but the reference to which was not made evidential. It was possibly part of a more important picture which the control did not succeed in getting clear. After much rambling communication, that was relevant but not evidential, the letter M. came and the query if his mother was not with him in the spirit. M. was the initial of the surname of the sitter and of her deceased husband, and his mother was dead, having passed out some time after he did. The communications then continued in merely general messages of no special value, except that characteristic touches were evident here and there, tho not of a kind to strike a critic as important. The name Tom and the initial H were mentioned at the end of the automatic writing. Just before it a scene was described somewhat in detail, but not sufficiently to identify it

specifically, tho it might be recognized as it was with some probability.

In the subliminal recovery the name Leonard came but it had no meaning. If it be a mistake for Lincoln it would have pointed to the correct person indicated by the L a little earlier. Tears came into the eyes of the sitter as the subliminal ended and Mrs. Chenoweth discovered the same, tho her eyes were closed, she was in the trance still and Mrs. M. was behind her where she could not have seen even had Mrs. Chenoweth had her eyes open. There was no sighing or indications that I could detect to make even a hyperæsthetic person discover the weeping. It is only one of the many occurrences that have from time to time suggested clairvoyance on the part of Mrs. Chenoweth.

At the next sitting there was some general talk by the subliminal wholly unrelated to the sitter until the following came:

I can see New York. What is that for?

(I understand. Go on.)

I see it so plainly. You know where Grant's tomb is. (Yes.) Up there looking down the river. It seems so perfectly familiar to me too. You know I want to go away from there and go down town. I am with a man, you know.

(Yes, who is it?)

I got to go. You don't want me to go any further do you?

(Do as you please.)

I keep hearing somebody called Harry or Harriet. Harry, Harriman, Harry something, and it is awfully funny. Some one takes up a glass and drinks, a tall glass and takes a drug of something like water, as if I had taken a bit of medicine. What has that got to do with this man, do you know?

(No.)

Mr. M., deceased husband of sitter, had his home in New York, near Grant's tomb. Mrs. Chenoweth had probably seen Grant's tomb when she was in New York some years before, giving sittings, and she knew that Mr. M. had communicated through her, but she did not know that Mr. M. lived near Grant's tomb.

"Harry" was the name of a brother of Mr. M. The spelling "Harriman" gives a false conception of what the name was "Man" was the first syllable of the man's surname. It should

have been written "Harry Man——" and the truth would have been more clearly indicated, but I did not know at the time anything about its meaning. Mrs. Chenoweth knew nothing about the man and indeed normally did not know that Mrs. M. was present. The incident of drinking something with a drug in it is not verifiable.

When the automatic writing began the messages were confused, tho intermingled with much affectionate matter which was very characteristic of Mr. M. He mentioned the name Helen, which had no recognizable significance, and made a confused reference to his house, which was probably the result of an effort to complete what he failed to get through when Grant's tomb was mentioned.

After some general remarks he returned to evidential incidents and gave the following suggestive references, with some confusion in a part of them:

Mother was a Christian and she found much to make her wonder and question, and now she is just beginning to be more reconciled to the truth. Heaven help the Christians. It is not a place of dreams and psalms, but of growing souls who seek to know the truth.

My cabin. Do you know my place in the woods, in the country. Do you not remember?

(Yes, it is recalled.) [Sitter nodded assent.]

Do you not remember the cabin? I remember it also and with a strange mingling of joy and pain. Lost hopes and past joys. You know the sunrise and sunsets too, but we must walk to see them best. You know the spring with the white pebbles and moss.

My little car. What is it I am writing. You know the work I tried to do there and the work was laughed at over the mechanics. Do you know the hammering and pounding. I did not know much about it, but I got there. Why cannot I recall all I wish. You always laughed at my attempts to do something and then we laughed together, but when we got back I was as good as any man.

He broke down and Jennie P. came in making an allusion to an automobile, which was evidently what was meant by the "car".

Mr. M.'s mother was a Christian and had died recently. The fact was not known to Mrs. Chenoweth. Mr. M. had a cabin

or cottage in the country and in the woods. He was very fond of it. The spring was not correctly described. Mrs. M. did not recognize a spring with "white pebbles and moss". He had an automobile, but Mrs. M. does not recall any accident and repairs such as is apparently meant by the remarks of the communicator.

In the subliminal recovery allusion was made to a wreath at a tomb, but the allusion had no importance apparently. The name Jack was closely associated with it and this was the name of a friend of Mr. M. It is possible, however, that the name was a mistake for the nickname of Mr. M. himself.

Early in the subliminal of the next and third sitting the name Charlie came without adjuncts to give it any more meaning than that it is the name of a person known to Mr. M., but not a special friend. Later the name Davidson came and Mr. M. was said to be fond of music. The name seems to have no meaning, but Mr. M. was very fond of music. Then allusion was made to "a little quirl thing at the end of his name". I suspected that this referred to the peculiar way in which one of the trance personalities signed his name, but it seems that Mr. M. himself used to draw a line under his name when he signed it. There is no assurance that this was meant. The subliminal thought there were two T's in his name. This was not true. The name Bennett at the end also had no meaning.

The automatic writing, tho it played about relevant incidents, did not succeed in getting anything through that was evidential and hence is not worth quoting at length. Allusion was made to a cap relevantly enough, but, tho he had many caps, none was mentioned that could be assuredly recognized. A golf stick or something like it was mentioned and also some "metal thing" which he was said to have kept in his pocket. Neither was recognized as relevant. The incidents of his last illness were referred to, but not definitely enough to make them evidential, tho they were true.

In the subliminal return to normal consciousness his full name was given and then there was a return to automatic writing which ended in giving the pet name by which he was called, tho that might have been suggested by having given the correct name in the subliminal.

The three sittings of Mrs. M. were exceedingly unsatisfactory from the standpoint of evidence, and nothing else of special in-

terest occurred, not even for psychology. There was simply the entire failure to get the desired evidence. From the standpoint of normal and ordinary explanations this was inexcusable, as Mrs. Chenoweth knew Mrs. M. personally, and tho she did not see her during the sittings that fact would not offer any defense to the sceptic who is so resourceful in his imagination about such things.

We are in no position as yet to explain such failures. From the point of view of experience in communicating they are as inexplicable as by ordinary theories. The communicator approached incidents rightly and suggested what he was at, but he could not succeed in making the incidents sufficiently specific to clinch any but a few matters. There were characteristic touches which, tho they were not evidential when taken alone, would have some force when compared with other and similar sittings which do not duplicate them but are yet quite as approximate to the right things as are his attempts. That is the best that can be said about them.

SOME COINCIDENTAL DREAMS.—(Continued.)

By DR. WALTER F. PRINCE.

In the following cases either the essential documents will be presented with little comment or none, or the facts will be summarized. In some instances, the reader may feel that the dreams and their correspondences are well authenticated, and I do not assert the contrary. Certain of them may be intrinsically of a grade to which they cannot scientifically be assigned, because of the inaptness of the witnesses in setting forth the facts. In others, the coincidences between the dreams and the events probably or possibly may be explained in a normal fashion.

VIII. DREAM OF THE BANDAGED FINGER.

The following statement contains the main points of a dream which I recently had:

On waking early on Monday, November 15th, [1917] I was conscious of a dream in which I seemed to be in a large room or hall with several other persons who were moving about. A woman (Mrs. McCarthy) who is employed occasionally in the building where I am employed, approached me holding up her right hand and calling attention to her second finger which had turned entirely black. While I was exclaiming how dreadful it looked, a man and woman came forward and looked at it. The man said, with some annoyance, "that is caused by the rubber band which has been put on the finger and has stopped the circulation", whereupon he turned away, secured a scissors and cut the band.

I related this to my sister at breakfast the same day, November 15th.

The following Wednesday, November 17th, I met the woman and said to her as I greeted her, "I dreamed of you the other night." She replied, "Is that so?—what was it?" I told her the dream as stated above when she looked greatly surprised and said, "How strange!—that is exactly what happened when I was at work on

Monday morning, except that no man was present and one of the ladies there cut the band off my finger."

Two persons were present when we had this conversation of November 17th. (Miss DeWick and Mrs. McCarthy's little boy.)

[Record made about ten days after the event.]

FLORENCE G. DOWNEY.

ELIZABETH MCCARTHY.

Miss Downey is the very competent secretary of Dr. Elwood Worcester, of Emmanuel Church, Boston. There is a possible normal explanation of the dream, not forbidden by anything stated. It is well established that one may see an object too obscurely to consciously remember it, and yet the memory of it be conserved by the subliminal consciousness and emerge in dreams, crystal-visions, etc. It was not learned on what day Mrs. McCarthy injured her finger. In answer to the question, "Is it certain that you could not have seen the woman previous to the dream with her finger bound?" Miss Downey says, "I have absolutely no recollection of having seen or heard anything about the finger." But Miss Downey's recollection does not quite fill the gap, as testimony that Mrs. McCarthy had not been where the secretary could have seen her would have done. If Miss Downey obscurely saw the woman with her finger too tightly bound, her subconscious was capable of working out that the finger was likely to turn black and need unbinding. Then the man of the dream (who did not figure in the real event) might represent the doctor called for by a "dreadful" finger, the woman being the sympathetic parish-house worker (even the secretary herself) who summoned the doctor. In that case the dangerously bound finger caused both the dream and the actual occurrence.

IX. DREAM OF THE MEETING TRAINS.

Record made May 26, 1917.

I wish to relate the following dream, which I consider important, even though the subject is most trivial.

I dreamed last night that I was running for a train. When I reached the station in the suburbs, I saw two trains coming in opposite directions and I was unable to cross the tracks to reach the depot. When the train headed for Boston stopped I tried to get on, but as I

was on the wrong side the step was so high I was obliged to place my package on the lowest step and then climb up on my knees. My heart was so strained when I awoke that I was immediately reminded of the dream.

While at breakfast I mentioned this dream to my sister and said that I supposed my heart must have been strained by a fit of temper which I experienced before retiring and thought nothing more of it.

I started after breakfast for the train. On arriving at the station I saw exactly my vision of two trains pulling in from opposite directions. I had no time to cross the track to board the train from the right side, and so climbed with considerable difficulty from the wrong side. The brakeman saw me and remarked, "That's some climb". Later he came into the car and related the difficulties of a woman who tried to get on a train under similar circumstances with a hobble skirt. (I wanted to ask his name, but felt some embarrassment about explaining my reason.)

FLORENCE DOWNEY.

The coincidences are certainly in the case. But they are not all independent and free. It would appear from the account that Miss Downey lives in the suburbs, and takes the train each morning for Boston. Apparently this is the situation in the dream. At this station there is no way of getting from one side of the railroad to the other, at least in a hurry, except by directly crossing the tracks. If two trains should meet at that station, there would be inevitable difficulty about crossing the tracks, one would be likely to board the train from the wrong side, and this would be bound to be inconvenient. We are not told how rare, or how common, it is for trains to meet at the time of that Boston train. But granted the position of the train at the time when it was necessary for Miss Downey to take it, and the other coincidences follow, almost as a matter of course, provided that she was not of the nature to surrender to slight difficulties, as both her actual course and her dream indicate. For that matter, the dream may have more or less consciously inclined her to fulfil the last feature of it. Three features—running for the train, placing the package on the lowest step and climbing up on her knees—are not stated to have been realized. The reader will consider these facts before concluding that the dream was certainly prophetic.

XI. DREAM OF A CYCLONE.

April 9th, 1913.

MR. HYSLOP,

DEAR SIR: I feel as if I should like to tell you of a very interesting dream which I had quite recently. It took place the night before the present cyclone took place out West.

Only because [of] my husband, who has no use for the occult, and who has teased me greatly about this, have I refrained from telling you. I have communicated with you before as [presumably maiden name given].

My husband's business detains him until about eleven o'clock every evening, but this particular night he was a little later than usual. So I presume my dream took place between eleven and twelve o'clock.

I am in the habit of throwing myself upon a couch and sleeping until he comes.

This night I had the strange experience of being in the midst of a most terrific cyclone. I have never been in a cyclone, and never in my life experienced anything like it. It impressed me as being in the Middle West, although I was conscious at the same time of being on the couch, although the wind was blowing at such a fearful pace, it would take all the strength in my body to keep from blowing right straight through the air; this was my chief concern to keep from blowing away. Then the wind shrieked and whistled and howled in my ears. I have never, never, in my life heard anything that could equal the shrieking of the wind. I remember trying to call my husband, but could get no answer. Then the wind subsided. I seemed to be on the side of a hill, fully dressed and in possession of all my senses, there seemed to be blasting, and there was so many, many women, wandering about aimlessly and homeless, without food and infants huddled in their arms. I remember going into a little bakeshop and getting a cup of coffee. I was under the impression of not being connected directly with this great distress and confusion. This dream lasted about 20 minutes. Finally my husband came. I woke up and I was very much excited, calling him by name, and told him I had never, never in my life experienced such a thing, telling him about my dream. I laughed very heartily because I said it was such a funny sensation to try to keep from blowing away. My mother-in-law lives with us, so when we went

to say good-night, which was about 12:30 A. M., I told her of my experience, and I laughed so heartily over it again.

The next morning I picked up the paper and read of the cyclone out West, then I said to my husband, that is the very cyclone which struck me last night. I could not get over it, and I kept talking about the howling of the wind.

My husband has teased me, because he says I am trying to claim I have occult power. I am not, I am only relating a very true and strange experience previous to reading of this disaster. This he cannot deny.

Kindly withhold my name from this communication.

Most sincerely, (MRS.) P. F.

Jersey City, N. J.

No further data were received from this lady. An examination of the Metropolitan papers for 1913 shows that March 15-24 was a period of extraordinarily disturbed meteorological conditions in the United States. On the 14th, there was a terrific storm and wind in the Southeast, with the loss of much life and property; on the 21st the same over a large stretch of country, particularly in the Middle West, and on the 24th, the worst blizzard of all, in the Middle West, in which some 300 were killed and millions of dollars' worth of property destroyed. In the great wind of the 21st, as well as that of the 24th, persons were blown over the fence, through the window, etc. We are in the dark as to which of these dates was that of the dream. If it was the 24th then the dream may have been suggested by what the lady read in the paper of the 22nd, especially when we consider that this storm was in the Middle West also. On the other hand the terrible vividness of the dream has some weight. And since a large number of houses were burned as well as blown down in Omaha. if dynamite was used to throw down dangerous standing chimneys and the like, as is sometimes done after a fire, the sound of "blasting" in the dream would find its counterpart. But this is mere conjecture.

XII. TWO DREAMS OF A FUNERAL.

An item in the *Philadelphia Public Ledger* of Jan. 10, 1916. about two dreams of "John" Kerschner, by misstatements and

omissions, made the coincidence involved seem more remarkable than it was.

A letter from Daniel M. Kerschner states that he did dream, on two successive nights, of being one of the mourners at a funeral; but the first dream occurred following the day on which he learned that his little sister was sick—the latter fact being omitted by the newspaper reporter. It is likewise true that he wrote to his father, asking to be informed if anything happened, but instead of his letter arriving on the day of his brother's funeral, as stated in the paper, four days must have intervened. If it had been the sister who died, the coincidence would have been explainable by the fact that on the very day previous to the first dream, Kerschner had learned of his sister's illness, and naturally would worry about it. It was a brother, about whom he had not worried, who died; nevertheless the worry and the subsequent dreams are, or may be, accounted for by the fact that he heard that his sister was sick. Nor did the dream specifically point to the brother, for the face of the corpse was not seen. Had any other relative, or even a friend, died, the death would have been taken to be a fulfillment.

The dreams may have been premonitory, but there is no evidence of the fact. As well claim that the illness of the sister was premonitory of her brother's death! And if an illness may occur within a week of the death of another person in the same family, without causal relation between the two, it would be rash to assume a relation between any merely general dream about death and an actual death soon after. In order for indefinite or symbolic dreams to have evidential weight there must be a correspondent series of them in the experience of the same person, too numerous and consistent to be easily attributable to chance. For one or two dreams in the experience of a person to have evidential weight, it is necessary that there should be considerable definiteness and complexity of correspondence with the external facts.

XIII. DREAM OF THE SUPPLICATING VOICE.

Reported in 1914 by G. E. Kettredge, a Boston chemist. A man living in same house with him at the time, 12 years previous, dreamed that he heard his brother calling to him repeatedly in supplicating tones at the hour when that brother was meeting a violent death, nearly 100 miles away.

XIV. DREAM OF THE BASEBALL SCORE.

John McAuliffe, of West Quincy, Mass., reported Aug. 15, 1915, that on the night preceding the first of a baseball series in which he was a player, he dreamed that the home team would be victorious by a score of 7 to 1. The principal of the school which McAuliffe attended, A. G. Johnson, and his assistant, Miss Margaret Sweeney, signed a statement that they were told the dream before the game which fulfilled it.

XV. DREAM CORRESPONDING WITH THE TITANIC DISASTER.

Boston, Mass., May 6, 1912.

Sometime between the hours of 10:30 P. M. on Sunday, April 14th, and 2:30 A. M. on Monday, April 15th, while sleeping at my residence, ———, I dreamed the following dream:

I was one of a family group in my mother's home and my father, who has been dead at least six years, came into the room with a newspaper in his hand. He was very pale and much excited and told us all that there had been a terrible accident at sea, that an ocean liner had run into an iceberg, and that a great many people had been drowned. I subsequently, in my dream, went on to the street and saw papers being sold with headlines of the accident, boys crying the news, etc.

The next morning at the breakfast table I read the news of the loss of the Titanic. Just as I had finished reading the headlines my wife came into the room and without saying a word to her about the paper I told her my dream and then handed her the *Herald*.

Another curious thing is the accuracy of the news in my dream, as it will be remembered that the reports that reached Boston on the 15th were that the Titanic was going into Halifax under her own steam and that no lives were lost. So far as I am able to remember I have never dreamed of my father before since his death.

C. ——— E. M. ———.

This dream, as related, duplicates the actual events as closely as in case V. Corroborations are not given, but a trusted member of the Society knows Mr. M. well and considers him reliable. The report was made within about three weeks.

**XVI. DREAM SUPPOSED TO PREFIGURE THE LOSS OF
THE EMPRESS OF IRELAND.**

Less than a month after the occurrence, Mrs. Margaret Parr and Mrs. Elizabeth Blair, mother and daughter, signed a statement that on May 26 they heard the aunt of the former, Mrs. Etta Wentzell, tell a dream of the previous night, as follows:

"Dreamed I was on a very large boat, and there were a great many passengers on board the boat. We all seemed sitting around. I seemed to be sitting on a low seat, and a little child, who could walk, kept near me and in my lap. I did not know to whom the child belonged. Everything seemed very quiet, when all at once a tremor or quiver went over the boat, as if we had struck a ledge or something, and many seemed frightened. I spoke up and said do not be afraid, I do not think there is anything to fear. Still all the time I had the impression that the Captain was trying to run into a nearby river to beach the boat.

I was sitting with my back to the bow of the boat when all at once we plunged bow down under the water."

The witnesses of this statement go on to say:

"We felt rather troubled at the dream, as Mrs. Wentzel and her husband were intending going to Alaska later in the summer, and we said perhaps it is a warning of some accident to happen to the boat you sail on, but my aunt did not seem to think so. She thought it meant some present condition or a symbol of something near at hand. We did not give it much thought until we read of the sinking of the *Empress of Ireland* on or in the early morning of May 29, Friday, 1914, and the report of the Captain trying to beach the boat, but had no time."

The newspaper files show that the *Empress of Ireland*, on the date named, while befogged in the St. Lawrence River, collided with a collier. The captain afterward reported that he asked the captain of the collier to keep moving on, in order to keep the hole filled, and himself gave orders for all speed ahead, hoping to run on the nearby shore. But the collier wrenched itself asunder, and the liner almost instantly filled, sinking 14 minutes after the

collision. There is no mention in the newspaper consulted of a branch river, but the map seems to show one near the point where the vessel sunk.

It is unfortunate that no record of the dream was made before the disaster.

XVII. DREAM OF CHANGED LOCATION AND ILLNESS.

A. Pearson reported, July 7, 1915, a dream 35 years previous, when he was living in England. Neighbors had a son in Australia with whom Pearson was slightly acquainted. They had not heard from him for some time and were worried about him. He dreamed that he

"saw the young carpenter laying sick in a kind of shack and an old poor woman bending over him. The young man was very sick and delirious, unconscious of his surroundings, and instead of being in the city of Brisbane, Queensland, he was out in the country."

A few days later a letter came from the young man.

"He had wished for a change and went into the country and took contracts for fencing fields, was overcome with malaria, and but for the kindness of the old strange lady who found him alone he would have perished."

Mr. Pearson's motive in reporting his experience seems to have been the desire to have a phenomenon which had puzzled him explained. The evidential defects of this incident need not be pointed out, and yet it may be valid, for all that.

XVIII. DREAMS THAT OFFICE GIRL IS DRESSED IN RED.

J. A. R., a New York business man, reported that during the previous night he dreamed of seeing a certain member of his office staff dressed in vivid red. In the morning she was the first one whom he met in the office and she was dressed in red, which occurs "very infrequently".

Was he quite sure that she did not so dress the day before the dream, or the day before that? He does not say, and many men take little note of such matters. Very likely he ascertained from

the lady in question that she did not, but people who report such incidents must learn to be explicit, as nothing can be taken for granted.

XIX. DREAMS OF DISASTER TO A LADY.

W. A. Spencer, of Cincinnati, in 1912, wrote that a certain lady dreamed that she was injured in a railway accident, a young man dreamed that she was going to be hung, and a third person dreamed of something else distressing which concerned her. Four months later her father died.

The intervening time was too long, and the analogy between the dreams and the event too remote to give this case value. Besides, how are we to know that the young man was not joking?

XX. DREAMS BEFORE HER FATHER'S DEATH.

SAN FRANCISCO, CAL., Feb. 22. 1914.

DR. JAMES HYSLOP,

DEAR SIR: I am ashamed of myself for not having answered your letter long ago. But I suppose it is "better late than never". You asked me to give you an account of the dreams I had just before my father's death. There really isn't very much to tell, except about ten days previous to my father's death I began dreaming of seeing him dead. I never saw him suffering in any way, but every night it was the same terrible dream of seeing him dead. During this time I had a letter from my father saying he was in better health than usual. But even this did not stop these terrible dreams, and I often told my husband I dreaded for night to come. These dreams kept up until two nights before my father died. This night I dreamed that he and I were taking an ocean voyage, and I thought we were in some foreign country, and when our boat landed I dreamed I went ashore and my father stayed on the boat. The next thing I knew the boat was leaving the dock, and I could see my father sitting by his desk in a beautiful drawing room, and he laughingly waved his hand to me and said, "I will pick you up at our next landing, don't worry for it is all right."

The night before his death I did not dream of him at all.

Most sincerely,

MRS. J. W.

XXI. ANOTHER "EMPRESS OF IRELAND" DREAM.

A letter from Sir William Barrett, dated Sept. 21, 1912, enclosed a letter from one of his friends, from which the following is an extract:

"Sir William will be interested, I think, to hear of a dream that Mrs. Hawley, daughter of Willie Walker, Mr. Dickson's cousin, had at *The Sycamores, Drogheda*, Ireland, the night of *The Empress of Ireland* disaster. Mrs. Hawley went to Canada with her mother to be married in British Columbia, traveling by the *Empress of Ireland*. Two years later, with her husband, she returned on the vessel. She woke her husband, at Drogheda, in the middle of that Friday night, saying she was so upset by a dream, that they were on board the *Empress of Ireland* and she was sinking, and she saw her husband drowning, and she told her husband details of the cabin and the pattern of the carpet. Next afternoon they heard of the wreck. Is this one of the strange? or ordinary? happenings of the spirit world?"

Will intelligent persons never learn to record, and report, or at least to authenticate, their unusual experiences? If this lady, so familiar with the *Empress of Ireland*, positively identified that vessel in her dream, and saw it sinking on the very night of the actual disaster, and told her husband the story, how easily she might have written out the dream in the morning, and had her husband and others add their signatures after reading, with the date and hour! There could then have been no evasion of the main coincidence. And then, if it had afterwards been ascertained that the cabin details and pattern of the carpet corresponded, all the more significant would the dream have been proved. Let the reader bear this in mind for his own possible admonition.

CORRESPONDENCE.

DR. CRAWFORD'S THEORY OF TABLE LEVITATION, IN VIEW
OF THE PALLADINO PHENOMENA.

To the Editor of the Journal:

Dr. W. J. Crawford, in his book "*The Reality of Psychic Phenomena*"—which is, to my mind, a definite forward step in our understanding of the physical phenomena of psychical research,—has advanced a theory of table levitation which he has called "the cantilever theory". It is based on a number of ingenious experiments of his own, which the book fully describes, and which need not be detailed here.

The upshot of his investigations, however, is that a beam of energy seems to issue from the medium, during the séance, somewhere in the region of the "solar plexus", and that this beam passes under the table and grips the under side of it somewhere about the center. The free end of the beam is thus attached to the under surface of the table, while the fixed end rests upon or in the medium's body. This theory has many facts in its favor. The first is that, as Dr. Crawford showed, and as the Paris Psychological Institute Report also proved,—the medium, during the table levitations, increased in weight by the weight of the table, as though she herself were lifting it normally. It was fully demonstrated, however, both in the case of Miss Goligher, and in that of Palladino, that such levitations have occurred when no direct physical contact had been permitted,—when a clearly-lighted space could be seen between the table and any portion of the medium's body or clothing. No pressure was applied under the feet of the table, as Dr. Crawford showed, and no pressure on the floor under the center of the table. This would all be natural on the cantilever theory, for no contact with the floor or pressure on the floor would be necessary to account for the levitations. Dr. Crawford further states that about eight inches is an average distance for table levitation, and that about three feet is the greatest height obtained in any of his levitations.

These facts were confirmed very strikingly by our American experiments, and, as I look back on them, by the Naples experi-

ments also, with Palladino. About eight inches was an average table levitation, and about three feet the highest we ever observed. Further, so far as I can see, the theory propounded by Dr. Crawford would account for the Palladino levitations as fully and satisfactorily as they account for those in the case of Miss Goligher.

In a paper which I submitted to the "Second International Congress of Experimental Psychology", held in Paris in March, 1913, I said:

"Before levitations take place, the wood of the table seems to be charged with some sort of vital energy which renders the levitations possible. The wood then appears to be peculiarly alive, and may be felt to be so by any one placing his hands upon the wood. The sooner the table is charged in this manner, the sooner the levitations begin. This charging process may take from a few seconds to an hour or more. The result is that the table then seems to be in a sort of *rapport* with the medium, and remains more or less under her guidance and control. The force can certainly be directed by her will, and can be turned in any direction she chooses. As to the nature of this energy I am unfortunately unable to throw any new light,—the old theory of exteriorization of motivity appearing to me to cover the facts as satisfactorily as any other so far advanced, for these minor phenomena. * * * On several occasions Eusapia permitted me to enter the cabinet while manifestations were actually taking place and I could then feel the objects being moved and played upon under my own hands, while I could also feel (and sometimes see) that nothing material was touching them.

"On two or three occasions I wrestled with 'John King' for the possession of the small table in the cabinet, on which the various musical instruments had been placed, and though I could see nothing, it felt exactly as though a man, possessing great muscular power, were pulling and pushing the table about, while I was endeavoring to hold it. It was a most curious experience."

This agrees with Dr. Crawford's theory, and seems to be quite in conformity with his view. Writing further regarding the "energy" which is apparently operative at such times, I said:

"On several occasions I have observed a transference to the sitter of motor and telekinetic power,—who was then able, for the time

being, to produce mediumistic phenomena himself. This happened in my own case on several occasions, both in the New York and in the Naples sittings. Eusapia would place her hand on my shoulder, and say to me, 'Now you do it', whereupon I myself was enabled to move the stool, the musical instruments and the cabinet curtains, by movements of my hand held above them. Such instances remind us, of course, of D. D. Home's famous experiments with lighted coals, in which his ability to handle them without injury was temporarily transferred to the sitter. * * * As a result of a more prolonged study of the Palladino phenomena, I have been more and more impressed with the non-spiritistic character of these manifestations. In my book '*Eusapia Palladino and Her Phenomena*', I defended the spiritistic hypothesis, as applied to some cases, and, while these individual cases still appear to me as remarkable as ever, I cannot but think that the vast majority of her phenomena are produced by unknown forces more or less under her control.

"Three factors which tell against this hypothesis, however, make me hesitate to accept it as fully accounting for all the phenomena produced by her: (a) the fact that complicated and intelligent actions are performed, as though by hands, when nothing whatever is visible,—such as the opening of a cigar case, the extraction of a cigar and its insertion between the teeth of one of the sitters, when we could all see that nothing visible was touching the case. (b) The fact that greater independent intelligence is shown by the force, as Eusapia sinks deeper and deeper into trance,—that is, the deeper her trance the better and more intelligent the phenomena. (c) We Anglo-Saxons have never seen the more striking manifestations,—such as full-form materializations,—seen by some French and Italian observers. It is only in the nature of things that this should be so. In view of this fact it behooves us to keep our judgment in suspense concerning the phenomena we have not seen."

Dr. Crawford is evidently convinced of the spiritistic character of the phenomena he records in his book, but I venture to point out that, while the phenomena themselves are to my mind undoubted, no conclusive evidence is produced, tending to show their spiritistic character, since the "invisible operator" might just as well be an invisible energy holding the table suspended in the air as an actual spirit,—since the request to remove the table was invariably made aloud, was heard by the medium, and hence

would act as a suggestion upon her, and through her, influence the energy,—whatever it may be,—which, as Dr. Crawford himself admits, emanates from her organism. While, therefore, it seems to me that Dr. Crawford's work is confirmatory of the Palladino levitations,—and in turn confirmed by them,—the nature of the intelligence instigating these phenomena is still a problem; and this appears to me to be true after more than forty sances with Palladino.

Dr. Crawford, in his book, intimates that he has seen phenomena which tend to prove the reality of invisible beings present during the sances; if such evidence exists, it is to be hoped that Dr. Crawford will publish it in a succeeding book, which will no doubt be as valuable as his first contribution has proved to be.

HEREWARD CARRINGTON.

Comments.

I think Mr. Carrington wholly misunderstands Dr. Crawford's position regarding the relation of spirits to the phenomena recorded in the book under consideration. Dr. Crawford, in the first place, does not suppose that the "energy" proceeding from the medium's body is a spirit. He has no hypothesis whatever as to the nature of that "energy". Mr. Carrington argues as if "energy" and "spirit" could not be the same thing and then assumes that Dr. Crawford, because he believes that spirits are connected with the case, believes the "energy" projected from the body of the medium is the spirit. Dr. Crawford's reason for talking about spirits in connection with the case was not the levitation, but the intelligent direction of the experiments by means of raps which, whatever "energy" was employed to make them, were exhibitions of intelligence. Then like a truly scientific man he insisted that the phenomena all went together and that, whatever emanated from the medium's body was connected with, and perhaps directed by, spirits. You cannot isolate a part of your phenomena in a case to invent a theory which is incompatible with the explanation of the rest of them.

Mr. Carrington seems to suppose that, if we call it "energy" we have eliminated spirit from the case. This would be true if you are talking about known "energy" which is defined in the laboratory as ordinary "matter in motion" and hence as imper-

sonal and excluding intelligence. But in this instance and that of Palladino, he concedes that we do not know what the "energy" is. Then why use the term? We know perfectly what "energy" in physical science is, and when we do not know what it is, we have no means of excluding spirit from the case. There is nothing clearer in the world than that "spirit" is "energy" if you once prove it to exist, since it is causal as Mr. Carrington's "energy" is supposed to be. All this talk, in fact, about "energy" projecting from a medium's body to explain phenomena that manifest intelligence is only so much throwing of dust in our eyes. It sounds very "scientific" because the words are those used in physical science, but it has no meaning whatever in connection with phenomena where intelligence is in evidence, save that it might be a means in the hands of intelligence for producing certain effects. The chief interest in Dr. Crawford's work is that he shows a possible way of reconciling levitation with the known laws of mechanics without contradicting the application of intelligence to the phenomena as a whole. It is the same with Palladino and others where physical phenomena are involved. There is no evidence that these mediums originate this "energy" either voluntarily or involuntarily. Mr. Carrington's own statement, that the deeper the trance in the Palladino case the greater the intelligence displayed, concedes that the more you eliminate the intelligence of Palladino the more intelligence you get in connection with the phenomena. Where do you get it from? Moreover the fact that Dr. Crawford had to speak aloud to get results does not prove suggestion to the subconscious of the medium. In the Piper and other cases you had to do the same to get the supernatural and no one suspects suggestion in that. Moreover what is "suggestion"? Does Mr. Carrington know? The real point to be made in such cases is that physical phenomena are not evidence of spirits, even tho they might be produced by them, directly or indirectly.

Let me take a simple illustration in which so ordinary a phenomenon as perspiration might be explained by spirits. We ordinarily refer perspiration to glandular secretion and its object seems to be the dissipation of heat, whatever else it may accomplish, when radiation is not rapid enough. It occurs under conditions which lead to the conclusion. It is not limited, for instance, to wet weather. It does not occur normally in cold

weather. Violent exercise or very warm weather will give rise to it. When we examine into the conditions and effects of it, we find that it occurs when we have to ascribe it to some "law" or circumstance of bodily need and so we explain it by physiological or bodily action. The sifting process for causes excludes mere weather alone and all other external causes which have no uniform association with it. We have to conclude that its cause is in the body and we can even discover and name the glands for the purpose.

But now suppose that perspiration never occurred in warm weather or in any of the normal or abnormal conditions of the body with which we have actually found it associated. Suppose it did not dissipate heat as it now does, but still happened. Suppose we could find no such glands connected with it, as we now know. Suppose it occurred at very rare times and under certain abnormal conditions distinguishable from usual disease, and even usually healthy. Suppose we found it connected with condensation of vapor in the air. We should then have to raise a question of its relation to external causes, no matter what they were. We should not make it a bodily function of an organic type. We should connect it with the external agent. But if we could not find it associated with some uniform external cause we should have either to confess ignorance as to its cause or suppose some new bodily function to account for it, if we insisted on explaining it at all.

Now the scientific man would invent some technical phrase like "hydroplastic energy" to *describe* it as a unique phenomenon, and the pseudo-scientific man and layman would think it was *explained* when it is not. There is a lot of tomfoolery on the part of half-baked scientific men throwing such terms at our heads and creating illusions in the minds of the public. They are not explaining things, but mystifying us. If they confessed ignorance they think they would have no scientific reputation!

But now suppose that we found perspiration uniformly associated with supernormal phenomena. Suppose it was especially connected with the occurrence of apparitions, or with automatic writing that contained evidence of spirits, or with apparent voices, clairaudience, giving evidence of external agency. Suppose it never occurred under the conditions under which we now know it, but *only* under those affecting the existence of evidence for

foreign influences, we should never assign it to what we now know as the perspiratory glands or to bodily functions of the ordinary type. If we coined the term "hydroplastic energy" to meet the situation, that term would be equivalent to the foreign influence which the supernormal attested and we should be obliged to conceive it so. If spirits had to be supposed to account for the messages that came, whatever bodily activities were involved in the sum total of effects would have their instigating cause in spirits and every scientific man would recognize the fact. The pseudo-scientific man who found it respectable to be on the side of those who are hostile to the idea of spirits, or who found it necessary for his bread-winning, would roll "hydroplastic energy" as a sweet morsel under his tongue. It would happen that perspiration under the circumstances would not be evidence of spiritistic causality, but that fact does not exclude the actual presence of such a cause. In the absence of evidence for spirits and of any known glands, we should have to confess ignorance of the cause. If we insisted on referring it to bodily action, we should have to point out the physiological agencies involved, or evidence that it was a regular function of the body. It is no explanation to refer it to some invented function which does not betray itself in normal life. It is just using a physical phrase without meaning and that is supposed to exclude spirits from relation to the facts. There is a great deal of pseudo-science that imagines that it has explained things when it can use a name implying a physical agent, when it may be that we do not get beyond the "laws" of events in what are called physical "causes". Unique faculties, invented functions, or Greek words describing the facts are not explanations, but there is a large class whose interests, intellectual and otherwise, lie in such resources. You cannot isolate your phenomenon from its environment and seek its cause apart from those conditions.

The best proof of our contention is Dr. Crawford's second book,* which shows the true scientific method in colligating all the facts and making his theory cover them. He has the intelligent action of the controls to account for and they represent the usual type of phenomena where "emissions from the body of the

* *Hints and Observations for Those Investigating the Phenomena of Spiritualism.*

psychic" do not take place. The whole mass of phenomena in this field have to be taken into purview, and Dr. Crawford does this. He recognizes quite fully that the body and perhaps the mind of the medium is a factor in the result. But he asserts that the emitted substance—and that is purely conjectural—is instrumental, not original. What he is seeking in his causal explanation is what all sane people are seeking; namely, the initiating agent in the series or group of facts to be explained. You may introduce all the material causes you please. They have no meaning except in the organizing unity of the efficient cause which begins the whole set of phenomena. In normal life we know consciousness as the central source from which emerge all sorts of causal influences, almost infinite in number and variety, where it can employ means and instruments as secondary agents. Once assure yourself that it survives and find that it is an accompaniment of other secondary phenomena that do nothing without it, we must then accept the scientific demand that the central fact shall be recognized and not removed from the things to be explained.

BOOK REVIEWS.

Psychic Phenomena, Science and Immortality. By HENRY FRANK. Sherman, French and Company. Boston. 1916. Price, \$2.50.

This is a new book by Mr. Frank, tho it consists of excerpts and changes from an earlier book and additions to it which we reviewed in these columns. It endeavors to discount the facts and arguments from psychic research and to rely, as before, on the metaphysics of science for its conclusions, and the best known scientists think that the metaphysics of science is pure imagination and not science at all. But there is no use to repeat this dictum to this author. The most interesting thing about the book, without specifying the mistakes and misrepresentations in it, is the fact that the discussion is a sign of the times. The strange thing, however, is that he should try to prove the doctrine of immortality from scientific conceptions which do not contain the idea and which have no more bearing upon it than chemical affinity or gravitation. Readers may be interested to know that the Introduction and various passages throughout the book take the Editor of the *Journal* to severe task for his views on psychic research and the author's doctrines. Those who may wish to learn the Editor's peccability and weakness may read this book.

I shall mention but one error in the book. This relates to some experiments with Fosket which I am said to have supervised. I did nothing whatever of the kind. I was not present at them. I merely published the report on them made by others. This was clearly stated in the article which the author quotes.

We could perhaps go through the volume and select many such careless statements, but it is not worth while. The public wants this sort of thing and will have to learn its lesson by reading such works. Mr. Frank is earnest enough and deserves appreciation for trying to sustain what he long ago gave up as not provable by authority, and yet about the only evidence he produces is the authority of scientific men who do not believe in immortality at all! It is clear that Mr. Frank has a deep interest in the question, or he would not return to it so persistently. But he ought to have some humor about it. The book contains some facts drawn from psychic research, but none of them bear on the question of immortality. Many are quoted to discuss a doctrine of the "subterranean self" which has nothing to do with the question, except to raise doubts about the very thing for which the author is contending.—J. H. H.

The History and Practice of Psychoanalysis. By PAUL BJERRE, M. D. Translated by Elizabeth N. Barrow. Richard Badger. Boston, 1916. 294 pp. \$3.00 net.

This is a book that can be read with much profit by all. It is not

a technical treatise, but quite well adapted to most laymen, tho full of scientific sympathy and interest. It is not a popular discussion of the problem and it is not a technically scientific treatise and for this reason can be commended to all readers. Of the views expressed the reviewer is not a competent judge. Yet there is not much of theory in it. The book is mostly historical and that is a reason for commending it. Even Immanuel Kant figures in it, a fact that will surprise many who think of him only as a speculative philosopher. But it was his influence on Feuchtersleben that brought him into these pages and all German thinkers, even in the practical sciences, are more or less saturated with something from Kant. But into this we cannot enter. There is a chapter on Wetterstrand and the Nancy School which brings the subject into contact with the hypnotists. Then comes the treatment proper of psychanalysis. All that we need to say of that is that it will repay reading.—J. H. H.

Contributions to Psycho-Analysis. By DR. S. FERENCZI, Medical Adviser to the Hungarian Law Courts. Authorized translation by Ernest Jones. Richard Badger. Boston, 1916. 288 pp. \$3.00 net.

This volume is more technical than the book reviewed above. It is not for the general public, but is better adapted to the scientific man and the practising physician. Students of psychology, especially of abnormal psychology, would find it useful. Its views are not a subject of either endorsement or criticism here. We are not competent to favor or oppose them, or even intelligently to present their meaning. But any student of psychology can find so much in it and understand so much of it that he will find it worth study.—J. H. H.

Freud's Theories of the Neuroses. By DR. EDUARD HITSCHMANN. Moffat, Yard and Company. New York. 1917. Price, \$2.00 net.

This work is a systematic summary of the various publications of Dr. Freud by a disciple, Dr. Hitschmann. Freud's work in psychoanalysis has become so important that students need and perhaps desire a brief account of it, and they have it here. The translation from the German is by Dr. C. R. Payne and an introduction by Dr. Ernest Jones. The work is free from the details of the essays of Freud, tho that may not be an advantage except for beginners in the field. But it is probably just the work to interest general readers. It has only a limited interest for psychic researchers. There is no direct connection between Freud's work and that of the Society. They touch only where psychopathology touches the supernatural, and that is perhaps rarer than the contact of the normal with the supernatural. The symbolic character of dream life is also a point of contact with certain types of psychic phenomena. Apart from this

the work is chiefly useful for the medical man. But it will be valuable for him.—J. H. H.

The Neurotic Constitution. By DR. ALFRED ADLER. Translated by Bernard Glück, M. D., and John E. Lind, M. D. Moffat, Yard and Company. New York. 1917. Price, \$3.00 and postage 20 cents. pp. xxiii+466.

This work is practically a criticism of the work of Freud. The author has worked out a new theory, rejected the dominance of sex instinct and substituting for it the "feeling of inferiority". The hypothesis is worked out in detail with much psychological analysis, and it is about as plausible as Freud's emphasis on sexual instincts. The book is not so clearly written and will be more difficult reading. The language is more technical and the appeal to facts less impressive or convincing. It throws no light upon any of the phenomena of psychic research. Symbolism and dreams figure scarcely at all in the doctrine. The work is for students only of abnormal psychology.—J. H. H.

Is God Good? By L. W. KEPLINGER. Sherman, French and Company, Boston. 1917. Price, \$1.50.

The author explains in the Preface that the title does not represent the material of the entire book. The thought of the first few chapters gave the title and does not determine the unity of the book. He has simply published his thoughts on a variety of philosophical, ethical and religious subjects. The style is a little unique and original, tho there is frequent repetition of the same similes and analogies. The question, "Is God good?" is fundamental, tho most people would say that such a being would not be God at all, if not good, as that predicate is assumed to belong to him with the admission of the meaning of the term. But the idea of God does duty for a variety of predicates and some minds may not regard the ethical attribute as implied in the causal one which the term also expresses. The author faces the issue fairly and no one could have stated the doubter's side of the question more fully and more clearly. But he does not offer a dialectic answer. He realizes fully the difficulty and that the answer to his question must come after deciding some other problems. As a consequence of this he takes up survival after death as one of the crucial issues whose decision is a necessity for answering his first question, and in that we quite agree with him.

There are several chapters devoted to the subject and more aspects than one are taken up. The various facts and arguments that influence the public have their place apart from psychic research and the occult, but these aspects of it receive emphatic attention and it is evident that the author places much weight upon them and the work

done in those fields, tho he is evidently not much acquainted with the work done by the various scientific societies devoted to the investigation. But he will not be criticized for this omission, as he recognizes that there are facts of an occult nature that help to solve the problem.

There is much in the book that the strict scientific man would not adhere to, because it is so complicated with analogies, or rather the statement of odd abstractions that appeal to the imagination in the abstruse, which it is the aim of science to avoid. But on the whole the book is a very readable one.—J. H. H.

The Sorry Tale. By PATIENCE WORTH. Communicated through Mrs. John H. Curran. Edited by Casper S. Yost. Henry Holt and Company. New York, 1917.

This is a piece of fiction which claims the Ouija board as the instrument by which the contents came automatically through the mediumship of Mrs. Curran, the source of the book *Patience Worth* which we reviewed in an earlier number of the *Journal*. Mrs. Curran would perhaps resent being called a "medium", but we believe in calling things by their right names. There is no scientific interest in the book save the method of getting its contents. It claims to have Patience Worth as its source. There is not sufficient evidence in the book that it has any such origin, even tho Patience Worth be treated as the secondary personality of Mrs. Curran. There is apparently a deliberate effort to coin words in imitation of that worthy, but the style rarely gets beyond this impersonation. The contents may have a spiritistic source, but there is no evidence for this view either in this book or in anything published under the name of Patience Worth. The laity seem to think it enough to be armed with a planchette or Ouija board to palm off on the public all sorts of revelations and then resent the scientific man's suspicion that it comes from the subconscious, while the very authors who believe it spiritistic will not avow that view. As to the merits of the story as a literary product we are not competent to judge, and so far as we have read it could find no interest whatever in it. This may be due to the fact that we care more for science in such cases than we do for fiction, especially when the fiction appears under the guise of a spiritistic origin. We want to know what evidence there is that Mrs. Curran's subconscious did not produce it, and there is nothing on which a scientific man can hang a verdict in the case.—J. H. H.

The Triple Ply of Life. By MINNIE B. THEOBALD, Author of "*The Missing Goddess and Other Legends*." G. Bell & Sons, Ltd., London, 1914.

The review of "*The Missing Goddess and Other Legends*" showed that the work was produced by a more or less automatic process. The preface to the present book claims for it likewise a

similar origin. It has therefore a psychological interest for the student of psychic phenomena, even tho he may not be prepared either to admit that it has a transcendental source or to determine the amount of that inspiration, should he admit that it may be present. Of the method of producing the present volume the author speaks in the preface as quoted below. 'There was, it seems, great mental tension and passion in the writing of the first volume entitled "The Missing Goddess and Other Legends," tho this seems to have lapsed in the production of the present one. The author says:

"Instead of suffering an intense passion which entirely swamped me, I have, during the writing of these, experienced simply a change of pace in the brain, a sensation which I believe is common to all who practice concentration with any degree of seriousness. On each occasion I have taken up a pen with the intention of writing something. My hand spontaneously chose and wrote down a title, while I waited wondering what would be said upon the subject. When the pressure was not strong and the power flagged, I would continue writing on my own account until I chanced to set down something with which my hand did not agree; then a flourish of the pen would cancel the intruding words or phrases, and I would find the subject being turned and twisted round into quite another track than the one I had started on and intended to pursue. Thus I wrote the essay on "The Blending of Science, Art and Religion."

The essay "Concerning Will Power" came all at once and quite spontaneously; I should not myself have made any attempt to write upon so difficult a subject.

The essay on "Truthfulness" is confessedly an amalgamation of different efforts with apparently normal ideas. The one on "Courage," tho suggested spontaneously, would not begin until the author referred to the Etymological Dictionary and got a clue from the origin of the word.

Work of this kind is neither to be accepted nor rejected as "truth," but is to be studied in the light of similar productions and of antecedent knowledge regarding the author's reading and thinking. No matter what we think about the existence of foreign influence in such productions, it is one thing to admit that fact and another thing to suppose that the contents are so inspired. There is nothing to hinder the hypothesis that foreign agency serves only as a supply of energy or stimulus and that the stores of the subject's mind furnish the contents. Whether this is the true interpretation no one can as yet decide, but the book illustrates that interesting possibility. We have still to await further study for a decision.

J. H. H.

Light on the Future: Being Extracts from the Note Book of a Member of the Society for Psychical Research, Dublin. Kegan, Paul, Trench, Trubner & Co. London, 1917.

Hardly more than the title is necessary to characterize the contents of this little book of 115 pages. At first the messages were spelled out through a table and later through a Ouija Board, and this book consists of the mere record of the facts with an occasional note. The Preface explains the process and conditions of the experiments, and with the fact that no professional medium was connected with them, but only private people seeking direct communication with the dead, you have a very interesting little record. It is a sample of what ought to be done everywhere that there is an opportunity. Most books of the kind are published without any explanation of their contents or the circumstances under which they are produced, as if the mere superficial nature of the messages had any value. With most people it suffices to have automatism to think that they are in communication with a transcendental world, and while this may be true in many instances, it is no guarantee for the validity of the statements made. Unless you have excluded subconscious automatism from them they are not a guarantee of their own external origin. Fortunately the author of this little book has told us enough of the conditions affecting the phenomena to secure them at least as automatisms, whatever explanation we may choose to give them. But I have seen many books professing spirit sources which might be purely conscious inventions. In this little book, however, we have some evidence that the facts at least represent something subconscious and this may be transcendent in some instances.

The book does not pretend to give evidence for survival, assumes that this has been proved, and simply gives us those statements affecting the supposed nature of a transcendental world. There are a few corroborating the idea that it is a mental world with larger creative powers for the mind than we recognize in our physical embodiment. But we want more and better material than this to decide the issue.

A large number of communicators were asked what they experienced as they were passing over, and in nearly all instances the answer is the same; namely, that they were met by an angel and escorted to some relative. This suggests subliminal production or coloring. It was somewhat different with the cases which were published in our own *Proceedings*. Cf. Vol. VIII, pp. 560-565, 577-583. The notes are not as complete as is desirable and nothing is said to exclude the subconscious from the results.—J. H. H.

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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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SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

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SURVEY AND COMMENT.

Growth of Interest in Psychic Research.

It is apparent to all observers that the interest in psychic phenomena has greatly increased since the beginning of the war. It was predicted before the war through Mrs. Piper in a message quoted by Sir Arthur Conan Doyle that this would take place because of a great war. The reasons were not given. But to those who have watched the effect of the war on those who have lost friends in it, it is quite apparent why this is the fact, tho it was perhaps not true of past great wars. The present wide interest is due to a combination of influences. They are (1) the wholesale loss of life and (2) the materialistic state of the age. The first of the two reasons is only a cumulative or collective illustration of what occurs constantly in individual cases. By far the largest number of persons who have suddenly become interested in psychic research and communicated with me, ever since the organization of the Society, had their interest aroused by the death of some friend or relative. They had gone on contented with life until it was rudely disturbed by death, when they immediately began to ask what it meant, and without a Society for Psychical Research would perhaps have swallowed their grief or tried to

find consolation in the appeal to the clergyman. But finding that clergymen knew no more about the matter than themselves or could only offer faith as an escape from doubt, they sought the psychic researcher for help. But it was the rude shock of death that first created an interest to know the outcome of things and the meaning of death.

Now the war has caused death by the wholesale and this has only increased the number of persons affected by the same catastrophe as in normal life. The influence is not different from the ordinary one, but it is increased by the number of instances that crowd upon men and women all at once. Then there is the contagion of it in those who were not affected by personal losses. The two together give momentum and extension to it and the interest in psychic research has grown immensely.

But it is doubtful if the same interest would have been aroused by the same war in the middle ages. The majority of mankind then believed in the immortality of the soul and death did not come to their attention as an enigma as it does now in a materialistic age. Men and women who have lost their hold on the belief in immortality and feel the force of the agnostic and materialistic tendency of the age which has come to respect the authority and methods of science no longer accept those of the clergy and, between the fear that materialism interprets nature and the hope that psychic research may offer them consolation, come to the only resource that has a promise for them. Hence it is a combination of circumstances that has conspired to enlarge the interest in the subject. Wholesale death and the scepticism of the age have challenged indifference and hope alike to seek some solution of the enigma, and men have been forced to approach the subject who in other circumstances would have ignored it altogether.

The Hibbert Journal.

The *Hibbert Journal* for October, 1918, has three articles which are of much interest to psychic researchers, inasmuch as they reflect very clearly the trend of present thought toward the investigations of the various Societies as deciding the interpretation of many things about which men were previously willing

merely to speculate. Only one of them deals directly with psychic phenomena and that is a discussion of Baron von Schrenck-Notzing's "materialization" phenomena, the last type that should be considered by a theological review, unless like Christians generally it is disposed to stake the issue on *physical* miracles instead of *mental* phenomena. Either the interest of the public since the war began or the recent activities of Mr. Jacks, the editor of the *Journal*, in psychic research have tempted him to admit discussions that point only one way, and that is to the evidence for personal survival after death.

The first paper is by Mr. Broad on the subject, "In What Sense is Survival Desirable?" He is not discussing the question whether immortality in any sense is desirable, after the manner of Mr. Lowes Dickinson in the Ingersoll Lecture at Harvard University, but he distinguishes rightly between two problems: (1) the fact of personal survival and (2) the kind of survival that would satisfy us. He knows that the question of fact is prior to the desirability of survival and recognizes that psychic research is making out some kind of case for it. He is only a little fearful, as he is in another article in *Mind* for the same month, that the evidence in hand does not offer a very satisfactory view of it. But in this matter he does not allow for the process of communicating and its effect on the nature of a spiritual life. But he is decidedly sympathetic.

Mr. Braithwaite, under the title, "Ghosts and Physical Facts", discusses, as stated above, Baron von Schrenck-Notzing's experiments in "materialization", in a much more sympathetic manner than was done by the English Society, whose leadership we should expect a review of this kind to accept. I think both are a little too radical, one in favor of the "miraculousness" of the phenomena and the other in favor of fraud. Neither of them reckon adequately with hysteria and somnambulism in the case, which might make the phenomena equally spiritistic without being physically inexplicable. But the main point is the readiness of such a review to consider such facts.

The third paper is by Dr. R. R. Marett on "The Primitive Medicine Man". It tacitly assumes the psychic researcher's point of view without saying so in these words. He calls attention to the real facts in the practices of savages in their healing

art and recognizes that they were appealing to the "supernormal", tho they never felt its exceptional nature so much as the modern scientific man who is so saturated with the conflict between "science" and "religion". Mr. Marett calls attention to the fact that in primitive times "science" and "religion" were the same thing or united in the same man. This is actually true of Christianity. But this aside, the main point is the author's sympathetic attitude toward even the "medicine man" among savages and his appreciation of the pedigree of modern medicine, with the tendency to admit the functions of mind into therapeutic problems.

ARISTOTLE ON THE SOUL.

By JAMES H. HYSLOP.

In the ranks of philosophers the word "soul" has two distinct meanings, apart from its occasional use to distinguish "vital force" from mind. The latter distinction is not particularly important for us here, as we are not concerned with the controversy about the difference between the inorganic and the organic but with the problem whether consciousness survives death. The term "soul" has always been connected with that question and implies that there is something besides the physical body to be reckoned with in either science or metaphysics. The two meanings of the term are the following: (1) "Soul" denotes the *subject* other than the brain of mental states or phenomena. (2) The "soul" denotes the functional activity which we know as consciousness, a general term for all mental phenomena conceived as an organized complex. In this latter meaning it is the unified *stream* of consciousness or the associated group of all mental states of which what we call consciousness can have a grasp. The first definition is the *metaphysical* one: the second is the *empirical* one. The first names some thing or substance, or energy conceived as an entity: the second names the directly known phenomena or action of mind or brain. The first means to exclude materialism, as regarding consciousness a function of the brain: the second intends to remain indifferent to any theory of consciousness, whether a function of the brain or a function of something else than the brain. It is the more scientific conception as distinct from the metaphysical and wishes to limit itself to the known facts, leaving the question of a subject or reality other than the brain either as an open question or as merely a field for indeterminate speculation. This latter conception of the term has characterized what are known as the Empiricists in psychology who are the result of Hume's doctrine, followed up by Bain, Mill and Spencer among the English, Comte and others among the French, and many followers of Kant and Hegel among the Germans. The effect of modern science to lay stress on provable facts in its work and the desire to avoid theological and religious complications by using

the word "soul" and disguising the real meaning have done much to eradicate the old metaphysical and theological conception of the term. It was impossible to secure scientific investigation of mental phenomena unless the investigator could escape theological and religious controversies and he could not do this by denying the existence of the "soul" and affirming his belief in the facts of consciousness. So he had to use the term in a way to conceal his real views and to purchase immunity for his inquiries. In other words, he had to be what is called a phenomenalist without saying so, and gradually the interest in the metaphysical problem declined and psychology made progress in the empirical field while it prevented a life and death controversy with the metaphysician.

In antiquity this distinction was not so rife. It existed, but circumstances prevented it from having the important logical consequences that attach to it today. The whole problem of immortality is involved in the present conceptions of the term, and tho not more so than in antiquity, the weakening of the metaphysical method and the strengthening of the scientific tended, whether legitimately or not, to take the indifference out of the meaning of the term. At first it conceived the "soul" or consciousness as a fact and entered into no determination of either its final nature or connections, and so scientific psychology could claim that it was not materialistic, tho it was not loud in proclaiming either agnosticism or opposition to spiritualism. It was only general materialistic tendencies that inclined to give it such a meaning. But antiquity even in the materialistic school admitted the existence of the "soul" in the metaphysical sense and yet one school,—the Epicurean,—emphatically denied its survival. Hence the defence of immortality did not fall upon the question of the nature of the soul, but upon that of fact. The Epicureans thought mistakenly that the facts were on its side, even tho there were no facts on the other side. Hence when Christianity came it simply called attention to a fact, real or alleged, to prove that man's "soul" survived death, and then when the Christian church abandoned psychic phenomena as its evidence it fell back on the philosophical or metaphysical point of view and constructed theories of the nature of the "soul" to protect immortality. It no longer appealed to phenomenal evidence nor

even distinguished between consciousness and the "soul". It rested its case upon the distinction between mental and physical facts to justify the existence of "soul" and then assumed that it must survive the body by virtue of the fact that it was not a function of the body. It took modern times to distinguish between the metaphysical and the scientific or empirical conception of the "soul" or between "soul" as subject and "soul" as a name for consciousness or mental phenomena. This evaded the theological controversy, as I have said, and forced the solution of survival into the field of fact rather than of inferences from some *a priori* idea of what the "soul" was as a substance.

Aristotle had both conceptions of it in mind when he discussed the problem, and, empiricist that he was, inclined to accept the scientific or phenomenal meaning of the term. Tho he took the affirmative view of immortality, he yet may not have meant what we ordinarily understand by it. That must be determined by the sequel of this discussion. Moreover, we are not interested in his view because of any authority that will attach to it, but because of certain connections which it had with the main tendencies of his day, and for the light that it throws upon subsequent ways of thinking about the problem.

Aristotle approached the problem through ideas of his predecessors and did not wholly abide by any of them. He was too empirical and too scientific to accept antecedent doctrines as final or decisive, but he had to discuss the question in the philosophic framework which prior doctrines provided for him. The two general tendencies preceding him might be called the monistic and the pluralistic. By that we mean that the monistic school of thought believed there was one ultimate substance of which all individual things were a manifestation. The pluralistic school thought that there were many ultimate realities or elements and so developed into what we call the Atomists. Aristotle did not decide finally between them, tho he inclined most strongly toward the monistic type of thought, as perhaps the majority of the best men of that time did. But he was aware of the strength of the atomic point of view which was a clearer development of the idea that things are compounds of elements, and it was only a question of the number of them to determine the tendency of the mind in metaphysics.

Aristotle was more critical than most of his predecessors. Before adopting his opinions he analyzed his problem or undertook to define what it was. His predecessors picked up the first idea that came into their heads, excepting Socrates and Plato, and asserted that as confidently as if it were a well known truth. But there were almost as many views of the "soul" as there were philosophers, and Aristotle undertook to reduce them to some sort of agreement or to eliminate those which could not stand critical examination. But he was guided into his own doctrine by the nature of preceding views, and in the course of his development of his problem we discover the fundamental assumptions with which he and his predecessors worked.

In the very first sentence you can read below the surface an apology for the fact that he cannot plead for its useful relation to beauty and goodness (art and conduct) that so occupied speculation in his time and has to find its utility in the better understanding of nature. He assigns it a place in the determination of all truth and his reason for it is that the "soul", *Psyche*, is the basis or "first cause" of all animal life, in which he employs the term without distinction of man from the lower animals. He here includes what was later known as "vital force" with the phenomena of consciousness. He finally distinguished between vegetable, animal, and human or rational "souls". But in the early treatment of his psychology "soul" stands for the simple prior cause of life and consciousness. In this statement, he does not regard it as an effect of organism, but its cause, and so arrays himself, to that extent at least, against the materialistic interpretation of the mind.

The first step that will interest us in his discussion is his attempt to determine the nature of the soul. He discusses the definition of it, but not in a dogmatic manner. He considers several possibilities and the main ones are whether it is a self-subsisting substance or an attribute, a magnitude, or a number. Later he raises the question whether it may not be composed of elements and shows the influence of the atomic doctrine on his treatment of the "soul" at this point. To regard it as a substance would be to guarantee its survival, at least as that term is used today, tho we may have difficulty in ascertaining exactly what Aristotle meant by "substance". His method is one of

definition from which certain inferences would follow, and no wonder it gave rise to the scholastic dialectics. But there was little else to do in his time, as scientific method was not developed as fully as now. It is not necessary, however, to go through the labyrinthine processes of the Aristotelian argument to find the point of interest for us. The only interest any one can have in the idea of a "soul" will be either its power to explain certain phenomena or to guarantee survival, and the ancients were aware of this fact.

Aristotle makes an allusion to a possibility that has some interest for the psychic researcher. Discussing whether the "soul" can move the body without moving itself, he says that if it can do this, then a "resurrection" would be possible. In this he uses the same word that is used in the New Testament and he evidently had in mind the doctrine of *apparitions*, because he discusses and rejects the belief of Democritus that the "soul" is made up of fine atoms. But if Democritus were correct we should have an intelligible basis for a doctrine of survival, tho the later materialists denied survival in spite of the fact that the "soul" was a fine matter. This was because they treated it as an axiom that all complex things dissolved or perished. Aristotle, on the point at which he affirms the possibility of a "resurrection", does not do it on the ground that the soul is fine matter, but on the ground that this would follow from conceiving it as capable of moving the body through space without moving itself with the body. As this involves spatial separation of the soul and the body it would seem to involve the doctrine that it is not a function of the organism. But Aristotle does not pursue the idea farther. He does raise the question whether the "soul" is an indivisible unit or entity or a compound of elements and also whether it is immaterial; but he rejects the materialists' theory, without affirming that it is an indivisible substance. For him it is the intelligence alone that is immortal. The memory and feelings do not survive. This puts him more or less in agreement with the re-incarnationists. It is noticeable that his "resurrection" is compatible with re-incarnation. It does not necessarily imply the doctrine of individual existence after death. His position regarding memory and the feelings excludes the retention of personal identity and so has nothing in common with the results

of modern investigation. In fact, if anything holds true with the results of psychic research it is that the emotions and affections are more important in survival than the intellect. But Aristotle was not disposed to accept the way of looking at the problem that characterized the "physicists" who thought the soul some material element or compound of them. He probably felt that there was no possibility of defending immortality on that basis. But with antiquity the assumption that a complex necessarily perished was purely *a priori* and may be wholly false. That he was not disposed to attach any value to the kind of facts on which the common mind relied for the belief in immortality, namely, the fact of apparitions or a "resurrection", is evident in his attitude toward prophetic dreams. These he did not wholly reject, as he was puzzled with them, but he tried to explain them away in the ordinary manner. The philosopher had revolted against animism and naïve views of the multitude, and would not seriously attend to the facts on which the believers in survival relied. At any rate, the only thing in his system of particular interest for us is his allusion to the "resurrection" in the same term that is employed in the New Testament. It shows that the idea was widely spread long before Christianity. The controversy between the Pharisees and Sadducees, before the story was told of Christ, proves beyond a question that it was not new and its existence in the poets and historians further shows that the conception of the "resurrection" was that of *apparitions*. But Aristotle mentions it only to ignore it, tho we can see in the animism of the earlier materialists, Empedocles and Democritus, a doctrine that made spiritual phenomena parallel with the physical, while the speculations of the philosophers were mainly to ascertain the constituent causes of things, not their creative or efficient causes.

In the whole discussion of the nature of the "soul" and its survival Aristotle was handicapped by the comprehensive conception of the term in his age. It was borrowed from the period of Animism which conceived that every living thing had a "soul", and even all inanimate things, according to some people. Modern thought under the influence of Christianity managed to limit "souls" to men and to deny them to animals and of course the vegetable world was excluded for still stronger reasons. But Aristotle had no such distinctions to deal with. He found phil-

osophers and other classes alike using the term to include the basic cause of all organic life and when he had to raise the question of immortality he had to discuss what was true of jelly fish as well as of Plato or Aristides. If the term "soul" expressed the primary cause of life in all forms whatever, anything affirmed of Plato and Aristides would have to be affirmed of the jelly fish, in the matter of survival. Hence he was puzzled. He canvassed all the theories of it as between the questions whether it was simple or complex, whether it was material or immaterial, not always being certain which it was. Finding the annelid divisible without dying, but each part going on as a new individual, he had to raise the question whether the "soul" was divisible or not. If divisible, what of the annelid? If not divisible, what of the annelid, which became two individuals if divided. On the other hand, some reasons induced him to favor the immortality of the intellect. I do not think he makes it clear why the intellect should survive and everything else perish.

I think he was probably influenced by the aristocratic conception of the "soul" which made knowledge the criterion of value. This the Greeks did usually, at least when it was not art, and so based the belief in survival on the idea of *value* rather than on *substance*. He probably marked the beginning also of the view which distinguished radically between sensation and self-consciousness. Sensation was regarded as an animal function and self-consciousness or the inner mental states as phenomena of the "spirit" rather than of the bodily organism. With this distinction the modern could eliminate some puzzles, which Aristotle could not easily do owing to the comprehensive import of the term "soul" in his time. I do not think that the translation of his term as "intellect" expresses accurately what he meant in modern parlance. I think we should find out in our own terms his meaning and use such terms, and so I think his "intellect" was not the power of mere judgment and perception, but the whole stream of mental states forming knowledge and volition and he perhaps lacked a term that would express this fact with the distinctions we make. But with that view we may understand that all his definition and criticism was caused by the comprehensive meaning of the term "soul" which made it unfit to secure the discussion of its destiny in our way. If he could have frankly

recognized psychic phenomena in apparitions, prophetic dreams and perhaps mediumistic facts, as often manifested in the oracles, and investigated them as fully as he did the "History of Animals", he might have found his way out of the wilderness, as even some of the materialists actually did, and at the same time have escaped the absurdities of the primitive Animists whom he found it necessary to antagonize.

But in spite of tacitly anticipating the modern distinction between the sensory phenomena of mind and those of self-consciousness, he did not escape the point of view of pantheistic animism and its disregard of all immortality that was interesting. Aristotle did not assert personal immortality, when he held that the "intellect" or rational processes of the mind survived. He denied that memory and affection survived, and memory is the most essential characteristic of personality or personal identity. If that does not survive, we have only the "ousia", essence, or common characteristic of mind surviving in subsequent individuals, the metempsychosis of Plato tho not expressed in the mythical form that Plato gave it in his celebrated myth. Without memory there can be no immortality of any interest. The survival of the "intellect" or "rational soul" without memory would be merely the reëmbodiment of some mysterious element or essence in some subsequent individual. Here he was close to the atomists in his conceptions. This conception pervaded antiquity and I have called it the ancient conception of the conservation of energy, tho they never generalized it in that way or thought of it as we do in science. Whether he was placating the common mind in this view to save philosophy its disgrace, as he did when he left Athens to avoid repeating the tragedy of Socrates, no one can tell. It was not safe at that time to deny immortality with any zeal, as we know from the conduct of Aristophanes. But there were other motives for his point of view without suspecting him of cowardice on the question. Aristotle was too aristocratic to indulge in the animistic views of the uneducated people. The common people's conceptions were on the level of the oracles or modern mediums, as we can see in some remarks of Æschylus on their phenomena when he recognized the facts but was dubious of their genuineness, and that point of view was no object of fancy for a cold-blooded philosopher.

Aristotle was cool-headed in his estimation of all facts. He was very aristocratic in temperament. He justified slavery and in the very first sentence of the treatise on the "soul" he found it necessary to defend a scientific discussion on the "soul" by its utility in the study of nature, while he could not protect it under the values of æsthetics and ethics. He gave refinement and social problems the first place, at least as a concession to the general view, and sought the defence of psychology on another ground. So with the Greek worship of knowledge and the estimation of its supreme value, he could seek the defence of its perpetuation and to do this he followed the genius or bias of Greek thought in conceiving this perpetuation in the form of its survival as a metempsychosis of some "essence" or "ousia" in different individuals without the retention of memory or personal identity.

THE SCOPE OF "IMMORTALITY".—(Continued.)

BY PROF. W. G. LANGWORTHY-TAYLOR.

V.

PERSONALITY; THE DIGNITY OF MAN.**Spirit Manifestations Prepared for by Evolution of Christianity.**

The present purpose is not to adduce proof of post mortem personality by manifestations. Their possibility is an appendix to the possibility of the future life, and their occurrence must be assumed for the sake of the argument. Endless volumes have been written recording them. However, the record is most conclusive when made by a person in possession of a good, theoretical knowledge of the conditions involved. If we are to refute the sneer that no dead man ever returned to speak to mortals as yet not immortalized, we must know the theoretical conditions under which, in general, an immortal might return, and what sort of a man such a person might be expected to be. Abandoning the vulgar pictures which have been long enough flashed upon the credulous by religion and by graphic art, we can attain to some preliminary notion, which we may each of us trust to expand and amplify as our own personalities unfold.

When human kind has once fairly launched on the era of letters, it finds itself possessed of an Olympus which it later on supplants by a heaven. The light thrown on these beliefs by Rationalism is reflected in rays of philology and comparative religions as animism, anthropomorphism, dawn-worship, fire worship, fetishism, and the like. Christianity but completes the picture which paganism had blocked out in charcoal. Heaven is at last located in the skies, and the martyr's stake is eluded for good; personal salvation is reduced to an exact science; choirs, harps, robes, golden stairs, they are all there with a vulgarity appealing to the parishioner's taste. Hell lurks beneath as an apocryphal Erebus for the personal behoof and exploitation of Messrs. Dante and Milton. But Rationalism, here and everywhere is hopelessly sardonic. It exhausts its mandate with a sneer and is incompetent to put a brick in place in the palace of truth.

Dignity of Man Not in the Evolutionary Category, Except as Involved in Defence of Personality.

If the dignity of human striving be measured by rationalist standards, man is indeed a paltry incident and a sorry accident in the whole Scheme. Professor Nathaniel Shaler offers the estimate that all the organic matter (including man) on the Earth would plaster it over, if evenly distributed, not more than three or four feet thick. "Dust thou art to dust returnest." He adds the shrewd guess that probably that thin spread of butter on the terrestrial loaf contains all the organic matter in the universe. To his severe mentality, organic life is a mere hazard happening. Is it scientific pride that leads men of science to outrage Science in the fear of not being scientific? However, let us not forget that Professor Schneider, of the University of California, assures us that conceivably cryptogamic cells may ride through space on meteors and plant themselves on any star where their airplane happens to take a nose spin. After all it may be, as Professor Benjamin Pierce contended, that Chance is God!

The rationalist is dealing with subordinate facts and uniformities. He has missed the master principle. War of religion and epoch-making revelation, lust and sin and travail of soul are parts of an ineffable scheme. Human faith is justified. We trust that man has abandoned the war of religions; but is the German relapse into wholesale assassination out of cold-blooded greed and brutal chauvinism an improvement? The German theory of their war is that it is prescribed by the law of evolution, and needs no further apology. An undertone, betrayed in moments of confidence, runs to the effect that Germans are the salt of the earth and others are not fit to live, except as their slaves.

Pacifists and other Teuto-apologists bank upon a contrasted but not contradictory principle. They adduce the respectable, Quaker generalization that all war is unjust; it is even unjust to fight in self-defence or in defence of family and country. Both contentions, the one which defends wholesale arson, murder, and pillage and that which proscribes self-defence, are beside the mark, for they are not fitted to actual conditions, which are those of beings who are striving to rise out of a brute world of rending and tearing towards one of light and love.

Freedom the Keynote of Civilization.

In such transition, every decent motive points to freedom and resistance against interference. Freedom is the keynote of civilization. It is barely possible, conformably with pacifist ideas of self-interest, that a particular country might enjoy greater *wealth* for a considerable period by conforming to the pacifist doctrine of non-resistance; but could the Belgians have maintained their *character* and *self-respect* if they had tamely submitted to the assault on their rights and accepted the proffered indemnity for material damages?

Commercializing Science and Brutalizing Humanity.

Character and self-respect,—are they utilitarian products and sustained by utilitarian sentiments, or are they grounded in other worldly impulses and considerations? That notion which has notoriously commercialized Science is the same that has brutalized man.

Belief in Annihilation at Death Encourages Overestimate of Life.

There is a view of the case which does not relieve the German from the commercial, venal odiousness of his insolence (now somewhat oozing away, be it said parenthetically) while it may convince the patriot that martyrdom is not a great personal loss. A thoroughgoing belief in personal annihilation at death—which we may call, for short, “atheism”, (inappropriate as the term may, in all strictness, be) concentrates our interests into the present life, and thus tends to enhance the material stake for which the soldier plays or is played, and to make of death the failure in a dismal, desperate game. To be sure, a moral numbness, a sort of protective resignation, may, in turn, set in, and partially counteract the shock; for the obliteration which is supposed to be death is thus spread over some time and partly swallowed in euthanasia. But “twilight sleep” is a cowardly door of exit for a soldier. On the whole the atheist looks upon death as a gallows performance.

The Good Man is a Capitalist of Experience.

The “theist”, on the other hand (and here again I make ducks and drakes of the lessons of etymology) makes a discrim-

ating evolution of death. The age of the deceased or, in other words, the matureness or prematureness, will have much to say in a judgment as to whether it was fortunate or the reverse. The theist regards life as a school of the soul. Loss of life is loss of early educational opportunity. The value of life is what we can get out of it for a future existence, of which the present stage is but an introduction. The good man is a capitalist of experience. He believes that he will in the hereafter draw interest on earthly efforts and moral triumphs. Hence the most unfortunate death is that of the young. The death of a child is the saddest of all. The death of an old man may be to him a welcome change; nor are those peoples and faiths irrational who treat with a certain leniency the hastening of death of the aged at their desire.

Death in Battle an Act of Faith.

Death on the battlefield is rightly esteemed glorious, for it is a renunciation of the school of life for sake of others; it is a big investment concentrated into one act. It is a glorious deed of faith. One may apply the theistic view of death to the widest possible variety of circumstances and always with moral profit and a sense that one is in touch with reality.

To the conquistador nation, death carries all the sanction of earthly power. They stake their all on life or death. By the more spiritual nations, death is despised in the balance with honor. The importance of death lies just here—that it is not important! The dignity of man is his superiority over death. Two mutually repellent systems of mortality are freed by this distinction.

VI.

THE NATURE OF SPIRIT.

Religion a Fundamental Necessity.

The greatest service of religion has been that it has cultivated in its votaries, often in spite of themselves and under the cloak of horrible, barbarous rites or of fanatical wars, the sense that death is a doorway opening into the hereafter and not closing upon their hope of the joy of living. The primal force behind religion is not the grotesque and fanciful nor yet even the useful and poetic.

The primal force is ultra-mundane: it speaks of its own origin. During the last one hundred and fifty years, Science has brought the world a long way forwards: but the effort in scientific quarters to declare independence of religion must prove abortive. Knowledge of Teutonic treachery to civilization and to spiritual life will render Science, in the future, more careful to whom she loans her tools.

Our Poverty of Imagination About Future Life.

Convinced that Nature offers the conditions of a future life, we are constrained to renounce the popular imagery with which it has been adorned. The case calls for a benevolent agnosticism. So far as the strictly scientific evidence goes, we may, at least for the present, get along without any picturing of men and women in artistic array, pursuing definite interests and callings. The difficulty for us in these doubtful limnings of the hereafter is that the conditions of a future life are such that they lie precisely outside of our imagination, which is chiefly confined to a representation of space relations. Any sort of fanciful appearance of things in the heavenly home is either too easy or too hard to conceive of. The future life must be to our mundane apprehension predominantly a series of subjective experiences. Transcendental power of thought and quickness of motion will bring things desired for the asking; but then, things will have little objectivity. The traditional ghost is about as near as we can get to the truth, and that is pretty far off.

Capacity of Nature for Organic Life.

And yet, the physical conditions, as we apprehend them, are peculiarly favorable for the continuation of organic life, in some sense of the term; anyhow, an orderly, purposeful life. Our knowledge of the dependence of our terrestrial lives upon elemental, vibratory waves, and of the limitations of our perceptions by those waves, and further, of the existence beyond of apparently unutilized set after set of waves, makes it highly probable that they are organically utilized. Nature abhors a vacuum, and it is more likely that, after all, the universe was created for creatures than that they are an accident, never to be repeated. Our scien-

tific knowledge, I venture to affirm, has reached a point where it is useless to deny that the universe has abundant room for all who die. Theosophists think they can tell us how many could belong to this planet. When we consider that, even calculating from our own notions of space, the successive octaves of organism may all occupy the same space without interfering with one another, just as messages may be telegraphed opposite ways over one wire simultaneously, we arrive at some inkling of the possible state of affairs.

A Little Science Encourages Flights of Imagination.

Whenever Science formulates a principle or law, Imagination sets busily to work to clothe it with practical concreteness. Such efforts are praiseworthy if they only preserve a proper modesty. Thus the framework I have suggested has been ingeniously filled out and heavy drains made upon scientific research to back up the advanced positions. Especially Theosophy has been busy providing complete apparatus adequate for anything that the scientific framework permits.

Theosophy, Its Theory. What Man Is.

"Thus man as we know him, though in reality a monad residing in the monadic world, shows himself as an ego in the higher mental world, manifesting these three aspects of himself (Spirit, Intuition, and Intelligence) through that vehicle of higher mental matter which we name the causal body.

"This ego is the man during the human stage of evolution; he is the nearest correspondence, in fact, to the ordinary unscientific conception of the soul. He lives unchanged (except for his growth) from the moment of individualization until humanity is transcended and merged into divinity. He is in no way affected by what we call birth and death; what we commonly consider as his life is only a day in his life. The body which we can see, the body which is born and dies, is a garment which he puts on for the purpose of a certain part of his evolution.

Mental and Astral Worlds.

"Nor is it the only body which he assumes. Before he, the ego in the higher mental world, can take a vehicle belonging to the physical world, he must make a connection with it through

the lower and astral worlds. When he wishes to descend he draws around himself a veil of the matter of the lower mental world, which we call his mental body. This is the instrument by which he thinks all his concrete thoughts—abstract thought being a power of the ego himself in the higher mental world.

Concrete and Abstract Thought. Astral Body. Birth. Death.

"Next he draws round himself a veil of astral matter, which we call his astral body; and that is the instrument of his passions and emotions, and also (in conjunction with the lower part of his mental body) the instrument of all such thought as is tinged by selfishness and personal feeling. Only after having assumed these intermediate vehicles can he come into touch with a baby physical body, and be born into the world which we know. He lives through what we call his life, gaining certain qualities as the result of its experiences; and at its end, when the physical body is worn out, he reverses the process of descent and lays aside one by one the temporary vehicles which he has assumed. The first to go is the physical body, and when that is dropped his life is centered in the astral world and he lives in his astral body.

Astral Life. Mental Body. The Ego.

"The length of his stay in that world depends upon the amount of passion and emotion which he has developed within himself in his physical life. If there is much of these, the astral body is strongly vitalized, and will persist for a long time; if there is but little, the astral body has less vitality, and he will soon be able to cast that vehicle aside in turn. When that is done he finds himself living in his mental body. The strength of that depends upon the nature of the thoughts to which he has habituated himself, and usually his stay at this level is a long one. At last it comes to an end, and he casts aside the mental body in turn, and is once more the ego in his own world."—(C. W. Leadbeater, *A Text Book of Theosophy*, 62.)

Theosophy an Interesting Hindoo Effort to Break the Veil of the Hereafter.

These rather jejune formulæ constitute, in their expansion into the system called theosophy, a rather striking attempt to ex-

press a cosmic life in a form apprehensible by terrestrial minds wedded to concepts and forms predominantly spatial. I do not know why they may not properly be dignified as rather successful, scientific guessing. They please you by the patience with which every detail has been worked out and provided for, and then the whole worked over again in order to bring the mass to consistency. Apparent contradictions are rather venial. Man's advance in knowledge is, all along the line, beholden to effort of this sort. To be sure, the basis of experiment is narrow, mainly thoughts flowing from the etheric constitution of matter. The Hindoos, from whom much of the theosophic philosophy is said to be borrowed, are a dreamy, unpractical people. Ages ago, they discovered that by diet and contemplation man could obtain visions of a nature very satisfying to subliminal and sublunar curiosity. Their vast population tending more or less in a single, spiritual line of inspection and introspection, it was natural that individuals should emerge possessed of extraordinary powers of getting outside of themselves, as it were, and inside of everybody and everything else.

Western Minds Favor the Concrete Direction of Inquiry.

And so the Hindoo sages and seers lost interest in the present environment and proceeded to wander at will through the universe. But these extravagances have little attraction for earthly, Western minds. We are less interested in what will happen to us a few cosmic cycles hence, than in this impending change called death. Undoubtedly, thoroughgoing acquaintance with the whole Cosmos would throw a limelight on death, but all the indications favor proceeding the other way about: learn all about death first, and about the Cosmos later on.

VII.

CRITIQUE OF OUR SPIRITUAL KNOWLEDGE.

Spiritualism.

Little has been said in this paper about spiritual manifestations. The plan has been to speculate on what, in their absence, would be the logical framework of our thought. The assumption

that no traveler ever returned from the bourne has been respected; and there I should prefer to leave the matter for the present, did not the point of view attained open the way for a critique of concrete spiritualism. A brief notice of the bearing of scientific knowledge upon spiritualism will form a fitting close to this discussion.

Assumption of a Cosmic Population.

The universe is either a monotonous jumble of crystals and spheres performing stupid journeys up and down and around, or it is planned for the abode of countless organisms of as numerous differences of intelligence and evolution. We have chosen the latter hypothesis for sake of argument, although, upon casuistic principles alluded to above, we might finally be induced to settle upon a medium position as to the density of the cosmic population.

Genuineness of the Manifestations of Psychic Life.

A century past a number of persons of mystic or hysterical tendencies or sympathies were converted to "mesmerism", while the rest of mankind scoffed. After various modifications and vicissitudes of this sect, a descendant of it appeared which we have known, since the middle of the last century, as spiritualism. On the whole, the extravagances of belief have gradually diminished, and, with the labors of the societies for psychic research, the scoffers and other exoterics have come to admit the genuineness of the mystical manifestations. This is not to say that the explanations of the esoterics are believed; but that the phenomena are better understood and appreciated; the imputation of deceit is no longer bandied about by otherwise well-informed persons; the manifestations are now accepted as really of something. In a word, the esoterics still hang to the belief in spirit personalities, whereas the exoterics insist that everything can be explained on a basis of telepathy, while all agree to call the phenomena honest.

Spiritualism Modified by Telepathy.

The general acceptance by the world of the principles of telepathy has been the outcome of the work of the societies for psychical research. It is also a tribute to their endeavors that

inquirers in this domain are increasingly cautious about making excessive claims as to the exactness of the descriptions, relations, or communications given out in even the most genuine manifestations. The existence of spirits and the possibility of their manifesting themselves admitted, there are many shades of opinion as to the objectivity to be attached to the utterances of the mediums, according as different persons attribute a less or greater share to the involuntary interference of mortal telepathy, may we say, "atheistic" telepathy.

Reasonable Spiritualism Essentially Speculative.

The admixture of atheism, then, falls into some rather distinct degrees and classes, or, to put the matter the other way about, theists believe more or less in spiritualism according to the degree of their persuasion of the inherent capacity or inclination of Nature to harbor organisms, in the largest sense of the word.

Telepathic Doctrine Leads to Belief That Phenomena Are Regressive, or to Opinion That the Phenomena Are Useful but Wholly Ordinary.

Thus one who, under the cloak of science, of rationalism, of a closed or monistic system, or of what not, hides a restricted view of the multiplicity and resources of Nature, will dwell on this incoherence of some of the manifestations, or the very fact of their automatism, so conspicuous in the case of planchette or ouija, and, generalizing from a single case and from superficial resemblance, declare that the results are not theistic but the revival of long suppressed, primitive modes of communication. They point downwards, not upwards; they are a sign of retrogression rather than of progress; and they can have only an antediluvian or at most antiquarian interest.

A step a little more heavenwards must be credited to the thoroughgoing physiological psychologists, who believe that the phenomena disclose, under pathological or quasi-pathological conditions, the existence of great and indispensable forces, which usually work unseen and unknown. The conditions under which they come to the surface, lead to the erroneous inference of their other worldliness. The extent to which men draw from each others' minds without consciousness or acknowledgment had never hitherto been suspected. Psychic research forced the idea

of an unseen clearing-house of ideas upon a reluctant guild of psychologists. This process of transmission of thought goes to such an extent that any person may possibly acquire knowledge or an impulse from anybody else on earth, no matter how far apart they be. With such a vast mass of knowledge to fall back upon, it is not strange but quite in the simpler course of events, that any man should break out, on occasion, with the most marvelous news.

**Close Connection of Dream Theory With That of Psychic Manifestations,
Reduces Spirits to Ghosts. Aladdin's Lamp.**

A decided bias in favor of their chosen topic must be allotted to those who have confined their psychical researches to dreams or taken dreams as their point of departure for psychic research. The field is a fruitful one and should be encouraged; but it is fraught with the one-idea danger. With emergence of this type of theorist, a beginning of acknowledgment and greeting of the future life discloses itself; but hides as soon as seen, like a shy child; for the future life is forthwith reduced to a mere shadow of a shady Hades. The ghosts hardly say "good morning", ere they sink again into their innocuous desuetude. The good people who invented this mock immortality believe that the actors in their dreams really step into their brains from a shadow world without.

But dream theory is strained to its uttermost, perhaps, in the "Blue Bird" of Maeterlinck. Stress is laid, not on the ingference of the ghosts into our lives, but on the reverse operation, the command over the dead by the living. It is supposed that the dead go to sleep when we, the quick, forget them; but they revive and become very animated when the living need or call them or perform acts interesting to them. If the survival of the dead is only a result of mortal favor, the Elysian Fields must be more thickly planted with graves of ghosts than Greenwood cemetery with graves of men of flesh. We are in presence, evidently, of the modern version of Aladdin and his lamp.

Phantasms of the Dead Lead a Dream-Life.

There is, however, a subdivision of dream theory, which makes greater concessions to materialism, while preserving the

periodic or occasional feature. I allude to the notion that the aura of the deceased hovers about the place of death, especially where the death was violent, and, in tenuous form, wonts to rehearse the final act. Books on spiritualism are full of phantasmagoric accounts, and the persons who have adopted this theory of them have undoubtedly helped to write an important chapter of theosophy. Acknowledgment of the objectivity of phantasms is a bigger concession to theism than many who make the concession imagine, for it stretches credulity far beyond the point approved by atheists.

The Cosmic Soul a Source of Dream-Visions.

Mr. Holt is only the last of a long line reaching back to the dawn of thought of believers in a Cosmic Soul. However, I fear that Mr. Holt has been neglectful of his opportunities. Much study of the reports of the British Society for Psychical Research has not left him time or space adequately to elaborate so fertile and deserving a thesis. But he has succeeded in disclosing that he does not look upon the Cosmic Soul as necessarily divine. He takes it pragmatically as a store-house of models and ideas of art and architecture, which in dreams furnishes out the minds of mortals with much that is useful and agreeable. The Cosmic Soul is after all decidedly theistic in tendency, but impersonal. On the other hand, Mr. Holt is much impressed by the oracle of Mrs. Piper, so that he sways in metaphysical doubt between two wonderworking bundles of straw. A proper combination of these personal and impersonal points of view belongs to a reasonable spiritualism.

Symbolic Theory of Dreams.

According to some young and some hoary authorities, a spiritual origin and a high grade of usefulness inhere in dreams. If we only understand their meaning we must acknowledge their superior source. Dreams often set forth dramas of apparently or really deep significance. The impression upon the dreamer is distinctly that of the interference of an outside personality. If one will but habituate himself to this conception of the function of dreams, he will be surprised at the instantaneous conviction with which he will gather a moral from his significant, impressive

dreams. The familiar mystery of prophecy and revelation has always attached to dreams. Witness the oracles of Greece. And today science is inclined to find in dream life the pure mental life; of which the waking life is but a subdued continuation. The oracular theory will certainly have to be taken into account by those who would otherwise be inclined to tarry exclusively by an associational theory of dreams. The more one studies his own dreams the more inclined is he to find symbolism.*

Spiritualism Proper Lays Stress on Personality.

Neglecting the hairbrained wondermongers of spiritualism, we find the reasonable spiritualist quite inclined to accept any theory which permits a real survival of the personal soul. He is willing, for instance, to concede that there may also be cosmic forces at work for the weal of man, forces which humanly could hardly be recognized as the crystal, the self-contained organism we call, "a man". This conclusion or concession (if you will) flows from the observation that individual progress is closely linked with a cosmic process which we may recognize under the title, "generalization".

Spiritualization is Generalization.

Our concrete experiences fade away in memory: but there is a rest which we call "experience", which boils down into lasting form the result of the life that we have lived and suffered. And

* I wrote the above paragraph in the middle of the afternoon, Oct. 9, 1918. I had the consciousness of what is called "the presence of another personality". On retiring at the usual hour the same evening, I soon fell to sleep and dreamed as follows: My son, Edward, who is in the S. A. T. C. at Harvard University, watched by his mother, who is in Cambridge, Mass., for that purpose, and I lay in the same bed. A lion was known to be coming to attack us, and Mrs. Taylor put something in the open door to keep him out, going out herself into the hall. The lion did not come, nor did Mrs. Taylor return. I forthwith awoke and fixed the dream in my memory. Later I looked at my watch; it was 12:30 a. m. This dream would have been a sweet morsel for the priestess at Delphi or the Sibyl at Cumae. Recorded, Oct. 10, 1918. On Nov. 11 and 12, Edward caught cold in the armistice celebration, was sent to Stillwell infirmary, Cambridge, Nov. 14 or 15, where he was still, at last accounts, Nov. 22, tended by his mother.—W. G. L. T.

if we cast wider about us, we shall not fail to perceive that all science and art go on this principle of producing a permanent product out of the fleeting and concrete by a process of concentration. The undergoing of this sort of change happens to man also in the school of life and the graduation of death.

Generalization May Be Impersonal.

Whether the specific effects of experience be predetermined or not, it is not necessary to settle. The *scheme of experience* is assuredly projected or sketched out beforehand in some sense (*pace* Bergson) and only he who has graduated from its school can work with the forces that move the world.

Manifestations May Be Relative-Personal or Impersonal in Origin.

Since generalization may be of a more or less personal order, it is imaginable that both personal and impersonal, invisible influences surround us, and that the kinetic phenomena so freely attested be sometimes of the one and sometimes of the other, immediate origin. The presence of the invisible "personality" which we think we sense may be no personality at all, but a general current of influence. It is, for instance, conceivable that an idea may fill the atmosphere of the world by a wireless tension, so that all are affected by it who are receptive after that fashion. I confess, the probabilities point, to my mind, the other way.

Laws Work Through Personalities of Higher or Lower Degree.

Effects are predominantly produced through individuals. Chemistry and physics are sciences relying wholly upon individual units. Laws and ideas never walk abroad by themselves. Spiritualists and psychologists agree that telepathy is between individuals solely; but the former claim that the telepathic phenomena indicate participation of deceased individuals also in the telepathic game.

The Art of the Sibyl is Difficult.

Any scheme which involves the polarization or conversion of activities of one octave into those of another readily explains and warns against the interference of the medium's personality. The

imagery and symbolism of "spirit communications" will largely be that pertaining to the subliminal mentality of the medium himself, and much still is required in order to dissect away this necessary but unwelcome and confusing tissue and disclose to us the true purport of the message, from which we may draw inferences as to the life beyond as well as those immediately useful to us of earth. The art of the Sibyl or haruspex is a difficult one.

The Study of Death is Profitable.

We cannot know what the future life is, in terrestrial terms, but the study of it by the method of direct attack, casting aside the swaddling clothes of tradition and ancient revelation, yields fruit like other study by the direct method. We cannot know even what the present life is, but only what it is good for to us. The more familiar we become with death, the less we fear it. Whether we suffer at death a change of the order of generalization, which goes to the extent of obliterating our personalities, and feed the fires of cosmic forces, or shall only occasionally, temporarily, and partially be blended into the general vital flux, while at other times we shall reassume our distinctness from brother and sister spirits and from the more impersonal forces that fill the universe, so as to be able to interpret these forces, as it were, to the psychic crystals known as men; or, on the other hand, persist after death for a long time as definite, personal spirits, as spiritualists and religionists believe,—whatever the plan may be, it assuredly is a large one which we may well be proud to share, and which it will profit us keenly to scan.

Man began to be man only when religion appeared; and religion was religious only when hope peered beyond death. Freedom, ever widening freedom, raises him above the animal kingdom. With the modern arsenal of the inquiring and studious, he may yet hope to storm Olympus.

BOOK REVIEW.

How I Know the Dead Are Alive. By FANNIE RUTHVEN PAGET.
Plenty Publishing Company, Washington, D.C., 1917. 253 pp.

This is another volume devoted to the narration of psychic experiences and it is evident that the author had some difficulty in securing a publisher for it. We can quite understand why publishers¹ hesitated and refused it, until one willing to accept the risks undertook it. There is nothing scientific about it, but the author recognizes that science must pronounce the verdict on the question. But the first feeling of readers of this book will be that it is nothing but fiction. The style of writing supports that suspicion and few persons would detect anything else. This may be due to the general readers' ignorance of the phenomena, unless they are convinced spiritualists. The manner of presenting the facts, if facts they be, many readers would think, arouses fears that the author is indulging her imagination and the tendency would be to interpret the work as fiction. The only thing that will throw a doubt upon this suspicion is the rather unnatural character of it on the hypothesis that it is fiction, while the serious attempt at asserting facts well known to psychical researchers would force upon the reader the view that, whatever imagination had done in the work, it was at least accompanied by some real truth. But those who abandon the hypothesis that it is fiction, may be tempted to assert or believe that it is morbid psychology, and if they do not go as far as that, they will insist that the real facts were either highly colored by a literary imagination affected by a mixture of moral seriousness and an attempt to make good reading, or were accompanied by morbid phenomena whose meaning was not fully understood. It would be easy, however, to misunderstand the facts by either of these views. There is abundant evidence in the volume for students of psychic research to see that its burden and basis, whatever we may think of the interfusion with imagination and emotional interests, is in genuine psychic phenomena. They are not told in the way that the scientific man would require, but the narrative is not amiss for those who know something about the phenomena and the subject.

The book may be read with much interest by all that exercise a critical mind and that do not take its pictures as representing as real a world as appears on the surface. The author evidently does not know any more than Swedenborg did about the pictographic process in the intercourse between the two worlds, and on this account her literary style would lead many astray from the spirit with which

such works should be read. One requires to know much about the subject in order to discriminate between what is fact and what is fiction in the book, using the term "fiction" to denote the literary color that comes from a too literal interpretation of the mental pictures received by the author in her somnambulic conditions.

In spite of all these points, however, the book will appeal to many a general reader of this subject. There is evidence in many statements, especially in one footnote and the last page of the book, that show the author is not writing, or not trying to write, fiction. She is evidently intensely in earnest. It is only the Philistine who has no imagination and who is saturated with the realism of science that will take umbrage at the style and entertain scepticism of its good faith. Many will have to think of it in a sceptical way in order to protect themselves and readers from favoring as real what is padding and interpretation. But when allowance has been made for this there is abundance of fact in the book to show that it comes in touch with all the various types of psychic phenomena on record. It is well worth reading, tho it should be read without assuming that it is in any respect the last word on any part of the problem. The important part of the book is only the incidents which are corroborated by better collated facts. The rest will have to be distinguished from these as literary coloring to make the facts more easily intelligible to lay readers.

The book should be neither criticized nor endorsed too fully. Its value lies in the corroboration which it affords for the plentifulness of these phenomena and with that view of it we can say that it is well worth reading as an honest and serious attempt to vindicate the genuineness of psychic phenomena, while it represents the development of a mind away from materialism and atheism to an ethical and spiritual interpretation of life.—J. H. H.

BOOKS RECEIVED.

The Seven Purposes, by MARGARET CAMERON. An Experience in Psychic Phenomena. 314 pp. Harper & Bros., New York, 1918. Price, \$2.00 net.

A New Revelation and a New World, by FRANCES HINDERMAN. 146 pp. Innes & Sons, Philadelphia, Pa., 1919.

The Truth About Spiritualism, by W. J. BRYAN, M. D. 197 pp. Alberta Publishing Co., New York, 1918.

Mediumship: Its Nature, Laws, Dangers and Advantages, by W. J. COLVILLE. 2nd Ed. 128 pp. The Austin Publishing Co., Los Angeles, Cal. 1919. Price, 80 cents.

En Ny Art av Strälfning fran den Mänskliga Organismen; Bidrag till Hypnosens Problem, with a Summary in English, by DR. SYDNEY ALRUTZ. 1918. Almqvist & Wiksells Boktr., A. B., Upsala & Stockholm. Price, 2 Kr. Gift of the Author.

Spiritualism, by J. ARTHUR HILL. 12mo. New York. George H. Doran Company. 1919. \$2.00.

A history of spiritualism, together with the business of its phenomena and doctrine. There is an introduction by Sir Arthur Conan Doyle.

Psychological Principles, by JAMES WARD. Cambridge at the University Press. New York. G. P. Putnam's Sons. 1919. 478 pp. Price, \$6.50.

A book of considerable importance for the philosophical side of Psychology and shows better than the usual understanding of the subject for a man who came to it through experimental work.

Death the Gate of Life? (Mors Janua Vitæ?) by H. A. DALLAS. Introduction by Sir Wm. F. Barrett. pp. xix+147. E. P. Dutton & Co., 1919. Price, \$1.50.

Christopher: A Study in Human Personality, by SIR OLIVER LODGE. George H. Doran Co., New York, 1919. 299 pp. Price, \$2.00.

This is a biography of a young soldier who lost his life in the war. It is not a book for psychic researchers as students of the occult. Only one chapter even approaches this subject. It is the one which states that the boy whose biography is written made a compact with his mother to return, if he was killed, and since his death the mother feels conscious of his presence, but there is no scientific evidence given to assure the claim. Apart from this the book is purely literary and historical of an interesting personality in the war. There is no Preface to the book. There should certainly have been one written for it.

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 Psychical Research, published Monthly, at York, Pa., for April 1, 1919.

State of Mass., County of Suffolk.

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 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 5th day of April, 1919.

[SEAL]

KENDALL C. CROSSFIELD, Notary Public.

My commission expires August 28, 1925.

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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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"SUPERNORMAL PHYSIOLOGY AND THE PHENOMENA OF IDEOPLASTY".*

By JAMES H. HYSLOP.

Dr. Gustave Geley, Senior Interne in the Hospital of Lyons and Laureate of the Academy of Medicine, has sent us a copy of his lecture before the Members of the Institute for Psychology in January, 1918, on the phenomena which he witnessed in his ex-

* The publication of this article must not be interpreted in any respect as an indorsement of the facts, but as merely reporting what has happened under the observation of Dr. Geley. It is a part of the business of the *Journal* merely to report material coming from good authorities as a part of the news in psychic research, and the value of the facts must depend wholly upon the character of the original author and the care which he had taken in the experiments. In addition it should be remembered that the subject, Eva C., is Marthe Beraud, who had been attacked as a fraud by others, and only the precautions taken by Dr. Geley can make the facts of any interest. Besides, those who accused her of fraud seem not to have reckoned with hysteria and somnambulism, which, while they would exempt her from the charge of fraud, would not secure supernormal phenomena. They would still be interesting if they were resolved into somnambule simulation of the supernormal, as was shown in the Burton case, which in spite of proved participation unconsciously in some of her phenomena, nevertheless exhibited undoubted supernormal incidents. It all depends on the conditions of the experiment and not upon any antecedent character of the subject.—Editor.

periments with the same subject on whom Baron von Schrenck-Notzing experimented and whose results were discussed in a former number of the *Journal* (Vol. VIII, pp. 332-361). This independent investigation will have some interest for our readers, no matter what explanation the facts may have.

The phenomena consist of certain alleged "materializations" in connection with the mediumship of one called Eva. Their chief interest lies in the circumstance that the "materialization" does not always represent the form and appearance of a human being, but an amorphous or dough-like substance that does not suggest a spiritistic explanation. This was apparent in most of the illustrations by Baron von Schrenck-Notzing and it is the same in the work of Dr. Geley. There are a few faces in his as in that of Notzing, but most of them represent a formless mass of something that can be photographed and apparently produced under conditions that seem to exclude ordinary explanations.

The facts seemed to make it necessary for Dr. Geley to introduce his paper with some important general observations which show him to be a perfectly scientific man, free from the bias of those who are always on needles whenever the question of the supernormal is presented. He therefore calls attention to his purpose to do away with the ideas of the supernormal as designed to disguise exceptions to what is natural, and so asserts an apparently paradoxical position. Addressing his audience he said:

"Ladies and Gentlemen, I wish to say, in this discussion, that there is no supernormal, no supernatural, and no unknowable; that the appearance of miraculous, mysterious metaphysical phenomena contradicting the laws of nature comes solely from our ignorance of the primary and essential laws of life. I shall limit myself this evening to physiological phenomena of this order, because it is limited to the facts and the demonstration is brief, striking and perfectly evident.

"I am going to try to prove that supernormal physiology so-called is not any more mysterious than normal physiology; or what comes to the same thing, that normal physiology and supernormal physiology are equally mysterious, that they do not propose two problems implying two separate solutions, but a single problem, *the problem of life*.

"The first part of my exposition, therefore, will be the follow-

ing: *Normal physiology is still an absolute mystery.* This proposition, paradoxical as it appears, rises from a well known illusion in the human mind. The human mind has a tendency to believe that it understands a fact because of the singular circumstance that the fact is familiar. The philosopher reacts naturally to this tendency, but the mob allows itself to be carried away with the illusion. Schopenhauer says: 'The more inferior the intelligence, the less it takes nature for a mystery. Everything for it seems to have the same explanation, both as to how and why it happens.'

"But nothing is more familiar to us than the main outlines of the functions in the organism, and nothing appears more simple to the common man; and in the meantime, nothing is really more mysterious."

At first such statements might seem designed to defend the dogmatism which exalts "natural laws" to the extent of denying any exceptions to them and so of denying the facts which we call the supernormal. But it very quickly becomes clear that Dr. Geley means no such thing. He wants to disarm the prejudices in his audience which are based upon the assumption of limits in these "laws", and tho it may savor of evasion of an important point in the phenomena of nature, he is quite justified in the method employed, whether it be necessary to appear to deny the distinction between the two types of phenomena or not. At any rate you can secure a more dispassionate hearing by calling attention to the actual ignorance we have of the nature of the most familiar phenomena of experience as the price to be paid for any right to consider the supernormal sceptically.

Dr. Geley then quotes in support of his general view a large number of distinguished scientific men in France and especially physiologists. Having justified himself by authorities that we understand very little in the processes of normal physiology when it comes to the origin of life, he takes up the special subject of the lecture. He declines to undertake any historical or critical exposé of telekinesis or the facts of "teleplasty", but takes up the question direct as announced in the title of the paper, the question of "materialization". The following statement gives the facts:

"I have investigated materialization with a number of mediums, but I shall here speak of the results observed in the case of a re-

markable medium whom I designate by the name of Eva. The results were obtained under conditions of control on my part which gave complete satisfaction and they are valuable, less for their important character than for the precise knowledge which they afford of the origin and elementary nature of these particular materializations.

"Eva was trained and developed by Madame Bisson. I had the honor of collaborating with her during more than one of her bi-monthly séances, which took place sometimes at her salon and sometimes in my own laboratory. I have seen and vouch for the fact that a hundred or less men of science, especially medical men, have been present to observe the phenomena and I add my testimony to theirs. I give this testimony such as it is. I state to you simply what I have seen.

"The materializations of which I am going to speak are visual and tactual. To the testimony of the senses I can add that of registering apparatus and of photography. I many times followed the phenomena from their origin to their termination, as they formed, developed and disappeared before my eyes.

"However unexpected, however strange, however impossible any phenomenon may seem I am not permitted to doubt its reality. But before going further, I ought to state that the medium has always given evidence, in my presence, of absolute honesty in the experiments. The intelligent willingness with which she always submitted to the restraints and underwent the really painful experiences of her mediumship deserves sincere respect and gratitude on the part of every scientific man worthy of the name.

"The method of procedure for obtaining the phenomena is well known and has been described many times. Eva is put into a superficial state of hypnosis, but has nevertheless complete amnesia of her normal personality. She is then placed in a chair in a dark cabinet. The dark cabinet is only for the purpose of shielding the entranced medium from disturbing influences about her and especially from the light. It is permissible to have enough light in the room to observe the phenomena when they are produced. Eva always sits partly outside the cabinet; her two hands are held outside the curtains and this control affords perfect security.

"The phenomena occur, when they happen at all, for variable periods, sometimes brief and sometimes longer, an hour or more.

They begin always with distressing sensations in the medium. She sighs and utters groans like a woman in confinement. The groans reach their highest pitch at the moment that the phenomena begin to occur. They diminish or cease when the phenomena are completed.

"The phenomena can be summarized thus. The body of the medium emits or secretes a substance at first amorphous or polymorphous (formless or of many shapes). This substance assumes divers forms, generally the appearance of organs more or less complex."

"We may therefore consider the following: (1) *The substance* which is the substratum of the materializations; (2) its organized appearances.

"The substance has been examined for the first time by Madame Bisson. Before her, indeed, some had established the fact, but only in a vague way without characterizing it definitely. Madame Bisson, on the other hand, understood the importance of this primordial phenomenon. She showed that the substance constituted the basis of the materializations. She has described it in all its forms and appearances, giving to this at times dry investigation many entire sèances and series of experiments. We do not exaggerate, therefore, when we say that Madame Bisson discovered this substance at the basis of the materializations and it is only simple justice to attach her name to the discovery which we do not go too far in saying is one of the most important in biology. Let us examine the facts.

"The appearance of the substance is generally indicated by the presence of clear white luminous spots about the size of a pea or a five-franc piece, spreading this way and that over the black dress of the medium, usually on the left side.

"This phenomenon is premonitory, lasting for some time, perhaps three-quarters of an hour or an hour, before the other phenomena. It fails sometimes and sometimes also it happens that no other manifestation follows. The substance, as it may be called, is disengaged from the body of the medium, but especially from the natural cavities and extremities of the body, the top of the head, the nipples, and the finger ends. Issuance from the mouth is the most frequent and the most easily observed. You may see it emerge from the inner surface of the cheeks, from the palate and the gums.

"The substance presents various aspects. Often, and this is most characteristic, it is like a soft paste, a veritable mass of

protoplasm; sometimes it is like numerous small threads; sometimes it is like cords of various sizes, straight rigid radii; again it is like a large belt or ribbon exposed for sale; and again it is like cloth of thin texture, indefinite and irregular in shape. The most curious of the appearances is that of a large extended membrane, provided with fringes, pads whose general appearance recalls clearly that of the intestinal membrane. In fine, the substance is essentially irregular in form or more frequently of various forms.

"The abundance of the substance secreted is variable. Sometimes it is very slight, sometimes considerable, in all its transitions. In certain cases it entirely covers the medium like a cloak.

"The substance may exhibit three different colors, white, black and gray. White is most frequent, possibly because it is more easily observed. Sometimes the three colors appear simultaneously. The visibility of the substance is variable. It gives variable impressions to touch. It is generally moist, cold, at times sticky and viscous, more rarely dry and hard. The sensation which it produces for touch depends on its form. It seems soft and slightly elastic when it is flat; hard, knotty or fibrous when it has the form of a cord.

"Sometimes it produces the sensation of a spider web lightly touching the hands of the observer. The threads of the substance at this time are rigid and elastic.

"The substance is mobile. Sometimes it develops slowly, rising, descending or wandering over the medium, over the shoulders, the stomach, the knees, in a squirming motion like that of a reptile; sometimes its movements are abrupt and rapid. It appears and disappears like lightning.

"The substance is extremely sensitive and this sensitiveness is confounded with the medium's hyperæsthesia. Every touch or contact reacts distressingly to the end. If the touch is rough or prolonged to any degree, the medium accuses you of causing pain which she compares to that produced by a sharp blow on the skin.

"The material is sensitive even to light. A strong light, especially if it is sudden and unexpected, provokes a breakdown distressing to the subject. In some instances, the substance can even endure the bright light of day. Magnesium light makes the medium jump, but it is withstood and permits instantaneous photography. In the effects of the light on the material or in the shock to the medium it is difficult to distinguish whether it really involves pain

or is merely a reflex action. Pain or reflex, then, impedes the experiments. It is such that, at present, a cinematographic picture cannot be obtained. To sensibility the material adds a sort of instinct like that of self-preservation in the invertebrates. The substance seems to have the distrust of an animal without protection and whose sole defence is to reënter the body of the medium from which it issued. It fears contact, always something given to disappear and be reabsorbed.

"The material has an immediate and irresistible tendency to organization or to assume definite shape. It does not remain long in its original state. It happens frequently that the organization is so rapid that one cannot see the primordial condition of it. At other times one can simultaneously see the amorphous substance and engulfed in its mass the organized form more or less complete; for instance, a finger hanging in the midst of the edge of the material. One can even see faces and hands enveloped in the material.

"I come now to an account of these appearances. They are very diverse. Sometimes there are forms that are unorganized and shapeless, but more frequently there are definitely shaped forms, variable in complexity and perfection.

"Different observers, among them Crookes, have described some complete materializations. The question is not regarding phantasms in the proper sense of that term, but of beings having momentarily all the particular vital organs of living beings, whose hearts beat, whose lungs breathe and whose corporeal appearance is perfect. Alas! I have not observed similar phenomena. On the contrary, I have seen complete appearances of an organ, such as a face, or a hand or a finger.

"In the more perfect instances, the materialized organ has all the appearance and biological properties of a living organ. I have seen fingers beautifully shaped with their nails. I have seen complete hands with bones and joints. I have seen a living skull whose bone I have touched under a thick head of hair. I have seen faces well formed, living human faces.

"In a number of instances these appearances developed right before my eyes, at the commencement and the end of the manifestation. Many times, for example, I have seen the material issue from the fingers, holding between them the fingers of each hand; then, as Eva separates her hands, the substance elongates, forms a thick

ribbon, spreads out and forms an edge like the fringes of the intestinal membrane. Finally, in the midst of these fringes by gradual formation, appear the fingers or a hand or a face perfectly formed. In other instances I have witnessed analogous formations from the substance issuing from the mouth.

"Here is an example taken from my notes. 'From the mouth descended slowly, down to the knees of Eva, a ribbon of this white material about the size of two fingers. This ribbon before our eyes took various forms. Sometimes it spread out in the form of a large membranous and perforated tissue with hollow enlargements. Sometimes it collected itself together and shrank up, then swelled out and again diminished in size. Now and then some of the mass separates from its prolongations into a species of extensions and these extensions assume at times, for some seconds, the shape of fingers or the outline of a hand and then return to the original mass. Finally the rope of stuff collects itself together and extends to the knees of the medium; then the end rises and detaches itself from the medium and moves toward the observer. Then I have seen this end of the mass thicken and swell out in shape of a bud and develop into a hand perfectly shaped. I have touched this hand. It produces a normal sensation. I have felt the bones, and the fingers furnished with nails. Then the hand retires, diminished in size, and disappears at the end of the mass. The string of matter still makes some evolutions and returns to enter again the mouth of the medium.'

"Frequently the substance issues from the surface of the medium's body in an invisible and impalpable form, evidently through the meshes of her dress, and condenses at last on the surface. One may then see it form like a white spot on the dark cloth of the dress, on the top of the shoulders, on the stomach or the knees. The spot enlarges and then takes the outline or relief of a hand or a face. Whatever its mode of formation, the manifestation does not always remain in contact with the medium. One frequently observes it apart from her. The following instance is typical in this respect:

"'A head appears all at once about 75 centimetres from the head of Eva, above her and at the right. It is the head of a man of normal dimensions, well formed and with its usual reliefs. The top of the head and the brow are perfectly materialized. The brow is large and high, the hair cut, brushed and bushy, auburn or dark.

Below the eyebrows the contour is distinct and any one can easily see the brow and the cranium. The head will disappear in an instant behind the curtains and then reappear in the same condition, but the face incompletely materialized is masked by a curtain of white substance. I put my hand forward and pass my fingers through the tufts of hair and feel the bone of the skull. In an instant afterward the whole has disappeared.

"The forms manifest, therefore, a certain autonomy and this autonomy is physiological as well as anatomical. The organs materialized are not inert, but biologically alive. A hand well formed, for example, has the functional capacities of a normal hand. Many times I have been intentionally touched by a hand or seized by the fingers.

"Organized forms completely developed, all having the appearance of life, are rare with Eva. Most frequently they are incomplete. The relief is frequently wanting and the forms are flat. It happens that some of them are partly flat or partly in relief. I have seen, in some cases, a hand or a face appear flat, and then right under my eyes take on three dimensions, either partly or completely. The dimensions, in case the forms are incomplete, are sometimes much smaller than in nature. They are at times real miniatures.

"There have been all the transitions possible between complete and incomplete materializations. And once more the changes are frequently effected right before the eyes of the observer.

"Besides the complete and incomplete forms, I must mention a bizarre type of them. They are less real organs than imitations of them more or less successful or more or less clumsy. They are veritable simulacra. We can observe all these imitations, imitations of a finger having nothing more than the general form of that organ, without flexibility and without joints; imitations of faces, resembling pictures, carvings or masks; imitations of masses of hair adhering to undefined forms.

"These imitations whose metaphysical genuineness is undeniable, (and this is the important point) have disconcerted and disturbed many observers. 'One would have to say,' writes M. de Fontenay, 'that some kind of evil genius is making fun of the observers!'

"In fact, these imitations are easily explained. They are the product of a force whose metaphysical power is small, which uses means poorer still and which does only what it can. It succeeds

rarely, precisely because its activity, going outside the usual paths, has not the assurance that is given to normal biological development in physiological functions.

"In order the better to understand what is going on, we must remark, however, that normal physiology itself at times presents similar imitations. Besides the formation of well known organs there are miscarriages, monstrosities, freak products. There is nothing more strange in this respect than the common cystic formations covered with skin in which we find hair, teeth, various organs, viscera and even foetal formations more or less developed. As normal physiology, so supernormal physiology has its creations properly executed and abortive productions, its monstrosities and its defective forms. The parallelism is complete.

"The disappearance of these materialized forms is also a curious phenomenon, as strange as their appearance. This disappearance is sometimes instantaneous, or quasi-instantaneous. In less than a second a form disappears whose presence had remained for inspection by both vision and touch.

"In other instances, the disappearance is effected by degrees. One may observe the return to the original substance and then the reabsorption of it in the body of the medium in the same manner that it was secreted and with the same changes. In still other instances, the disappearance is seen to be gradual, not by a return to the original substance, but by a progressive decrease in the sensible qualities of the material. The visibility of the form diminishes slowly, the outline of the ectoplasmic form pales and totally disappears.

"During the time while the phenomena last the form is in physiological and psychological rapport with the medium. The physiological rapport is sometimes appreciable in the form of a slender thread of substance which connects the form with the medium and which can be compared to the umbilical cord that connects the embryo with the mother. Even when we cannot see this connecting cord, the physiological rapport is always intimate. Every impression received by the medium reflects itself on the medium and reciprocally. The extreme sensibility reflected from the form is easily confused with that of the medium. It all proves, in a word, that the ectoplasm is the medium herself partly separated from her body. I am speaking, it must be understood, only from the physio-

logical point of view; for I have not presented this evening the psychological side of the problem."

The remainder of the lecture is taken up with philosophical construction of his facts and he regards this as the more important and the more difficult part of his task. He repeats and develops the thesis about the identity between the processes of normal and supernormal physiology and psychology and it issues in the view that mind and matter are the same kind of energy. He does not express himself in these words, but the unity of all organic substances, in which he embodies his views, expresses this same doctrine. It is more apparent when he boldly announces at the close that the theory of Idealism will come to be the creed of science. He directly adopts the Hegelian term "The Idea" (*L'Idee*) for the ultimate source out of which all phenomena whatsoever issue and asserts that the facts "totally overthrow the materialistic physiology", and remarks a little later that "the materialistic conception of the universe and the individual is false".

All that he says on this point is interesting and he goes into detail to establish an identity between normal and supernormal functions in the organism. In this he proceeds on correct scientific lines. He endeavors to connect the new facts which are apparently inexplicable with the known processes of physiology. He presses his denial of the distinction between normal and supernormal facts for all it is worth. But I think most scientific men would maintain that, while it is legitimate as a means of forcing on men their ignorance, it cannot be pushed scientifically to the extent which the lecturer tried to do. We may concede that his method is entirely scientific, but dispute the success of his application of it. He would admit the distinction between the familiar and the unfamiliar—he actually does this—and he would not regard the unfamiliar as wholly reducible to the familiar, in spite of similarities between them. The distinction remains defensible always, and it is the same between the normal and the supernormal, tho I agree with Dr. Geley that there is a closer unity between them than appears on the surface. We have the same reason to regard them as different in kind that we have to distinguish between two species of living beings or two types

of phenomena like heat and electricity, tho they may have a common basis.

Apparently Dr. Geley assumes that the facts will be more readily acceptable or credible, if they can be classified with normal phenomena. That is undoubtedly a method of inducing conviction in certain types of minds, but it is not the final condition of belief. It only invokes the natural conservatism of minds in favor of accepted ideas, and disguises the differences which clearly separate the facts from each other, and makes it necessary to adduce the best of evidence for the new phenomena. The unity of nature is a powerful incitement to the acceptance of any fact which appears, superficially, to contradict that unity, but we are in the last analysis compelled to admit that, whatever unity we insist on, there are differences between things of a very radical kind and there is no use to delude ourselves with a false unity. It is the unthinking mass of people that is so ready to believe, on analogies, without recognizing the points in which the resemblances do not hold, and, while it may be legitimate to remove their hostility to new facts by showing them connections with the normal that they never suspected, it only inspires them with another illusion as dangerous as that which supposes a thing explained because it is familiar. That illusion is a false security about the nature of things. We have not satisfied our curiosity about "materializations" by remarking the mystery of normal phenomena. That mystery may be true and it only conceals the fact that the supernormal is a mystery also and as inexplicable as the normal, while Dr. Geley is affirming all the time that there is no unknowable or inexplicable. You cannot abolish the distinction between the supernormal and the normal and then retain it for argument. It is invoked to induce the reader to listen to the facts. That is admissible, but it carries with it the impression that it is explained while we are all the while proclaiming that this explanation is an illusion. It would induce no acceptance of the facts unless the mind felt that they were in some sense explained. But I see no reason to classify supernormal facts with the normal in any but the most general way, and that not sufficient to abolish the distinction between them.

As long as they are rare and unfamiliar, the mind that has to adjust its normal life to the familiar facts of existence will

always demand the most rigid evidence for new facts extending our conception of the universe. In this it has its rights, and it must determine the reality of these facts before it considers the question of their final classification. The fact that they are unfamiliar, admittedly so by our author, is enough to establish some sort of radical difference from the normal, whatever the associations and analogies of the phenomena. The real question is not whether we can explain them as a condition of making them credible: but can we make them credible whether we can explain them or not? Classification is always a kind of explanation. It means that whatever explanation we have accepted for the class we shall apply to the new phenomena which we may be able to classify with the accepted type. That is why Dr. Geley's appeal to the mystery of normal phenomena has so much influence on the ordinary mind, and as I have said it is legitimate enough to allay antagonism, but it does not secure the right to press the connection as a scientific explanation of the new facts.

What we want to know is whether any phenomena occurred that cannot be classified with the familiar and the author has certainly not tried to so resolve them. The normal and familiar facts of physiology are digestion, circulation, secretion,—for instance, gastric juice, bile, perspiration, etc., and it is certain that his "materializations" are not classifiable with these normal phenomena. Otherwise they would present no difficulty in accepting them or proving them. The function for producing them may be as "natural" for Eva as perspiration for other people, but that fact is not a reason for either classifying or explaining them in normal ways, and I am sure that the doctrine of the unity of mind and matter will not afford any scientific explanation, whatever it may do for speculative philosophers.

The whole question of the facts rests on the precautions taken to exclude normal explanations, in spite of the claim that there is no difference in explanation between normal and supernormal phenomena. Fraud or hysterical simulation of fraud must be excluded if we are to admit anything unusual in the results, and it seems that Dr. Geley was alert to the needed precautions. They were described in the work of Baron von Schrenck-Notzing. They seem to be a little more definite here.

In order to understand the real or apparent character of the

phenomena Dr. Geley reports we must have his statement of the conditions under which they were produced. Just preceding the photographic illustrations which he gives of his results he makes the following statements:

"It is useless to speak of the rigorous precautions which were taken during the séances in my laboratory. On coming into the séance room, where I alone had been in the interval, the medium was entirely undressed in my presence and reclathed in a complete and loose garment which Madame Bisson sewed up in the back and at the wrists. The hair and the cavity of the mouth were examined by me and my assistants, before and after the séances. Eva sat with her back against the wicker armchair in the dark cabinet. *Her hands remained always visible and held outside the curtains.* There was constantly a sufficient light to illuminate the room.

"I do not say merely that there was no fraud, but I say that there was no possibility of fraud. As for the rest I cannot repeat too often: Nearly always the materializations *were made under my eyes* and I have watched their entire origin and development."

If these conditions are sufficient to guarantee exemption from either conscious fraud or hysterical simulation of it, the phenomena that are reported will have extraordinary interest on any theory of them. The author does not venture upon a complete explanation of them. He contents himself with invoking the analogies with normal physiology, tho he admits that there is a psychological problem there also. What that is he does not indicate.

Dr. Geley tacitly admits that the chief interest in the phenomena is their elementary nature. He means by this that many of the "materializations" are not suggestive of spiritistic beings and their causalities. He finds a group of phenomena that resemble secretions of the ordinary kind, but he does not emphasize enough those which deviate from that type. I refer to the complete "materializations". Nor does he emphasize the peculiar fact that forms are observed enveloped in the mass of amorphous substance, as if there were two distinct kinds of material and phenomena to reckon with. It is the complete forms that require explanation quite as much as the incomplete and amorphous ones.

The elementary ones do not explain the developed ones, while the complete forms will explain the embryonic and undeveloped ones. You cannot lay the stress on the amorphous material and ignore the clearly represented faces and bodily organs. These latter require a special explanation and it does not suffice to evade that issue by laying stress on normal analogies in the amorphous phenomena.

What I have just said is supported by Dr. Geley's own brief reference to some of the phenomena in his notes explaining the cuts and some of the results. He writes as follows:

"The forms have more self activity as they are better materialized. Sometimes they evolve about Eva and sometimes they are some distance from her. In one séance I was able, with my hands, to feel beyond the cabinet curtain the contact of a human body which made the curtain sway. Eva was stretched out in her chair entirely visible and her hands held."

In one statement Dr. Geley remarks that the "materialization", the *ectoplasm* is the medium herself partly outside of her body (*extériorisé*). This can only mean to imply that there is an "astral" or "spiritual body" that can partly or wholly leave the organism and so produce all the phenomena observed. This of itself is a supernormal phenomenon quite distinct from any with which we are familiar and we might conceive it possible that she could in this condition, consciously or unconsciously, cause "secretions" or ejections of novel substance that might appear and disappear as described, but if it had any analogies with normal bodily secretions they would remain amorphous. But in saying that it is the medium that is thus externalised and assuming the "astral" body, he fails to account for the facts that the faces seen are not those of Eva. They are quite distinct in kind and beauty. The faces and the phenomena described in their developed form are exactly what the Spiritualists explain by their hypothesis and it deserves refutation, if the phenomena are simply secretions from the "metaphysical" organism of Eva!

Dr. Geley briefly reports some "ideoplastic" formations at a distance from the body of Eva. Baron von Schrenck-Notzing reported similar phenomena with the same subject. That is a phenomenon for explanation very different from the "ecto-

plasms" on the surface of the organism. If they are Madame Eva "exteriorised", then she is capable of existing apart from the body and so are all other persons, and you have a spiritistic theory as the ultimate explanation either as indicating what the word "ideoplasty" means or as setting it aside. It is curious how all attempts to eradicate the spiritistic point of view only succeed in proving it. It is true enough that not all facts are evidence of it, but when they assume or prove such an extension of reality beyond what is familiar to either scientific or lay experience, they make it imperative to recognize the theory whenever the phenomena of personal identity are evident and supernatural. "Spirit" is a conception that has indefinite explanatory powers, since it occupies that position when incarnate or in a living body. Consciousness is constantly in relation to individual and collective phenomena that make it the causal factor, if the idea of cause is legitimate at all, and we are entitled to use it in a discarnate form when the facts prove or render most probable its continuance after death.

The author does not consider the spiritistic hypothesis, the emphatic denial of the materialistic theory would involve him in the admission of the spiritistic view in some sense of the term. His admission of the facts and of the actually material nature of the substance, in so far as sensory report of them would indicate, would commit him to the ordinary spiritualistic theory, whatever concession he made to bodily secretions on the part of Eva, because he appeals to the universal "Idea" of Hegel, which was avowedly thought or consciousness in some sense. Of course the amorphous "materializations" are not evidence of the spiritistic explanation, but the completely developed instances in which faces appear are more like the spiritistic facts and must determine what explanation shall be adopted for the abortive phenomena. If the faces had not appeared the case would be otherwise. But they suggest intelligence and purpose and these are not favorable to the hypothesis of merely mechanical secretions.

Moreover there are some facts reported that assimilate the phenomena to the mental ones in other types of mediumship. The reference to the appearance of *spider webs* in the substance "materialized" at times coincides with what has occurred in the trances of Mrs. Piper, Mrs. Smead and Mrs. Chenoweth. Mrs.

Piper frequently alluded to what she felt or thought was spider webs over her face. Mrs. Smead has made the comparison once or twice, and Mrs. Chenoweth at least once. They were undoubtedly sensations, tho probably subconscious ones, and subjective to that extent. They were not visible to any one else and not to the mediums themselves in their normal states. Again the sudden vanishing of the "materializations" coincides with the sudden disappearance of apparitions where the evidence is for their phantasmal character, in so far as the material world is concerned and whatever view we take of them as "ethereal" productions.

It is noticeable that no *voices* are reported in the experiments. In that respect the "materializations" are not like the ones usually reported by Spiritualists in their séances and which occur with fraudulent mediums. Dr. Geley's phenomena are limited, according to this report, to visual and tactual phenomena. We should like to know if there were any that were purely visual, as this might suggest that some were phantasmal and perhaps that all of them were phantasmal on the hypothesis of synæsthetic hallucinations; that is, simultaneous hallucinations for different senses, of a veridical type. I am far from any assurance about such phenomena and do not know that I could assert a belief in their possibility. But the question should be raised, especially when many of the "materializations" represented the instantaneous appearance and disappearance of a form, like a flash of lightning. Even tho they might not have been tangible they might not have been phantasmal any more than light is, which is intangible. But we require more investigation into the phenomena and especially their resemblances to the mental phenomena that are supernormal, particularly veridical apparitions. Moreover we have pictographic or phantasmal phenomena in telepathy where we do not suspect anything like "materializations", and the pictographic process of communicating through Mrs. Chenoweth and many other psychics suggests a point of contact with "materializations" that has not been noticed and that might suggest a mental explanation.

Of course the difficulty to contend with in any such theory is the improbability that so many observers would agree on the production of tactual sensations as well as visual and that synæsthetic

hallucinations of the veridical type should be so systematic and apparently objective. I am far from being credulous about such facts. They are certainly very difficult to believe, but perhaps not more so than actual "materializations" as understood by the average Spiritualist. I am entitled, however, to raise the question, tho I do not give it even the rank of a possible hypothesis. I believe as much suspense of judgment is required in this as in the hypothesis of real substance in the "materializations".

The real crux of the case is whether the precautions taken were sufficient to exclude either conscious fraud or hysterical simulation of it. On this point the observers are the only final judges. The detailed description of the phenomena, if taken as it stands, makes the supposition of any sort of fraud difficult and perhaps equally difficult that of hysterical simulation. But we are not to assume that the case has been proved, whatever difficulties we may have to explain away the phenomena as illusion on the part of the experimenters or fraud on the part of the medium. There is no doubt that the facts throw upon the believer in fraud the duty to produce evidence and there is nothing in Dr. Geley's account that would serve as this evidence.

EXPLANATION OF ILLUSTRATIONS.

The illustrations are to give the reader some visual conception of what happened. They represent photographs of actual occurrences and do not refer to any special incidents which cannot be recognized from the translation. They are not as clear and well defined as the originals in Dr. Geley's report. The reason for this is that we had to take them from half tones and something is lost in definition during the process. It was not possible to have the original photographs from which Dr. Geley's illustrations were taken. With the conditions under which they were taken explained they will have interest for students of psychic phenomena.



Figure I.
Discharge of substance from the fingers.



Figure 11.

Discharge of substance from the nose and mouth.



Figure III.

Discharge of substance mainly on the shoulder in which a face is partly formed, tho not detectible in the present illustration. Taken as the face was forming.



Figure IV.

Formation of head and face on arm and breast from a mass of substance that exuded from the mouth.



Figure V.

The same as Figure IV in a more advanced stage of formation and a little higher up.



Figure VI.

The same as Figure V, enlarged and taken with another camera.



Figure VII.

Head formed in front and at the right of the medium.



Figure VIII.

Head of a woman completely formed but reduced in dimensions.



Figure IX.

The same as Figure VII, but taken with another camera near the subject.



Figure X.

Head of a woman with an embryo body, formed from substance emitted from the mouth.



Figure XI.

The same as Figure X, an instant after, and a little to the right of the medium.



Figure XII.

Head of a woman developing about the medium, slowly formed. The white veil formed at the same time.



Figure XIII.

The same as Figure XII an instant afterward.



Figure XIV.
Enlargement of Figure XIII.



Figure XV.

Head of a woman formed at the same séance as Figure VII.

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.

MISCELLANEOUS EXPERIENCES.

The following narrative of experiences came in response to the recent request published in the *Journal*. They show what is probably lying latent in the memories of many persons, if only they had the courage of scientific interest to report them. Too many people fail to realize the effect of cumulative facts, whether they appear evidential or not in their individual setting. As a scientific body, or as a Society trying to be scientific, we have always to try making each individual incident proof against ordinary objections to its validity and this often gives the impression that we do not value incidents unless they subscribe to certain well-defined credentials. But this is a mistake. Incidents coming from intelligent sources, even tho of long standing, if they are properly described and recognize the circumstances which give them or deprive them of individually evidential value, will have importance in a collective mass of similar experiences and may produce an impression equal to incidents that stand the test. They will at least prove the necessity of investigation and may induce the public to record personal experiences in the way to impress scientific scepticism.

The present narrative comes from a physician who had no faith in such phenomena at the outset and neglected them for a long time until their origin right in his own home forced his attention and he tells with commendable regard to evidential considerations what happened, and we may attach value to them or not as we please. One of them is connected with a public medium, but the circumstances are stated in a way that makes it difficult to apply the easy hypothesis of fraud, and the facts at least make it imperative to investigate the problem when such things occur. They are supported by cases to which objections of the ordinary

kind do not apply, and if the present instances have no other importance than proving the frequency of the phenomena, they are worthy of record.—Editor.

NEW YORK, February 13th, 1918.

DEAR PROF. HYSLOP:

Your renewed requests for personal incidents have finally overcome my aversion to publicity. The obtuse and petrified who refuse to take a stand upon the eternal verities will look upon my incidents with contempt. I pray that they remember the hand that wrote the *Mene, Mene tekkl upharsin* on the wall of the royal palace in Babylon. That hand was writing for the benefit of humanity.

I shall endeavor to give you as clear and accurate an account of the incidents of a lifetime. A medical practice of 40 years in the city of New York, an additional study of Physics, Chemistry, Physiology and Psychology will make the average physician a good observer and a fair judge of the normal and abnormal phenomena of life.

The incident that is most important happened on the night of November 4th, 1914. Myself and family at that time occupied the large cottage, 1967 Grand Concourse, in Bronx County. The house was surrounded by a garden. I had two rooms for myself: one was fitted up and used as an office, and in the rear of this I had my bedroom. Partition and drapery separated the two rooms. When the shutters were closed at night and the shades drawn down not a ray of light could enter this room. It was pitch dark. On the night stated above, I had been soundly asleep for some hours and had gradually fallen into that stage which you may call a very light sleep, when instantaneously a bright light came to my vision and I beheld a beautiful apparition picture of my cousin, "Anna Kloss". I was now in a condition in which you may say I was not fully awake but perfectly conscious. I remember distinctly how I called out, "Oh, Anna! you look beautiful." My cousin, A. K., died 15 years ago at the age of 50, in a town located in an eastern part of Germany. The last time I had seen her alive was 46 years ago. She was at that time a young lady of 18 years.

She appeared to me now in full figure. I recognized her at once. She was in a sitting posture leaning against a wall. Her brown hair was glossy. Her eyes were sparkling. The prominent high forehead

and face had the natural color as in life. Her chin and face were somewhat longer than when I had seen her last when she was 18 years of age. She looked to me now like a woman of 50 years of age. She was dressed in a silk garment of a color between crimson and blue. The gloss of this apparent silk dress was of a brilliancy which surpassed any silk that I had ever seen before: it seemed to vibrate. There was a large collar about two or three inches wide around the neck over the silk dress and lace around each sleeve. Her hands were of natural color. The long tapering fingers, a characteristic feature of her, had the same natural color as in life time.

The face, though calm, showed intense attentiveness. The eyes were searchingly kept on me. Was the picture a true reproduction, image of my cousin's present attitude, then her face was the source of the deepest intellectual sounding to which I had ever been exposed. Nothing on earth could have been stranger and no one more surprised than I was. I had positively been on trial.

The wall she was leaning against was apparently that of the interior of a small house or hut. The part of the rear wall on the right side of the figure was a streaming mass of light of a yellow color. The light emitted on the left side of the figure was of a golden yellow tint. Here and there the light was interrupted by gray shades. The side wall radiated light not quite so strong: the color of the rays emitted were between infra-red and golden yellow. There was a peculiar shaped apparatus standing in front and at the left side of the figure. I cannot compare it with anything I have seen before.

The front wall of this little house or hut was missing. Had it been removed to give a full view into the little room? I am not willing to give an opinion on it. Between the side wall and the rear wall was an opening like a door casing, but no door. Looking through this opening I could see it was dark outside.

The phantom picture lasted about 45 or a few more seconds. It then disappeared instantaneously. It was like turning off an electric light. By this time I was fully awake and found myself sitting up in bed. I was in a condition of agreeable excitement, but my senses were perfectly calm and tranquil. The experience of a lifelong medical practice had trained and hardened them for sudden and unexpected occurrences. I reasoned thus:

This phantom picture has been carried by rays of high rapidity, electric currents, ether vibrations, call it what you may, through the

house-wall to my brain cells. A common dream cannot show such light, such abundance of light and brilliant colors as these had been. The light in a dream can be a dim light only to the conception of a resting brain. It might be at its best equivalent to the production of a faded out moving picture film. A light of great brilliancy of such volume and color can be produced only by highly intensified molecular activity in the brain cells ergo, vibrations of its molecules. It is impossible to conceive of vibrations without supposing a medium that makes the molecules vibrate. Such a medium can consist of small particles—electrons—only, which are carried in by electric currents known as ether vibrations, Xrays or radium rays. There was no electricity, Xray apparatus or radium in the house. Where did these rays carrying such a brilliant picture come from? Who produced them, directed them and shut them off instantaneously?

Many years ago I visited a camera obscura. The little room measured about 8 by 10 feet. I saw demonstrated here how one ray of light entering through a pinhole in the wall could carry a picture of the surrounding landscape. In it was a much-frequented road with many people going about. This ray of light after entering the camera had been thrown by a reflector down upon a white table, where I saw the entire picture in front of me. The light in this picture was a mild one. It could not compare with the phenomena in the vision of my cousin as far as intensity of light and brilliancy of colors are concerned. As an object like a landscape or figure must exist to make up a picture in a ray of light, so my cousin Anna must exist.

This incident put me into a happy state of mind. My cousin had always been a very clever woman. She had been a teacher in a college for young women. Her letters proved her to be of great strength and nobility of mind. She always took a great interest in me besides. I quite felt the desire in me to see her once more or hear from her. Somebody suggested mediums. But I knew none. Moreover I was not experienced enough to try one.

Accidentally, however, I was looking over the advertisements of a daily paper. I came across the following advertisement:

GERMAN AMERICAN SPIRITUALISTS' CHURCH.

Pabst Building, 59th St. and 8th Ave.

Service every Sunday night at 8 P. M.

Something urged me to go there. I went next Sunday. I arrived in the large hall on the top floor shortly after the service had commenced. The hall was filled. I saw one chair at the center aisle, last row, which was not occupied, and sat down. Organ playing and singing was going on and gave me time to make observations. On the platform way off in front were three persons. The center chair was occupied by a certain Rev. Mrs. E. M. Cahoon as I found out later on. The service had gone on with a sermon about Spiritualism and its connection with the Bible. Later on the medium, a short man, gave consolation to a number of bereaved family members, with some success I thought. Later Mrs. Cahoon got up and addressed the congregation thus:

"I see two spirits here tonight. One is a very bright light. She tells me her name is Anna K." She listened. "I cannot get the entire name. She says she is a relation of the gentleman in the last row of the center aisle." She pointed at me. "You know her?" looking at me.

"The other spirit tells me." She listened again. "That he is a friend of the same gentleman," pointing me out again. "He says that he died suddenly; that he goes to see this gentleman in his office (how would she know I had one); that the spirit was stroking his hair caressing him late at night while he is reading the books that his dead friend, the spirit, had given him."

She was then making motions with her hands to show to the congregation how the spirit died. Then Mrs. Cahoon asked me if I have had a friend who had died suddenly. "Madam," I said, "I cannot deny it, but may I ask you the name of the one you are speaking about?" Her answer was: "No, I cannot. He did not give his name." At this the stout woman who was sitting in front of me turned round and said to me: "Excuse me, sir, when you asked for the name of your spirit friend, the name of Charles came to me." I thanked her. A few minutes later I was informed by another woman who was seated not very far off that the letters "P R B S T" had come to her. "Can you make it out?" she said. "I will try to," I answered, thanking her. Then it dawned upon me that this spirit was my friend Charles Probst. He had been dead then 12 years. C. Probst was an artist painter who had lived in his villa surrounded by a garden in New Jersey. He was a philosophical genius, an accomplished literary man, a perfect stranger in New York and a dear

friend. He left me in his will his books, some pictures and some other articles.

After the service I was lingering in the hall. I made sure of the fact that nobody in the congregation had ever seen me and that I knew none of them.

To return to my cousin, Anna Kloss. I had never known any other Anna K, dead or alive. She had been a very accomplished and clever woman, had gone through examinations for a college teacher and had always taken a great interest in me up to the last days of her life.

I come now to another incident. Shortly after my marriage in 1886, I took notice that my wife was burdened with telepathic and psychic endowments. She could foretell in the morning the visitors who were going to, or had intentions of calling on her in the afternoon. We had no telephones in the houses at that time. I paid little attention to such powers, considering telepathy a purely physical phenomenon, and asked myself: "Do we know *all* the laws of nature?" Besides I was a very busy man. But weeks later on she informed me that she could see her dead father and sometimes her dead sister, and gave me an accurate description of the phenomenon. I began to get interested. But I was a busy man. It was in 1907 that we made our second trip to Europe. Taking the Mediterranean route, we arrived in Rome after seeing Naples. We stayed in Rome from the 9th to the 21st of May. It was on May 17th when my wife came down to the breakfast table of the hotel and was in a nervous flutter. Her face was flushed and she complained of a dull headache. She had been through a very restless night. On repeated inquiry, she came out finally and made the following statement. She had seen her dead father and with him a friend of his by the name of Ferdinand Ehrhardt. The two were talking together. "When we left New York three weeks ago, I know," she said, "that Mr. Ehrhardt was alive and in good health," and added: "It is probably this fact that made me restless and awakened me so that I was unable to go to sleep again."

I was very much puzzled. Finally I made a note of this incident and the date, to end the matter. We returned from our European trip about October 8th. A few days later I made a call on my friend Herman Klotz, who lives now in the Bronx. After some parleying I said: "Mr. Klotz, may I ask you how your friend F. Ehrhardt is?"

He looked at me surprised. "Don't you know that Ehrhardt is dead?" I said: "How could I know? We have just arrived from Europe." I asked him then for the exact date of E.'s death. He brought out his Masonic journal and informed me that Ferdinand Ehrhardt had died May 16th, thus confirming the vision in Rome which my wife had in the night between the 16th and 17th of May.

The third incident happened in the year 1897. I do not remember the exact date. At that time we occupied a private house in East 7th Street. The parlor floor consisted of a front and rear parlor. One evening late my wife and myself were sitting in the front parlor in conversation when the clock on the mantel piece struck eleven. The house was very quiet. A small light was burning in the hall of the parlor floor. Suddenly we heard repeated knocking on the door leading from the parlor to the hall. We both jumped up surprised. I ran to the door, throwing it open. There was no one outside. I began a thorough examination. The door leading to the basement was locked. The servants had gone to their rooms an hour before. I searched the rear parlor and then the upper floors, but could find nothing out of order and no one about. The street doors were both locked: the inner door was chained besides. After I had come back to the parlor, my wife said to me quietly: "Have you heard from Mr. Schultz lately?" I said, "No." Since he left this neighborhood and moved up town three years before, I had not seen him or heard anything about him. "But," I continued, "what is it that sets you to thinking of Mr. Schultz?" And asked some such questions. Mr. Schultz had been a patient of mine before he left the neighborhood. My wife had seen him in the waiting room (rear parlor) about half a dozen times. I paid no further attention to the incident, although the knocking had been very loud and distinctly audible to both of us.

I had suspected burglars, but saw no sign of them. There was no opportunity for such to get into the house. Next morning I was called to a patient living far up town. Walking from the elevated to the patient's house, somebody gave me a tap on the shoulder. Turning around, I looked into the sad face of young Schultz, the son of the man, the Schultz we had spoken about the previous night. "Hello," I said, "what is the news?"

"Doctor," he said, "I want to tell you that my father died last

night at about eleven o'clock." I was staggered at the time. Nothing can surprise me today.

RICHARD L. HOELGER, M. D.

The daughter of the narrator writes in response to inquiries regarding her knowledge of the facts as follows, on the date of February 27th, 1918. The son-in-law also gives a like confirmation.—Editor.

NEW YORK, February 27th, 1918.

DEAR SIR:

I take pleasure in giving information and testimony of the incidents which my father has described in his report.

I heard my father speak of the incident that occurred in 1914. He gave us a good description of the phantom picture, saying that it might be of some scientific importance. This was shortly after its occurrence.

The incident in Rome in the Hotel d'Europe on the Piazza di Spagna was spoken of by my mother as a very strange occurrence. That was in May, 1914.

The incident which happened at the time when I was a child was told me by my mother. This strange incident at the time of the death of a man named Schultz I remember quite well. I used it some years later as material for a composition in the High School.

Yours truly,

MRS. E. K. SATTERLEE.

NEW YORK, February 26th, 1918.

DEAR DR. HYSLOP:

Dr. Hoelger has asked me to inform you respecting the various incidents treated of in his article. I, therefore, beg to say that the various manifestations to which he refers were all spoken of by him within our family circle at the times that they occurred. It has been his practice to discuss these occurrences at home, and I recall them as far back as 1914, the occasion of the "phantom picture incident".

Very cordially yours,

E. K. SATTERLEE.

TELEPATHY.

The following incidents are from the collection of Dr. Hodgson. They may possibly be classified under the head of telepathy, as they are both coincidental in that regard, or so nearly this that they do not exclude that interpretation. They must tell their own meaning. Even tho they be treated as telepathic, this fact does not explain them or conflict with some other classification including telepathy as the process, whatever that may be. The primary thing is that the occurrences seem to be well authenticated as co-incidences, tho they occurred long before they were recorded. Hyperæsthesia could hardly account for the first one and it has no relevancy in regard to the second one. The latter is one of that type which occurs at some crisis of life or death and this circumstance is one of the incidents which any explanation must take account of.—Editor.

WASHINGTON, D. C., Oct. 7, 1888.

DEAR MR. HODGSON:

Enclosed is the story I promised you of my mother's "*Experiences*". The account is nearly word for word as she tells it, but I am obliged to write it, as she is not well enough to dispense with an amanuensis. Not only my mother, but my father, sister, and brothers can vouch for the truth of the statements made; and we have always spoken of my mother's power to tell if any of her immediate family were in great trouble, as of something strange and unaccountable.

* * * * *

MARIE T. McCULLOCH.

In the summer of 1864 my sister, then a young child, being in very poor health, my mother (Susan McCulloch) was forced to take her to Cresson Springs, Penna., for change of air. She (my mother) was at that time much troubled about my brother, Fred, who had left his school at Norwich, Vt., and had enlisted in the 60th Massachusetts Regiment; but no news had been received from him for several weeks. At length she received a letter from my father telling her that Fred's regiment, which had been expected to make a halt in Baltimore, had been ordered away, *where*, my father could not discover, but probably it had been sent South.

One morning, as my mother and several ladies were chatting in the hotel parlor, someone called to them to "Come out and see the blue coats going by", and they all stepped out upon the porch. The railroad was an eighth of a mile away, but they could distinctly see the cars, filled with soldiers, and passing swiftly out of sight. No sooner did my mother see the train than she was seized with a violent palpitation of the heart, and she exclaimed aloud, "My boy is on those cars!" In a moment, however, she recollected that this could not be so, but in spite of her reasoning and her almost certain knowledge that the 60th Massachusetts had been ordered to Virginia, she could not refrain from repeating again and again, "My boy is on that train; I know it, I know it!"

The next day Mr. Keen, a gentleman whom she had met at the hotel, came up and asked my mother how she was feeling; and she, having the impression of the day before still vivid in her mind, told him of her conviction that her son had been upon the train. "My dear lady," said Mr. Keen, "you were perfectly correct. Your son *did* pass here yesterday morning, for I saw his regiment take their dinner at Pittsburgh yesterday afternoon."

In 1874 my mother and sister were at Cimies on the Riviera, when my mother felt the same trouble that had oppressed her years before, only on this occasion she felt certain that her husband was suffering, and was in need of her. My father was at that time in business in London, and my eldest brother, Charles McCulloch, his wife and son, were visiting us at our house on Queens Gate Gardens. In the last letter that my mother had received from home my father had stated that all were well, nor was there trouble of any kind in the household; but her impression was so strong that she felt that she must return to England immediately. Had it not been for my sister, who was only just recovering from diphtheria, she would have undoubtedly started at once; as it was, at the end of twenty-four hours she was in such a state of nervous apprehension that her physician, Dr. M——, urged her to go to London at once; for if she remained at Cimies in such anxiety she would surely become ill. She started that same evening, leaving my sister and her maid at the hotel, and traveled, with scarcely a halt, from Nice to London. My father met her at the Charing Cross Station, and when she told him of her reason for returning so suddenly, he answered, "Yesterday I passed the most anxious day I have ever known. I thought our son Charlie would die before evening, but today he is slightly better."

MR. HODGSON,

DEAR SIR:—My daughter Marie has given you the narrative of my experiences in mental foresight. I will only add a few explanations of the circumstances under which I was placed at the time.

My son Fred was about graduating from the military school at Norwich, Vermont, when the last call for volunteers to take the place of veterans in the army, was issued. It was understood that these lads were to go to Washington and the forts near there as guards, and not to be thrown into battle when so green and untrained. My husband was then Controller of the Currency, but had come home to Ft. Wayne on account of the illness of my daughter Louise, and while there heard of the enlistment of Fred in the 60th Mass. regiment. We left for Cresson Springs with the little invalid, and Mr. McC. went directly to Baltimore, as Fred had written us that his regiment would stop there first. When his father arrived he heard that the troop had been there one night but no one knew where they had gone. As he had heard they were to reinforce the "Army of the Potomac" he supposed they had marched South, and so my husband informed me. The next day after receiving his letter I was at luncheon, when some one called out "there are soldiers going down the mountain." Every one rushed to the piazza and I exclaimed (as Marie informed you), "My boy is there." "No it cannot be"—"Yes, I feel he is there." My son will tell you that he was on the top of the car looking straight at the hotel, endeavoring to catch sight of his mother and sister though too far off to distinguish any one person. The other guests of the hotel were entire strangers to me. Mr. Keene was interested in peach culture in Delaware and his wife was a very agreeable, pleasant woman whose children played with Louise. He, Mr. Keene, was in Pittsburgh and returned to the hotel the next morning. Some one told him of my anxiety and he asked me, "What regiment does your son belong to?" I told him and he said, "Yes, madame, I saw the 60th Mass. given their dinner, by Pittsburgh ladies, in the market house yesterday at three o'clock in the afternoon."

Dr. M.— was the homeopathic physician at Nice in 1873, where Louise was very dangerously ill with diphtheria. She was recovering, but I was unwilling to leave her when I became so nervous from the feeling that I was needed by my husband, who I felt was suffering intensely. Louise was kept awake by my restlessness during the

night and when the doctor called in the morning he found me in such a state of anxiety that he said, "You must leave immediately or you will have a nervous fever; I and my wife will take care of your daughter. She is now convalescent and with your good maid will get along without you." Mr. McCulloch met me at Charing Cross and said, "Where is Lou?" I said, "She is better, but I was so anxious about you that I have left her and come home." He said, "I am well, but yesterday was the most dreadful day I ever passed in my life, for I thought I was going to lose Charlie." Our oldest son, Charles, had a dangerous attack of inflammation of the bowels and peritonitis. I think my return was providential, for being a good nurse I was able to take better care of him than anyone else could. His young wife was an invalid at the time and entirely inexperienced as a nurse.

SUSAN McCULLOCH.

November 15, 1883.

The foregoing narrative of my wife is in accord with my recollection.

HUGH McCULLOCH.

Feb. 6, 1889.

I recall very clearly the circumstances of my mother's experience when we were at Nice in France, and she felt the strong desire to be in England. I think the time was the spring of 1873, about early in May. My mother kept me awake most of the night with her restless anxiety—she was sleeping in the same room with me. She said she felt that Charlie (my brother) needed her. I complained to the doctor about my mother's state, and he ordered her to go to England at once, where my father and brother were staying. We had no idea, apart from my mother's peculiar experience, that my father or brother was not in perfectly good health.

M. L. YALE.

APPARITIONS.

We have two cases which resemble each other in a most important characteristic. They both represent apparitions in which both the dead and the living are complicated and so suggest that

the phantasm of the living was caused in each case by some one else than the person represented. Anything like a *tertium quid* in apparitions of the living will have far reaching consequences.

The first instance involves a deceased gentleman who was well known in Glasgow, Scotland, as Master of Works for 1911-1912, and representative of the Springburn Ward from 1902 to 1912. He died in New York in December, 1917, and his widow reports to us the following experiences, one of which preceded his death. Both of them implicate the deceased father of the lady.—Editor.

NEW YORK, September 13th, 1918.

MY DEAR PROFESSOR:

In accordance with my promise I write to you regarding the dream I had of my father, who departed this life in 1909. This dream convinced me of the survival of the individual and of the constant watchfulness over the affairs of their loved ones on earth, and I am most anxious to further pursue the study of psychology.

Last December my husband, a young man not quite forty-two years of age, was attacked by acute inflammatory rheumatism. During his illness, one night, I dreamed of my father, but, tho I knew it was my father, he in no way looked like himself. He looked young, clean shaven, gaily dressed and was in a jolly mood. in fact in every way he fully represented my husband: for my father was 69 years old when he died, was a much more heavily built man and wore side whiskers like the late Emperor Francis Joseph of Austria, and was moody and frequently cross.

I woke next morning with a keen recollection of my dream, and a depression as if something was impending. Thereafter for days and weeks I was impressed with the desire to leave New York and go South with my husband; so much so that I actually gave up my apartment on March 1st, but unfortunately my husband's dentist had to do over some work that did not fit, and delayed our departure during the first three weeks of March. My husband was taken with pneumonia the fourth week in March and died on April 1st. I cannot rid myself of the remorse I feel in failing to obey my impulse to leave New York during March. My husband might have been alive and with me today.

One night in May I could not sleep and yet toward morning I

dozed. Immediately I dreamed of my father, and again he did not look like himself. This time too he was smooth shaven, but now he was stout and careless in his dress. As I saw him coming towards me, through a long hall, he was reeling as if intoxicated. When he reached the door he stumbled into the room and then I awoke.

The strange part of this dream was, when a few hours later I went down town to a business building I own. I learned that one of my tenants was in bankruptcy, and as a result I might have a vacancy and suffer financial loss. This tenant bears out in every detail the appearance and characteristics my father represented to me in my dream.

I am respectfully,
(MRS.) FRANK COHEN.

October 15th, 1918.

Here we have in both dreams the fusion of two personalities in the apparitions seen, tho the main characteristics are those of the living and the consciousness of the dead is impressional. The next instance is more definite in the separation of the two personalities.

II.

The following incident is of a slightly different type, but involves a similar combination of apparitions of the living and of the dead.—Editor.

DR. JAMES H. HYSLOP,

DEAR SIR:

Both your letters have been received, but owing to illness I have been unable to answer either of them, but will try and get this off to you today.

I am glad to state the experience to which you refer, but will be unable to permit the use of the names of either of those seen in the apparition or my own. The narrative is as follows, as nearly as I can recall:

My sister passed away some sixteen years ago and about eight years ago my favorite Aunt was taken seriously ill. I was with her

at the time of her shock which occurred about March 7th or 8th, 1911. She lay in a comatose state for two days. I spent much of that time with her. The third night I returned to my home and retired about midnight, falling into a sound sleep. After being in bed only a short time my body seemed to be suspended in mid-air and yet I seemed conscious too of my body on the bed. I floated sometime and then a spark of light seemed to come toward me until it resembled a huge ball of fire. It came very close to my eyes and then burst, revealing the face of my departed sister, and resting on her shoulder, as if beaming upon her, was the face of my Aunt who was ill. Both were smiling and then faded away. I awoke crying and nervous. I did not mention this to any one except my husband, who was a witness to my waking and crying. The following morning my Aunt passed away.

I might state that I have had the floating sensations several times, and the night my mother died a panel of light appeared to me, but I shook myself awake as I did not want to see what might appear. These experiences seem to make me nervous and I try not to allow myself to fall into this state for that reason.

I hope these experiences may be of some little help, but as I know nothing of this study, I do not know whether they mean anything or not.

Very sincerely,
A. G. U.——.

The husband writes in confirmation of the facts as follows, as far as he was told them at the time.—Editor.

November 21st, 1918.

MY DEAR DR. HYSLOP:

Regarding Mrs. U.——'s first experience I remember that sometime during the night preceding the day of her Aunt's death, she was nervous and in tears, and said she had just seen a large bright light. I also remember her speaking of her sister.

I also clearly recall that a short time before her mother's death about three years ago that she was in tears and told me she had just seen a large panel of light.

Trusting this information will be of assistance, I am,
Yours truly,
B. F. U.——

Here the two faces are not interfused, but the identity of both is apparent. There is also the process of development of the faces as in a so-called "materialization" from a phantasm of light. It probably represents what many describe as "materialization", but which is merely an apparition evolving from a point of light, and it makes no difference whether we regard it as veridical or subjective. The lady's knowledge of her sister's death and of the illness of her Aunt prevents us from treating the incident as evidential. But it shows an analysis of the phenomena that is not usual in the manifestations of this kind. We usually have one or the other form in the apparition and so it is possible to regard most apparitions as fragmentary and incomplete. The present instance may be treated as less fragmentary than usual and to betray teleological characteristics. The experience of floating in the air and yet conscious of the body lying on the bed is also less fragmentary than such experiences usually are or are reported. Usually the person merely feels or reports the floating and is apparently not conscious of the body at the same time. Here, however, the two experiences together confirm the hypothesis that such experiences involve extraneous agency in the production of them and throw light upon alleged traveling clairvoyance. They rather confirm the idea that the sense of traveling is transferred from the foreign agent and so do not imply that the soul of the subject really leaves the body. This feature of the present phenomenon tends to sustain the genuineness and veridical character of it and so to minimize the theory that it is purely subjective. The most important point, however, is that along with the first narrative it tends to support the doctrine that apparitions are more complicated in their causes than superficial appearances would imply.—Editor.

AN INCIDENT IN AUTOMATIC WRITING.

The evidential interest of the following incident depends upon the liabilities of guessing and the extent to which such phenomena are repeated. It is not our purpose here to estimate this risk. Every one will have his own opinion on that matter. Our task is to ascertain just what occurred and under what conditions it occurred. The very frequent occurrence of such coincidences

would remove the probabilities of chance or guessing, whether conscious or unconscious. It is the fact that it came through automatic writing that discredits the hypothesis of conscious guessing, but does not exclude unconscious guessing. There is no reason for conditioning its foreign source upon the automatic writing, for experience with psychic phenomena shows that the foreign message is just as liable to get into normal consciousness as to make its way through by automatism. But it is not so easy to establish its evidential character under such circumstances. The automatic writing tends to eliminate the liabilities of normal consciousness. That is all. But the circumstances show that the area within which guessing had to be done was not so limited as might appear. The circumstance of sailing was as unknown as the landing and there was no ordinary point of time on which to calculate the probabilities of arrival, and this point of time was made still more indeterminate by the absence of the usual rules about the time of passage. Hence the incident does not appear like chance or guessing. Frequent repetition of such incidents would have much collective value.—Editor.

When my son went to France I could not know the date of his sailing, or the time of his arrival on the other side, until a cable had been sent by the U. S. Government to announce the safe arrival of his transport which served to release the cards that the boys had written before they sailed, telling their families the good news that they had reached their destination.

Sitting in our library one evening after my son had sailed, my left hand and arm became numb, as if "asleep", and my left hand began vibratory movements like the recorder of a telegraph instrument. My daughter brought some sheets of paper and a pencil, placing the former under my hand on a low table and the latter in my fingers. My hand instantly started to write and told me that my son had just arrived on the other side, signing the name of a son who is in the other world.

We at once made a note of the time and date of the message, and in due time we received first the card that was signed by my soldier son when he boarded the transport, and some weeks later a letter from him, telling of his journey and giving as the date of his landing

on the other side, *the same date* upon which I received the message from the other world.

I must add that the son who sent the message through my hand from the other world was left-handed while here, and that I have never been able to write normally with my left hand. How much quicker and better than the cable or mail was this message from the other world.

(Signed) MARY H. JACOBS.

This message was received as my mother has above stated.

MARY K. JACOBS.

NOTE.

As no date indicating when the automatic writing occurred came with the record of it, and no indication of the time of sailing and arrival of the boy, I had to make inquiries on that point and the chronological order of events seems to have been the following:

The boy wrote a postal card announcing, before sailing, his arrival. The postal was held until the cable announced the arrival of the transport. The postal was received on July 23rd, having been released when the cable came telling of the transport's arrival. But the postal of course, gave no date for its writing. The cable of its arrival came on July 17th and a letter written by him on his arrival was dated July 17th and was received by Mrs. Jacobs on August 20th. This is one day after the date of the letter sending the record of her automatic writing, but on inquiry she says that the automatic writing took place on July 17th at 8 P. M. Hence it would appear that she could not normally have known of his safe arrival.

The daughter writes and signs a statement in answer to my inquiries that the brother's letter was dated July 16th. This would not affect the character of the automatic writing, but is a discrepancy in the accounts of the incidents.

Inquiry, however, brought out the following explanation of the discrepancy of statement. The mother writes: "I could not have the discrepancy corrected until my daughter returned. She must have made a mistake in making the date July 16th, as we made a note at the time and dated it July 17th. She was probably thinking of Huntington's letter, which was dated July 16th, but was not posted till the 17th." This clears up the record.

The postal card left for mailing when the transport sailed has no postmark on it. It contains only his mother's address on one side and on the other his own name and official title in the army, with a line telling where it was written.

The envelope of the letter mailed on arrival of the transport contains also no postmark, and only a note in lead pencil by Mrs Jacobs stating when the enclosure was mailed and received, and the address. It was mailed July 17th and received August 20th, 1918.

JAMES H. HYSLOP.

A MEDIUMISTIC INCIDENT.

The following incidents were reported to me by a gentleman whom I know well and who is a careful man and good witness. The incident took place with a psychic who was a professional, as that term goes, but one I knew to be exempt from ordinary suspicions. So far as the present incidents are concerned it would not make any difference whether the psychic was a fraud or not, as the conditions under which the facts were obtained made that issue irrelevant and that is the reason for taking notice of the incidents here, tho readers may dismiss the suspicion of fraud as neither supportable nor possible. The most important incident is the giving of the name *Church* for *Chapelle*, which was the correct name and is the French for the word *Church*. The owner of the name was of French extraction. The incidents were good evidence of personal identity.—Editor.

About fifteen years ago, I had a sitting with a trance medium which seemed to me so remarkable, that I immediately afterward wrote it out in my diary. It was with a Mrs. Dearborn, of whom I had accidentally heard several weeks previously, and my visit to her at her apartment in West 23rd Street, New York, on the 20th of May, 1903, was under conditions of utmost secrecy, no one having the least knowledge of my act or my intention.

I neither had an introduction nor made any appointment but was received by an attendant and in a few moments was invited by Mrs. Dearborn, herself, to enter her séance room. She then turned down the light, took my hands in hers, and soon passed into a trance.

After a few words of greeting in a changed, almost masculine

voice, she began to disclose to me that she had discovered certain details in my life that even my best friends did not know. She gave me excellent advice and encouragement and seemed gifted with almost supreme insight and good sense. She then suddenly said, and I quote faithfully in part from my notes:

"Is not your father in the spirit world? Well, he is here.

"He says he died eight years ago. Oh, he is such a noble man. He accomplished so much. I see books and music. He was so loving. He watches over you and wants you to be like him. Even now he tries to make everybody happy wherever he is. He says that Ann is with him; and Mary—who is Mary? and Charlie, who is Charlie? and there is Margaret, and Margaret says, 'Oh, Arthur, I am so glad to hear from you', and your father says they are all together. Your father wants you to go on a voyage. Are you going?" ("I don't know.") "Well, you should, your brain is tired. Do you dig in the ground?" ("No.") "You will get some opportunity from the West and you should accept it." Following this came some very apt personal remarks and suggestions, then she paused a moment and said, "Your father speaks of little Arthur."

Now leaving the notes a minute, I wish to comment upon this.

Although my father had died twelve and not eight years before, she came very close. She had described him very accurately. He was very fond of books and music, played the violon-cello and the organ and constantly attended the opera and managed all the musical affairs of his church. "Ann" and "Mary" were his sisters, "Charlie" was his son, "Margaret" his sister-in-law, and Margaret's greeting to me was apt, as she called me by my name, "Arthur". The medium correctly sensed my physical and mental condition and her advice was very good. Two years later I engaged in a fruit evaporation enterprise in Colorado and spent two months there attending to it. My father had very aptly called me "little Arthur", for I was the youngest child.

But perhaps the most curious incident of all was this; just as the séance was ending and she had said "Good-bye, brave, I must go," she suddenly paused as if listening and then asked, "Who is Elizabeth?" As I could think of no relative or intimates of that name, I replied, "I don't know." Immediately she asked, "Who is Clarke?" As again there appeared to me no relevance to the question, I replied once more, "I don't know", and a still third time she asked,

"Who is Church?" This appeared less relevant than ever, so I kept silent and an instant later she said "Good-bye" and the séance ended.

Now these three names are common enough and I always supposed that she might have gotten them at random out of my subliminal; but long afterward it occurred to me that the name "Clarke" appeared in the family pedigree that I had written up about eight years previously, and on consulting it, I found that the only Elizabeth in my ancestry was my great-great-grandmother, Elizabeth Clarke, and while there is no one there of the name of Church, still my other maternal great-grandmother was named Chapelle. In all the long list of my family necrology she had not made a single mistake, if we assume that the name Chapelle had managed to come through as Church.

ARTHUR GOADBY.

PURPOSE AND SCOPE OF THE SOCIETY



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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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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SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

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SURVEY AND COMMENT.

Comments from Dr. X.

Dr. X., the source of the material discussed in the *Unpopular Review* and the subject of comment in the *March Journal*, writes us that the editor has made "statements which seem to be mistaken and others which seem to be inadequate." He says, quoting me: "Nearly all the incidents told were what Dr. X. knew and those which he did not know were false."

On this Dr. X. comments as follows: "The first clause of this sentence is altogether too sweeping and the last clause is also misleading. My comments state expressly that several of the important incidents which were told in the record referred to were *not* known to me. For example, I had no idea where Réallier was after he started on the expedition which landed him at Salonika and went thence into the interior. I did not know that he reached Salonika, nor where he was afterwards. Again the tool-chest incident, tho it may possibly have been deep down in the arcana of my memory or subconscious mind, did not in my mind possess at all the importance which Réallier in the record appears to have given it.

"As for the rest of Dr. Hyslop's statement: namely, that 'those which I did not know were *false*', it is sufficient now to refer to the incident of the *gold knife* on page 57 of my full record. I knew nothing about this knife, but my niece, Charlotte, who was present at the sitting, at once recognized it as a sufficient identification of her dead sister-in-law. The same applies to Dr. Hyslop's extracts from my full record."

In regard to these comments I would say: (1) That I was dealing only with the account in the *Unpopular Review*, and while I had the complete record on file I did not care to go into any detailed comparison of the two sets of data. I was chiefly concerned with the apparent communication from a living person and the application of telepathy. (2) What Dr. X. here says greatly strengthens the position which I took against a telepathic explanation. I did not wish to quote the detailed record in that matter, as starting that would involve a far longer discussion than I wanted to give. The fact may exclude Dr. X.'s mind but not Réallier's. (3) Note that I did not say "all the incidents" but "nearly all the incidents." My proposition was a particular one, as known in Logic, and no refutation of it is possible by showing one or two incidents of a contrary character. That I think Dr. X. would admit and I do not interpret him as trying to contradict what I said, but to weaken its general character which might be mistaken for a universal one. (4) The incident about the *gold knife* is not pertinent to the issue. I was disputing telepathy and, tho Dr. X. did not know this incident, his niece who was present did know it and recognized it at once. This makes it liable to explanation by telepathy from the living, if that view has any tenability at all. But it is well to have the fact mentioned, because it tends to show that the mind of Réallier was certainly not concerned with the whole product and I called attention to that possibility to suggest that some other personality might have failed to get his name through and was mistaken for the coachman. All that Dr. X. says decidedly strengthens the position taken by me, tho it does not prove any spiritistic interpretation.

I was concerned with showing that the name Réallier was not proof of telepathy, but was quite consistent with a spiritistic interpretation involving post-terrene knowledge, so that the case

was lacking in *evidence* of telepathy, with some evidence in other features and other records of Mrs. Vernon in favor of a spiritistic theory.

As still further strengthening the plea that it was not telepathy from the mind of Dr. X., he later writes to me: "*Most incidents were not known to me, nor had I the slightest suspicion of them till they 'came through'.*"

This, however, does not exclude telepathy from the mind of the living Réallier, but it forces the believer in telepathy to stretch his hypothesis beyond the minds of the sitters.

Endowment.

It was mentioned in Volume XI of the *Journal* that Miss Irene Putnam had at various times and in various ways contributed \$2500 to the Endowment Fund and additional help for the Experimental Fund. In response to the appeal for endowment this year Miss Putnam has given \$900 and all the other members of the Society \$25.

The work is increasing in such a way that we shall soon be unable to take proper charge of it and shall need proper clerical help to do this, tho the means are not in sight for it. The publications cost us much more than they did formerly owing to the cost of production and paper. Besides this the need of extending the investigations into the practical field is so great that it is necessary to emphasize a large endowment. It is repeated here in order to do all that we can to have it generally known in spite of our small circulation. We wish to urge before the public the pressing need of \$2,000,000 simply to put the work on a proper scientific basis, and in ten years we shall need *five* times that amount. We require a laboratory and workers for the investigations into the larger problems involved, than mere survival.

HINDRANCES TO BELIEF IN IMMORTALITY.*

BY THE REV. SAMUEL MCCOMB, D. D.

Death has been called "the great commonplace," but it is a commonplace that never fails to awaken our astonishment. And perhaps never so poignantly as to-day has this challenge stirred the hearts of men. The premature cutting off of millions that formed the flower of the race has, as might be expected, created the most painful reactions in the general mind, and men are asking as they have never asked before: What is Death? Is there anything beyond the veil? If there is something, what is it? Bitter and painful experiences are driving multitudes to question themselves and, even in professedly religious circles, the tragic fact is that the oracles are dumb, and no articulate answer is forthcoming. All unconsciously to themselves, their traditional faith in a future life has been slowly undermined and when the day of adversity has come, they find themselves without a refuge, staring into the black pit of despair. Doubtless in all ages belief in immortality has been shadowed with difficulty and misgiving. The obvious phenomena of death, the inability of the mind to visualize the transition from an incarnate to a discarnate state, or to picture the form which life assumes in the world beyond—these have always been sinister arguments even among the uncultivated. Moreover, immortality has from time to time shared the fate of other great beliefs, such as God and Freedom, in accordance with the ruling forces of any given age. In the period of the Enlightenment, for example which taught man's native ability to obey the moral law, the autonomy of his will, and in a word his moral independence, it is clear that a doctrine of immortality formulated in terms of rewards and punishments, could have no standing. What need of such extraneous supports, if man has the power to become virtuous of himself, and has an inborn tendency to realize the

*Advance chapter of a book to be entitled "The Future Life in the Light of Modern Inquiry."

good? No wonder that the century which had identified immortality with a scheme of "prize-morality" should find the first incredible when it found the second superfluous.

Now if we look back on the past fifty or sixty years, we shall find, in addition to those fundamental handicaps to belief arising from the domination exercised over us by the senses and the failure of imagination to conceive or picture the immaterial, certain specific causes at work which account for the present widespread doubt and denial. These causes, I believe, will be found to be three: 1. The break-down of religious authority as embodied in codes and laws and institutions, and more specifically, the dissolution of the traditional forms in which faith in immortality has been expressed, under the combined influence of advancing ethical insight and deeper knowledge of the New Testament. 2. The rise of modern materialism which, in the popular mind, is bound up with the triumphs of natural science; and more particularly, that form of materialism which finds in consciousness simply a function of the brain, and therefore sharing the fate of the brain. 3. The rise and spread of Socialism among the wage-earning classes, and more especially the doctrine of Karl Marx and his followers, with its materialistic conception of history and its resultant denial of spirit in man.

I. THE BREAKDOWN OF THE TRADITIONAL FORM OF THE IMMORTAL HOPE.

Whatever we may hold as to the origin of the belief in a future life—and it is probable that this origin is to be found in the ghosts which visited the dreams of savage men—it is not to be denied that the belief itself has sunk its roots deep in the soil of religion and has drawn thence its tenacity and power. Hence it has become a *religious* phenomenon, and the hope which it offers to the human heart is shaped by the specific religion in which it appears. Therefore we may say: as is the religion so is the faith in immortality; the higher the religion the more spiritual is its doctrine of the future.

Now when we turn to the Christian religion we are at once struck by the contrast between the teaching of its Founder and that of His disciples. The characteristic features of Christ's

treatment of the question are unwavering and sublime assurance of the fact of immortality with great reserve as to its nature and precise conditions. Only a few of His sayings, two or three of His parables enshrine His convictions about human destiny. Yet He has so transfigured the beliefs and conceptions of all who had gone before Him that Christianity has been justly called the religion of immortality. The paradox is resolved when we remember that it was not His teaching only but far more his post-mortem appearances to His followers which created the dynamic of His religion. Over against the apparent meagreness of Christ's words, stands the rich luxuriance of visions and doctrines and hopes as seen reflected in the writings of Evangelist and Apostle. Around the simple belief in continued communion with God beyond death, there gathered in the course of time a complicated series of beliefs, taken over for the most part from Jewish tradition and environment, and handed down to the modern world as moral and religious truth. It is the presence of this Jewish Apocalyptic element in the teaching of the churches that explains why so many turn away from all thought about the future life as futile and hopeless. "People do not believe in a future life," writes a well-known Anglican scholar, "because the forms in which the belief has been presented to their minds, seem, on the one hand, to be intellectually untenable, and on the other, to be unattractive or even repellent. Traditional pictures of Hell seem morally revolting; while the Heaven of Sunday School teaching or popular hymnology is a place which the plain man does not believe to exist, and which he would not want to go to, if it did."¹ Doubtless the symbols of the Book of Revelation, with its pearly gates and golden streets, its strange and monstrous animal figures, its emphasis on ecstatic worship as the sole occupation of the heavenly world, in brief, its non-human quality of life, has had much to do with the present revolt against ecclesiastical teaching about a state of future existence. A singular confirmation of this judgment is supplied in the private letter of an American soldier who was a member of the Foreign Legion and who laid down his life in the War. He writes as follows:

"Living as we do, with death as a constant companion, has

1. B. H. Streeter in *Essays on Immortality*, p. 135.

but deepened my conviction of something after this life. But it has destroyed my belief (what belief I may have had) in the conventional heaven and hell of theology. With all reverence, I can think of nothing more deadly than an eternity devoted to singing, playing and adoration. A man's soul must include his capacity for action, work, his creative faculties, I think; to me our power to imagine and create is one of the evidences of God in us. That, and the numbers of young men just on the threshold of their creative life—musicians, writers, painters—men who could look at a river and vision and build power plants and factories; yes, soldiers who could look at a map and vision armies in place and maneuvering—these men, killed, utterly destroyed in a second by a few ounces of explosives, have made impossible the belief that all that their minds held is definitely lost to humanity. I believe that death is followed by life as sunset is followed by sunrise, but by a life much more closely related to this one than theological dogma would have us believe. * * *

But other and deeper causes have been at work.

To begin with, thoughtful persons have come to see that death has been over-estimated. Its significance for man's spiritual history has occupied too great a place in thought and feeling. How many earnest spirits like Dr. Johnson have been all their lifetime subject to bondage through the fear that death settled their moral status in the universe for all eternity! Popular thought conceives of death as ushering in the soul to the presence of the Judge of all, there to undergo trial and receive fit sentence. Thus death which is an episode in the physical order, a biological event, is transformed into a spiritual process, with resultant illusions and confusions both in thought and life. Yet a little reflection would show the unreality of this way of picturing the meaning of death. If here and now on "this bank and shoal of time" I am not in the presence of God, then nowhere throughout the entire cosmos can I ever find Him, or feel His eye upon me. Five minutes after death where am I? From the standpoint of spiritual reality, precisely where I was five minutes before death. Doubtless death as a physical process, like all other physical processes, affects the life of the spirit, for it implies that the physical organism has been dropped, and that life

is lived under new conditions. But it is one thing to say this and another and a very different thing to say that a bodily event has power to work as by magic a profound transformation in all man's spiritual relationships, in the very texture of the soul-life. This is to assert what cannot stand the scrutiny of ethics or of science. And when traditional theology passes beyond death and tries to forecast the history of the soul in the after-world, it forms a scheme or frame-work within which for ages the hopes and fears of men have moved, but from which the majority of educated people to-day turn away in utter disbelief. They cannot say with Dante that the pillars of an enduring Hell have been built upon the love and justice of God. They do not believe in eternal torture, that is, in pain that has no meaning and no end, nor do they find credible the resurrection of the physical body, a final Day of Judgment on which human history will be finally wound up, to be followed by a static Heaven and Hell, or a Purgatory that is at once artificial and unethical. If the after-life is to be worthy of man's reverent trust and hope, it can only be by our applying to it those moral categories which have been found to work in our experience here and now. One of these great formative principles is that of growth. Man's personality is never a finished article; it is a growing organism. Now to suppose that the world beyond the grave is the scene of irrevocable woe or bliss into which a man enters at death is to suppose something that offends the moral sense, because it contradicts all that which our experience in this world certifies. As Dr. James Ward remarks: "That a man should pass at once from earth to heaven or hell seems irrational and inequitable; and the lapse of ages of suspended consciousness, if this were conceivable, would not diminish this discontinuity."² Nor is the official doctrine of Purgatory in any better case. For this doctrine is *not* the rational and acceptable view of Plato, which reappears in the teaching of such men as Clement of Alexandria and Origen, that the suffering in Purgatory is disciplinary and is profitable for the correction of morally imperfect habits and for the purification from the stains contracted through the defilements of this life; it is the irrational and unacceptable theory

2. *The Realm of Ends*, p. 406.

that at death souls destined for Heaven are in the very instant of death morally transformed, wholly turned away from all evil and wholly given to all good, but pass into Purgatory for a space to expiate in pain the debt which they owe the justice of God for the sins committed in their fleshly life. These theories of popular religious thought, whether Roman or Protestant, are no longer possible to cultivated men, because they deny that the history of the soul is an organic development in which there is a continuity between the higher and the lower stages of being, and in which spiritual progress is inconceivable apart from decisions and choices of the moral will. The most clamant need at the present time in the sphere of religion is a bold and vigorous effort at reconstructing the current conceptions of the future life, by sweeping as rubbish to the void the pictures and fallacies of Judaic imagination stimulated by Pagan thought, and by building a fresh and still more compelling and realistic view of man's destiny upon the teaching of Christ and of those who stood nearest Him in spirit, and upon the nature of man's higher life as disclosed by modern reflection. And those who reject belief in survival because they no longer expect to hear the trumpet blast heralding the Last Day, or to see a great white throne with its apparitors of doom, or to emerge from the grave clad in a body which they had laid aside, not without some measure of relief, may be reminded that faith in immortality was in possession ages before these thoughts entered the human mind, and therefore can exist when they have passed into the limbo of oblivion.

II. THE RISE AND INFLUENCE OF SCIENTIFIC MATERIALISM.

Materialism or the doctrine that all phenomena, whether physical or psychical, are phenomena of matter in motion, has behind it a long history, going back to the speculations of the ancient Greek philosophers, Empedocles and Democritus, and finding its poet in the Roman Lucretius whose motive in writing his "On the Nature of Things" was to free men from the fear of Orcus with its eternal gloom and suffering, by showing that the soul, made of attenuated matter, vanished when its constituent particles were dissolved. In the nineteenth century Tyndall startled his contemporaries by his assertion that in matter was

to be discerned "the promise and potency of every form and quality of life." The history of the universe has been the history of atoms in motion, and within these atoms lie all the forces that create light, heat, electricity, and so forth, each being convertible into the rest. Everything that has come to be, mental or physical, lay germinally in the primeval atom. The modern phase of the doctrine substitutes units of electricity for the hard atoms of the older thinkers. But this does not alter the essence of the argument. These ultimate entities constitute the stuff of which the universe is made. The concentration of so many brilliant minds on the physical sciences, and the resultant emphasis on the mechanical aspect of nature, combined with the revolutionary doctrine of Darwin which seemed to complete the materialistic argument by the proof that man has been developed by an endless number of minute variations, in virtue of the law of natural selection, from his pre-human ancestry, threatened to sweep the last generation off its feet and to make materialism triumphant among all educated people. But idealism in a variety of forms during the past quarter of a century, has, it is claimed, turned the tide, and on all sides we are assured that materialism is dead or dying, at most dragging out a precarious existence in quarters innocent of philosophical speculation and ignorant of the real situation in the higher thought of our time. A lecturer in connection with the Ethical Culture Movement has recently told us that "no longer is it left to theology to decry materialism. Science herself has sounded its death-knell. To-day it is as difficult to find a genuinely scientific champion of its thesis as it was fifty years ago to find an opponent."³ An Anglican theologian in a book just published assures us that "materialism is a 'creed outworn.' Fifty years ago, when physical science was making such rapid advances, it was fashionable. To-day it has ceased to be fashionable and is thoroughly discredited."⁴

The writer of the article on "Materialism" in Baldwin's "Dictionary of Philosophy and Psychology" avers that "materialism as a dogmatic system hardly survives in philosophical circles, although in alliance with Secularism it is no doubt in-

3. *Faith in a Future Life*, by A. Martin, p. 44.

4. "*Christianity and Immortality*," by V. Storr, p. 23.

fluent among certain sections of the working classes and often forms the creed of the half-educated specialist."⁵ "In dogmatic form," writes Dr. F. R. Tennant, "materialism is to be found to-day, perhaps, only in the literature of secularist 'free' thought. Even the monism of E. Haeckel which is materialism in all but name, awakes no enthusiasm among scientific students in Britain, and is rightly regarded as involving an obsolete standpoint." There can be no doubt that these writers are serious thinkers who not only believe what they say, but have grounds for their belief. Yet it is no less certain that materialism was never more rampant in scientific circles than it is to-day. It was an ancient saying that when three physicians met, two were always found to be atheists; substitute the word "materialists" for "atheists" and you will not be far from the truth. Owing to the ill odor now attaching to materialism as though it involved a certain moral opprobrium, scientific men do not care to label themselves with the name, but that they are firmly persuaded of the doctrine and teach it to the youth who attend our medical schools may be reckoned as certain. "Almost any of our young psychologists will tell you," says James, "that only a few belated scholastics or possibly some crack-brained theosophist or psychical researcher can be found holding back, and still talking as if mental phenomena might exist as independent variables in the world."⁶ But the matter has been recently put to the test in a genuinely scientific style. Professor J. H. Leuba sent out a questionnaire to groups selected from published lists of American scientists and psychologists and philosophers, with a view to discover how far the belief in God and Immortality still prevailed among the educated classes, more particularly in college and university circles. Of those who answered the questions it was found that 49.4 per cent., among the physical and biological scientists taken together, declared themselves either disbelievers or doubters in regard to belief in immortality. Of the more eminent as distinguished from men of lesser reputation, only 36.9 proclaimed themselves believers. The biologists produced a much smaller number of believers than the

5. Hastings's *Encyclopædia of Religion and Ethics*, Art. *Materialism*.

6. *Human Immortality*, pp. 9, 10.

physicists, 50 per cent. being credited to the former, 57 per cent. to the latter. Of the men of greater standing among the biologists only 25 per cent. avowed their belief in a future life. Another interesting and significant fact emerged. Whereas among the physicists and biologists the number of believers in immortality was substantially larger than that of the believers in God, among the psychologists the number of believers in immortality was clearly less than that of the believers in God, 24 per cent. asserting their belief in God, and 19.8 per cent. their belief in immortality. Among the greater psychologists the number of believers in immortality sinks to 8.8 per cent. Professor Leuba concludes that "in the present phase of psychological science, the greater one's knowledge of psychic life the more difficult it is to retain the traditional belief in the continuation of personality after death." To put the results of the investigation briefly, more than half of all those who replied to the questions addressed to them and over two-thirds of the more eminent of these rejected belief in immortality.⁷ These ascertained facts prove that the reassuring utterances of men of philosophical distinction as to the passing of materialism require critical discrimination. Enquiry and statistical study prove the prevalence of denial of survival in scientific circles as the result of psycho-physiological knowledge implying materialism, and yet sincere and thoughtful men assure us that this doctrine is thoroughly discredited except among the half-educated and scientific amateurs.

How is this apparent contradiction to be explained? The answer is that the term "materialism" is ambiguous and covers ideas that have no intrinsic connection. Materialism as a theory of knowledge has been vanquished by idealism and may be said to be dead, but materialism as a psycho-physiological solution of the problem of mind and brain was never more alive in scientific circles than it is to-day. The old doctrine that nothing is mind except what enters through the senses was shown to be false by

7. *The Belief in God and Immortality*, by James H. Leuba, pp. 173-281. Dr. Leuba was unable to get any reliable results from his enquiries in philosophical quarters, as he was unable to formulate his questions in such a way as to get from the philosophers clear answers.

proving that mind had powers which the senses were not adequate to explain. The intellect can rise above the individual perceptions and can grasp them as an intelligible whole. Such an act may well be called "creative"—an act quite impossible to the senses. Sensationalism, then, has vanished from the realm of debate, and in that sense materialism has had its day and has ceased to be. But the scientific materialist does not wince at this philosophic victory. For he is not concerned about the nature of knowledge; such a problem he hands over to the metaphysician. What concerns him is to frame an hypothesis, in harmony with scientific method, which will render intelligible the relation of mind to the bodily organism. And this hypothesis can be expressed in a sentence—*consciousness is a function of the brain*. It cannot be denied that the facts are on the materialistic side. Universal experience testifies that consciousness is always associated with a physical organism, weakens when the organism weakens, is impaired when the organism is impaired, and finally disappears when the organism perishes under the stroke of death. It is true that the materialist cannot prove that consciousness is destroyed by death, but why, he asks, should consciousness persist when the other functions, the various chemistries of the body, are stilled forever? Now that the full strength of the negative argument may appear, it may be well to hear what some of its champions have to say in its defence. "If an individual feeling always goes with an individual nerve-message, if a combination or stream of feelings always goes with a stream of nerve-messages, does it now follow that when the stream of nerve-messages is broken up, this stream of feelings will be broken up also, and will no longer form consciousness?"⁸ Haeckel points to the discovery that in the grey matter of the brain are located not only the seats of the central sense-organs, the spheres of touch, smell, sight and hearing, but between these the great organs of mental life, the highest instruments of psychic activity that produce thought and consciousness,⁹ and throughout his discussion he assumes as not open to dispute that, when this complex mechanism ceases to function,

8. So writes Clifford, *Lectures and Essays*, Vol. I, pp. 247-249.

9. *Riddle of the Universe*, p. 65.

all mental activity perishes. That the organization of mind advances with even pace along with the organization of brain, is the merest commonplace. The fortunes of mind and brain are so interwoven at every moment that, to the scientific observer, it is incredible to suppose the escape of consciousness from the shattered elements of the physical organ. The general thesis of the mind's dependence on the body is buttressed in detail by the researches of the physiologist and the psychologist. "The phenomena of consciousness correspond, element for element, to the operations of special parts of the brain. . . . The destruction of any piece of the apparatus involves the loss of some one or other of the vital operations; and the consequence is that as far as life extends, we have before us only an organic function, with a *Ding-an-sich*, or an expression of that imaginary entity, the soul. The fundamental proposition . . . carries with it the denial of the immortality of the soul."¹⁰

Now the point to be emphasized is that the brain is a highly complex structure in which a vast number of molecules are worked up into cells with all their marvellous ramifications, that with the break-up of this composite structure mind no longer exists. Consciousness appears with a physical complex called brain and is never known to function apart from it. Must not consciousness disappear when this complex is dissolved? As John Fiske writes: "We have no more warrant in experience for supposing consciousness to exist without a nervous system than we have for supposing the properties of water to exist in a world destitute of hydrogen and oxygen."¹¹

It must be confessed that the answers made to this contention are far from satisfactory. The familiar argument of idealism, that matter is not an independent something prior to thought, but is real only in so far as it appears to mind, so that, if you abstract mind from matter, matter ceases to be—this argument appears to the scientific materialist to be a mere metaphysical puzzle or quibble, and he takes his stand on the principle that for practical purposes reality is directly perceived. The idealist's reasoning seems an airy nothing when

10. G. E. Dühring, quoted by W. James, *Human Immortality*, p. 50.

11. *Everlasting Life*, p. 55.

confronted with the world of objective facts. Hence, to meet the new situation the materialist is pointed to the elements of mental and moral experience. No physical facts, it is maintained, can explain moral values and ideals. The higher the stage in human evolution the more clearly appear in experience principles which imply that man has other and more vital interests than the maintenance of his physical existence. As a rational, self-conscious being, the shaper of his destiny, and the focus of values that cannot be measured by any material standard, man stands outside the realm of mechanical necessity, and is not explicable in terms of brain molecules and nerve elements. This argument has been set forth with impressive eloquence and powerful dialectic in the writings of Professor Ward and Professor Pringle-Patterson. But much as it appeals to the student of ethics and philosophy, it fails to persuade the scientific materialist. For the demand of the student of physiology is for facts, observed phenomena which may compel him to modify his thesis of the mind's functional dependence on the body. In the absence of these facts, his hypothesis holds the ground, and no assertion of man's moral and spiritual dignity will avail. But the curious and startling feature of the present situation is that the idealist acts as if he suspected that he had achieved only a dubious victory over his antagonist. For, of course, materialism denies immortality, and if idealism had really inflicted ruinous defeat on its antagonist, would not the idealist joyously proclaim to the world the fact of survival, and bid all men rejoice with him in the sure and certain hope that death is not the end? As a matter of fact, the idealist draws no such inference, in the great majority of cases. On the contrary, he warns us that undue emphasis on a future life augurs an unhealthy spiritual temperament; that at best, the belief is secondary and inferential, and might even disappear, leaving all ethical and religious interests unaffected! The scientific materialist may well smile as he sees the *impasse* in which the philosopher finds himself, and he goes on his way, more than ever convinced that philosophy is a will-o'-the-whip, and that for him the path of wisdom is that of observed fact, and inductive method.

Out of this deadlock there is only one way. It is to refute the materialist by giving him what he professes to crave, that is

to say, facts open to observation and experiment, just like the other facts which have created his negation. These facts are phenomena which go to prove that consciousness can function apart from the brain. For men of unscientific temper or of sternly ethical and religious instincts, such a proof may not be necessary, though, perhaps, desirable, but for the man who devotes his life to the study of brain states and corresponding mental states, in health and disease, facts alone have coercive power. Doubts created by science can be removed only by science. Hence to this extent the problem of immortality is now a scientific one, and psychic research appears to be the only serious effort to face the situation. Only by the slow and tedious accumulation of facts tending to show that mind works independently of the physical organism, can the scientific materialist be met on his own ground, and be compelled to surrender. It is highly significant that the latest defender of the materialistic denial of immortality admits the reality of the phenomena of psychic research, but refers them to telepathic communication between living persons, apparently forgetting that this is to explain the obscure by the more obscure. Nevertheless the admission is interesting; it is likely to prove the first rift in the rock-ribbed dogmatism of modern materialism.

III. THE INFLUENCE OF MODERN SOCIALISM.

Perhaps no movement of the nineteenth century has been more potent in the life of vast masses of men than the rise and spread of Socialism. Its most logical form is that of scientific socialism as expounded by Karl Marx. To the strict Marxian, Socialism is not merely an economic doctrine; it is a philosophy of life and all its relationships. Speaking at the grave of Marx, his friend and co-worker, Engels, explained the Marxian "Materialistic conception of history" to mean that the given "stage of economic evolution of a nation or epoch forms the foundation from which the civil institutions of the people in question, their ideas of law, of art, of religion even, have been developed and according to which they are to be explained—and not the reverse, as has been done hitherto." Strict Marxians, therefore, reject belief in immortality on the ground that it is merely a

reflection of the economic situation of the people among whom it appears. With the establishment of the socialistic Utopia, the idea will wholly vanish. To be sure all socialists are not out and out Marxians. Indeed the average socialist, strange to say, is an unmitigated individualist in religion, holding apparently that while all other human motives and institutions are capable of being socialized, the deepest motive of all has no sociological function whatever! Unquestionably, the general trend of the movement has been to conceive of man too much as an economic, money-grabbing, food-getting animal. The wage-earner is engaged in the struggle for an existence. To him the things of pressing moment are food, clothing, shelter, houses, land. Socialism has shown him that these things depend on far-reaching international and financial conditions. In opposition to the teaching of many religious bodies that the supreme concern is the salvation of the soul which is quite independent of material conditions, socialism tends to the other extreme and so emphasizes the improvement of external conditions as to obscure the inner meaning of man's being, his power to transcend circumstance, "to live a life beyond, to have a hope to die with dimdescried." The life beyond the grave can offer no economic return; therefore, it must be denied or relegated to the realm of the negligible. Moreover, the struggle for a redistribution of earthly goods and for a larger opportunity to get out of the present world what is in it, is so absorbing and exciting that any interest in the supersensuous realm distracts the attention from the real things, the solid and substantial realities of economics. In other words, as has been well said, "man is to be no longer, even in his holiday dreamings, an amphibious creature, longing somehow for the boundless ocean, but he is to be simply and exclusively a land-animal, a creature of earth alone." The economic interests of the proletariat loom so large as to eclipse the vision of another world. Moreover, socialism offers itself as a substitute for the religion with which so many of the wage-earning class have broken in our time. It holds up the ideal of a socialistic state as an object worthy of reverence, commanding the utter devotion of our lives and the suppression of all other desires and ambitions. Now, as belief in immortality has become an essential element in religion as Western peoples know it, it is

obvious that the growth of the socialistic idea has been hostile to its hold on large classes of the industrial populations of the world.

The remedy lies in a two-fold direction. The believer in immortality must show that his faith is not only compatible with but essential to a genuine reverence for what bears on man's best life. And he must prove his faith by proving his interest in the material well-being, the readjustment of social conditions, the provision of a larger economic and educational opportunity for the unprivileged masses. Any preoccupation with the other world which curtails our interest in establishing the Kingdom of God wherein each shall work according to his ability, and to each shall be given according to his needs, will in the long run react harmfully on our conviction that not here but beyond must the destiny of man find its consummation.

And, on the other hand, the socialist must be led to see that the implications of his creed are deeper than he suspects. No programme of economic reform, no acceleration of materialistic dreams, can satisfy the spiritual ambitions of the human spirit that has once realized the import of liberty, equality, brotherhood, and caught a glimpse of the new world wherein dwelleth righteousness. Such a belief is really mystical in character. For man is now seen to belong to a grander order than that of earth; he is, as it were, the focus of eternal values; he escapes our economic categories and stands forth in his true being as the citizen of a transcendent world who here and now is passing through a preparatory discipline and, after each task is done, is haunted by a divine unrest that urges him on to find his goal beyond the limitations of his terrestrial lot. It is paradoxical but true that the more super-earthly man appears to be, the more sacred become all his temporal interests and strivings.

EXPERIMENTS IN SLATE WRITING AND OTHER METHODS.

By JAMES H. HYSLOP.

The following report has a purely negative interest. It is not evidence of anything supernormal. But it does show how difficult it is to secure evidence of miraculous phenomena lying on the borderland of conjuring. Mr. Robinson was to give an exposure of slate writing tricks and I did not wish to witness it until I had observed the same without an exposure. I wished to study the limitations of observation under such circumstances and to see how far I might be fooled by such phenomena. I had no fear of being really deceived, but I had no objections to it as I knew what the pitfalls were to untrained observers, and I also knew that I was not likely to see through the tricks. So I wished to investigate my own liabilities in such situations. Hence I arranged for a performance at which I was to go alone and Mr. Robinson was to perform the tricks without explaining them to me until I was ready for it. The report thus explains itself.—Editor.

NEW YORK, May 20th, 1899.

My dear DR. HODGSON:

I kept my appointment with Mr. W. E. Robinson, who claims to have been "right hand man of the late Alexander Hermann, and also the associate of Kellar," and had a lot of slate writing done for me. I here proceed to describe what I saw as nearly as my memory can reproduce it and then to give his account afterward of the *modus operandi* in each case. But I must first remark that during the performance of the tricks, which were wholly undertaken for the purpose of comparing my observations, without any knowledge of the method of the operator, with his own account of the result—during this performance the movements of Mr. Robinson in shuffling various slates about, though not beyond the ken of observation, were wholly incapable of reproduction from memory, while in detail there were many *possible* movements which I

could not see. In fact, this record of what I saw must be very imperfect on account of the inevitable defect of memory. I could not remember many of the movements five minutes, or even a less time. So impressed was I with this fact and the possibilities of facts concealed altogether from observation that I came to the conclusion that no human record, made either from memory or notes at the time, could give a sufficiently complete conception of such experiments to justify the positive denial of fraud. *The enormous amount of what cannot be remembered and of what cannot be observed* makes it impossible intelligently to affirm any mystery about such things except such as always attaches to juggling. So impressive was this fact to me that I am convinced that nothing but *two* kinematographic records, taken from different points of view could give any trustworthy conception or account of the phenomena. Probably many repetitions of the same experiments in exactly the same manner and order might lead to accounts, which, when put together, would give a tolerably clear idea of many things that must escape observation and memory at first, even of the most trained observers. But nevertheless without such repetition and the simultaneous observations of several persons at different positions, there can be no trustworthy complete account of such phenomena short of two kinematographic records from as many points of view. What we see and record may often enough be true, and also sufficient to show fraud, even when it does not show its *modus operandi*. But what are always needed in accounts of such phenomena are data that it is impossible to obtain by any other means than the kinematograph, excepting only the results of trained observation and repetition of experiments, and such accounts are not obtainable, while the stories that we are usually asked to accept are the observations, often mixed with inferences, of exceedingly untrained observers. In these experiments, the description of which I have to write wholly from memory, there were details which it is impossible to reproduce for the visual imagination because of my inability to remember the order of many things for more than a few seconds. Hence the narrative represents only *points* in the development of the phenomena, points presumably the most important, but often in fact of no importance at all, as the sequel of the experiments shows. We go to such experiments with the conviction that certain things must be done and observed in

order to escape fraud, and the result is that we see and remember only what we have thought it important beforehand to be on the watch for, but we fail to note other *points* in the development that are the explanation of the whole affair, even when they are actually observable, to say nothing of what cannot be seen at all.

I took four slates of my own with me, expecting to have some experiments during the evening that would save time and make it unnecessary merely to arrange for dates. When I arrived I saw at once from the table that Mr. Robinson had expected to perform at once, for he had a large number of slates of various sizes at hand on the table. This was in the dining room and no special table had been arranged for the occasion, though so positive a statement is justifiable only on the readiness of Mr. Robinson to show how the tricks were done, and the small part played in them by the table.

EXPERIMENT I.

I took one of my own slates which I had washed carefully before going to Mr. Robinson, and which I had put in a sort of portmanteau such as is used by students for lecture notes. No slate of mine had been in Mr. Robinson's hand. This I was careful to observe from the time I entered the room, holding the package near me. I laid it down in front of me and Mr. Robinson, put a piece of broken pencil upon it and placed it under the edge of the table near the corner, extending it under so that I could hold the edge of the slate in my hand. It was also placed so that I could actually see and watch one corner of the slate. After waiting for a moment during which I heard writing, he pushed it farther through saying that he thought I would find some writing on it. I looked and saw two words perfectly distinct, though one of them was written irregularly. He then drew back the slate and began the usual mediumistic jerking and simulation of a trance. The jerking became more violent, and as I was not holding the slate very tightly it was pulled out of my hand a moment, but thrust back at once, Mr. Robinson exclaiming "Oh" at the time. He continued jerking a little longer, I hearing the scratch of the pencil all the while, until he said that he thought I would find the slate with writing on it. He then allowed me to bring the slate away in my hand and I found on it the following message:

"My dear brother

Things are very bright in this spirit world. No care, no worry. Mortals think life is dear and hate to give it up, but would not for a moment falter did they really know.

Yours,

Tom."

As the operation was going on I was careful to observe that the slate was like the one I had given him, and I accounted for the two words I saw and mentioned above by his holding the slate against the rim of the table with one finger while he picked up the pencil and managed to scribble the two words with the others. The irregularity of the writing suggested this very strongly. But when I saw the whole slate written over a minute or two afterward, remembering that it was held with his left hand while his right was above on the top of the table, I saw that I would say that what I imagined possible was impossible, and the writing appeared an inexplicable mystery to me, though I still assumed that a juggler's skill might be equal to the task of writing it in the manner to which I had attributed the two words, this appearing perfectly possible to me.

EXPERIMENT II.

Mr. Robinson gave me several slates of his own to clean with a dry sponge which I did. I observed that there were four slates though my own impression at this writing is that there were only two, my notes not being full enough to prevent my memory from confusing the number with that of a later experiment. At any rate a piece of pencil was placed between the two by Mr. Robinson, no sleight of hand in this, and the placing of the other slate over it being apparent. He then placed a large slate over the two remarking that it was done to magnetise them. One or two little actions at this point I have wholly forgotten, but I noted that he looked at the two slates and we both remarked that there was no writing on them. He then had me hold the two in the air a moment on their edges though together and so that I could not see the sides. In a moment he suddenly said, "Let me put it beside your ears," and laying down one of the slates put the one on my left,

as I remember it, at the side of my head over my ear, and I at once heard writing. I could also see movements of the arm in the indirect field of vision. In a few moments he took it down and showed me the slate on which the following was written, he having held it there with only one hand, the right.

"What's the use of anything?"

Nothing.

The new boy."

I could have told more of this experiment last night than I can this morning.

EXPERIMENT III.

I cleared four of Mr. Robinson's slates, and he placed a piece of pencil between each two of them and placed one set on the top of the other. We held our hands on the pile for a moment, and examined the bottom slates finding nothing on them. We tried the other two for a moment longer and found the same result on examination. A large slate as before was placed over either the pile or the two after rejecting the bottom two, I cannot remember which at this writing. But after finding that there was nothing on the slates he asked me to hold them in my hands, the two, on their edges with their sides pressed together. In a few moments he told me to open them, and I found written:

Be Good,
Be Good.

My memory at this writing carries very few of the detailed movements of Mr. Robinson that I observed at the time, and I get a very indistinct picture of the experiment.

EXPERIMENT IV.

I was given a set of two slates to tie together by as many hard knots as I wished. My attention was called to the manner in which the corners of the two slates were secured against opening, as is possible in many cases by simple pulling. There were clasps

extending around the four corners of both slates with screws in them, apparently at least, holding the frames tightly in their place. The hinges were of a peculiar kind inserted in the wood and without screws, so that there was apparently no way of clandestine opening in this manner. There was a hole in each frame about the middle of each slate, through which I inserted a piece of twine, quite strong, after examining the slates to see that they were clear, and also rubbing them to make the security doubly sure. I tied them together with three hard knots and one bow knot. I then handed them to Mr. Robinson. He put them under the table's edge for me to hold, but I noticed by touch that I was not holding the slates I had given him, and that the edges of what I was holding did not exactly coincide as did those I handed him. I looked down at the edge of the table and saw with my eyes that the two slates I was holding were smaller than the two I had tied together. I then observed Mr. Robinson looking about, sighing, occasionally talking and jerking, the slates that I was holding sharing in the effect. I could easily see evidences of his working with the bound slates. I suppose that he was trying to untie them with his right hand, to write on them and retie them. After struggling a while he gave it up as a failure, remarking the fact and explaining the trick at once, it being different from what I had imagined.

EXPERIMENT V.

Again two slates were taken and a figure 8 written on each side in chalk by Mr. Robinson and I rubbed them all out and cleaned the slates completely. One was placed on the other and held there a short time and then picked up while the under slate was thrown aside as not necessary, the piece of chalk that was between them being kept under the top slate and on the table after it was replaced. Then a piece of pencil was laid on the top and in a box also placed on top of the slate were several colored pieces of chalk pencil. These remained a few moments without Mr. Robinson's touching the slate at all and clearly in view all the while. Presently he removed the box and asked me to remove the piece of pencil on the slate and turn it over. I did so and found written on the under side in six different colors the following, mistakes and all, as here recorded.

"There are things in in heaven and earth, Horatio, than were ever dreamed of in thy philosophy,

BILLY SHAKESPEARE."

In this case again I do not now recall a perfect picture of all that was done.

EXPERIMENT VI.

Two hinged slates were again taken. They were a different set from those which would not work in experiment IV. This set was cushioned with red cloth and string around the frame. Mr. Robinson took a piece of chalk and wrote the letters A B on all four sides of the slates, in the last case writing them as follows: AB, running them together and differently from the other cases. The piece of chalk was then put in between the slates and a piece of pencil, and the slates closed and laid on the table. They lay for a minute or two, Mr. Robinson not touching them at all. He then picked them up and opened them to find a full slate of writing, written *over* the chalked capital letters. I cannot describe the special way of opening the slates, but can only say that it was done in a manner to conceal from my observation any suspicious act which it would require either previous experience or understanding of the trick to suspect or imagine. He remarked the manner of the writing as evidence of its genuineness, being written *over* the chalk. I forgot to take down the language, but I examined it carefully to see if this description was correct, and found it exactly so. But I did not see the slightest clue to an explanation of the trick though knowing it was this and watching closely for it. The opening was too clever for me.

EXPERIMENT VII.

Mr. Robinson took a number of slates and asked me to clean them which I did, rubbing both sides of each slate with a dry sponge. He then scattered them over the floor, throwing each one down as I cleaned it and handed it to him. They were thrown down in full sight. There was an even number of them. While I was rubbing the last one or two of them I noticed that Mr. Robinson stooped down and shuffled the slates about into new positions.

This I remarked only in the indirect field of vision, as I was occupied. When this was done he picked them up one at a time and placed them in a pile on the table, remarking that there seemed to be an odd number, but that this would make no difference. Two of them were taken and a pencil first put between them and then a piece of chalk. There was then much changing in the position of the slates and finally a number of them laid aside as not written on. Finally one of those between which the chalk and pencil were placed was turned up full of writing. This also I failed to write down, but my suspicion was directed to a cause connected with the odd number of slates, one having been introduced in a manner which I did not see.

EXPERIMENT VIII.

I was given two slates to clean. Chalk and pencil were placed between them in full sight and no changes made. This I watched with special care. They were handed to me to hold on their edges between my hands which I did for a minute or so. Then Mr. Robinson suddenly reached out a hand and taking them laid one on the table and the other on my head pressing it down with his hand and soon I heard writing. In a minute or so the slate was handed to me with the message written on it.

“ We are here with you in spirit.
Your Father.”

When I heard the noise my explanation of it was that he was writing the message on it himself, as this seemed entirely feasible to me.

EXPERIMENT IX.

An apparatus in the shape of a box, dry electrical cell, and an operator's telegraph were put on the table, and I was shown clearly that the key would not work unless pressed down in the box. The top of the box or the folding lid contained a slate for writing on occasion. The apparatus was designed to have spirits telegraph to the medium certain messages or answers to questions. Hence I was asked to write several questions on separate papers and fold them up so that the writing could not be seen. I did so, and among

them was the question: "Who was the aunt that was deaf?" I put them on the table between me and the box and in full sight. Mr. Robinson had his back turned and was in another part of the room walking about and whistling, though twice as questions were being written he was behind me and might have had a chance to see what I wrote. But I was careful to note when I wrote the above question that he was at the other side of the room with his back turned. When ready Mr. Robinson sat down in his chair, opened the lid of the box, reached behind the box with his right hand and picking up one of the carefully folded papers put it in the box, closing the lid down. He waited a while and put it out, saying that they would not answer it. He picked up another going through the same process, and was on the point of taking the first question again, when I called his attention to the third and last one. He took this and putting it in the box, so far as I could see, leaned his left hand on the box and presently the electrical key at one side began to tick. I noticed that the left hand muscles moved and that there was evidence of the lid of the box, in fact I could see it, moving up and down upon the key inside of it which set the operator's key board a-going. But I had noticed just before this that Mr. Robinson's eyes were directed down to his lap, and I could see movements of his right arm and hear a noise as if fumbling with a paper. I knew he was opening my pellet. Presently he reached up with the right hand, seized a writing pad and pencil, and wrote on the pad: "We don't know who was deaf." Then he reached down into his lap and as he brought his hand up opened the box and appeared to take out the pellet and threw it on the table for me to read in connection with his answer.

Mr. Robinson's Explanation.

This explanation was not begun until after several experiments had been performed, and then they were explained as they were given. The explanation was as follows, and consisted often in the exchange of a slate or slates that I had cleaned for some one that had been prepared beforehand, in fact prepared before I arrived, precisely after the manner of my conjecture in the Evans case during the twenty-three minutes of my waiting.

EXPERIMENT I.

The slate with the writing on it was prepared beforehand and changed for mine after taking mine below the edge of the table, having picked up the prepared slate and put it in his lap while I was cleaning off the one I had which was my own, and while I could only watch Mr. Robinson's movements in the indirect field of vision at an angle of nearly 90 degrees. Of course a glance in his direction might have revealed it but that glance was not made at the *psychological* moment. Then the pulling of the slate from my hand was deliberate for the purpose of turning it over. The reason the slate was like mine was that, as Mr. Robinson said, it was his business to have all *kinds* of slates in the market.

EXPERIMENT II.

Case of another slate prepared beforehand and exchanged for one of those I was cleaning while my attention was occupied.

EXPERIMENT III.

The slate was again prepared beforehand and placed in the corner and under the large slate, so that when the latter was picked up and placed over the pile I had cleaned, the small one like the others could be put in place without discovery.

EXPERIMENT IV.

In the double and hinged slates the screw heads in two of the clamps were false and the slate could be drawn out with the frame at one end, the writing done under the edge of the table while the sitter, holding other slates was presumably holding the double slates he had tied.

EXPERIMENT V.

The slate again had been prepared beforehand and covered with a "flap" which fitted exactly into the frame and resembled the slate. When ready to open them Mr. Robinson picked them up and opened them while holding them on edge between me and himself so that the flap would drop into his lap or on the floor without detection. As a fact this could not be seen if the sitter

tried, though if he knew the possibility he might look for incidental indications of it in arm movements.

EXPERIMENT VI.

Here again the slate had been prepared and the writing over the letters AB covered with the flap upon which he wrote the AB in my sight, and when the slates were opened, as in the previous case it was done to drop the flap into his lap.

EXPERIMENT VII.

A slate prepared beforehand had been placed under the edge of the carpet on which there was a fringe, and it was pulled out among the others placed there, while shuffling them about and while I was cleaning the last one or two on the table. The rest explains itself, and shows the significance of my remarking the difference between the even and odd numbers of slates.

EXPERIMENT VIII.

The slate which I imagined to be on the top of my head was not there at all, but Mr. Robinson's arm was pressing down on it, while his father standing behind me all unknown to myself reached for the slate and wrote the message on it which I have recorded.

EXPERIMENT IX.

My own observations actually detected the cause in this case, though I could not actually see the taking of the pellet into the lap where it was opened, and the semi-oraculor answer written on the pad on the table. The key in the box was so arranged and supported by a spring that it could rest on the under side of the lid and it required but very slight pressure of the left hand resting carelessly on it to work the operator's machine a foot distant and connected with it by the wires in full sight. The pretence of putting the pellet in the box could not be seen because of the lid, and the same concealed the throwing of the pellet into the lap of the medium, where it was opened and read. It was taken out of the box by opening the lid with the left hand and concealing the movement of the right into it with the pellet between the fingers.

EXPERIMENT X.

This experiment was in reality not performed but its *modus operandi* shown me. It is the case of writing on the inside of slates which have been screwed together. He showed me two slates screwed together near the corners. Then he took a wedge and shoved it between the slates until they were opened about one-quarter of an inch. He then showed me a representation of a wire which could be arranged to clasp a piece of pencil, and then bent into a long loop so that one arm of it could be thrust in between the crevice made by the wedge and the other arm kept on the outside and bent at one end so that it could trace the writing already on a flap, put on the slate after it was placed under the table. The tracing enabled the performer to reproduce between the slates the message already written on the flap.

EXPERIMENT XI.

I was asked to write some words or a question on two papers and enclose them in two envelopes in such a way that they could not be read if the envelopes were opened where I sealed them; that is, place the writing toward the face of the envelope which I did, being careful to prevent his seeing the questions. I enclosed them as directed, sealed the envelopes and put them into his hat. He fumbled about in the hat for a minute or two and then placed one of the envelopes on his forehead, removing it and looking at it once or twice. I noticed that the envelope was crumpled and moist. Soon Mr. Robinson gave one word of the question and then said I had written more than he could read well and also that the envelopes were not suitable. He then explained that he had moistened the envelopes with alcohol. Then he took the other, moistened it before my eyes until I could read it, and then allowed it to dry. There were no remarkable traces of the effect. I should have remarked also that he stood up while I was sitting at the table when I put the envelopes into the hat, so that I could not see into it. It turned out that the sponge soaked in alcohol was already in the hat, having been put there while I was preparing the pellets.

Quite a number of conjurer's tricks were performed for me which have no interest for slate writing performances, though they

have the same claim to being spiritualistic, as being apparently impossible physical phenomena, such as tying knots, playing tricks with numbers and cards. I shall not describe them.

Conclusion.

There are some subjective matters of interest which will help to throw light on the phenomena reported from such experiments, and which I did not mention during the narrative and explanation of the tricks. I did not try as carefully to observe what was doing ordinarily during these performances, because I knew that I was to get the explanation later, and because I wanted some personal experience in not seeing some things under the simplest possible conditions. It was understood at the outset of my arrangement for the experiments that I was not familiar with slate writing, and I did not wish to make Mr. Robinson resort to any special care to conceal his tricks, while I tried to be as naïve as I could, obeying orders like a child, and only observing out of the corners of my eyes, as it were, though not very scrutinizingly even in this way. What I observed I allowed myself to observe spontaneously and without manners that would arouse the suspicion of a medium. The consequence was that I was much interested in the discovery, at the end, of the amount *that I could not see*. There were three forms of facts, however, which I did not see. *First* there were facts which I could not have seen had I tried. *Second*, there were facts which closer scrutiny would have discovered, perhaps easily enough. *Third*, there were facts which could not have been seen directly, but which were, or might have been inferred from coincidental indications, or previous knowledge and experience of what was to be expected. There were a great many incidents of the first class, as shown by the explanation. Now it is interesting to note in this connection that the whole mystery of the thing appears from what we *do* see and imagine to be the whole of the phenomenon. Habits of thinking are an important factor here. The common mind learns to form its judgments from what it sees, and what it does not see is either not a factor in the case or can be ignored if it is, so that no allowance is made in ordinary experience for what is not seen, and hence when something occurs where we suppose we know all the facts we take it to be inexplicable because of its ex-

ceptional character. This is a truism, but I have witnessed no phenomena in which the part played by non-observation or mal-observation is so great in suggesting the supernatural. Were unseen facts influences which the average man or woman has to recognize in ordinary experience with any frequency, we should have fewer occasions to expose fraud or to create a suspicion of it. But it is hard to divest oneself of his habits of judgment when called to pronounce upon facts which seem within the ken of observation though the results are so exceptional.

The most serious difficulty comes from the want of a *priori* theoretical construction of possibilities in the case, so as to be guided by some suggestive conception into the perception of incidental signs which are not seen, because if they were seen they would have no importance for what is actually observed. With shrewd performers the incidental indications of acts unseen, and perhaps unseeable, are so well concealed that it requires a preconception of what movements are concealed to exhibit even their signs. A single sitting will not easily reveal them, and in many cases a hundred sittings would not reveal them to any but an expert. I was struck in the Evans case, for instance, at my first sitting with the large number of possibilities on the other side of the table which I could not examine. Any number of slates could have been concealed on a shelf under the edge. I could not see what was on the floor from which the slates were taken. I could not see the floor on which there could easily have been arranged a trap door for taking things out of the room and returning them. These are only some of the possibilities. It was much the same with Mr. Robinson's room. It was the same with movements behind slates handled so as to conceal what must not be known, and unless the sitter is familiar with the possibilities in such cases he will be long in suspecting them and long in discovering the proof sometimes when he does suspect them. I could not see or prove, for instance, that Mr. Robinson did not put any of my pellets in his electrical box. I saw the signs of his having put only one of the three in his lap.

This difficulty is still more heightened by the rapidity of the performance. The sitter is both hindered from observing everything by it and from remembering a clear picture of even the important steps, to say nothing of minor details which may after all be the most important, to say nothing of the invisible. There is

no time for the judgment to put everything together. Every step should be known and observed. But it is impossible to clean slates, for instance, and see what is going on on the floor at an angle of 180 degrees without creating a suspicion which you generally wish to avoid and which will defeat every purpose but that of credulous fools. Then too before you have digested one trick or had time to reflect, the performer goes on to another and memory fails to keep enough for an intelligible conception of the whole. The most prominent impression left is the sense and memory of mystery which is often enough paraded before the public without an adequate account of the facts. I could have easily indulged this habit after my witnessing Evans's tricks, and the same with Mr. Robinson's. Even when you are conscious of a trick you are terribly puzzled with the effect and are reluctant to admit that nothing was unobserved, supposing all the while that everything was observable when as a matter of fact it was not.

There is another source of illusion. Preconceptions of your own as to the *modus operandi* of a trick may prevent you from seeing or hearing what you otherwise might perceive. For instance, I had not an inkling that Mr. Robinson's father was standing behind me in experiment VIII to take the slate. My mind was so occupied in trying to detect signs of the writing by the man who was nominally holding the slate there that I heard absolutely nothing behind me. Mr. Robinson's father had not been in the room under my notice since I had arrived and was introduced to him. I had heard no noise of his coming, though I had constantly before heard some one walking from room to room behind me. It is of course easy to understand why special care would be taken to avoid noise in this case. But mental preoccupation and the absence of all apprehension mass regarding such a possibility would easily refer the sense to appropriate signs were the conditions different. It was much the same in several cases when the attention was preoccupied. My theory of the writing in the first instance disposed me to treat the jerking of the slates out of my hand with charity and not observe, as I could have done, the writing on the corner of the slate, which was ostensibly going on. The proper method is merely to observe facts and to keep theories as much in the background as possible.

Very truly,

JAMES H. HYSLOP.

BOOK REVIEWS.

The Adventure of Death. By ROBERT W. MACKENNA, M. A., M. D.
G. P. Putnam's Sons. New York, 1917. xii+197 pp. Price,
\$1.50.

This is a very readable book and so far as its purpose is to console and to inspire with hope it ought to have influence. But the announcement [xi] that in the final chapters its purpose is to "try to prove in the light of modern scientific knowledge that Death does not extinguish the life of the individual" lays it open to criticism, for its author turns resolutely away from the quarter where, if anywhere, proof is to be found, and contents himself with rehearsing the various appeals to analogy and sentiment which *prove* nothing.

There are not a few statements in the book which will not bear analysis, and the reasoning is sometimes marred by hiatuses and *non sequiturs*.

Thus he says [21-22] that "there are few faces that are not ennobled by" death, which "shows us the man as he really was," and adds that "the lines etched by the acid of selfishness * * * are all obliterated." Does he mean to say that selfishness, *et al.*, were not a part of what the man *was*?" Is a man bound to be nobler than he looks in life? Does not goodness also make its imprint upon the face? It might be truer to say that death brings out in the face what the man was meant to be.

"I do not believe," says Dr. MacKenna [29] "that the fear of death is a natural instinct. It is not something inborn in us like hunger or thirst, else all little children would possess it. I believe, rather, that it is a mental attribute which has been developed, in process of evolution, for the protection of the species." But that is precisely what an instinct is. If he means that the fear of death is not an appetite, of course it is not.

Two pages are devoted [44-45] to explaining why a man in battle loses sight of fear, by means of a complicated though pretty metaphor drawn from the train-yard. Yet it is doubtful if the single phrase "absorption of attention" does not explain it better.

Illustrations are given [56-58] to show how "religious faith can overcome the fear of death." But their force is dampened by the following statements [87-89] that even criminals, repentant or not, seldom show fear before execution, and [86] that few people seem to fear death, anyhow.

"Expressed in its simplest terms" we are told [120] "the supreme objection to this procedure [conferring euthanasia upon persons tortured by hopeless disease] is that we cannot give life, so we have no right to take it." The conclusion may be correct, but the argument would make it equally pernicious to uproot a turnip.

Finally we reach the hopeful exordium: [142] "Before we can attempt to demonstrate that death does not end all." And how does he demonstrate this? In chapter 9 our old friends the indestructibility of matter and the conservation of energy are brought forward to argue the persistence of the personal ego after bodily death. But of course they do not justly argue anything of the sort, but only that soul substance (if there be such a thing) and soul energy persist. Matter is indestructible, but undergoes transmutations which successively make its former identities unrecognizable. Force persists, but not as the same force. We might argue from these analogies that the soul will sink into the All-Soul to go forth dispersed in other souls, or that the soul will become something other than its former self. But it is the survival of our present selves which interests us, and which Dr. MacKenna has in view, as he expressly states [166].

Continuing the process of "demonstrating" from analogy, the writer finds that parts of the body may be removed, kept alive and transplanted. So he reasons that the mind, being higher, must be capable of surviving removal from the body. Why does he not go the full length and, continuing to argue from the superiority of the soul, insist that a part of it may be amputated, put in pickle and grafted upon another soul?

It is strange that persons interested enough in the survival of personality to rake together all the traditional arguments, shreds of analogy and appeals to sentiment and feeling, will not read the literature of psychic research, wherein, if anywhere, "demonstration" might at least be looked for, sufficiently to make their statements in relation to it intelligent. Why a "Gladstone or a Myers, or a Stead" [181] should be assumed to be transformed by death into demigods capable each of giving a "revelation", is obscure. But the statement that no alleged communication from men of superior grade has contained "some brave word of encouragement for those who are still entangled in the meshes of life" is simply not true. Words of this sort, from such purported sources, have been printed almost *ad nauseam*, but no matter how brave or cheering or sensible a message may be, people like Dr. MacKenna will not pay attention to it, because they distrust its genuineness. But how is the genuineness of purported messages to be proved? Not by the prettiness or moral quality or even genius displayed by them, as the writer seems to think, but chiefly by the exhibition of personal memories and personal traits under conditions which defy "normal" explanation.

There has accumulated a mass of literature which presents a respectable appearance of being of this sort and quality, so it is mere unsophisticated blundering to declare that "at most these so-called messages amount to little more than vague and incoherent babblings, or to crazy scribbblings on a slate."

And if "the so-called results of psychical research" are to be brushed aside as utterly fruitless, apparently without the preliminary of more than a nodding acquaintance with them, it is fatuity to hope, as Dr. MacKenna strangely does, that "some day, perhaps, those who love to grope with blind fingers along the edge of this gulf of separation may stumble upon some great discovery, and may get into touch with those who have passed onward." He is sure that "the time is not yet", no slightest contact has thus far been achieved, either by the gropings of the ages or by the intelligent investigations of the last decades, nevertheless he pictures gropers "some day" getting into touch by accident. Perhaps it was to be expected that a writer who has neglected the literature of induction upon this subject for that of deduction should close his summary of arguments by a flight of imagination.—W. F. P.

Jesus the Christ in the Light of Psychology. By G. STANLEY HALL, Ph.D., LL.D., Professor of Psychology, President of Clark University. Doubleday, Page and Company. New York. 1917.

This work consists of two large volumes and is more than usually exhaustive for such discussions. Only the last chapter in the second volume has an interest for the psychic researcher and this because it treats of the Resurrection of Christ. Even that episode would have had less interest, perhaps, in the last generation to any one in this field, tho its meaning would invite attention. In fact, it was undoubtedly this meaning that gave the whole interest to the story, but as the physical resurrection retreated into the background another view of the story came into notice and this interests the psychic researcher. Hence he may turn to this chapter to see what is said upon the subject. Like the rest of the work it is fair enough and actually gives psychic researchers credit for putting a new color on the narratives of the New Testament on this incident. That would not have been done a generation ago. It is the relation of apparitions to the problem that has done this. The "vision" theory of the resurrection originated before psychic research, but there was no attempt to reduce it to a general law of nature, as psychic research does. All the separate theories of the event are mentioned by President Hall and fairly stated. There is neither controversial nor apologetic spirit shown anywhere. But there is throughout the work a tendency to interpret the life of Christ and its meaning in a manner that would have resulted in allegory in earlier times. The author

cannot accept the sense conceptions of his childhood, but he wants to get a positive meaning out of the life of Christ and so uses terms often in an idealistic sense as opposed to what he calls a materialistic meaning. The real distinction is between naïve realism and intellectualism, tho the author does not say this. He is seeking some form of statement that will ingratiate him with the religious sentiment of the age, and hence takes neither the extreme sceptical nor the extreme believing attitude. His position is a compromise between doubt and faith, tho the things accepted involve a refined conception of abstractions tinged with emotion and sentiment. This is perhaps legitimate enough, but the last generation would not have made any concessions to it, and neither will the present Catholic church and a large part of the Protestant.

I suspect, however, that the author misunderstands the primary cause of the worship that has centered about Christ. He recognizes, and appreciatively recognizes, that Christ has produced an effect on his followers that no other world hero has done, unless we may except Mahomet. But he does not trace this admiration to its real source. It was the doctrine of immortality that started the worship. It is true that his ethical teaching and moral character did much to sustain it, and indeed it may even be true that his doctrine of immortality might not have availed to make him live in history as he has done, had it not been for the perfection of his ethical character. But neither would the ethical teaching have made so many followers without his doctrine of immortality. Other great men like Gotama, Confucius, Zoroaster, etc., left their stamp on whole civilizations, but they created less personal enthusiasm and less idolatry than Christ. They were more philosophical and did not appeal so directly to the primitive instinct of men. This instinct is for the prolongation of life and was made central by Christ, or at least by his followers, and this sanctified his teaching. I think it would have been well to have given full credit for this influence and not to have made it appear that it was the purity of his teaching and character that did it alone. This and the doctrine of immortality acted and reacted on each other. Hence it was that the Resurrection became so prominent in the system. It appealed to the common man while most other great spiritual leaders appealed to the intellectuals, whose ideas may have filtered into the common consciousness, but without as clear a consciousness of their source.

This is the reason that we turned to the last chapter to see how the author had treated the Resurrection, and he has left nothing for the psychic researcher to criticize on that point.—J. H. H.

Spiritualism and Sir Oliver Lodge. By CHARLES MERCIER, M. D., F. R. C. P., F. R. C. S. The Mental Culture Enterprise, 329 High Holborn, London, W. C. 1. 1917.

The title of this book shows that it was called out by Sir Oliver Lodge's *Raymond*, which we reviewed in an earlier number of the *Journal*. The interesting feature of it is that the author engaged in a controversy with Mr. Hugh Elliot against Materialism, who also crossed swords with Sir Oliver Lodge on the same subject, and now Dr. Mercier attacks Spiritualism against Sir Oliver Lodge without avowing agnosticism! In the situation perhaps the public would leave the battle to the trio and await the issue.

Dr. Mercier has written a book after the manner of Dr. Ivor Tuckett's "Evidence for the Supernatural" in which that subject was attacked. Indeed Dr. Mercier is in entire accord with Dr. Tuckett and the two are very much alike in evading the issue and refusing to face the facts which have any value. It would take a volume to review this book scientifically, and we cannot waste time or money on a task of that kind, tho it would forever silence men like Dr. Mercier.

I must premise, however, that this review will not take up the cudgels for either Sir Oliver Lodge or Spiritualism. Sir Oliver Lodge can ably take care of himself and Spiritualism is too equivocal a term. We shall not try our spear on a windmill. We shall be concerned only with the scientific or unscientific nature of the volume. It matters not in this review whether Spiritualism be true or false, but it does matter whether Dr. Mercier is intelligent and scientific.

The Preface shows that Dr. Mercier had apparently never heard of Sir Oliver's work in psychic research years before his books were published. He says that *Raymond* was sent to him for review and that his astonishment at it induced him to send for Sir Oliver Lodge's *Survival of Man*, which, he says, surprised him. Then he adds: "Upon inquiry I found that the doctrines and practices therein advocated have attained a very wide vogue." Then he proceeds to write about this book as if he had never heard of psychic research. Indeed there is not a trace of any examination of the Society's work. He seems to have awakened out of a Rip Van Winkle sleep of 35 years to find apparently that no one but Sir Oliver Lodge had been interested in the subject.

His chief concern in several chapters is to instruct psychic researchers in the rules and conditions of the supernatural, as if its leaders had not been practising as well as teaching these rules far more rigidly than Dr. Mercier urges. He is very much excited for fear people will seek consolation by consulting mediums and seeking communication with their dead. He seems a thousand fold more

concerned about this than he is about the truth of the facts, and apparently belongs to that class that is always afraid that the public will do its own thinking and not follow the institutional authorities who are paid good salaries to keep them in ignorance. Dr. Mercier has been connected with institutions for the insane and he seems never to have gotten beyond the method of cross-questioning the inmates of asylums for finding out the truth. He seems to have not the slightest conception of scientific method in deciding the question of the supernormal. This we shall prove before we get through with him.

Most of the book does not need review, as it is a homily on evidence in general, tho couched here to fit psychic research in a large degree. Very little of the book is concerned with facts, about which he prates a good deal, accusing Sir Oliver Lodge of confusing facts and opinions. Readers can compare the two men and decide whether the accusation is just or not. We shall not take the trouble to discuss it. He that runs can read. Dr. Mercier deals largely in general animadversions and only rarely condescends to look at facts. In this subject it is not worth while discussing the problem unless a man faces the facts. Both sides agree as to methods and principles, and we must judge Dr. Mercier by the extent to which he frankly faces the real issue. The only discussion in the book that will give most readers pause is the one in which Dr. Mercier criticizes the evidence for telepathy. The rest of it could be handled by the merest novice.

Dr. Mercier quotes Sir Oliver Lodge (*Survival of Man*) at some length on his experiments in telepathy and then breaks out in the following Ciceronian style: "O sancta simplicitas! O artless maidens! O confiding professor! I have seen tricks more inexplicable in a booth at a country fair. A master conjurer would not stoop to perform tricks so rudimentary. He would leave them to his apprentices." Then Dr. Mercier goes on to indicate that, tho vision in the percipients was cut off, hearing was not, and then fails to remark that Sir Oliver Lodge stated that all persons were perfectly silent in the experiments, while the percipients were at no time the agents. Then he wanders off to experiments by Sir Crichton Browne which are wholly irrelevant to those under consideration. Now there is not even an attempted answer to Sir Oliver Lodge's facts. There are only bombastic exclamations and misrepresentations of the facts until later when a more detailed account with misconception is given. He says not a word about the ladies concerned except to insinuate that they were tricksters and compares the performance to tricks at country fairs. He does not tell the reader that this was not a country fair; that the ladies had as good credentials as were required to start with; that the results did not depend on their honesty; that they had no chance to play the ordinary codal tricks; that the

agents were not in collusion with the percipients, and that the psychological phenomena occurring were wholly unlike those of trickery and fraud. They may not be conclusive, but that is not the question, and those who know Sir Oliver Lodge's work and development in the subject will note that he expresses no dogmatic assurance in these early experiments.

After quoting Sir Crichton Browne at some length on an irrelevant experiment, trying to prove that John Smith committed murder because William Jones had done so, Dr. Mercier returns to the more detailed criticism of the quotation from Sir Oliver Lodge. Pages 84 to 92 are taken up with this, but the whole criticism proceeds on the assumption that two girls were in collusion. If he had observed the conditions it would have made no difference if they had been in collusion. In some of the experiments, apparently in all of them, the agent was some one else and the laboriously construed objections by Dr. Mercier fall to the ground. I do not defend either the validity of the experiments or the doctrine of telepathy. All that we want to see is a correct representation of the facts and not a tortuous criticism that is not based on the facts as told.

Moreover Dr. Mercier says not a word about the Miles-Ramsden experiments which Sir Oliver Lodge quotes immediately after those just discussed. They effectively shut off hearing, as the agent and percipient were many miles apart, sometimes a hundred miles. It is convenient to evade the truth to make a false point.

I shall not defend telepathy on the evidence here referred to. That is not the purpose of this review. Readers know my attitude on that subject well enough to realize that I shall not take any brief for that phenomenon. I think that the members of the English Society have caused their troubles by the way they have used that term. If they had left it as a name for our ignorance instead of trying to explain things by it, they could have remained appropriately agnostic about it, but in seeking to substitute it for the spiritistic theory they have modified the meaning it had at the outset into a very different one. Sir Oliver Lodge has tolerated it, but without using it for more than *ad hominem* purposes. He might have saved himself some criticisms and misunderstanding by leaving it a negative conception, tho a name for coincidences still awaiting explanation, and so confined it to a well defined group of phenomena instead of allowing it to be extended without evidence to a selective process which the facts do not justify. Dr. Mercier would have had no leverage whatever on his position had he done so.

One more incident of Dr. Mercier's writing may be noted in connection with the examination of the facts: for that is the only thing that he should have attempted in his volume. After outlining Mrs. Piper's work he makes the following statement:

"Mrs. Piper is attended by a familiar spirit. At first the spirit

called himself Dr. Phinuit, and spoke in a certain manner, which we are assured was characteristic of his personality. Subsequently he gave his name to Mrs. Piper as Rector, and spoke in a different manner, which Sir Oliver Lodge is convinced betokens a different personality."

Then Dr. Mercier takes up a case of witchcraft of the 16th century and compares it with Mrs. Piper, and terminates with the question proposed to Sir Oliver Lodge whether he does not think Mrs. Piper a witch, suggesting also that you can find such cases any time in the asylum.

Now Dr. Phinuit in the Piper case never said he was Rector. There is not a fact in Sir Oliver Lodge's book to justify that statement. What Dr. Mercier should have done was to go to the records of the Piper case and ascertain what the facts were on which the statements of Sir Oliver Lodge were based. No matter what theory you adopt of Mrs. Piper, Phinuit and Rector were not the same personality. Dr. Mercier claiming a lifelong acquaintance with the insane ought to know better than to speak as he does. Sir Oliver Lodge and all who had had anything to do scientifically with Mrs. Piper were more familiar with secondary personality than Dr. Mercier who professes to be in a position of authority on these matters. They always reckoned with Dr. Phinuit and Rector and other personalities as if they were split off portions of the consciousness of Mrs. Piper and never assumed that they were spirits. This for them had to be proved. Phinuit and Rector claimed to be distinct personalities and not a word was ever said to suggest or show that they were the same masquerading under different names. Dr. Mercier has done careless reading and has also committed the unpardonable sin of a scientific man in not going to the original reports about the case for its character.

The comparison with Elizabeth Dunlop of the 16th century is comic. What detailed record has he of Mrs. Dunlop's performances? He gives not a sign of them. He seizes certain superficial resemblances, the actual facts in the case of Mrs. Dunlop not being told us, and then asks if Mrs. Piper is not a witch! Suppose she were, might not the conditions under which Mrs. Piper's work and records were made signify something as to the nature of her phenomena? They unquestionably show supernormal phenomena of some kind and if Mrs. Dunlop is like her, Dr. Mercier might be proving or implying the opposite of what he intends. His conception of the case is remarkably superficial.

The most comic part of his accusation at this point, however, is the complaint that Mrs. Piper has not been cross-questioned as they do patients in an asylum! Now one cannot but be amazed at Dr. Mercier's ignorance of two facts. (1) Mrs. Piper has been cross-examined to death on these matters, and you have only to consult the

records to ascertain this fact. (2) All cross-questioning of Mrs. Piper has been regarded as worthless by psychic researchers. It has been an axiom of psychic researchers that no statement of a medium shall count for any value whatever in a scientific verdict on her phenomena. That demand is a thousand fold stronger than the position of Dr. Mercier. He speaks—and he several times expresses it in italics—as if Mrs. Piper's word was to be accepted in a cross-questioning process, or if not accepted, that, if consistent, it would be the first condition of the genuineness of her phenomena. This is unadulterated rot. Mrs. Piper's word—and the Society acts on this assumption in all cases of mediumship—counts for nothing either for or against her phenomena. Psychic researchers have been much more rigid than Dr. Mercier would be. They make the verdict for the supernormal rest on three fundamental conditions. (1) Assurance that the medium did not and could not know the facts stated or written by her, and (2) verification by other living people. (3) Exclusion of chance coincidence and guessing from the facts and incidents told. Any method of investigating mediums which follows that of cross-questioning a patient to find a disease by which you may charge him a fee or relieve friends from the duty of caring for the victim ought to assign the advocate of it to disgrace. Such a person has no scientific judgment whatever. We are very much surprised at the ignorance of Dr. Mercier, tho taking into account his entire ignorance of the whole work of psychic research perhaps one should not be surprised.

We could go through the volume and select many such instances of gross ignorance of both work and of scientific method in it, but it is not necessary. We have selected the two chief instances in the book that have any bearing on the question and they are hopelessly infected with inexcusable ignorance and arrogance. We may further notice only minor derelictions, tho they are not minor in respect of their general significance in the problem.

Dr. Mercier says that Sir Oliver Lodge and psychic researchers now call Spiritualism telepathy and that they call the supernatural supernormal. This is not true. Dr. Mercier's ignorance on this point, if nothing else, would vitiate all his criticism of Sir Oliver Lodge. Psychic researchers, as well as Sir Oliver Lodge, distinguish very carefully between Spiritualism and telepathy. Indeed telepathy with them has been an hypothesis to eliminate spirits or the evidence of them. At no time has it been attempted to confuse the terms. It is the same with the term supernormal. It was to avoid the "supernatural" that it was coined. Besides, the "supernormal" is a general term to include all phenomena transcending normal sensory experience without committing one as to spirits. It is wider in it import than spirits. The veriest tyro in this subject knows this.

The last sentence of the book shows the author's illusions at their

worst. He says, in capitals: "Miracles are not to be presumed until natural causes have been ruled out."

Here the author assumes that spiritistic phenomena and telepathy, if they exist, are miracles. If you mean these phenomena by "miracles" yes, but in that case they are not explanations or causes. Whether there are "miracles" or not in nature depends on your definition, and if the facts prove the definition you will have to admit them. The whole book is evidently written with the bugaboo of "miracles" in mind. If telepathy and spiritistic phenomena are "miracles", I for one would not shy at them. If they are not, the prejudice against "miracles" should not be invoked in this connection. "Natural causes." Are there any such things at all? Does not Dr. Mercier know that today the distinction between the "natural" and the "supernatural" is meaningless? It had a meaning once but that has been lost in the progress of intelligence. The "natural" has been expanded in its meaning to include all that antiquity incorporated in the "supernatural". Intelligent men do not ask today whether a thing is "natural" or "supernatural", but whether it is a fact or not. Moreover, did it ever occur to Dr. Mercier to ask whether there are any "natural" *causes* whatever? If "natural" is convertible with physical, the doctrine of inertia will exclude causality from it. If it is not physical, you have the old "supernatural" to start with and there would be no "natural" causes again. The talk about the "natural" is only a counter for fooling the uninitiated. Indeed the psychic researcher does not have to ask for causes at all. He may stop with evidence for facts and maintain that a certain set of facts is evidence of another unperceived fact and the doctrine of causes may be ignored. The Spiritualist can state his case thus. Consciousness is a phenomenon associated with the body. Certain facts would prove that this consciousness may persist after the body has dissolved. We do not require to say anything about "causes" here. When we use the term it may be either in deference to the habit of thinking of phenomena as manifestations of a substance or as occasioned by another phenomenon. But when we are determining the existence of a fact we may either avoid the idea of causes or use the term in some loose sense which does not affect the main issue. The author is apparently totally ignorant of all this and proves himself as unfit to discuss the problem as a tyro.

In another instance, Dr. Mercier compares Mrs. Piper's trance to the hypnotic state and then suggests that we should have a professional hypnotist in at the experiments to determine the nature of the phenomena! Good heavens! What do you want with hypnotists for determining whether the medium is ignorant of the facts or verifying facts not known by the medium? Dr. Mercier has the alphabet of psychic research to learn. His Rip Van Winkle sleep of 35 years has unfitted him to know what real progress the world has made.

Dr. Mercier complains that Sir Oliver Lodge answers critics with abuse instead of argument. This little volume is almost solid abuse and ridicule a hundred fold worse and more bitter than anything Sir Oliver Lodge has said. Indeed, Sir Oliver Lodge has been much more temperate than I should be under the circumstances, tho my pugnacity would be more assumed than instinctive. It is time to dispense ridicule as it is dispensed toward us. Every vulnerable point in the harness of critics who manifest neither honesty nor intelligence in the subject should be attacked. It is not the theory that is at stake, but the fair dealing with the facts. One does not need to claim that they prove anything whatever except the necessity of investigation, so far as individual cases are concerned. Critics usually attack such books as if they were all that has been said or produced on the subject. The books themselves usually are not written as if they were the first and last word on the subject. Least of all does the book which Dr. Mercier is criticizing pretend to be for scientific people. The material from which it is drawn was first published in a more scientific way and Sir Oliver Lodge would regard his book as a mere illustration of the facts rather than conclusive proof of a theory. The animus of Dr. Mercier's book, however, evades this fact and he writes as if he were a dying gladiator trying to defend a lost cause.

As to the proprieties of not seeking consolation by going to mediums I think I should agree with him and so does Sir Oliver Lodge. There is no doubt that there is too much interest in the merely personal side of the question, but if Dr. Mercier does not believe in Materialism he must believe in Spiritualism, as that is the only alternative besides agnosticism. He says religion depends on authority and in illustrating how ages believed in Ptolemaic astronomy he says it was on authority. This is not true. They believed it on the evidence of their senses and the so-called authorities simply availed themselves of other knowledge to bolster up a sense derived opinion about the motion of the sun. It required scientific authority to dislodge the prejudices which every individual acquired from sense perception. Moreover religion that depends on authority alone is not worth anything, and if you thus define it to escape the duty of thinking about it you are less worthy than the Spiritualists that you ridicule. They try to have science form a verdict for beliefs and while you praise science and ridicule them you show only an æsthetic conception of the problem, controverting Materialism against Hugh Elliot, but without courage to study the facts which would prove your own position! Respectable generalities are more consistent with one's reputation and a good salary, while the fishermen of Galilee go boldly to seek the truth and finally conquer the Pharisees and Sadducees.—J. H. H.

Reflections on "Raymond". By WALTER COOK. Grant Richards, St. Martins St., London, 1917.

This little volume of 94 pages was called out, like Dr. Mercier's, by Sir Oliver Lodge's *Raymond*, as the title suggests. The Preface states that it was written for the opposite purpose of that by Sir Oliver Lodge. Mr. Cook wants to discourage hope gained from mediumship. But he does not say whether he has any other source for it or whether he would try to help men to belief in a future life. He undertakes to discourage a belief in Spiritualism and calls it "that ancient Will 'o the Wisp", as if it were a superstition or defunct belief. Might it not occur to such people that its antiquity which you admit indicates that you have not killed it and perhaps cannot kill it? If you cannot kill it, why not educate it and regulate it along the lines of instincts a thousand fold stronger than any that the author harbors. He does not, however, offer any substitute whatever, except the substitute which Epicurus might offer; namely, despair. The author probably has his bread assured and differs only from the ordinary believer in the fact that his full stomach may not induce him to believe in God or immortality, tho he has no other favors to ask of nature.

I quite well recognize the pitfalls in seeking mediums for consolation, tho in a world where scepticism offers no hope for the best side of our idealism Mr. Cook might just as well recognize that it is either a task to rule the world without it or a duty to offer an equivalent for what he condemns. He cannot escape that dilemma.

The critical method which he employs in reviewing the book is good enough and no psychic researcher would object to that method in the abstract. Mr. Cook takes up the detailed record of *Raymond* and seeks to find cracks in the evidence. That is more than legitimate. But he does this in a purely *a priori* way. He tries to decide his case by insinuation, not by adducing evidence. He uses his imagination to suppose it possible that certain private people trusted by Sir Oliver Lodge may have consciously or unconsciously told the facts to the medium, tho he does not make the slightest attempt either to adduce evidence that his hypothesis is a fact or to apply it to the main incidents on which Sir Oliver Lodge relied. His method is wholly Podmorean; namely, to ignore all the strong incidents and discuss the weak ones or those which the man he is criticizing disavowed. There is in fact not a scientific touch in the book, tho it shows ingenuity in developing *a priori* hypotheses without any evidence. The book will have no interest for any one looking for facts. "If", "and you might" are about all that he has to support his position.

Moreover, while he avows his object as wishing to discourage supporting hope in this work, he shows very clearly, in a sort of unconscious way, that he is trying to refute a belief in a future life.

But he might have done more scientific work if that was his intention. It is clear that literary and intellectual æstheticism is the main-spring of his hostility. This is true of most intellectuals. They are veritable martinets when it comes to this subject. Moreover, like Dr. Mercier, he argues as if there were no other facts in existence against him. He appears not to have the slightest knowledge of the Society's work in this field and argues as if Sir Oliver Lodge's book were the only one in existence on the affirmative side of the problem. It will have no interest for really scientific people and he is well aware that the Spiritualists will not trouble themselves about it. They might look at it, but they will regard their personal experiences as worth much more than imaginative possibilities on the other side. It was the business of Mr. Cook to investigate a little and find out whether Sir Oliver Lodge's friends were as ignorant and as criminal as he supposes. If he would investigate just a little he would find that most of the fraud is on the part of men like himself who will not investigate, but insist on reading and writing without investigation, while they rest complacently in the illusion that they are very intelligent and scientific.—J. H. H.

The Question: "If a Man Die Shall He Live Again?" A Brief History and Examination of Modern Spiritualism. By EDWARD CLODD, with a Postscript by PROFESSOR H. E. ARMSTRONG, F. R. S. Edward J. Clodd, New York, 1918. Price, \$2.00.

Mr. Clodd, like Dr. Mercier, has assumed the office of fool killer. His volume has been called out by the influence of the work of Sir Oliver Lodge and Sir William Barrett. He, like others, has suddenly awakened to the fact that psychic research is making rapid strides toward converting somebody to its interests and he starts with the vigor and purpose of Don Quixote to attack the windmill. There is not a trace of any personal investigations in the subject. He has evidently started out with a preconception of the subject, ransacked the literature for facts supposedly favorable to scepticism and ignored all facts on the other side to produce a book which he thinks will be an oracle against Spiritualism. Like his class, he thinks his authority on other subjects suffices to enthrone him as an antagonist to a theory which he has not studied at all. Such books will do the subject no harm. They have been printed by the score before his time and have gone down to oblivion while the facts keep occurring from generation to generation in spite of all the dogmatism of science. No doubt the book will be read by the sceptic with much pleasure as confirming his bias. But it will make no converts to his side of the question. Men who do not feel their own authority will quote him to save themselves the expense of defending their doubts, but they will not convert any one that has really studied the subject.

There are things in psychic research that lend themselves to discussion, and even ridicule. But they are largely made so by being quoted or referred to out of their context. Any theory can be made absurd by using its language outside its evidence, and this is as true in physical science as in psychology. Mr. Clodd has come to the subject with that method of criticism which is based upon quoting the language of savages as if it was not equivocal. He starts his book by referring correctly enough to the ideas of primitive races, but he mistakes them and our own conceptions very much, if he supposes that savages did not have their abstractions which were far more disguised than our own. It is very easy to laugh at uneducated people, but that is not investigating their real psychology. Literal translations of primitive languages give no adequate conception of their real ideas. It is context and study of their thought and action as a whole that determines what they really think. This Mr. Clodd either knows or he is prevaricating. Perhaps, however, I do him injustice in supposing that he is not ignorant of the elementary things in clear thinking.

This is a kind of book which it is hard to review adequately without a detailed exposure of its methods and quotations, and we have no space for this sort of thing. Moreover it would probably never be seen by him or by any of the people that would rely on his authority. We can only give readers of the *Journal* a little taste of its data and procedure. Careful reading of it will find it innuendo and imagination where it should have represented investigation.

Mr. Clodd is very fond of quoting Mr. Podmore who was an adept in misrepresentation and the use of *a priori* methods. I was long in discovering this myself, but found it out when I read one of his criticisms where I knew the facts first hand. But he was on the sceptical side of the problem, until near the end of his life, and that suffices to install him as an authority on the subject, tho he never made any scientific investigations into the subject and had no qualifications whatever as a student of psychology to pronounce judgment upon either side of the question.

He quotes a contemptuous passage of Mr. Podmore in which reference is made to a so-called "blue book" used by mediums, as if it were a universal practice. But there is absolutely no evidence for this and Mr. Podmore knew the fact when he wrote it. Among respectables intellectually he was sure of credulity on that point and he has caught Mr. Clodd in the mesh. I put a shrewd man of the world on the track of the person who was the manufacturer of all the apparatus in this country for mediums of the fraudulent type and he endeavored to get the "blue book" for his own alleged plan to practice mediumship and the man told him that there never was a "blue book", but that they had once tried to use some typewritten sheets, but the project was a failure and that

no "blue book" had ever been printed or used. Mr. Podmore knew this fact and wrote me requesting that I give him any evidence I could find of such a method of acquiring information. I have no doubt that fraudulent mediums exchange information, but even this has most decided limitations, and a "blue book" would be as limited in its usefulness for any one who knows how this work is done. But it is very convenient for men like Mr. Clodd to simulate great wisdom by insinuation instead of ascertaining facts. Private psychics do not resort to such methods and the published work of psychic researchers has been done either with private people or under adequate test conditions in many cases. All this is absolutely ignored by Mr. Clodd and he talks about the whole subject as if there had been no experiments with private people. His method would disqualify the whole of scientific investigations in other fields. It is quite as easy to pick up crank books in science or the rubbish on the fringes of its work and leave the impression that all scientific men are not to be believed. Mr. Clodd seems to have no sense of humor on the subject. He belongs to a class of intellectual snobs that can never see how the universe is really run. He has managed by hook or crook to secure standing among the intellectual æsthetes and forgets that the world is not run by that type. When he cannot answer a fact he shouts hysteria or secondary personality, as if those terms had ever settled anything. He has not learned that Spiritualism might come forward and explain these phenomena. Political aristocracy is having a hard time these days. Intellectual and social aristocracy still has its lessons to learn, and they will be very bitter ones if it does not come to the rescue of the truth.

Mr. Clodd's reference to the work of Dr. Hodgson is no better than that of Mr. Podmore. He quotes a number of incidents from Dr. Hodgson's Report and admits that, *prima facie*, they look strong, but throws out the statement that George Pelham was intimate with Dr. Hodgson. This is not true and the very contrary is stated in the Report. Dr. Hodgson knew almost nothing about the man. He met him once or twice casually in the Tavern Club and had a discussion with him on this subject as he did with many other members of the club to whom no reference was made through Mrs. Piper. Moreover he was not a resident of Boston, but of New York, and Mr. Clodd's statements imply that he was a Bostonian. He also refers to the "blue book" again insinuatingly, as if such a thing would include the names of sceptics who would not visit mediums! All this is pure imagination, and moreover he does not say one word about the conditions under which Dr. Hodgson performed his experiments in connection with this George Pelham. He omits all that and allows readers to suppose that Dr. Hodgson was credulous and careless experimenter, all of which is not only false, but Dr. Hodgson had more intelligence than to deal with a subject so carelessly as does Mr. Clodd. Mr. Clodd says the real name of

George Pelham was Pennell. This is not true and there is no excuse except carelessness for this error. If he does all his reading and thinking as negligently as in these instances his opinion is not worth the paper it is printed on. And there is evidence on every page of the book that he is just as careless as possible.

He is careful not to tell us that Mr. Podmore, before his death, had come out on the spiritistic side of the question. That would have been to rob his argument of weight. All the way through, the author is doing special pleading, not investigating facts and not even telling correctly the facts which he uses. They are told in a manner to make them appear wholly different from what they are in the original reports. He quotes old stories from the time of the witch persecution, as if that generation knew something about the subject. If it had known anything about hysteria and somnambulism it would have avoided persecution and might have learned something about real psychic phenomena. Even Cotton Mather discovered and admitted the existence of the supernormal in such subjects, but like many people of today he ascribed it to the Devil! If Mr. Clodd only knew it, the phenomena of hysteria will some day be studied intelligently and it will be found that they are the matrix of mediumship in many cases and that throwing a word at our heads does not explain things. It satisfies intellectual snobs and indolent intellects, but it deceives no intelligent person.

Mr. Clodd refers triumphantly to the Fox sisters, and those phenomena offer him the advantage of one sister's confession as to using her toe joints in the production of raps. But he does not know that the actual records show that they were hysterics, which may do much to explain some of the phenomena. One cannot be so sure of fraud as he wants readers to believe. In the Blake case we proved the existence of sympathetic motor action in connection with undoubtedly genuine phenomena, and I have witnessed it in more than one other case. In one instance a private lady observed her own finger producing raps unconsciously while she was trying to do automatic writing. All sorts of automatism and reflexes are bound to occur in these abnormal cases and they are not in the least evidence of fraud, tho they are evidences of tendencies to do things in the ordinary way, tho not consciously. All this must be the subject of investigation by the expert psychologist, and not by men like Mr. Clodd who can only read books and indulge in innuendo. The credulous respectables will read him and quote him to save themselves the labor of doing their own investigating or thinking, but scientific people will not trouble themselves with such works.

There is just enough fraud and delusion in this field—as in all others, by the way—to excuse much ridicule and persiflage in the treatment of it. But the intellectuals are governed more by their feeling of superiority over the plebs in their discussion of it than

they are by a sane study of the problem. The eternal conflict between æsthetics and kakisthetics, if I may coin a word, between intelligence and ignorance, between culture and vulgarity, between critical and uncritical methods has more to do with the attitude of the men like Mr. Clodd than an unbiased study of the real problem. The believers of Spiritualism are as much to blame for the abuse they receive as their critics. Their credulity and unscientific methods are the cause of such books and they will receive no mercy until they abandon their performances and yield to the demands of science. But their faults are not an adequate excuse for bias and misrepresentation on the other side. Mr. Clodd can plead nothing but the faults of Spiritualism in his own defence. He cannot claim any more addiction to scientific methods than the despised Spiritualist.—J. H. H.

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SURVEY AND COMMENT.

Announcement.

Part I of the *Proceedings* for 1919 has just been issued. It contains four papers. The first, by the Editor, is entitled "Chance Coincidence and Guessing in Mediumistic Phenomena," a discussion of the results of the Questionnaire sent out to members and others two years ago. The second paper is by Dr. Walter F. Prince on "A Critical Study of the Great Amherst Mystery." For the public this "Amherst Mystery," reported by Mr. Walter Hubbell, has been a classical case and created interest enough to puzzle men on both continents. Dr. Prince secured the original diary of the author and was able to give the case such a study as classifies it with those of hysteria and abnormal psychology rather than one of real poltergeists. The third paper is by the Editor again and is on "A Case of Pictographic Phenomena." It is a case of unusual value as suggesting how the subconscious or even conscious mind can be tapped or used for the purpose of interpreting symbolic methods of communication between the two worlds. While we have all been convinced that the subconscious is used in all psychic phenomena, it is not often that we are let into the secrets of the

modus operandi of the phenomena. But we have here some inkling of how the complications may be mastered in some instances. A few more such instances would have extraordinary importance. The fourth paper is a translation by Miss Edith Latham of the paper by Dr. William Mackenzie on his experiments with the "Mannheim Dog." The paper belongs to the class of investigations that were carried on with the Elberfeld horses and which have been of international interest. Less has been said about the case of the Mannheim Dog for reasons not apparent in public interest, but which might be conjectured from the difficulty of giving it the same explanation as the Elberfeld horses. The paper is one of unusual interest, as Dr. Mackenzie at first thought it a case of extraordinary animal intelligence, but the outcome of experiments by others and the dog's loss of the power to do anything after the death of his owner and mistress tend to classify the phenomena outside animal intelligence.

Periodical Discussions.

The *Nineteenth Century* for May has two articles of interest to psychic researchers. The first entitled "Spiritualism and Christianity" is by the Rev. Cyril E. Hudson and shows no hostile spirit toward it in its scientific aspect, but at the end regards it as deficient in religious influence. The author is not impressed with any finality to the telepathic hypothesis, tho he speaks with a sort of patronizing fear that it might be a successful rival of the spiritistic view. This is manifestly due, however, to the insecurity which he feels with many people about the spiritistic theory and not from any confidence in the telepathic. The article, however, is a very judicious one in its measuring of the claims of psychic research for evidence in behalf of survival after death. It shows decidedly which way the wind blows and when men find the courage or the insight to look at telepathy in its true light there will be no hesitation in their choice.

The second article, entitled "Is Telepathy the Master Key", is by Edyth Hinkley, and is a more redoubtable attack or insinuation against telepathy. While the writer does not commit

herself definitely, tho at the close of the article a sort of post-script mentions recent knowledge of some facts tending to decide the balance positively, it is evident that she has no patience with telepathy. She speaks of the "Law of Parsimony" as invoked usually to bolster up the claims of telepathy in preference to spirits, and then in lieu of invoking it in her own behalf raises a sceptical doubt about the law to vitiate its force. That law forbids using any new hypothesis when known causes suffice to explain the facts. It might have occurred to the writer to show that the law was on the side of spirits and not on the side of telepathy. This much used theory is not a cause of any kind and it is not a known cause, when assumed to be a cause. It is but an hypothesis limiting evidence and explains nothing. It merely classifies facts that are not evidence for spirits and other types of phenomena. Its explanatory hints are accompanied with a big "If". As so often remarked in these pages it is but a name for facts, not a name for explanations. Spirits are causes. We know consciousness with the living as a cause, even a form of energy, and we are but conforming to the Law of Parsimony when we appeal to consciousness, whether living or discarnate, as an explanation. It is a *known* cause: telepathy an unknown cause and not legitimate in a scientific court for any explanation whatever. The Law of Parsimony is therefore on the side of spiritistic and against telepathic theories. Her sympathies are clearly betrayed by the willingness to reject this Law if it stands in the way of the truth. That is a temptation that many persons will feel if foolish people insist on applying it to situations where it is irrelevant or mischievous.

Miss Hinkley's predilections and sense of humor are again displayed by the following remark: "There have been of late more than enough of prejudgments in the matter, both from the scientific and from the religious camps, some of them draped so gracefully in the garments of sweet reasonableness and of careful, tolerant and sympathetic inquiry, that the real bearing of their line of argument, as well as its inadequacy, is likely to be obscured for the general reader."

One of the characteristics of nearly all English writing on the subject is a patronizing air toward the possibilities of telepathy, which this writer sees through clearly, and her article, if

only for that reason, is especially useful. She does not wholly escape the virus of its spirit herself, but she must not be blamed for that, if she sees, as she does, the ambiguous nature of it.

Dr. Mercier.

Dr. Charles Mercier, whose book we recently reviewed, is quoted by Rev. Cyril E. Hudson in the *Nineteenth Century* for May as saying in the *Medical Press*: "I have lately had a great deal of experience of spiritualistic manifestations, and what I have seen has compelled me to modify my views materially."

DR. L. P. JACKS' PERPLEXITIES ABOUT APPARITIONS.

BY JAMES H. HYSLOP.

In the *Journal* for June, 1918, of the English Society, Dr. L. P. Jacks, Editor of *The Hibbert Journal*, had a short article calling attention to the fact that mediumistic descriptions of real or alleged spirits always represented them as seen, not by themselves, but by another and third party. He expressed dissatisfaction with the two explanations usually given of them: namely, (1) "that the departed retain in their spiritual life the bodily characteristics that they had in this world" and (2) "that the appearances described by the control are temporary manifestations in which the departed reproduce their bodily appearance just as we knew it here for the special purpose of enabling us to recognize them."

Dr. Jacks' paper was followed in the October *Journal* of the English Society by short articles from Sir Oliver Lodge, Dr. Schiller, Mrs. Sidgwick and myself. I called attention to the fact that this phenomenon was not limited to descriptions of "spirits," but appeared in other connections. Miss Sellers had a paper in the December *Journal*. In the February-March *Journal*, 1919, of the same Society, Mr. Jacks returns to the discussion and summarizing the case remarks that these descriptions of the communicator "suggest the *public* view of his appearance and character as distinct from any *private* view or estimate he may have formed of himself," and from this he "inferred the likelihood that these descriptions are derived telepathically from some person who remembers either consciously or unconsciously the outside or public view of the departed as he appeared during life."

It is the telepathic explanation that I am going to question. I offered no explanation myself of which I was assured, and said so. I suggested the same process that occurred in the alleged cases of pictographic telepathy, but called attention to the fact

that the person present did not always know the facts. Hence Dr. Jacks includes in the statement quoted above that extension of telepathy which would involve any unknown person at a distance with facts telepathically filched from his memory. He found it impossible to apply telepathy to those present who did not know the facts and without formulating this wider view he implies it in his statement. But he must first prove the existence of this selective telepathy before he applies it in this way. There is no evidence for it. I mean, of course, a selective process by a living person. If you make it telepathy by the dead, transmitting messages, I might conceive this as pertinent with much else. But all the evidence we have of any kind of telepathy is that between present active mental states of agent and percipient, not any evidence that the percipient selects *ad libitum* from any and all living minds. Until Dr. Jacks shows this scientifically to have been done in data that do not reflect the personal identity of the dead he has no scientific credentials whatever for the process he appeals to. The way some people use the word telepathy is astounding. It connotes any facts or coincidences between two living minds at any distance unconsciously dispatched and unconsciously received. That, like all telepathy, is not an explanation, but a name for an unexplained set of facts. If you are only classifying them I can understand the case, but classification proceeds upon some essential resemblances between the facts.

What I object to is the application of an imaginary process whose nature and laws have not in any way been determined. Neither Dr. Jacks, nor Sir Oliver Lodge nor any one else has given us the slightest indication of what telepathy is more than a name for a fact which is unusual, and then it has come to mean a process exclusively between the living and so to serve as a limitation to the spiritistic hypothesis. It cannot possibly limit the spiritistic theory. It can only limit evidence for it. If it were itself explanatory the case might be otherwise, but it is not explanatory and has even been used for classifying phenomena that have no essential relation to each other. Dr. Jacks asserts: "Telepathy is not necessarily limited to two persons. It may conceivably work through a network of centers—all of

them in the subconscious realm." This remark justifies what I have said about his extension of it.

"Conceivably"? Yes. But so are hobgoblins and invisible mice "conceivable." They would account for much if there was any evidence for them. This appeal to "conceivability" is to the imagination and not to established processes and hence has nothing whatever to do with a scientific problem. In science we accept the hypothesis that explains and the hypothesis that explains is the one which connects a proved fact with a new one either for classification or for causal explanation or both. I can conceive vibrations carrying thoughts from one person to another and add chemical affinity to them and we might have selectiveness in the case. I can conceive perhaps hundreds or thousands of things that are not facts. But in science we start with facts and we end with them. We do not tolerate the imagination as our guide, beyond its appropriation of facts. We cannot utilize telepathy *à trois* or *à plus*, unless it be proved in facts not illustrating the personal identity of the dead.

Dr. Jacks is also using the subconscious in a manner not accepted by scientific psychology. He uses it in that broad negative sense in which it has no content at all or transcends such content as science recognizes. The "subconscious" negatively conceived represents all that is excluded from the "conscious." Now even water, trees, horses, sky, and the stars are included in this conception of the subconscious. The only reason that you cannot be refuted in the appeal to it is that no limits are assumed as to its powers. But as a scientific procedure it must have limits assigned to it or we can explain anything by anything.

The legitimate meaning of the "subconscious" is the reference to mental states lying outside the range of normal introspection and representing knowledge derived by the same functions of the mind as the normal. It is that fact which gives it leverage against certain claims of evidence for spirits. But in that broad negative sense it cannot possibly exclude spirits. The "subconscious" might be a spirit and it is hard to see how it could be anything else in the use of Dr. Jacks. How people do love to deceive themselves by words! Why do they not look at the facts? All that we know of the "subconscious" is that it gets its information by stimulus. That stimulus may be intra-

organic and extra-organic. The intra-organic will be bodily stimulus. The extra-organic may be physical, as in ordinary sensation, or trans-physical "forces," if I may use the term, and it will include spirits, telepathy, etheric, or any other super-sensible stimuli, if there be any others at all.

Now what I want to call attention to is that this universal telepathy appealed to by Dr. Jacks is not a process of stimulus, but a selective act on the part of the percipient, quite different from what we know of all other processes associated with knowledge and especially with the proved telepathy, if proved it be.

But suppose all this is not true. Assume the telepathy that Dr. Jacks presents. Is it one thousandth as simple and explanatory as the spiritistic theory? The selectiveness of the process on its supposition is so incredible that science will pause before it gives any adhesion to it at all. But if the phenomena about which he is talking are spiritistic the selectiveness is quite natural and definite in the bargain, while the view conforms exactly to what we find in the proved telepathy, representing present mental states of the agent acquired by the percipient as the recipient of stimulus, not the selector of latent memories. Telepathy has come to be a mere word that can mean anything extending into the infinite and then always lying about where it gets its facts. The spiritistic theory meets no such difficulties.

What I am contending for here is that we should confess our ignorance rather than attempt to explain the facts by telepathy. Spirits will certainly explain the main points but telepathy does not, at least the kind of telepathy invoked. I was careful to announce in my article that I was not assured of the spiritistic interpretation in some of its details, tho suggesting a process that might lead to the explanation. What I feel is that we have not yet reached a satisfactory explanation of them and may not do so until we get to the other side. But I should not for a moment suppose that telepathy explained them, even if its widest range of application was proved, while there is even a doubt in the scientific world that any form of telepathy has been proved. The phenomena are as easily explained by spirits as by any other hypothesis. It only happens that the explanation has not been proved. But even the fact of selective telepathy

has not been proved scientifically and I would go so far as to say that I do not know a single fact on record that will prove it. There are facts that suggest it, but they are so small in number that our theory has to be cast in the mould of the main facts.

But now let us abandon sparring with concepts. Dr. Jacks admits that he is not sure that his facts are supernormal at all. The descriptions of the mediumistic phenomena he quotes were not verified as relevant to any particular person. Because we venture on explanations we should be sure of our facts. It only happens that I am so familiar with verifiable facts of the kind that I can take his discussion seriously. But the facts known to me are articulated with masses of facts not in any way whatever amenable to telepathy between the living, even of the widest kind. Take instances, in which in hundreds or thousands of cases a medium describes the dead accurately enough for identification by the living. This establishes a probability, apart from living human verification, that descriptions of personalities not known to any living person are correct, at least correct as objective facts independent of the medium's mind. Here you could not invoke telepathy without assuming that the thoughts of all living people including those whom they knew and who have died and then the memories of their friends dying in the same way have been transmitted to the living, so that each individual is the recipient or reservoir of all the memories of the human race and animals also. For all that I know this is possible, but before I suggest it scientifically I should be expected to give at least some evidence for it or to make it sure. It is sufficient to state such a view to cast it out of court, if not to refute it.

Moreover, there are facts definitely related to the type Dr. Jacks refers to that are not explicable by any such telepathy. They do not profess to come from the ordinary communicator but claim to be done by the control. I referred to them in my article calling the attention of Dr. Jacks and he disregards them in his discussion. In one type of Mrs. Chenoweth's work the little control, Starlight, at the first sitting always reads the character of the sitter. She does not start with messages from the dead, but distinctly claims that she has to get adjusted before she can receive and send messages. The reading does not claim to be from the desired spirit. I have fifty or a hundred of such

records. They show exactly the characteristic which Dr. Jacks has marked in the pictographic phenomena which he says seem rather to be of the person as seen by a third party than by himself. This reading of the character is usually or always very different from what the person would give of himself. It does not purport to come from the desired communicator, tho I concede that it may do so. But the psychological machinery cannot be represented superficially to be this. It does not represent mental images which the sitter has of himself so far as can be determined. The whole process is like that of the control doing it from an outside view. Then follows the process of communicating which will intermingle known and unknown incidents and names with ease where the supernormal can be found at all. But take only the character reading, and start with the assumption of telepathy. That first requires us to abandon the idea that the control, Starlight, is a spirit. We have then the assumption that the control is the subconscious of Mrs. Chenoweth. There is besides the subconscious of the sitter. The normal consciousness of neither of them plays any part. The sitter does not think of the things said and the medium is in a trance. The two subconsciousnesses are supposed to be communicating with each other telepathically. Then all at once the machinery alters and you begin to get messages from the dead that would be just what the dead would say while the facts in most cases show no traces of what the sitter would most naturally say. Often sitters go with the desire to get information on certain matters and the control may pay no attention to them or may ignore them for a while, giving other incidents unrelated, but pertinent, and then may take up spontaneously the desired affairs. This psychological machinery is not telepathic in conception. The idea of two subliminals entering into intercourse with each other, one of them giving information to the other which the first one cannot give to itself! The second one gives it to the normal mind of the sitter, perfectly able to use the mechanism of the body in doing so, tho the subliminal of the sitter can do nothing to give the normal mind of the subject anything! The whole conception is so preposterous and complex that only the respectability of juggling with words would allow such things to be possible.

But the case is worse than I have represented it. Most psychics are not in a trance but in a normal state, in so far as the operations of normal consciousness are concerned, and receive the impressions or messages through the normal mind. Their subliminals can communicate with ease to the supraliminal or normal consciousness. Now here the sitter is supposed to get into communication telepathically with the subconscious of the psychic on matters in which the normal self of the sitter can get no information from its own subliminal. Then* the subconscious of the psychic communicates the information to the normal mind and thence to the sitter in the usual way. *But in all the other affairs of life the subliminal of the psychic can no more communicate with the normal self than can that of the sitter with his or her normal mind.* Now some of our psychologists put the subconscious at the basis of all our conscious life. This is emphasized in memory and association. But Mr. Jacks gives the subliminal infinite power to select facts for impersonating spirits, while psychology shows us that even the medium has no such power, but that it is cut short—the connection between the subliminal and the supraliminal—at the point where material related to spirits is concerned. Complexity and contradiction beyond measure are found in such a theory while the hypothesis of a finite intelligence laboring under difficulties and with methods not yet familiar to us makes the situation comparatively simple.

Mind you, I do not say that spirits will explain the facts wholly. That theory explains only the main ones and we confess ignorance for the rest, while telepathy explains nothing whatsoever.

Now Dr. Jacks supposes that the subconscious knows all sorts of things about the body which the normal consciousness may not know. It is only by this that he can get any leverage for telepathy at all. But what evidence has he that the subconsciousness knows anything whatever about the body which the normal consciousness does not know. The psychologist and psychiatrist always regards the subconscious as deriving its information through the normal senses, either below the threshold of normal sensation or as knowledge normally obtained. He recognizes no organ of knowledge apart from the senses and

through hyperæsthesia and allied functions within the compass of attention. He will require Dr. Jacks and his colleagues to show evidence of any other source and of course telepathy would be produced as this evidence. But this *excludes subjective knowledge by the subconscious* and limits its power far below the assumptions of Dr. Jacks. It is so easy to conjure with a negative term which can be used to incorporate into it all sorts of incredibilities which will pass muster in the effort to get away from perfectly plain facts and their clearest meaning, tho they offer perplexities enough.

Just note what we have. First there is telepathy of what is far beyond what the sitter knows. Then there is subconscious knowledge almost infinitely beyond what the normal mind can know. Both of these have no evidence. But just combine two incredibilities and presto you have a solution! This is a trick much larger than any conjurer can perform.

Nor will apparitions without the intermediation of psychics yield any more easily to Dr. Jacks' telepathy. He cannot appeal to his theory, unless the apparition takes the form of the subject's or percipient's memory, which it may even do. For in this instance, when the apparition is not in accord with the memory of the percipient, your public view is lost, unless that public is an aiding discarnate spirit. In many cases, of course, the living persons present might be the public. But I have in mind two types of cases which do not exhibit this characteristic. First there are apparitions of the dead and second there are apparitions of persons who were dying alone. Both types are on record and sustained by good credentials. You can only appeal to that universal telepathy which has no scientific support and assume other minds than the living percipient, who does not know the facts in the case, and other minds than the apparent agent, all unconsciously and unaware of the perfect relevance of the connection made. That is, why does an apparition manifest in a situation that is rational and perfectly designed apparently, and yet the agent who gave rise to it know nothing about it? If it be the deceased person who appeared, aided by another deceased person, the whole case is intelligible. But that the percipient must be apprised or warned by some living person all unconscious of the situation and reason for it,

and at the same time that he must simulate the dead, is to turn the world topsy turvy in its processes. The subconscious always playing tricks on the conscious and never doing it directly! A man who presses such an hypothesis must have no sense of humor and it seems that few psychic researchers have this with the fact of respectability on the other side.

Curiously enough Dr. Jacks is Editor of *The Hibbert Journal*, a religious publication or in the interests of religion. Here he is defending an hypothesis which has the characteristics of both materialism and devilishness, inconsistent in assuming that there is no intelligence and yet simulating the most fiendish form of it, without any hope of the good behind it! The only advantage of telepathy is its support, direct or indirect, of materialism. It is often represented as tending to make possible the collection of evidence for survival; that is, for the existence of spirits, and this is true if it is conceived as a process which does not set aside spirit. But in the way it is applied generally, it has no such compatibilities. It is conceived as a rival of the spiritistic theory instead of its complement. That enlists it on the side of denial or doubt and in so far as it keeps spirits in abeyance, it tends to defend the materialistic theory. Then the process subconsciously carries on a vast system of circumvolutions to escape direct communication and impersonates the dead by throwing up its memories to be inspected as the real dead! Selective to the highest degree and therefore intelligent as a process, but deceiving instead of enlightening!

Let me take more illustrations. In work with Mrs. Chenoweth I got a good detailed description of my grandmother by which I identified her before the control told me it was my grandmother. Then followed a lot of details about the room in which she spent her last days, all in the pictographic method. The pictures were described by the control or by the medium or by both. In the midst of the account the control remarked: "She is standing by laughing." Now it was my father that communicated, so that the picture that I received was that of his memory, and while I knew most of the facts, one or two of them I did not know or recall. But suppose them all latent in my subconscious, the whole narrative was one I could not have spontaneously recalled in its details, but it was most natural for my

father because he knew the facts much better than I did. I was a small boy when the events occurred and had little interest in remembering them. But the whole picture was not one as sensibly known by my grandmother in so far as it affected her appearance as a "very wrinkled little old woman with a lace cap on," tho she probably knew it from the mirror. It was most naturally a "public" view from the standpoint of my father and not her own. No wonder she was represented as standing by laughing, an incident not accessible to telepathy except from the dead, while the circumstances offer a clear cut illustration of the "public" view tho its peculiar complexity and psychological likelihood favor unmistakably a spiritistic interpretation.

Dr. Jacks' view would require us to suppose that my subconscious had transmitted a memory to Mrs. Chenoweth that was more characteristic of my father than of me and then to have fabricated the incident about the grandmother laughing or the subconscious of the medium to have fabricated what would very probably be true on the spiritistic theory, without fabricating the other facts. The circuitous process here to get rid of the spiritistic explanation is extremely funny. No man with a sense of humor would undertake it.

I am not here saying that we can explain all the incidents associated with alleged spiritistic phenomena. I quite frankly and willingly disclaim omniscience here. What I contend for, and all along have contended for, is that the facts are evidence for the existence of spirits and not that it is our duty to have explanations at hand for all the details. This can be postponed until we know more. Our primary duty is not to explain, but to study evidence, or to collect it. When an apparition or pictographic representation occurs to us, it is our business to note what happens. If many of the facts are exactly what a spirit would naturally send to prove identity, frankly admit that they have this characteristic. We accept them in normal life as conclusive. Give them their value in these phenomena, whether the individual instance can prove or not. In most instances they accord with the theory of a spiritual body and if they exist in large and consistent numbers, they are entitled to at least a certain amount of weight in its support. But why try to ex-

plain it away, except from some *a priori* assumption as to what a spirit *ought* to be? Why not revise our prejudices?

The answer to this, of course, is that, while we can conceive a spirit to have a body, we cannot understand why he still wears his old clothes or is said to carry on a complete imitation of his earthly life. Clothes must also have spirits! There is no use to shirk this difficulty and the spiritistic theory has to satisfy our perplexities in regard to it.

This is comparatively easy to do. The very fact of pictographic representations of physical objects in communications having the same cause as those of apparitions affords a clue out of this perplexity and also satisfies Dr. Jacks's conception of the "public" appearance of the spirit. Dr. Jacks should not rest his case on apparitions of persons. He should gather into the case the apparitions of physical objects, as they are a part of the same whole to be explained and whatever applies to them will apply to personalities.

In an important message purporting to come from my father, the control described what he saw. One thing was an old fashioned upright dash churn, the next was a churn on legs with a crank, and then the dog and the dog churn, with a lot of correct details about the dog including a second dog about which I knew nothing, but my father did know. In the course of the description the control remarked that the dog was there. Now as I was receiving pictographic images, as in apparitions, it must be noted that there is no more reason to believe that the dog was present than the churns. For all that I know, of course, the dog might have been present, as the survival of consciousness of any sort will imply that of animals. But I have no evidence of it in the facts narrated. There is no soul for the churns, and so we have a memory of my father converted in transmission into a veridical phantasm, on the spiritistic hypothesis. Perhaps it was a telepathic phantasm from the dead depicting a simulacrum of the old realities long since dissolved. What will explain the phantasms of the churns will explain that of the dog, so that such illustrations as are suggested, but not proved, by Dr. Jacks, may easily be classified under the causes of the ones described, and this without avowing that we have any clear idea of the *modus operandi* of their production. One

of the statements no living person knew and the other was not known to me, so that you would have to assume that the whole of human consciousness was instantly accessible to the psychic and her subconscious for the information, adding a statement which could not be verified except by spirit, or you would have to assume that some other living mind than my own had been used to get the facts. On that supposition, however, why assume that the subconscious of the sitter has anything to do with the results? Perhaps the answer would be that it would be easier. Why easier? The facts contradict this. There is nothing but mechanical analogies to support this idea that proximity favors telepathic access. But those who advance telepathic theories defy space limitations, tho the experiments of the Society show that distance apparently affected results. As the facts classified under telepathy by laymen and unscientific people wholly disregard spatial limitations, no one can tell whence the telepathic message originated. The apparent source may be as deceptive as the outcome, if spiritistic theories are to have no place in the most superficial interpretation of the phenomena. It is a mere matter of convenience to reckon only with the party whom you can prove to have known the facts. The subconscious of the medium, however, is so independent of this that there is no telling where the information came from.

Take another illustration.

Allusion was made in pictographic terms to two brothers of mine who had the same name, one of them, a namesake of my father, having died, and another later son receiving the same name. The control got them confused, while they were not at all confused in my mind or that of any living person. It was so anomalous that confusion on the part of control and subconscious of the psychic was easily explained, but the distinction was clear in my mind. There came in connection with one of them a good account of where he died and the incidents of his funeral with details about the casket and the railway station and other things that were good evidence of his identity, tho not necessarily given by him and tho they represented the acquisition of post-terrene knowledge, if spiritism be the explanation. The facts had all the "public" aspect you could desire, as they were mainly physical and were not known to me at all. Knowl-

edge of incidents about one's funeral are very frequent. But why should the subconscious of some living person not knowing what is going on with me in Boston so frequently select facts to transmit which are not the usual ones demanded of personal identity? Why has it all along been so selective of personal identity and yet deviates from it where the evidence may be questioned and so introduce another factor into a problem already complicated enough? The unity of these phenomena in the whole human race for untold ages representing personal identity in some form is certainly a formidable objection to telepathy except of the infinite and devilish sort.

Again I take a record of an apparition which includes two phantasms, one of the dead and one of the living. A lady saw an oval shaped light which soon developed into the face of her dead sister and right over the shoulder of the dead sister appeared the face of a living aunt who was ill and who died within a day or two. Note that the appearance of a light and its development into a face is not an isolated phenomenon. It has occurred in many other cases, and even the lights without any development. If we had had only the face of the sick aunt, we should have found our telepathists confident that the subconscious of the aunt had done the thing. Now why assume telepathy at all in the case? But we have the face of the dead sister evidently appearing with a premonitory warning of coming death. Why should the subconscious of the aunt conjure up this complicated machinery or any machinery at all to convey a premonition of her own death? What evidence is there that her own subconscious could know it? If it did, why should it invoke an apparition of the deceased sister to convey the information?

The simple fact is that the instance is probably a much more complete one than usually occurs in apparitions. There is superficial appearance of purpose in this instance more clear than if the experience had been only an apparition of the aunt or only an apparition of the dead sister. It is even possible that the effort was to convey more information than came. It may be that many apparitions are abortive in their purpose in containing less than it was tried to transmit. In the simple form they do not always or ever manifest a purpose, but they may in the

simple form be imperfect messages. The present one with its complications conveys more distinct evidence of purpose and so is rather spiritistic than telepathic, unless you make your telepathy purposive and devilish.

Another case is equally interesting. A lady twice had an apparition of her dead father which in the first instance interfused with the face of her living husband and in the second with the face of a man she had never seen, but who was responsible for the means by which she had her income. In both cases the apparitions were premonitory of death. How does it come that the subconscious of her husband, supposedly knowing that he was going to die, invoked the shades of her father for conveying the information which she did not get in completeness until the death of the husband? Again how or why did the subconscious of the unknown person so aptly anticipate his own death and fuse his image with that of the dead father whom he had never known? Telepathic suppositions are so absurd in the face of such complications that it is amazing that any one would undertake to form a large theory on a single set of instances.

I might quote two more instances, both *collective* and also instances of *double* apparitions. In one of them it was during the funeral service and in the other the subjects knew of the death of one of the persons represented, but not of the other. They were both recognizable in both instances. They illustrate clearly that it is not wise to form large theories without taking account of the whole record of such experiences and their connection with pictographic phenomena generally, tho the main theory is not to be applied to details without adjuncts from other sources than its own causalities alone.

Let me add another instance of much interest in this connection. I had taken to Mrs. Chenoweth a stranger about whose life I knew nothing, for the purpose of finding a will which I supposed could not be found, but the sequel showed that it had probably been stolen. I purposely had all the facts concealed from myself. Mrs. Chenoweth had never heard of the man and did not see him at any time. The process of giving the messages was the pictographic one. The following came.

I see a grave and a casket being lowered into it. It is strange

death. It is most always things of the past. This is so real. It is a lady. She is so real to me. Shall I tell you just what I see.

(Exactly.)

She suddenly rises up, as if out of the casket, and shakes down her hair. It is black, dark, eyes dark, and she is full of energy, life and purpose, and moves away from the scene close to me. She is almost besides herself with grief of going and desires to return to express herself. Oh! There is a big letter B, a big letter B beside her.

(More of that, if you can.)

I can't. You know this is all in the late fall or early spring. There is something so bare, so forbidding, so sad. It is funny she don't speak. Why, yes I think her name is Sarah and B is some one connected with her or the last name. It is like Bab or Bob. I can't get it. I am going further away.

The automatic writing began with an evident attempt to give the name Emma and later it was given clearly. Sarah was the name of the person who had made the will and her carelessness about it had been the cause of a most extraordinary injustice to the man present, tho the will intended to do justice. The post-mortem discovery of the injustice due to the probable stealing of the will might well arouse the emotional attitude described in the message. But the woman's hair and eyes were not dark. Emma was the name of a deceased relative of the Sarah. Her hair and eyes were dark. The Sarah was always called Babe by the sitter. Note that the control was somewhat confused in regard to the meaning of the pictures, so that we have two personalities interfused in the process. There is here the "public" view which Dr. Jacks remarks, but note that it has no semblance to trickery by the subconscious of the sitter. It represents the correct dramatic play of a control working under difficulties to interpret pictures, perhaps a whole panorama of them. He has to build up a single picture out of this panorama and send it through the subliminal of Mrs. Chenoweth. It almost necessarily involves interfusion of two personalities and that is natural on a spiritistic interpretation in a process having analogies with telephonic and panoramic methods, but not natural on a

telepathic process which has to simulate or impersonate all these and must know that it is lying about them.

Let me propose a theory that might supplant both the telepathic theory of Dr. Jacks and the spiritistic hypothesis.

As it is known now that the human organism can generate electricity, let us suppose that the conditions affecting apparitions and pictographic phantasms are connected with a hyper-electronic condition of the brain which, with some chemo-selective functions, gives rise to etheric vortices which may be the bearers of thoughts and memories by having them excited by the laws of association under the secondary influences of contiguity and similarity, so that an idea once in existence may either never be inactive or may produce an impression on the cosmic ether, as rays of light affect the gelatine plate in photography. There they await the occasion when some sitter is in the presence of a psychic and the interest of the sitter's mind enables some chemo-elective harmony between the mind and the deposit on the ether to pick out the desired fact. Let this cover all the phenomena whether they are illustrative of the personal identity of the dead or the living, and simply add to this an extenso-motric projection of the brain of the sitter to select the ether vortex or deposit and transmit it to the extenso-sensory reciprocity of the psychic.

Now I think this hypothesis will cover the whole field divided between spirits and telepathy, and I think I may say *that I can defy any one to refute it*, and perhaps I could as well say that I defy any one to believe it. You say it is nonsense. I quite agree, but I have coined a number of words based on well known ideas and there is nothing in the conception of them that makes the idea inconceivable. They are simply wild fancies which some people without a sense of humor would take seriously, if I proposed them as anything more than inventions. They illustrate, however, the habit of many minds in psychic research. They take some word whose meaning is well known in certain limited facts and extend this meaning without any evidence whatever, and from having imagined a thing several times they come to think it a fact. This can be done to any extent and is often indulged in by quasi-scientific people with the greatest *sang froid* and without any sense of humor. Much of the talk about the

subconscious and telepathy is exactly like this. You cannot refute it because there is no evidence to favor or oppose the hypothesis assumed. You can just wonder at the fertility of the imagination and the credulity of the mind that indulges in it.

The proper way to handle the problem is very different. We are not required to explain every set of facts we get in their details by any single hypothesis. We may pick out certain ones and explain some by one theory and others by another theory, provided we can unravel the complexity of the facts judiciously enough for such a procedure. The trouble is that most amateurs either select certain facts to be explained and ignore the others or they assume that the phenomena are much less complex than is the fact. In the first case they commit the unpardonable sin of not being scientific. In the second instance, they judge the case after the analogy of intercommunication in normal life, when the perplexities of their own view of it ought to prove it otherwise.

I must insist that we have to connect the whole field of psychic phenomena to find a clue out of the labyrinth. We are not to invent hypotheses for apparitions alone, for pictographic images alone, for clairaudience alone, for automatic writing alone, for telepathy alone, for telekinesis alone. For we find in experience that they are often inextricably interwoven, a fact which tends to show that any particular manifestation of them is imperfect and only a part of a larger whole. For instance, there is a perfectly distinct connection in kind, an ontological unity, between apparitions and the pictographic phantasms of a clairvoyant and the voices of a clairaudient. Even some automatic writing betrays the influence of pictorial imagery affecting its contents. Telekinesis is often connected with displays of intelligence that show the phenomena do not go alone, even tho they are the product of hysteria and somnambulism in part or in whole. In the work of Mrs. Chenoweth, the automatic writing alone reflects differences of personality while it also reflects her own normal handwriting. Then the language is mostly her own even when conveying the thoughts of some consciousness transcendental to her own. Even her bodily actions may be interfused with motor effects characteristic of a transcendental intelligence, whether you regard it as living or dead, and also

mixed up with her own organic habits. Add to this the possible influence of a score of spiritual beings in the vicinity or acting to assist in the work of transmitting a message.

Now it is all this complexity that demands a spiritistic theory. The collective mass of facts connected with apparitions, with clairaudience, clairvoyance, automatic writing, telekinesis and other phenomena, have no unity at all unless they attest the existence of spirits. We may not be able to explain a single set of them when taken alone and we are not required in the first stages of the spiritistic hypothesis to have a cut and dried explanation for all the detailed facts whose unity attests the existence of spirits without providing the clue to the unravelling of details. An apparition, for instance, may prove the presence of a spirit, but it does not exclude the operation of both mental and physical forces in the living, forces both known and unknown. There is no use, however, when we find a perplexity to assume that we know enough about spirits and their causal powers to run off immediately into unwarranted extensions of known conceptions, which deceive us because the terms are familiar while we can ignore the new meaning given to them. If we should frankly recognize that spirits have to be supposed in any case, we can then proceed to investigate for the complications between two worlds for explaining the complexities of the phenomena.

What we cannot do is to assume that the phenomena are as simple as ordinary human intercourse. We are not conversing with the dead in the same way that we do with the living. That ought to be apparent from the very nature of the case without empirical evidence except as normal experience is this. The novelty of the facts is further evidence. But the situation is a very complicated one. Quite as complicated perhaps as the phenomena that occur between thinking and voluntary action, involving all the functions of the physical organism, but apparently with no chasm between the fiat of the will and the bodily act. If we knew the process of communicating with the dead, we might find a clue to all the perplexities Dr. Jacks feels. But he cuts himself away from the effort to find out by ignoring that spirits may be involved as well as his telepathy. There is no reason for choosing between spirits and telepathy. We might find both coöperating or even that what we call telepathy is en-

gineered or influenced by spirits themselves. There is no use to invoke words which sound learned because we are familiar with them, but assign a meaning to them beyond all the rationalities of science and totally without evidence.

Start with the phantasms that Dr. Jacks assumes. I have conceded the perplexity they may indicate and it is something more than the "public" view. It is the presence of details like clothes and other features of the earthly life. I suggested that a part of the affair could be explained by the purely phantasmal nature of the appearance. That is, the pictographic process, already illustrated in telepathy between the living, afforded an opportunity to explain away the quasi-materiality in the case and made the phenomena consistent with our ideas of a purely spiritual world, even tho those ideas were not entirely correct. The perplexity of repeating the material world where we had been accustomed not to think it, was certainly one point gained over the apparent absurdities of the case. This achievement opened the way to think of the phenomena as mental phantasms produced in the living by the memories of the dead recalled and pictured in their minds. This immediately suggests what Swedenborg claimed to be the nature of the spiritual world: namely, one of mental states, and this could be granted whatever else we might find it to be in addition. Dr. Jacks was not satisfied with this, but resorted to complicated impossibilities or improbabilities in the field of telepathy and the subconscious that were neither quasi-material nor supported by one iota of evidence, while the conception of a mental world is supported by an immense mass of evidence and the natural inferences from the dissolution of our sensory life with the retention of the inner function of the mind, picturing, as in our normal life, its own thoughts as realities. Then given the power to transmit them as phantasms and you have not only the perplexities removed which bother Dr. Jacks, but you eliminate equally the absurdities of telepathy and the subconscious and the reproduction of a material life in the spiritual. I am not averse to believing that the spiritual life is a replica etherially or mentally of the physical one. It is only a question of evidence. But the facts point unmistakably to complications of mental products which show a larger range of idealistic conceptions than are familiar to us

here and they are what we might expect from the reflections and speculations of philosophy, tho not proved by them. But Dr. Jacks has lost sight of them entirely and judges of the facts as one who feels obliged to conceive them as material but to reject them as absurd, and then to explain them by a theory which has nothing but the extended meaning of words to support it.

There are still perplexities enough to remove, but we are not obliged to explain all of them at once. The subject is too large for one generation to unravel. It has taken many centuries for normal psychology to reach its present point of evolution and it will take much more time to achieve the equivalent result in a field where the phenomena are so sporadic while normal facts are as abundant as the autumnal "leaves that strew the brook of Vallombrosa."

PSYCHIC RESEARCH IN HARVARD UNIVERSITY.*

By JAMES H. HYSLOP.

This paper is a Report on the work done in 1916-17 at the Harvard Psychological laboratory, under the gift of Mrs. Wallace Riddle and the Hodgson Fund. A fund had been given to Harvard University for psychic research and called the "Hodgson Memorial Fund" and to this was added further contribution by Mrs. Riddle (formerly Miss Pope), and the result was an effort to study the phenomenon of telepathy by the aid of a machine with the hope of getting some material for the application of mathematics to the law of chance. The effort was somewhat like that at Leland Stanford University by Dr. John E. Coover, except that Dr. Troland did not use playing cards for the purpose. The result was entirely negative for Dr. Troland, as any experienced man would have expected, or at least would have been surprised if even a suspicion of telepathy had been apparent in the results.

But it is not the results that are interesting. It is the conception of "science" which Dr. Troland has that is the interesting feature of his work. He leaves the impression on readers that "science" is a physical affair, tho he does not say exactly this. He says that "the methods of experimental science are essentially *physical* in their direct application." This is true enough but the manner and assumptions in conducting his work lead to complete evasion of the whole problem of psychic research. He goes on to explain that he is following in the line of Descartes and others in seeking to find in human behavior evidence of the application of mathematics to the reactions on stimuli. Hence his machine is constructed to exclude the ordinary influences that might interfere with the hypothesis of telepathy and thus to get responses to stimuli that may be estimated mathematically under the law of chance, to see if it is transcended.

Now it does not occur to Dr. Troland that psychic experiments are not studying any known stimuli whatever. We are studying

*A Technique for the Experimental Study of Telepathy and Other Alleged Clairvoyant Processes. By Leonard Thompson Troland.

coincidences to find whether there are external stimuli at all. In experimental physical science of the laboratory type the stimulus is given, not the quæsitum. In psychic research, mediumistic and telepathic experiments do not assume any known stimuli, except the normal ones, and endeavor to exclude these, to ascertain if there are coincidences that transcend chance, and we may leave the stimulus entirely indeterminate. That is, telepathy is a negative concept. It is a name for facts and for an unknown cause. It implies no known stimulus, and we do not use the stimulus in determining whether we transcend chance. We do not predetermine the conditions under which the experiment is to be performed, except to exclude fraud and previous knowledge of the facts. We study the phenomena as they occur in nature and determine from the result how we shall proceed afterward, just as all science has done in its history.

Dr. Troland shows in an elaborate statement that he is trying to study physiological processes, not psychological ones at all. He mentions ten steps in the neural processes involved in all reactions to external stimuli, and he does this without any sense of humor about their entire irrelevance to the problem. They are very deceptive affairs in pure metaphysics of the physical type, but have no interest or bearing on psychic research. He might make a reputation for conforming to academic orthodoxy in this method, but he will get no light on what psychic research is trying to do.

Immediately after stating what these events are in the nerve processes and that it is his object to study them as mechanical processes, he makes the following remarkable assertion.

"The psychical researcher, on the other hand, it seems to the writer, believes that certain processes of response may exhibit *breaks or gaps* in their continuity, these being representative of the interference of some outside 'psychic' activity in the physical process. The 'gap' may lie entirely within the nervous system, as in the supposed efficacy of the individual 'will' in determining bodily action, or it may lie partly outside of the nervous system, as in the case of nearly all the phenomena which the psychic researcher studies experimentally. The movement of physical objects without contact, or telekinesis, for example, involves a gap in the response process, between muscular contraction and displacement of

the object, or else between the efferent nerve excitation and this displacement. Clairvoyance involves a gap between the object—regarded as a possible stimulus to vision—and a brain or (speech) motor process in the organism of the clairvoyant. Telepathy implies the existence of a physical gap between the activities in the central nervous system of one person and that of another person.”

He then coins a term to name this supposed break in the process and calls the phenomenon *schizokinesis* for one, and *schizoneurosis*, for the other of the two types of phenomena.* This sort of terminology, without any facts, does not help any in understanding the problem. It is very useful for throwing dust in the eyes of people who suppose that a new word means something new, when it does not even make the known intelligible. It just makes the problem abstract and esoteric.

But the important thing to remark first is that psychic research does not assume any such “breaks”, as he here affirms. It is its problem to determine whether there are any breaks or not. As to the appeal to the “outside ‘psychic’ activity” it makes no such appeal, or at least to no more than we do when one person talks to another. There is a mechanical aspect to conversation, but the mechanics is not the whole of the phenomenon. Whether there is a “break” with the laws of mechanics we do not affirm or deny even in ordinary conversation. Indeed we do not have to discuss such a question. It is one of fact as to what is involved in conversation, not a problem of consistency in mechanics. It is the same with telepathy. We do not have to assume that it involves either a break or continuity with mechanics. That is another problem. It is a question whether ordinary sensory perception, whatever that is, is involved in telepathy. We cannot define telepathy to start with as anything more than mental coincidences and identities between two minds, excluding chance and sensory perception. This is a purely negative conception and involves no idea whatever of its nature. Dr. Troland's position is purely *a priori* and totally unscientific in every sense of the term. He simply begs the whole question to get a method of experiment that is

*The terms “schizokinesis” and “schizoneurosis” are only “jawbreakers” for dissociation.

as irrelevant as it ignores the *milieu* in which alleged telepathy occurs.

What the psychic researcher is studying is the question whether there is some "causal" nexus between two minds independently of ordinary sensory stimulus, not the question whether this external mental "cause" acts on the mechanical process in bodily responses. That may remain just where it is in normal psychology, either unknown or a mere fact. We do not pretend to know how one mind can act on another and I rather think "science" in every sense of the term does not care a picayune about that question. Its primary problem is the facts of coexistence and sequence between things, and the "how" or "why" may be left to fool metaphysics. We do not require first to know *what* a cause is to believe that there is such, but to know what the facts are that supply evidence that a cause is present, and then we may compare the situation with those in which certain known or assumed causes act. In telepathy we are seeking only to know whether the coexistences and sequences of thought in two minds suggest more than ordinary sensory stimulus to explain them, if explanation be possible. We are not in the least concerned primarily with any of the recognized laws of physiology and psychology as absolute limits of experience.

Take again what Dr. Troland says of telekinesis. He conceives that as a break or gap in nature, a gap between the object and the motor process in the organism of the clairvoyant. What evidence has he that it is any such break? The question is whether telekinesis is a fact, not whether it is a break in nature. The latter way of approaching it is pure dogmatism and *a priori* dogmatism at that. We have more reason to suppose that telekinesis is a break in nature than chemical affinity. We have no right to reduce nature to any one set of laws and true science never does so. It is only unscientific men that do this. Moreover, are not magnetism, wireless telegraphy and gravitation instances of telekinesis on a large scale? Do we consider them as breaks in nature? If they are breaks it is because they are fast facts, and that is the problem of psychic research; namely, to ascertain whether telekinesis occurs, not to decide that it cannot occur because it is a break with certain recognized laws. If you cannot break with the law of contact in the movement of physical

objects, you will have to deny the existence of gravitation and other telekinetic phenomena. The admission of them as facts, however, creates an assurance that any other form of telekinesis is possible and it becomes a matter of evidence, not of consistency with certain limited laws of nature. Dr. Troland completely mistakes and misstates the whole problem. He is studying a question that psychic researchers do not have to bother their heads with. We do not care whether certain laws of nature are universal or not. We are after facts and any other procedure is mediæval scholasticism, and all parading itself under the cover of being "science." It is not "science" at all in any rational conception of that term.

Dr. Troland makes a number of *a priori* assumptions about clairvoyants, but he seems to have no definite conception of what that term means and his idea of their nature and beliefs is formed apparently without any investigation of them whatever. He cannot define his problem until he has investigated the facts in connection with clairvoyants and he has not attempted to do this. Such a procedure is a strange one for a man who professes to be "scientific." But you could not expect Harvard University to promote a man who disregarded the dignities of the science of the chair. He is to study psychic phenomena, but he is to be careful that he does not find any psychic phenomena at all. This will be learning with a vengeance! It will suit the respectabilities of the University, and its votaries may blissfully think they have scotched the psychic snake when they have only run away from it, as they did with the young man many years ago in their theological seminary. Cotton Mather admitted the supernormal in connection with witchcraft, but Harvard has never been able since his time to get off its dignity or its æsthetic stilts to study any problem actually connected with the humanities in the field of psychology, except in the case of Professor James, and the University did not like him to do it. Any man who ventures on a rational course with the subject takes his academic life in his hands. One of the Harvard students was asked if he would devote two years to psychic research and he replied: "Not on your life." Asked why, he replied that he could never secure a position in any university in the world, if he did take it up. He was probably correct. But when it becomes respectable to ascertain the truth then Harvard will give attention to the sub-

ject. In the meantime effort will be wasted on experiments of the kind described in Troland's Report.

There is nothing wrong in trying such experiments. The application of mathematics to the phenomena will do no harm, but one may ask if you expect to decide whether John Smith committed murder or burglary by mechanical means and the application of mathematics. Psychic research has to deal with problems like those of the civil courts and not with physical questions. If you are going to limit the idea of "science" to physical phenomena (that is, if "science" is convertible with "*physical science*") as Whetham and some others do, tho Kant, Schopenhauer, Spencer and many others do nothing of the kind, you are going to be in a dilemma. You will either forfeit the right to pronounce any judgment on the facts or you will have to revise your definition of science. You cannot exclude psychic phenomena from the territory of science and then claim jurisdiction over them in the name of that science. Psychic researchers need not care which horn of the dilemma you take. They will have their innings in any case, especially as they are concerned with facts and not with questions of their relation to previous mechanical theories. If the votary of mechanical processes has to concede the facts and holds to their contradiction or break with the mechanical, so much the worse for mechanics. If he has to admit the facts and their consistency with mechanics, psychic researchers need not worry.

The real conflict in this question is between the scientific æsthete and the vulgar mind, on the one hand, and the devotee of scientific dogmatism and the student of phenomena which have indubitable evidence of being facts, on the other. The respectabilities all lie on the side of academic superstitions and æsthetics, and these are the first things always considered by the intellectuals established in institutional prejudices. All this will be overcome as soon as it becomes respectable to believe in spirits. The facts will then be easily accepted. Scientific evasions and subterfuges will be abandoned and people will wonder why our academic votaries ever failed to admit them. They were slow to admit evolution, but they came to terms, and they will do the same with psychic research when it is respectable to ascertain and to admit the truth.

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.

DREAM COINCIDENCES.

The following experiences are reported by Mrs. Emily G. Hutchings, who was the discoverer of Patience Worth and the reporter of the record on which was based the book by that name. The present incidents are of special importance as illustrating the same psychological phenomenon as two or three that have been remarked in the article on Mr. L. P. Jacks's paper in regard to pictographic images and real or supposed apparitions. I have called the phenomenon interfusion: Mrs. Hutchings uses the term "telescoped" to describe the same fact. There are other cases as well. The present experiences are timely in connection with the discussion and I want to call particular attention to the resemblance psychologically between the incident mentioned on page 348 and the dream of Mrs. Hays in which she thought she foresaw the death of Mr. Hutchings in which her memory image of Mr. Hutchings was invoked unconsciously, no doubt, and led to confusion with his father. Two or three of the other experiences illustrate the same fact. I have noticed it so frequently in my work that I wish it remarked as perhaps a law of mediumship, at least in conditions under which special difficulties occur in getting the proper picture through intact.

I have some of the dreams on record in more detail and they will illustrate the supernormal more clearly and evidentially. But I am publishing the present narrative because it is so timely to the discussion named and gives a collective force to the facts.

The same phenomenon seems to have occurred in an important premonitory or predictive experience by Swedenborg. It was the subject of an article by Mr. Albert J. Edmunds in Volume VII of the *Journal*, pp. 257-271. Curiously enough the explanation of that confusion or interfusion by Swedenborg was suggested to Mr. Edmunds by his knowledge of what had been said in the *Proceedings* about the pictographic process.—Editor.

ST. LOUIS, June 11, 1919.

MY DEAR DR. HYSLOP:

It has been a long time since I have had occasion to write to you, and now there is nothing at all urgent about the communication. You told me that you might some time make a summing-up of Lola Hays's mediumship, and what I have to tell you might be significant.

Her curious dreams used to interest me. I have given you the record of some of them; but will mention three that concerned me most intimately. You know when we were in Boston she dreamed that she was employed (or would be employed a year hence) in a tall red brick building with conspicuous white trimmings and that I came to visit her there. You thought it might be the Clemens home that she saw in her vision; but when you sent me the colored postcard, she did not respond, and when I told her what you suspected, she said her dream building was nothing like that, but was apparently an office building.

A year later I went to see her, down at the Railroad Y. M. C. A., where she was doing publicity work and editing the Red Triangle magazine, and I recognized the building—which I had never seen until then and which she had not seen until she went there to work—as fitting her description. She was astonished. Said she had really never looked at the outside of the building, but it was identical with the one she had seen in her Boston dream.

I told you how she related to me, when we were in the Pullman, going to Boston, the dream she had had five years before, in which she was seated by the window of a small and crowded room and suddenly perceived that the Statue of Liberty was directly before her. She had never been in New York, and said that if anything came of the dream, she wanted me to know about it in advance.

That Saturday morning, after we went to Sound Beach. I took her for her first glimpse of New York. We rode down on a Broadway surface car, and when we approached Battery Park, I suggested going up to see Mr. Sprague, our host at Sound Beach, who is with the Panama Steamship Co. He had just had a small office partitioned off from the big main office and had moved into it that day. It was in a state of chaos, but he let us come in, and placed a chair for Mrs. Hays by the window. When we had been talking for some minutes, she exclaimed: "Why didn't you tell me

you could see the Statue of Liberty from your office?" Mr. Sprague said he never had time to look out of the window, and it was the first time I had been in that office. Indeed when Mrs. Hays related her dream to me, that small office was not yet in existence.

The other dream had to do with my husband's father. Mrs. Hays spent the night with us in November, 1917, and the next morning she was depressed at breakfast. She told me she had had a bad dream, but would not tell me what it was. However she went over to Mrs. Baumhoff and related the dream. She thought that she and Mrs. Baumhoff went to a strange house, where I admitted them and conducted them to a low room with exposed rafters, and they looked into a coffin and saw my husband—very thin and with white hair, but perfectly natural.

The dream was curiously verified, the following April, when she and Mrs. Baumhoff came together to our house and I led them to the coffin of my husband's father, and Mrs. Hays said: "That is the face I saw. I thought it was Edwin. I had no idea he looked so much like his father."

It was after that that I learned the other part. After my father-in-law died, down at the farm in Jefferson county, my mother-in-law had the coffin placed in the old original log room of the house, because a storm was raging—and people had to pass through the living-room, and that bedroom was more private.

Mrs. Hays saw the two situations telescoped, as it were. That was typical of most of her psychic dreams. Now the curious thing is that I am having the same kind of dreams, always in connection with her.

One of them is rather complex. I seemed to be climbing a hill, on the top of which was a cottage. I went around to the back and Mrs. Hays met me with the exclamation: "Well, Emily, I am glad you have come. Irwin (Mr. Hays) and I are at our wits' end. We have to get this place in order because *she* is coming, and we don't know where to begin." I asked her who was coming, but she would not tell me. I saw Mr. Hays, whom I had not known in life, and whose picture I was not familiar with. I helped them to put the cottage in order, and when I awoke the dream was so vivid that I thought I would go to the telephone and tell Mrs. Baumhoff about it. I knew she would be interested.

While I was preparing breakfast, Mr. Hutchings came in with

the morning paper and told me that Mrs. Baumhoff had died the previous afternoon.

Some weeks later I went out to see Mrs. Hays's daughter-in-law, who lives in a cottage on the hill at Wellton. They had moved there shortly before Mrs. Hays's death and it was my first glimpse of the place. Young Mrs. H. was working in her little garden, so I went out there to her and we went into the house through the kitchen door. After a while I told her of my dream, and she said:

"Mother evidently had this place in mind when she gave you that dream. When we moved here, the place was in confusion for three days, and she would sit down on a trunk or box and say, 'I wish I had Emily Hutchings here to tell me where to begin.'" I asked her to show me a picture of Mr. Hays, and I first described the man I saw, as tall and thin with black eyes and hair. (Mrs. Hays had put all his pictures away after his death, because they had such a sinister effect on her.) The man I saw in my dream was undoubtedly Irwin Hays.

The next dream I had, had to do with Lola's daughter, Gladys, who was married soon after our return from Boston. Gladys and John and the "cross of discord" figured in Mrs. Sanders's reading for Mrs. Hays, Miss Tubby will remember. John is a Catholic, which caused no end of trouble. Gladys had a baby two months old when her mother died. I tell you this, to give the setting for my dream.

I seemed to be sitting in a Catholic church, almost alone, when Lola rushed in, greatly agitated, grabbed my arm and said, "Emily, isn't it a dirty shame that poor Gladys has to have my funeral at her house when she is moving?"

That same day—the dream came about six o'clock in the morning—Gladys's baby was seized with a convulsion and died in about fifteen minutes. The household goods were all packed for moving, and the baby was apparently well when she dressed him, to take him to her mother-in-law while she finished the arrangements at the new house. I knew nothing about the moving, had not seen Gladys since Lola's death, and did not know the significance of my dream until the end of the week.

When I did learn the facts, I asked Lola to give me another dream, explaining why she had said it was her funeral, instead of the baby's funeral. I had scarcely gone to sleep when she appeared

before me and said: "It was *my* funeral. That baby wasn't sick. I took him. Either he or Gladys had to go. She isn't strong enough to nurse him. So you see it was *my* funeral. I planned it. I ought to have waited till she got settled; but I didn't want her to get used to the baby in the new house. If you could see Gladys, you would know why I did it. She is as white as cheese, and she is too young to die."

And now comes the most remarkable part of the whole thing. One day last week I went to luncheon with Caroline Risque, the sculptor. When I left, she wanted me to go out in the touring car with her. I had a "hunch" that I ought to go down in town. I barely missed a Hodiamont car, and walked all the way to Page Ave. instead of waiting for the next one. I felt all the while that it was foolish to take that long walk—but when I reached the corner, there stood Gladys and her two sisters. I went down in town with them. One of the sisters had been in Springfield with Vivian, Lola's oldest daughter, and she said that Vivian and her husband had gone to a spiritualistic séance, and Lola had communicated. She said:

"Why is it that with all my family and all my psychic friends, Emily is the only one I can reach?"

Vivian knew who "Emily" was, although the medium did not. She asked:

"Mamma, how do you reach Emily?" The medium replied: "I come to her in dreams."

I then told Gladys about my dreams. The poor girl looks dreadful—just as Lola said she did. When I told her what Lola had said about the baby, she said, "That's what my mother-in-law insists. She said right away, 'This baby didn't die a natural death. There is no kind of spasm that would take him as quick as that. Your mother came and got him, because you aren't strong enough to take care of him'."

I don't know whether any of this is significant or not. I have reached Mrs. Hays through three mediums, and have had other manifestations here at home, which I have not time to write out.

Sincerely your friend,
EMILY G. HUTCHINGS.

The following incidents are from the collection of Dr. Hodgson and tho of long standing they seem to be intelligently reported. We cannot, of course, be sure of more than the fact that the parties believe the dream and coincidence to have occurred. The type is a familiar one and the story intelligently reported. It is unfortunate that the original informant's diary was not obtained. It is conceivable that some defects might be due to this cause, but the fact that he was confident he had recorded it in this manner is so much against the hypothesis of illusion of memory, at least as to the main coincidence and details referred to by Capt. Clark, tho he does not specify them. The type of coincidence, however, is so frequent and so well established in other and similar cases that the scepticism which might well have been applicable in the first stages of our investigation may not be so strong. The incident, however, is worth recording.

The second experience is also a dream, tho not connected with a shipwreck, but with the return of a relative from a sea voyage. It is old and without corroboration and is interesting because of the detail about the ivory-handled umbrella.—Editor.

YONKERS, Nov. 14, 1887.

DEAR SIR:

I shall have much pleasure in communicating to you the experiences you refer to in your note of yesterday, but the record of it is not at hand, just at present, and may, even, have been lost. I will look it up at an early moment, and, if lost, I will send you my recollection of it, which, however, may have become imperfect in the lapse of some fourteen years.

Yours truly,
P. Q. DUMARESQ.

To Richard Hodgson, Esq.

YONKERS, Dec. 1, 1887.

DEAR SIR:

I have postponed writing you an account of the remarkable dream of which you have heard, in hopes of getting at some of my old journals, among which might be found that containing the

notes I made at the time; but there is no immediate prospect of my being able to ferret them out, and I am, therefore, constrained to trust entirely to my memory, which cannot be perfectly satisfactory to your Society which needs, I presume, more irrefragable testimony.

In the summer of 1873, while asleep in my house, situated in the Foochow Road, Shanghai, China, in my usual good health, and sometime after midnight, I experienced a most vivid and exciting dream. I seemed to be on board the favorite coasting steamer, "Suwonada," and asleep in my berth, when I was suddenly aroused by a shock and sudden stopping of the steamer's way, while, at the same time, I heard a noise as of the tearing of rocks through her bottom. I sprang from my berth, and hurried on deck where I found great confusion, and learned that the ship had struck and was rapidly filling with water. My old friend (an acquaintance from boyhood) Arthur H. Clark of Boston, was in command of the "Suwonada," and he decided to abandon the vessel without delay. The boats were launched and every body disembarked from the steamer, I being in the Captain's gig, which remained alongside for Captain Clark, who was the last one to leave the ship. I saw him very distinctly (so distinctly, in fact, that the picture he presented is almost as clear now, after the lapse of fifteen years) standing on the port rail, and as he turned to look fore and aft I heard him say, "Well, thank God all hands are saved;" upon which he stepped down into the boat and we shoved off; whereupon I awoke in a state of great excitement, I arose and consulted my watch, noted the time, and wrote out my recollection of the dream while it was yet clear in my mind. I said nothing of this to any body but my wife, although it disturbed my peace of mind for a day or two. Some days after, I met a friend who was connected with the house of Augustine Heard & Co., the owners of the "Suwonada," as he was walking on the Bund, and noticing that he seemed rather depressed, I said to him, "I think I know what is troubling you, the Suwonada is lost." He seemed much surprised and asked me how I knew it, adding that A. H. & Co. had only just received a telegram from Hongkong, advising them of her loss, off Foochow, on the night when I had had my dream. Upon comparison, I found, by making the proper allowance for difference of longitude, that my dream took place exactly at the time of the wreck, and a

letter from Captain Clark, to my friend, (who had asked him for details of the loss, and for his recollection of his acts and words just previous to leaving the steamer) confirmed the language I had heard.

As I never had a dream, before this one, which was of special import, and none has been experienced since, I may properly claim to be, in no sense a dreamer: and should you deem this one of sufficient interest to publish in your records, I shall be obliged if you refrain from adding my name to it, unless you have some special reason for so doing.

Although what I have written above is mere recollection after the lapse of many years, I am quite confident that my diary would practically confirm it.

I am, Dear Sir,

Yours truly,

P. Q. DUMARESQ.

Boston, Dec. 6, 1888.

RICHARD HODGSON, ESQ.,

DEAR SIR:

I have your favor of the 20 Nov. which was forwarded to me here from Yonkers, and I would say, in reply, that my wife had read my written account, forwarded to you some months ago, and confirms it so far as her recollection serves her. I do not think any separate statement from her would add to the trustworthiness of the story. My private papers are packed away and not "get-at-able" just now, or I would endeavor to unearth my old journals and find my original notes. The friend whom I told of the wreck of the "Suwonada" was the late Mr. Charles E. Endicott. Capt. Arthur H. Clark, who commanded the steamer, resides in London, and I dare say may remember writing to Mr. Endicott an account of the accident. His brother, Mr. Robert F. Clark, 40 State St., will, of course, be able to give you Captain Clark's address.

Yours,

P. Q. DUMARESQ.

Statement by Capt. Arthur Clark,

(Made to me [R. H.] on Feb. 9, 1890.)

I recollect talking with Mr. Dumaresq about his experience.

I was Captain of the *Suwonada* when she was wrecked, at 7 o'clock in the morning. A few weeks later, when I saw Mr. Dumaresq in Shanghai, he told me about his vision of the scene. We compared notes, and allowed for difference of longitude, and it appeared that his experience was as nearly as possible at the time of the actual occurrence. He described many details as they had actually taken place. I remember especially that he described our fighting with the pirates, which lasted for about two hours.

Mr. Dumaresq told me that he had informed his wife on the morning of his vision of the circumstances, and I think he showed me a memorandum which he had also made at the time.

(Signed)

The following incident is by another party, evidently a relative of the first and both related to the first informant of Dr. Hodgson, a Mrs. Mary A. Watson. The present narrator was a cousin of hers.—Editor.

BOSTON, Aug. 1st [Year not given, but evidently 1887.]

RICHARD HODGSON, ESQ.,

DEAR SIR:

The experience you speak of as having been referred to by Dr. Watson was not a personal one, but one related to me by my Aunt many times, nor was it a shipwreck but only a dream, which was remarkable for the immediate confirmation under peculiar circumstances of its strange detail.

The whole thing happened forty years ago and more, but I have often been told the story by my Aunt Mrs. Blake who, altho 84 years of age now, can quite clearly corroborate it. I shall undertake to condense as much as possible, giving bare facts.

My father, Capt. Dumaresq, made many voyages to China and at one time was absent from his home seven years. At the end of this time, one summer he was expected home from China, when a

dispatch came suddenly from him (in those days, of course, by mail) that he would be still further delayed by a visit to England which would postpone his return two months.

Just after the receipt of these tidings, the following dream was experienced by my Aunt, his sister, at their summer home on Swan Island in the Kennebec River, opposite Richmond in Maine.

She dreamed that she was sitting on the piazza overlooking the river in the morning and saw a boat put out from Richmond side—a man was in the stern and two men were rowing—she watched them near the shore and finally land, when the man who had been in the stern appeared to her to be her brother. She ran down towards the river and on approaching found it was he, and in his hand she saw with peculiar distinctness an umbrella with an ivory handle—a carved dragon head of a curious pattern and round the covering of the umbrella was a circle of embroidered roses in white. She told the dream in the morning after, and was laughed at and reminded that the news had but come that he was coming home via England and which would delay him two months longer, so that, of course, there was no possibility of its coming true, to all of which she, of course, agreed.

A few hours later she was sitting on the piazza and saw a boat put out from Richmond side—two rowers and a man in the stern. As it neared the shore, she was startled at remembering the strange circumstances of her dream, and seeing the boat land on the shore she hurried down. The man in the stern, who had stepped on shore, was her brother (my father) and on approaching he held in his hand an umbrella with an ivory handle, a carved dragon head of a curious pattern and round the covering of the umbrella was a circle of embroidered roses in white.

This was the dream in which the especial point of the whole thing seemed to be the umbrella with its curiously carved handle.

I think I once asked her if she was not expecting him to bring home to her some such umbrella. Her reply was in the negative and that she never could have asked for such an umbrella for she had never seen anything like it before. In those days curious things from the ends of the earth were not to be found as now on Broadway or Washington Street.

Very truly yours.

The story, of course, is second-hand and suffers from the risk of having had details supplied in a second dream which might have become confused with the first one less accurate in the coincidence. This, of course, is conjecture, but we require assurance on that point.—Editor.

The following from the collection of Dr. Hodgson was published first in the *Religio-Philosophical Journal* of October 18th, 1890. The facts were corroborated by correspondence in the letters which follow the account. Before Mrs. Hyzer could be interviewed she died (in 1894) and the account has no other confirmation than that indicated in the letters of herself and her husband. The existence of the supernormal has been proved since that time adequately to prevent such incidents from being wholly incredible. Whatever doubt may be raised rests on the inferior character of similar results under better test conditions. The Piper phenomena as well as those of others do not lend support to such accurate work as playing an expert game of chess, tho we who are familiar with mediumistic phenomena know that long years of contact with such work makes the medium more accurate than is likely to be the case with changes of sitters as in the Piper and similar cases. The chief interest, however, in the incident is the fact that it is affirmed by two persons who were the subjects and witnesses of the phenomena and they can be impeached apparently only for mal-observation or deliberate misrepresentation. There is no evidence of this, tho it would have been advisable to have had testimony as to their intelligence and honesty. The narrative itself does something to support this, and there seems to the writer no *prima facie* objection except the apparently accurate work of the medium. But we have only a summary from memory and no hint of the confusions and perhaps the guessing which the living player may have made as to the intended communication of his dead friend in the process of the game. If there was confusion and guessing the living player may have taken as important a part, or even the more important part in the game by which he was himself defeated. The mystery is not at all in the game but in the communications directing it and of these we have no record by which to judge their merits.—Editor.

TESTS OF THE SOUL'S IDENTITY BEYOND THE GRAVE.

By MRS. F. O. HYZER.

I will now fulfill my promise to write for *The Religio-Philosophical Journal* a statement of some which are usually called "tests" of the soul's identity beyond the grave.

Being so constitutionally conscious of my own self existence and of the impossibility apparent to me of subtracting anything from or adding anything to the infinite system of which my identity is an intelligent factor, I have never been a special "test" seeker in that direction, yet I am always more than willing to help others differently constituted to gather the proof they require to convince them of their own self existence and its self-perpetuating necessities and certainties. I will give a few experiences in as few words as I can present them.

While residing in Baltimore my husband had a very dear friend with whom he had been in the habit of playing chess every evening nearly for several years. By experts at the game they were considered very skillful and evenly-matched players. I often sat beside them with my writing and reading to recall them to their normal state whenever their extreme concentration of mind upon the game caused them involuntarily to hypnotise themselves into materializing too forcibly their ideals of castle taking and knight capturing; yet I never interested myself in the game, nor even became in the slightest degree acquainted with either the principles or details of its movements.

In 1880 our friend passed from the outer form, yet he still continued to visit us quite as constantly as before he ascended to a higher plane of consciousness, as was most clearly proved, not only through the seership of my daughter, my sister and myself, but through the agency of the table which served in giving us intelligent messages from him whenever we chose to seek communion with him in that manner. On the occasion to which I shall now especially refer, as we were conversing with him at the table, my husband asked him if it would not be a pleasure to him to play another game of chess with his old friend, and whether he could do so. He gave us to understand that it would, and that he could do so if I would follow his directions by the signals he could give me through the table, Mr. Hyzer arranging the pieces on the board

and proceeding with his side of the game in the usual manner. I consented most willingly, and after more than an hour of the closest application of skill on my husband's part and the most faithful obedience that ignorance could yield to persistent and unquestioned authority on my own, the game, which Mr. Hyzer admitted was one of the closest tests of his skill that he had ever played, was won by our friend, to his apparent great delight, as the unusual dancing and tipping of the table bore evidence.

Who played the game with Mr. Hyzer? I surely was as ignorant of the nature of every movement made on the board as the board itself. Intelligence directed the movements on both sides. Mr. Hyzer surely did not play with such all-absorbing intensity of mental concentration against himself, and if "magnetic force" or "electric currents" can of themselves prove such skillful chess players, I am sure our immortality of individual mind and its future possibilities of usefulness and beauty are raised upward on these evidences of the grandeur and magnificence of the universe, to which we must be most undeniable factors, to an incomparable height of imagination. At this point, with my poetical wings freed by such a concession, I am quite sure I should soon more than ever deserve the charge of being not only a "transcendental," but a "mathematical" Spiritualist. I leave the simple and true statement of the facts of this experience with those whom it may concern to consider it. The only object I have in stating them is a desire to aid those who still require such proof of individual identity beyond the grave.

In the spring of 1876 a very dear friend of mine, residing with his wife and two beautiful little children in Philadelphia, left his home very suddenly, as was supposed by his friends under the influence of a very intense mental excitement resulting from the loss of his entire property, a loss which his excessive mental efforts for months had failed to prevent, and which, as it seemed, had produced in his brain a state of temporary aberration or insanity. I received a telegram from his friends informing me of his departure from home and the inquiry if he had visited my home in Baltimore, as his friends thought his warm friendship and that of his wife for myself might have led him to seek me. I replied that I had not seen him. On the same night, as I was lying in my bed, feeling quite too much interested in the fate of my friend to be

at all inclined to sleep, my psychic vision was suddenly quickened, and the missing friend, accompanied by two other spirits, stood before me. He seemed to be very eager to reach me, and to have me know that he had arisen from the outer form, while his companions seemed as anxious to induce him to go with them in another direction. His clothing appeared quite disarranged, his hair disheveled and apparently dripping with water, and altogether his appearance impressed me that he had left the body in a very unhappy state of mind and under unfavorable conditions in relation to his transition.

He and his friends very soon disappeared, leaving me in a state of physical chilliness and excitability quite unpleasant to bear. Immediately my guardian father stood before me, and thus addressed me: "I have just learned that a dear friend of yours was born to the higher plane of life last evening. As soon as he fully recovered consciousness he wished to communicate the fact of his new birth to his sorrowing wife and friends. His first thought in so desiring was to appeal to you to send or bear her the message, as he could not directly impress her. It is quite true that his mind did become unbalanced ere he left his home, and he had wandered he can not now remember where or how long after he left his home, till he found himself in the water of a lake or river, not so far from shore but that he could easily reach it, when once more his bewilderment of mind set in upon him, and he recalls nothing further until he found himself released from his weary earth form and surrounded by his loving, care-taking friends in the higher life. His influence upon your atmosphere was too oppressive, owing to his overwrought emotional state, and I requested his guardian friends to assist in aiding his withdrawal from your presence, promising them and him to instruct you of his condition and of his wishes to have you communicate with his wife." I promised my father that I would do so, but on the following morning when I sat down to write to his wife, my heart became so sorrowful for her that I could not persuade myself to give her the details of the scene that had been presented to me regarding her husband's transition, and I yielded so far to the influence of sorrowful sympathy as to only say to her that I was deeply impressed with the conviction that her husband was in the higher atmosphere, and would no more be her companion save as

an arisen, liberated spirit. I soon received a letter from her telling me what efforts she had made and was still making to find her husband through consultations with the best mediums of whom she could learn, and through advertisements in many daily papers in different cities. I might say many things in relation to all the details of our correspondence and her sorrowful search for her husband, but I will only pass directly to the test spirit communion involved in the narrative under consideration. In three weeks from the time when my friend informed me of his transition, his wife learned by information received from the mayor of New York City that a person answering in every particular to her advertisement of her lost husband had registered on the books of one of the city hotels on such an evening—I have forgotten the day of the month, just three days I think from the time he left his home—and that his lifeless body was found in his room on the following morning; that he seemed to have fallen carelessly across his bed, still wearing his overcoat and other street clothing, proving that he passed from the body soon after reaching his chamber. The clerk of the office remembered that he presented a somewhat singular appearance, as his dress was quite disorderly and his hair seemed wet and almost dripping, though the weather was dry, and that his manner was wholly free from any appearance of an abnormal character. His friends immediately went to New York, identified his clothing, watch and pocketbook, which were still in charge of the superintendent of the morgue where his form had been kept for several days for identification ere it was interred in the cemetery of strangers. His body was removed by his friends to Laurel Hill, Philadelphia. As it proved, upon comparison of details, our friend gave me the call on the evening following his departure from the earth form, and my father's statement to me was wholly correct regarding the time of his birth. I have since learned from his spirit friends that on the evening of his departure from the body, ere he sought the hotel, he fell into the river near the New York and Jersey City ferry and was rendered temporarily sane again by the shock of coming in contact with the cold water, and in that condition of physical chill and mental excitement he had reached the hotel, registered his name, taken a room and had passed from the body very soon after having entered it [the room]. I leave the

plain statement of the facts to those who may be interested to reflect upon it.

RAVENNA, OHIO, Dec. 4th, 1890.

MR. RICHARD HODGSON,
DEAR SIR:

Your letter of enquiry was received by due mail, and I should have given you an earlier reply, had I not thought I might by delay be enabled to send you some further information regarding the details of the sad transition of the friend to whom I alluded in my letter to the R. P. Journal; but thus far I have been unable to learn anything of importance in addition to what I therein stated. His wife I think is still living in Philadelphia; if I find her address, and can learn anything from her that would be of interest to you and your researches, I will communicate it to you.

My husband is living, but has been for several years past an invalid. I think he could give you no additional facts of interest regarding his game of chess with our arisen friend. I have often conversed with him upon the subject, and we have on several occasions sat together at the same table, desiring a repetition of the phenomenon, but without the presence of my daughter in the flesh, we cannot get the movement of the table. My daughter was born to the higher life three years ago. She is almost constantly with me, and has given me very remarkable evidences of her personal identity and guardian presence, but those evidences are mostly of too personal a character to give to the public.

If at any time I recall any evidences I have received, or should in the future receive any that I think would be of service to your psychic labours, it will give me pleasure to send them to you.

Wishing you success in the very interesting and important investigation you are making of the soul of the universe,

I am,

Yours fraternally,

F. O. HYZER.

MR. RICHARD HODGSON,
DEAR SIR:

It gives me pleasure to be able to confirm with my testimony the statement made by my wife in her letter to the 'R. P. Journal' in relation to the game of chess which I played with my invisible

friend. I can add nothing that would be of particular interest to the psychic researcher.

The account given by her of the interview with her friend who passed from the earth in a state of temporary aberration is also wholly correct.

Yours respectfully,

L. H. HYZER.

RAVENNA, OHIO,
Dec. 28, 1890.

AN APPARITION.

The following incident came to me from the collection of Dr. Hodgson. As the narrative shows, it is very old, having been copied from an account written in 1863, evidently not long after the occurrence itself. Its chief interest for us at this date is the allusion to the condition of General Wynyard at the time. Both men seem to have seen the apparition at the same time, but General Wynyard seems to have been deprived of speech and this circumstance indicates that he was at least partly entranced and possibly his condition was the cause alike of his own vision and that of Sir John Sherbrooke. It is only in recent years that we have begun to understand how these things occur and it is some evidence of the genuineness and authenticity of the facts to find that this circumstance was noted and put on record without any hint of the reason for it. Probably all similar experiences are more or less associated with some form of partial entrancement, even if it goes no farther than local anæsthesia which is not easily discoverable.

The "Trinity Church" ghost is not important. I include it only because it is a part of the record. It is somewhat the same with the last instance, tho coming from the same authority and being more nearly firsthand than the "Trinity Church" ghost it deserves record for what it is worth—Editor.

PHILADELPHIA, 6th March, 1890.

DR. RICH. HODGSON,
DEAR SIR:—

Enclosed I send you as requested the copy of the the account, referred to in my former letter, of the appearance of young Wyn-

yard's "image" to his friends at Cape Breton. I am sorry to say I have not been able to make a clean copy of it, but you must excuse the dust of years. Please let me have the MS. again when you have done with it. When I made the copy in 1863 I did not obtain Lieut. Oates' permission to make any public use of it, and probably, as an account of the appearance was published by Mrs. Grove, and perhaps elsewhere, it may not be worth republishing.

As to the Trinity Church (York) "ghost", I am not aware that my wife ever gave any written account of what she saw, nor have I written anything on the subject. Mrs. Wake's statement agreed substantially with that given by Baring-Gould. One fact she mentioned which I do not remember seeing in print. It is that one of the female figures (usually, if not always) appeared to turn a summersault (or somerset), which confirmed me in my suspicion that the appearance is an optical illusion, caused in some way by the refraction of the light by the East window in which it is seen. I was told it usually came just before the reading of the litany, and those who had often seen it had a feeling that it was about to appear. This may have arisen, however, from the fact that the phenomenon was always observed at about the same point in the service. There must be dozens of persons in York who know much more on the subject than I do, and such being the case I would rather not have my name or that of my wife mentioned, except privately, in connection with it. I was told that the Sexton of the Church was quite annoyed at so many people going to the services for the purpose of "seeing the ghost". I have often thought it ought to be investigated more thoroughly, and probably Mr. Baring-Gould would give his aid.

I am, yours truly,

C. STANILAND WAKE.

The late Sir John Sherbrooke and Gen'l Wynyard were early friends, and as young men, officers in the 33d Regt., which, at the time referred to in the following narrative, was employed on foreign service, and their respective companies quartered in the Island of Cape Breton in Nova Scotia. The frost of that winter had been longer and more intense than for many previous ones, and they had consequently been deprived for a proportionate length of time of any intercourse with England; and amongst other requisites

of which they were in need were their regimental hats, and several of the officers, amongst whom were the two above mentioned, had caps made of fur, or the skins of the wild animals they had killed. And they were encamped (if it may be so termed) in the log houses used in that country, which generally consisted of two apartments, opening one into the other, the inner one being used as a bedroom, the outer apartment as a sitting-room. Gen'l Wynyard had sprained his ankle so as to prevent his dining with the Mess, and immediately after dinner Sir John Sherbrooke withdrew from thence and came to sit with his friend. It was still daylight, and neither of the young men had drunk any wine. Whilst they were conversing together Capt. Sherbrooke (for that was his rank at the time) became sensible of the appearance of a figure which suddenly presented itself—a seemingly tall youth about 20 years of age, looking extremely ill and emaciated, but who was to *him* a *perfect stranger*. Struck with so singular an object, standing near the outer door (which had not been opened), he immediately drew the notice of Capt. Wynyard to their unexpected visitor, who on turning his eyes upon the figure, became suddenly agitated. "I have heard," exclaimed Capt. Sherbrooke, "of a man being as pale as death, but I never saw a living man look so like a corpse as you Wynyard." But his friend seemed deprived of speech, and Sherbrooke perceiving his agitation, felt no inclination to address the figure, who looked silently and mournfully upon Wynyard (and with a fixed gaze). Still keeping its eyes upon *him* it proceeded slowly (passing the table at which they were sitting) into the inner apartment, *from which there was no possible egress, except thro' the door*, which apparently opened of itself to admit this extraordinary vision. (N. B.) The windows both of the bedchamber and the outer room were double glass, well secured to prevent the entrance of the frost. The feeling of oppression excited in both gentlemen by this appearance, was no sooner relieved than Wynyard seized his friend by the arm and in extreme astonishment and emotion, muttered in a low voice, "Sherbrooke, that is my brother." "Your brother," repeated Sherbrooke, "what can you mean? There must be some deception, but we will soon discover it," and giving his arm to assist his lame friend, they immediately proceeded into the small bedroom, but their astonishment was great at finding the place empty. Wynyard's mind had received an impression from the *first moment*

that the figure which had appeared to them was the *spirit* of his brother. Sherbrooke still persevered in asserting that some delusion had been practiced. They, however, took a note of the day and hour in which this event happened, and to prevent the possibility of its being lost, or any mistake arising, a copy of the memorandum was locked up in the Regimental chest with other papers of importance, and so unwilling were they to believe in any supernatural appearance that they tried to persuade themselves that they had been imposed upon by some trick, tho' they could not by any means account for it. Wynyard, however, could not help dwelling on the occurrence and feeling great anxiety respecting his young brother, whom he had left well in England, and having recently entered one of the Regiments of the Guards, of which the figure appeared to wear the uniform, and Sherbrooke, in talking it over afterwards with his friend, particularly remarked, "What a good hat he had on, and how different from theirs." Under these circumstances it may be supposed that they awaited the arrival of letters from England with intense anxiety, but by the first ships no intelligence relating to this circumstance could be received, for they had all left England previous to the time of its occurrence. At length the long wished for vessel arrived, all the officers had letters except Wynyard, but after all the others had been read, without any tidings that could explain the mystery, Sherbrooke found one that he had at first overlooked (or rather he had read all from his own family the first), and this letter was from a mutual friend requesting that he would break to Wynyard "the death of his favorite and most beloved brother", who it appeared (on comparing the account transmitted of his death with the time when his spirit so mysteriously appeared in America) had expired in London on the day and hour (allowing for the difference of longitude, etc.) which the two friends had been sitting together in their cantonment in Cape Breton. From that moment Wynyard ceased to doubt the fact that his brother had appeared to him in the moment of dissolution; but tho' Sherbrooke's *mind* was convinced of the reality of the appearance, he was so reluctant to believe the possibility of any preternatural intercourse with the departed that he was still disposed to doubt the evidence of his senses.

Some years afterwards when they had all returned to England,

and Sherbrooke was walking with a brother officer in London, he saw on the other side of the street a gentleman with whom he was so struck that he stopped short, exclaiming to his companion "That man is the very image of the ghost of Wynyard's brother which I saw in Nova Scotia." To which his companion replied, "That is most extraordinary, for the gentleman you see is a Mr. Eyre (afterwards Lord Newburgh), and who so strongly resembled the younger Wynyard that they were frequently taken the one for the other, and moreover Mr. Eyre had once had money paid to him by the same misapprehension."

Thus ends the account of the apparition. I will now add a very extraordinary circumstance which is considered by all who have heard it as a most complete corroboration, but I believe it is known only to our own family and the particular friends to whom my uncle occasionally but rarely related it.

When my late uncle, then General Sherbrooke, was in the Peninsula, and second in command of our Army, then in Portugal, which was encamped on the banks of the Duoro, a compact which he and Wynyard had mutually framed when in America, was suddenly and awfully recalled to his mind. It was that "if the spirits of the departed were really permitted to return to earth, whichever of them died the first would appear to the other to warn him of the event." General Sherbrooke, on the night to which this refers, was suddenly awoke with the painful conviction that General Wynyard (whom he had left in England) had just expired. He was dreadfully agitated and affected. He neither saw any appearance nor heard anything, but he was convinced his friend was no more, and with the most powerful effort of his reason he could not shake off the distressing impression. Contrary to his usual custom when his servant came into his tent early in the morning he found his master dressed, but looking so wretched that he could not help asking if he was ill. In fact his reason was so shook that he could not bear to see any one, and sending for the officer next in command, he took a boat and crossed the river to a sequestered place and spent the day alone. Of course he did not fail to note the time of this occurrence, and his forebodings were but too soon confirmed—Gen'l Wynyard, the companion and friend of his early days, and for whom he entertained the affection of a brother, had expired that very night.

The above narrative was copied by me from the original memorandum taken down from the lips of Sir John Sherbrooke by his niece Miss Oates. The original account is now in the possession of her nephew,—Oates, Esq., of Hesthrope, W. Newark.

CHAR. S. WAKE.

Nov. 18, 1863.

BOOK REVIEWS.

The Trend of Psychic Research. By H. A. DALLAS. John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W. C., pp. 49. Price, 6 pence net.

This small brochure is reprinted from *The Quest*, October, 1911, and is one of the author's many essays and books on this subject. It is written in a thoroughly scientific spirit and with good judgment in the selection of evidential incidents. All that Miss Dallas writes is worth reading, more than worth reading and would hold every one who is seeking evidence for survival after death.

Creative Thought and the Problem of Evil. By SIR WILLIAM F. BARRETT. John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W. C., pp. 71. Price, 6 pence net. 2d edition, 1914, revised and enlarged.

This is a more philosophical brochure by Sir William Barrett, but touches on psychic research as a chief factor in the solution of the problems involved. To a large extent it is a criticism of Bergson and his work in some of its aspects. But its chief service is in its reference to psychic research as helping in certain problems where Bergson neglects or fails to seek the way to their solution.

The Porch. By J. M. WATKINS. Published by John M. Watkins, 21 Cecil Court, Charing Cross Roads, London, W. C. pp. 35. Price, 3 pence.

This is a little pamphlet on the Persian Mystic, Jalalu'ddin Rumi, and represents the philosophic views of a Mohammedan. It is not based upon psychic research in any respect.

Some Aspects of Mysticism in Islam. By REV. F. LAMPLUGH. John M. Watkins, 21 Cecil Court Road, London, W. C. pp. 43. Price, 6 pence. 1915.

This again is a little pamphlet on Mohammedan beliefs in mysticism but makes no appeal to psychic research.

BOOKS RECEIVED.

Spirit Philosophy, compiled and published by ROBERT C. KROLL, 4146 Shaw Ave., St. Louis, Mo. 32 pp. 25c, by mail 38c. 1919. Presented by the compiler.

Christ In You: A Book of Devotion. (Deeper Issues Series.) Anon. 184 pp. Price, \$1.25. Dodd, Mead & Co., 1919.

Spiritual Reconstruction, by the author of the above. (Deeper Issues Series) ix+168 pp. Price, \$1.25. Dodd, Mead & Co., 1919.

There is no indication of the authorship in either of these two books, and no intimation whether they were derived by special psychic means, or not. They are not for scientific people, but for those who are looking for some sort of inspirational material.

The Thinning of the Veil. A Record of Experience by MARY BRUCE WALLACE. (Deeper Issues Series.) pp. xxi+99. Dodd, Mead & Co., 1919.

Emanuel Swedenborg's Journal of Dreams and Spiritual Experiences in the Year 1744. Translated by Rev. C. TH. ODHNER. pp. 108. The Academy Book Room, Bryn Athyn, Pa., 1918. Presented by Rev. John Whitehead.

The Equinox, Vol. III, No. 1, March, 1919. An. XV. The Universal Publishing Co., Detroit, Mich. 132 pp. Price, \$6.66. Presented by Aleister Crowley.

Why Are We Here? An Answer, by ERVIN A. RICE. 3rd ed. P. F. Pettibone & Co., Chicago, 1913. 145 pp. Presented by J. M. Gilchrist.

Hell and Its Problems, by J. GODFREY RAUPERT. 108 pp. Catholic Union Store, Buffalo, N. Y., 1917.

Spiritistic Phenomena and Their Interpretation, by J. GODFREY RAUPERT, K. S. G. pp. 64. The Catholic Union Store. Price, 20c.

The Twentieth Plane, A Psychic Revelation. Reported by ALBERT DURRANT WATSON, M. D. 312 pp. George W. Jacobs & Co., Philadelphia, 1919. Price, \$2.00.

They Who Understand: by LILIAN WHITING. 200 pages Little, Brown and Company, Boston, 1919. Price, \$1.25 net. From Eldress M. Catherine Allen, Mount Lebanon, N. Y., the following:

Healing, Causes and Effects, by W. P. PHELON, M. D. 99 pages. Hermetic Publishing Co., Chicago, Ill., 1898.

Christ, The Corner-Stone of Spiritualism, by J. M. PEEBLES, M. D. 32 pp. James Burns, London, 1878. Price, Sixpence.

The Biblical and Theological Objections to Spiritualism, by HENRY KIDDLE. 38 pp. Secular Press Bureau, American Spiritualist Alliance, New York, 1884.

On the Intercourse between the Soul and the Body, and *On the White Horse Mentioned in the Apocalypse*, both from the Latin of EMANUEL SWEDENBORG. New Church Board of Publication, New York, 1873. [Pamphlets.]

Emanuel Swedenborg, as a Philosopher, Metaphysician and Theologian, by REV. G. B. PORTEOUS. New Church Tracts, Popular Series. No. 13. E. Hazzard Swinney, New York, 1876.

Shaker and Shakeress, marked copies for March and April, 1874, May and August, 1875.

Voices from the Void: Six Years' Experience in Automatic Communications, by HESTER TRAVERS SMITH, with an Introduction by Prof. Sir W. F. Barrett. xv+108 pp. William Rider & Son, Ltd., London, 1919. Price, 3/6.

The Challenge of the War, by HENRY FRANK, with an Introduction by Hereward Carrington. pp. xlv+372. The Stratford Company, Boston, 1919. Price, \$2.50.

By gift from Mrs. Lunescloss, of New York, a fine collection of Clippings on Psychic Matters, covering many years.

Our Immortality, by D. P. RHODES. pp. xxiii+310. The MacMillan Co., New York, 1919. Price, \$2.00.

Personal Identification? Methods for the Identification of Individuals Living and Dead, by HARRIS H. WILDER and BERT WENTWORTH. 374 pp. Richard G. Badger, Boston, 1919. Price, \$5.00 net.

Reunion in Eternity, by SIR W. ROBERTSON NICOLL, 295 pages. George H. Doran Co., New York, 1919. Price, \$1.50 net.

The Meeting of the Spheres or Letters from Dr. Coulter, by CHARLOTTE G. HERBINE. x+317 pp. Brentano's, New York, 1919. Price, \$3.00 net.

The Harmonial Philosophy, A Compendium and Digest of the Works of Andrew Jackson Davis. 428 pp. Advanced Thought Pub. Co., Chicago. Gift of Eldress M. Catherine Allen.

Dei Fenomeni D'Infestazione, by ERNESTO BOZZANO. 226 pp. Published by "Luce e Ombra", Rome, Italy, 1919. Gift of the Author.

The Christian's Inheritance; or, A Collection of the Promises of Scripture, by SAMUEL CLARKE. Published by C. A. Mirick & Co., Brookfield, 1842. 192 pp. Gift of Eldress M. Catherine Allen.

On the Threshold of the Spiritual World: A study of Life and Death Over There, by HORATION W. DRESSER. pp. vii+427. George Sully & Company, New York, 1919, \$1.50 net.

Private Dowding, with notes by W. T. P. [W. TUDOR POLE] pp. 103. Dodd, Mead & Co., "Deeper Issues Series", New York, 1919. [England, 1917]. \$1.25. [See *Journal*, June and August, 1918, for review.]

Psychology of the Normal and Subnormal, by HENRY H. GODDARD. Director of Ohio Bureau of Juvenile Research. pp. xxiv+349. Dodd, Mead & Co., New York, 1919. \$5.00.

Gone West, by A SOLDIER DOCTOR, Edited by H. M. G. and M. M. H. pp. 103. Alfred A Knopf, New York, 1919. \$1.00 net.

Religion and Culture, a Critical Survey of Methods of Approach to Religious Phenomena, by FREDERICK SCHLEITER. Columbia University Press, New York, 1919. viii+206 pp.

Christianity and Immortality, by VERNON F. STORR. x+195 pp. Longmans, Green & Co., New York, 1918. \$2.50 net.

Twelve Lessons from the Seven Purposes, by MARGARET CAMERON. 63 pp. Harper & Brothers, New York, 1919. 60 cents net.

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SURVEY AND COMMENT.

Experimental Fund.

Last year when publishing a request for the experimental fund I expressed the hope that it would be the last appeal for such help. But unfortunately the death of a gentleman who had expected to help the work, before he had matured his plans, cut off that hope and we are obliged again this year to solicit \$1,600 to continue the experiments which have been going on for a number of years, thanks to the liberal donations of members. The cost this year was greater than in previous years and it is going to be raised again this year. This new increase of cost is in the hotel lodgings of which the Secretary has already been notified and which in the past was at the lowest possible rate.

I have several cases to complete and in addition a task begun some years ago and still unfinished, the nature of which I do not wish at present to make public. If we could secure a proper endowment such appeals as this would be abandoned. But until adequate endowment has been secured this annual appeal will have to be made or the work of investigation cease. Our present funds only pay for the publications and the office expenses. We should be independent of all appeals for help of

this kind. The endowment we have secures the permanent existence of the Society, but it does not secure the proper kind of scientific investigations, nor does it enable us to obtain new material. Without the experimental fund we could not supply the publications with material for those who wish to know what is going on in the world.

MECHANISM AND TELEOLOGY.*

By JAMES H. HYSLOP.

In a title of this kind, Mechanism and Teleology, modern controversy implies that our philosophic theories of nature must choose between the mechanical or materialistic and the teleological non-materialistic interpretation of phenomena. We can hardly announce the subject without arraying ourselves on one side or the other of the issues involved. But it was not always so. Paradoxical as it may seem, it was Christianity that determined the conception of "mechanism" and without implying that it was necessarily opposed to purposive agencies in the cosmos.¹ In the controversy with science, however, the term has come to plague it and "mechanism" is taken to imply a

*It is possible that the whole confusion between mechanism and teleology comes from the equivocations in the terms "mechanism" and "freedom." This will appear in the discussion, but it may as well be premised and briefly stated here that readers may constantly have it in mind. "Mechanism" is conceived in either of two ways: (1) External causation on an inert body, (2) The uniformity of nature. "Freedom" has four different meanings in philosophical parlance. (1) Exemption from external or physical restraints or compulsion; (2) Spontaneity or self-initiation, whether conscious or unconscious; (3) Velleity, or the capacity for alternative choice, and (4) Responsibility or amenability to praise and blame. It is the last conception which gives most of the trouble and which is most easily exposed to objections. Responsibility implies several conjoint things. Freedom in its proper philosophic sense implies but one, and it is the second or third meaning, or both, that is at issue in the controversy with "mechanism", tho even this issue is conditioned on only one of the meanings for the term "mechanism". I have discussed this question of freedom exhaustively in a work on *The Elements of Ethics*. The conceptions assumed in the present paper can be found fully analyzed there and I shall not take up space with it.

1. The problem existed in Greek thought, but it could hardly be properly expressed in the supposed antithesis between "mechanism and teleology." "Fate" and "freedom" would come nearer expressing it. For practical purposes, therefore, the issue was the same, but the suppressed conception of inertia in Greek thought prevented it from thinking of "mechanism" as we usually do.

rival theory of the cosmos with which the teleological theory must be in a death grapple. The whole tendency of the age, after the triumphs of physical science, has been to interpret nature in terms of materialistic conceptions or terms with implications that may not, in fact, be legitimately connected with them because of the changed point of view which has taken place in general controversies. It has been the conflict of Christianity with science that has determined the nature of the discussion in this age, and that conflict is due as much to illusions of science as to the illusions of the religious mind in the problem. This fact can be brought out only by a careful analysis of it.

The analysis of the problem involves two things. First is the history of the general philosophic question and second is the definition of the terms and a study of the facts. The latter would be the simpler method but it would not take any account of the confusions that exist regarding the problem because of historical influences. It is a part of its solution to study the evolution of the controversy. In this way we shall discover the source of many misunderstandings which would not arise if we could, at the outset, start with a clearly defined conception of the issue. We shall begin with a brief outline of its history.

EVOLUTION OF THE IDEAS OF MECHANISM AND TELEOLOGY.

The controversy begins with two different intellectual temperaments. One takes a personal and the other an impersonal view of nature. No terms would seem to be more opposed to each other than the "personal" and the "impersonal." For all logic purposes affecting the same thing this opposition or contradiction will be true. But apart from such a limit the personal and impersonal may exist side by side. That must ever be kept in view when discussing this problem. In the exposition and argument, however, I shall not always avail myself of the advantage until we come to the final analysis and solution of the problem. But I mean to reserve the right to return to it whenever the situation demands, tho for the sake of recognizing the real difficulty I shall assume that there is no reconciliation of the ideas expressed by the antithesis.

It would hardly be fair to represent Greek thought as in-

volved in the controversy between the two schools as defined in the terms "mechanism" and "teleology", because that phraseology has received such a decided tincture of Christian coceptions with their relation to modern science. But it would be fair to represent the antagonistic movements of Greek thought by the distinction between the personal and the impersonal. Their philosophy as well as their mythology is marked by it. The mythological period, associated with animistic views of nature, was dominated by the personal interpretation of phenomena. The philosophic period was dominated by impersonal interpretations. Both periods, however, were not without a coloring of opposite views. The main trend of the philosophic mind from the earliest period to the Epicureans sought explanation of cosmic phenomena, including human events, in the activities of impersonal forces. These views, however, were crossed by the more theistic tendencies of Anaxagoras, Socrates, Plato, Aristotle, and to some extent by the Stoics, who compromised somewhat with the impersonal interpretation. They did not press a single principle of explanation so radically and irreconcilably as the other philosophers. But in the reaction against animism and mythology the main tendency was to prefer impersonal forces for the purposes of explanation.

It was necessary to have some definition of these two conceptions, something to characterize them. This was found in the ideas of caprice and law. Caprice characterized personal and law characterized impersonal phenomena. Men and gods were characterized by caprice, lawlessness, or irresponsibility. The cosmos was characterized by law, uniformity, or an invariable order. This antithesis, then, defined that between the personal and the impersonal.

Now there was nothing of the modern "mechanical" in all this. The very idea of "mechanism" was not thought of in it, because the fundamental conception of later ideas was not defined. This was dualism with its assumption of two kinds of reality in the cosmos with only an artificial relation to each other. Greek thought was essentially monistic even in its dualism and pluralism. Matter and mind were of the same kind, differing only in degree of refinement. Even the atomic theory was monistic in respect of the kind of reality involved. All the

atoms were the same in kind and differed only in shape or weight. Hence with antiquity or the Greeks the primary question was as to the fixity or unfixity of conduct. There being no fundamental distinction between matter and mind the explanation of action or motion did not require causality in the more modern sense, but uniformity. Inertia was not a fundamental property of matter to distinguish it from mind. Some matter was self-active and some was not, so that the distinction between internal and external causation did not coincide with the distinction between mind and matter as it did in later thought. The opposition between law and caprice was all that was required to render facts intelligible.

It was Christianity, with its theory of mind and matter that altered all this. It cleared away the confusion about the nature of matter at one stroke. Whether it did so correctly makes no difference for the argument. It fixed a perfectly clear logical position and whether this distinction coincided with the facts makes no difference for the way in which our problem was determined and developed. This clear logical position was determined by a radical break with the Greek conception of matter. The Greeks were never sure when matter was inert and when it was self-active, or free. To be sure its inertia was assumed in the philosophies of Anaxagoras and Aristotle, with their *Nous* or mind serving as the causal agent or *primum mobile* in the universe. But even these writers did not make inertia the essential property of matter and free action the essential property of mind. They assumed and anticipated the distinction between internal and external, *vis in re* and *vis a tergo*, causality.² But Christianity seized it to make it more important in the interpretation of nature than the antithesis between law and caprice. It made all matter whatsoever essentially inert and spirit or mind essentially self-active. It sought to account for the activities of matter by the application of external causality, because it could

2. I say "assumed" and "anticipated" the distinction without intending to imply that it was consciously done. The *primum mobile* of Aristotle implied it, but did not consciously assert the doctrine of inertia in matter, while Plato asserted the existence of self-activity tho not distinguishing in kind between mind and matter. The very search for causes in phenomena which did not cause themselves was a tacit admission of the distinction, but it was not so formulated as fundamental to an interpretation of the cosmos.

not act of itself. The distinction from this time on was then between subjective and objective, internal and external causation, regardless of the question between uniformity and irregularity, law and caprice. These antitheses might actually cut each other. They were not coincident, tho many of the ideas associated, with them separately became interconvertible and so created much of the confusion we have in modern thought.

It was then with Christianity that the very idea of "mechanism" originated. Its essential conception was that of an inert body moved from without. Its doctrine was a dualism between matter and mind made to coincide with a dualism or antithesis between external and internal causes. A machine would not act of itself. Its action was initiated from without, that of mind from within. Even the materialism of the Epicureans never formed this conception of the problem. With them the atoms were self active and the Greek antithesis between uniformity and caprice was all that was necessary to understand nature, with caprice non-existent. If this materialism had not denied the immortality of the soul it might have survived and dualism might never have arisen. Human speculation might have been indifferent to its fortunes. But Christianity being founded on the belief in immortality found a mortal enemy in materialism, and when it defined matter as essentially inert it took direct issue with the fundamental conception of the atomists and materialists. The material cosmos had to be under the direction of an external cause. Hence the sympathy of Christianity with Anaxagoras, Socrates, Aristotle and certain aspects of Plato. The universe under this conception might well be regarded as a "machine". Inertia was its essential characteristic and external causation the explanation of its phenomena. This external cause was found in spirit or mind. Matter could not act. Whatever of fatality or uniformity might characterize its behavior was determined by the external cause, whatever its nature. It might act according to law or caprice. Matter would not do either of them by itself. It was a passive and plastic subject in the hands of an external agent that might happen to have power over it.

It will thus be seen that Christianity completely altered the point of view for characterizing the cosmos. It first introduced

the conception of "mechanism" as held ever since and might well regard the cosmos as a machine. This conception did not in the least compete with teleology. It in fact required teleology to complete its doctrine. It was not primarily concerned with the opposition between fixed law and irresponsible caprice. Its problem lay entirely in the distinction between external and internal, *vis a tergo* and *vis in re* causality.

In the conflict with science Christianity managed to define materialism in terms of the "mechanical" theory, owing to the saturation of human belief with the inertia of matter, and the scientific mind did not insist on the Lucretian theory of it. It adopted materialistic phraseology with the assumptions of inertia, especially in Mechanics and Physics. Chemistry was a compromise with the doctrine of inertia in its ideas of chemical affinities. In this doctrine it assumed internal causation, but not for producing self-motion. While the atom could not move itself, it might move other atoms. The same principle was assumed in the doctrine of gravitation. A celestial body could not produce its own motion, but would affect it in other bodies. Hence the doctrine of universal inertia was saved in so far as physical science was concerned. A machine still remained a machine, a mass of matter subject to external or *vis a tergo* causality. But materialism became convertible with the conceptions of inertia and external causality, not with uniformity of behavior whatever the cause involved. It is true that certain uniformities were always observed as facts, but they were no part of the necessities of the case, except so far as the necessity applied to the action or behavior of the subject acted on. Whether the foreign causal agent was uniform or capricious in its action depended on evidence, not on the assumed nature of the agent.

Just at this point a change in the conception of physical causation arose. Hitherto it was merely that of an *efficient* cause, an initiating causality which did not determine the nature of the effect in the subject acted upon. It was essential to the Christian doctrine that this initiating cause should be an efficient, not a material cause, so to speak. It should be the initiating agent in an effect, not the determinant of its nature as an effect. But in Mechanics and Physics material causation was conceived as transmitted motion, involving likeness of kind between

cause and effect and is expressed in the doctrine of conservation of energy. With this changed point of view was carried the implication of the Christian conception of the "mechanical". Or putting the thought in another way, the conception of "mechanism" became equivocal. It began in one of its conceptions to assume that the cause and effect were alike in kind and so carried the idea of necessity back to the antecedent, which it did not require to do in the Christian doctrine. In the other conception "mechanism" assumed that the necessity was limited to the subject acted upon and that there need be no resemblance between cause and effect. The cause might be either material or spiritual, in the former uniform and fixed, if we wished so to make it, and in the latter free and variable, as the action of spirit required it to be.

Now it was essential to the Christian system that consciousness or intelligence should be prior to physical phenomena. It was the creator alike of the atoms and of their cosmic disposition. Besides it was an initiating or efficient cause and so began a series of events. It did not require to trace their origin indefinitely in the past to like causes. Creative agencies sufficed to account for things on the spot, so to speak. Things might be as "mechanical" as you pleased, the causal action which moved and arranged them was not "mechanical" in the sense that matter could originate them. It might be the medium for their expression, but it did not create itself and could not move itself. A moving cause outside of it was a necessary implication of inertia.³

But materialism started the other way. "Mechanical" ac-

3. At this point the general philosophy of Aristotle is worthy of notice. He saw the necessity of some initiating cause in the cosmos, as did Anaxagoras and others. But he also saw what this implied, if there was any actual regularity in the universe. So in the effort to explain nature as a whole he set up what has been called the *prima mobile*, a "first cause" or first acting agent in a series of phenomena. He supposed that intelligence first started things and then left them to their own devices, so to speak. A "first cause" started the universe going and then it was able to take care of itself. This was a tacit assumption of inertia, as we see in modern Mechanics, but Aristotle never thought of setting up the law by which this uniformity was sustained. He might have seen that his initiating cause might be necessary in every change from a given order, which should never change on the doctrine of inertia.

tions; that is, movements of matter, were observed facts and apparently prior to all intelligence, certainly prior to any intelligence that we could prove. We either sought the cause of physical events in some other physical event prior to the one to be explained or we remained content with the *law* of their occurrence. Then as we proceeded in observation we found the dependence of intelligence on physical conditions that might exist without it. That is, the existence and integrity of intelligence and its initiating or efficient agency seemed to depend on physical conditions and not to determine these conditions. Thus natural science came to regard consciousness as a function of the physical organism or the brain and reversed the order of explanation prevalent in theistic doctrine. There was assumed only one form of causality in the world, that of physical or "mechanical" causation. Intelligence was resolved into a disguised form of "mechanical" action or function. It no longer existed independently of the "mechanical" and either did not exist at all, might be destroyed, or was itself a concealed form of the "mechanical".⁴

Hence it was not the supposed internal contradiction between the "mechanical" and the teleological that determined the choice

4. I have italicized the term "law" in this paragraph, and perhaps I should indicate a little more clearly why I have done so. There should be a radical distinction between the ideas of *law* and *cause*. They are constantly confused in science. A man discovers the law under which a series of phenomena occurs and supposes that he has explained them, or that he has found the cause of them. This is never correct. The law and the cause may be coincident, but they are not identical. In finding the law we may also find the cause, but not because they are the same. If we have discovered the cause of a phenomenon in any case and then find another which we have to classify with it, we implicate it in the same cause by the classification, but not because the classification involves any discovery of the cause. Classification gives only likeness of kind, not causal efficiency. Law may imply sameness of cause, but not the fact of its discovery. Classified things and events may remain unknown or unexplained as to causes, but understood as uniform. For practical purposes in life law may be all that we require. When we know the law of events we knew what to expect. Prevision, which is so necessary in a rational life, is as well served by *law* as by *causality*, but law is not convertible with causality. We are often as satisfied by it as by the latter, but this should not, as it often does, confuse us regarding the nature and function of causality in the cosmos.

for explanation, but the assumed priority of the "mechanical" in the order of nature. The monistic tendency of thought at least seemed to require this against dualism which could not sustain itself for lack of evidence. One principle of explanation was demanded, and as the "mechanical" had the historical priority in the cosmos it was supposed to be the only one required. As materialism supposed it had disposed of consciousness by making it a subordinate phenomenon in organic life, it could well remove the idea of intelligence from the cosmos and find it only as an accident in organisms of a highly composite nature, an accidental phenomenon in these organizations.

The theistic interpretation had approached the problem from the assumed or supposedly proved existence of God, and not from established facts in human nature. It may have employed a certain amount of induction in the phenomena of the cosmos, as in the application of the teleological argument, but it did not make the facts of nature equate with the ideal conception which it had formed of this Providence. Hence it became a prey to scientific criticism which found no evidence of that intelligence in the purely "mechanical" phenomena of inorganic matter, which was provably prior to the organic. Hence materialism approached the problem historically, not from the demands of *a priori* causes. It found the "mechanical" prior in time to the intelligent and thought it necessary to resolve the latter into a disguised form of the "mechanical".

On the historical question Christianity could do nothing. It could only argue from what it regarded as the nature of the phenomena or of matter, while the tendency of science, especially of the biological sciences, was to return to the Greek conception of matter; namely, to recognize that certain forms of it might be self-active and merely disguise the "mechanical" nature of the causes. Physics and Mechanics might well disregard first causes and deal only with the law of events as observed and as long as the theistic point of view started with the assumption of inertia, as did Physics and Mechanics, it might be able to hold its own in the metaphysical argument. It was not prepared, however, to face the methods of biology and its tacit assumption of organic causation or the hypothesis of disguised "mechanics" in organisms, where it might be impossible to dis-

lodge the biologist's claims. Instead of starting with the phenomena of inorganic matter as representing matter in its best estate, he started with organic matter and called attention to the priority of the inorganic in nature and to the conservation of energy as simply disguising "mechanics" in the organic. Having gained this position it was only another step to intelligence, a step not greater than that between inorganic and organic life, and the general facts of observation seemed to show the right to make this step. The teleological became disguised "mechanics".

Side by side with this development grew up the confusion of the evidential with the explanatory problem, the *evidence* with the *nature* of "mechanism", the *ratio cognoscendi* with the *ratio essendi* of it. That is to say, uniformity or law was supposed to constitute both the nature and the evidence of "mechanism", and caprice, lawlessness, absence of causality, that is, "mechanical" causality, made convertible with teleological phenomena. Now this position will be true enough provided we do not assume that law and uniformity exclude the possibility of intelligence. It was the assumption that law or uniformity excluded the need of purpose that gave the appeal to the facts their cogency. When asked what evidence he had for the "mechanistic" interpretation of nature, the materialist simply appealed to the uniformity of certain phenomena and carried with the appeal the implication that there was nothing else present or concomitant. He made the evidence and the nature of "mechanism" the same. As long as he defined the "mechanical" as the fixed or uniform and disregarded the problem of internal and external causation and the doctrine of inertia which went with it, there could be no objection. But his "mechanical" in that case was harmless. It was but a name for known facts, not for real causes. He was but using terms in a new sense and trying to carry along with it the associations and implications of the old meaning which did not, in fact, follow from the new. In other words, he was returning to ancient conceptions of the cosmos and carrying with them the denial of agencies which the ancient systems did not exclude, but which would be denied by the refutation of the modern, which the ancient systems did not attempt.⁵

5. If the uniform and the "mechanical" are identical, then the uniform will be evidence of the "mechanical". There can be no question about that

Now to summarize this historical review. The first antithesis was that between the uniform and the capricious with no conscious assumptions about inertia and the nature of either matter or spirit. Then followed Christianity with the conception of inertia as the essential property of matter and with it the distinction between objective or external and subjective or internal causation. It disregarded the question whether it was uniform or capricious, except so far as its doctrine of miracles involved an appeal to them as *evidence* for spirit, not necessarily the whole of its nature.. With the return to scientific points of view and more or less Greek ideas of the cosmos, especially the monistic theory of things, came the return to the distinction between the uniform and the capricious as convertible with the antithesis between the "mechanical" and the teleological. The unity of nature and the desire for a single type of causality in the cosmos, with the materialist's subordination of intelligence to organism, availed to put the emphasis upon the "mechanical", and intelligence, while admitted to be a fact, was regarded as disguised "mechanism". With the habit of placing observation of the external world as prior and more important than starting with the external world and finding no traces of intelligence in the external world,, at least superficially evident, the natural tendency was to make "mechanism" prior in meaning and value for the

fact, and it is the assumption that they are identical that makes the "mechanist" so confident and gives his theory its sting. He can make the *ratio cognoscendi* and the *ratio essendi* convertible. But it can easily be proved that this assumption is not true. A machine acts uniformly if the antecedent cause is uniform, but if there is anything about the cause that is irregular or capricious this action will be reflected in the machine. There would be no uniformity of behaviour by the machine, if it were not for the uniformity of the external cause. The illusion in the problem is caused by the uniformity of action in the machine as determined by its *inertia*, not by the necessarily uniform nature of the *cause* or *vis a tergo* action.

A machine gives unmistakable evidence of the union of "mechanical" and teleological action. It is perfectly uniform and fixed in its behavior, but we know that purpose accompanies both its structure and its operation, tho it may not be the uniformity of action that supplies the evidence. Nor will caprice in this case supply the evidence. It is either direct knowledge of the way it was made or the absence of any such products in external nature that serves as the evidence. The teleology is not on the part of the machine. but on the part of the cause of it.

explanation of nature, and teleology was either denied or resolved into concealed "mechanism". Materialism supposedly had no other alternative.

But there is another way to discuss the question and that is by a careful definition of terms and the observation of facts. To this we now resort.

DIRECT DISCUSSION OF THE PROBLEM.

The first thing to do is to determine what our conception of "mechanism" shall be. We have first to know whether it is really, as it is supposed to be, exclusive of teleological facts. The argument assumes that we have to choose between a "mechanical" and a teleological interpretation of nature. But this is not true. The definite contradiction can be maintained between them only by begging the question. The "mechanical" can have but two meanings. (1) It may mean uniformity or fixed law which can never be violated, and excluding caprice or causeless action.⁶ (2) It may mean *vis a tergo* action upon an inert subject. The former is the Greek and also the modern scientific conception. The latter is the Christian conception of it. The former is the antithesis between the constant and the irregular, and the latter the antithesis between internal and external causation. Now these antitheses are not convertible. They cannot be made to coincide, except by begging the question.

Now it was not uniformity that gave the sting to "mechanism", but the fact of inertia which excluded intelligence and purpose. Uniformity is perfectly consistent with purpose and intelligence, but externally induced action is not consistent with it when intelligent purpose is assumed to be internal causality. What the materialist did in modern times was to carry over to mere uniformity the inference from the uniformity and neces-

6. There is, in fact, no such thing as "causeless action," but those who can use the ideas of "law" and "causality" often reason as if "causeless" was identical with chance, and assuming "cause" to be convertible with "law" naturally make capricious actions "causeless," which they would be on the assumption of the convertibility of uniformity and causality. It gives rise to the confusion of "chance" with "causeless". Chance is but a name for our ignorance of the causes concerned or for coincidences that have the external appearance of being caused which are not caused tho the events are caused.

sity of "mechanical" action in an inert subject. This is not legitimate. He was altering the meaning of the term "mechanical" while he tried to carry along with it the implications of the meaning which he had abandoned. This is the constitutional vice of most people and scientific men are not exempt from the fallacy. The uniformity or law of "mechanism" as exemplified in an inert machine does not exclude intelligence from all things, but only from the machine acting from a *vis a tergo* force, and it is not the uniformity even there that is antithetic to the intelligence, but the assumption that matter has none of it. Once assume that matter can be self-active; that is, assume that it can act from *vis in re* or *vis in situ* energies, and you have totally abandoned all antithesis to the existence of intelligence in matter itself. If you once admit or assume, tacitly or otherwise, the possibility of intelligence in matter, organic or inorganic, you have forever cut away the foundations for opposition to teleology in the cosmos. Mere uniformity of events does not exclude it. In fact, the more uniform a human being is in his conduct, other things being equal, the more rational he is. If he varies at all in his thought and action it must be to adjust himself to a varying environment. The more he acts according to law, the more rational he is and this means that his intelligence is more consistent with uniformity than with caprice. Consequently there can be no inherent antithesis between law and teleology, and that antithesis has to be assumed to make out any case whatever for "mechanism" of the type which our biologists and physicists are always asserting about the cosmos.⁷

7. The manner in which physical science leaves the whole question of teleology open for evidence and so consistent with any amount of "mechanism" in the physical universe is well illustrated in an interesting passage of Mr. Lecky, in his *"History of Rationalism in Europe."* Mr. Lecky is an avowed rationalist in his interpretation of history and events and has no bias against science and scientific principles, and boldly attacks the religious systems of the world for their unwillingness to face issues. But he is not deceived by the achievement and conquests of physical science. He lived long enough to see the victory of evolution and to accept its doctrine, but regarded the teleological view of the cosmos as unrefuted by it. The following interesting passage may be quoted with profit.

"Another branch of scientific progress which I may notice on account of its influence upon speculative opinions, is the rapid growth of a mor-

This is to indicate that "mechanism" is an equivocation in the controversy. One of its meanings is mere uniformity of behavior whether initiated from within or without. The other meaning is behavior in an inert subject instigated from without. These are two distinct problems. Only one of them can get any sort of opposition to teleology and that one not a universal opposition. The other is totally indifferent to the question of purpose, or consistent with it.

The trouble with physicist and biologist is that they do not recognize the complexities of the problems due to the equivocations in the fundamental terms and the different points of view which have been associated with these terms. The man who, in his conception of "mechanism", places the emphasis upon uniformity assumes the scientific point of view of mere fact. The man who places the emphasis upon inertia assumes external causality, while the other does not. But unfortunately the average scientific man tries to assume both points of view at the

phological conception of the universe. According to the great philosophers of the seventeenth century, our world was a vast and complicated mechanism called into existence and elaborated instantaneously in all its parts by the creative fiat of the Deity. In the last century, however, and still more in the present century, the progress of chemistry, the doctrine of interchange and indestructibility of forces, and the discoveries of geology, have greatly altered this conception. Without entering into such questions as the mutability of the species, which is still pending, and which the present writer would be altogether incompetent to discuss, it will be admitted that in at least a large proportion of the departments of science, the notion of constant transformation, constant progress under the influence of natural law from simple to elaborate forms, has become dominant. The world itself, there is much reason to believe, was once merely a vapor, which was gradually condensed and consolidated, and its present condition represents the successive evolutions of countless ages. This conception, which exhibits the universe rather as an organism than a mechanism, and regards the complexities and adaptations it displays rather as the results of gradual development from within than of an interference from without, is so novel, and at first sight so startling, that many are now shrinking from it with alarm, under the impression that it destroys the argument from design, and almost amounts to the negation of a Supreme Intelligence. But there can, I think, be little doubt that such fears are, for the most part, unfounded. That matter is governed by mind, that the contrivances and elaborations of the universe are the products of intelligence, are propositions which are quite unshaken, whether we regard these contrivances as the results of a single momentary exercise of the will, or

same time and it is that which causes dispute. There would be no controversy at all, but for that confusion.

Another circumstance is this. The biologist, whether he makes any assumptions about inertia or not, tacit or conscious, displays some weakness in the necessity of admitting that, superficially at least, certain biological phenomena could be explained by purposive action. He admits the appearance of teleology in the phenomena, but has to maintain that it is an illusion and that the phenomena represent a disguised "mechanism". The "mechanism" is not superficial or apparent as in "dead" or inorganic matter, an admission that creates a difficulty for the anti-teleologist at the outset. Unless it is a perfectly clear case of "mechanism" as in "mechanics" there is not the certitude for his position that is necessary. He must apologize for the doubtfulness of the situation and if the "mechanism" is disguised it is debatable. You have to assume that there is only one principle of explanation in the cosmos to make any headway at all or to have any presumption for the extension of "mechanism" and it is precisely this general premise that may be debated.

of a slow, consistent, and regulated evolution. The proofs of a pervading and developing intelligence, and the proofs of a co-ordinating and combining intelligence, are both untouched, nor can any conceivable progress of science in this direction destroy them. If the famous suggestion, that all animal and vegetable life results from a single vital germ, and that all the different animals and plants now existent were developed by a natural process of evolution from that germ, were a demonstrated truth, we should still be able to point to the evidences of intelligence displayed in the measured and progressive development, in those exquisite forms so different from what blind chance could produce, and in the manifest adaptation of surrounding circumstances to the living creature, and of the living creature to surrounding circumstances. The argument from design would indeed be changed, it would require to be stated in a new form, but it would be fully as cogent as before. Indeed it is perhaps not too much to say, that the more fully this conception of universal evolution is grasped, the more firmly a scientific doctrine of Providence will be established, and the stronger will be the presumption of a future progress." *History of Rationalism in Europe*, Vol. I, pp. 294-295.

All that evolution contradicts is *catastrophal* or miraculous design, not *gradual* or insensibly acting design. Moreover the particular purpose believed in one theory may be set aside by science, but not necessarily all purpose. Science cannot prove a negative in this matter, because purpose is always an invisible concomitant of the mechanical when present.

If you assume that all matter is capable of initiating effects; that is, of being able to exert *vis in re* energy, you have no basis for "mechanism" whatever of any kind in the cosmos. You have to start with the assumption of inertia somewhere to get any fulcrum for "mechanism" anywhere, and having done that you have abandoned the criterion of uniformity for your hypothesis, and of course that criterion does not apply to any subject of *vis in re* energy.⁸

Both schools of disputants place the issue of purpose in the cosmos at large and the teleologist, while conceding the case for *ad hominem* ends, does not return to the proper position for his contention. The approach to the problem is usually wrong. It should not be approached with the assumption that we should find purpose in the cosmos first before we find it elsewhere. That was a necessity for the theist who insisted that we had to have a Deity as the condition of admitting any case against materialism, but it is not the necessity for a scientific man. It is also a necessity for making a convert of the "mechanist", as we have to refute him on his own premises, if we conceded his main assumptions. But it is not a necessity for the scientific man who may not be interested in making converts at all. It is

8. It is easy to account for the confusion of "uniformity" with "mechanism". Most scientific men take our ordinary language in its commonly accepted meaning and do not know or do not pay attention to the technical meaning which it may have obtained in philosophic controversies with implications which common usage does not include. For instance, we are in the habit of saying that a "man acts mechanically", when we mean that he does not use his intelligence on the situation, but acts like a physical object that takes no account of its environment. A man will walk around another if he meets him. Two stones would clash, and one would not avoid the other. but a man who would not avoid the person he met would be treated as acting "mechanically"; that is, merely according to some rule which did not require the use of his intelligence in regard to the situation. From this identification of routine or regular conduct with the "mechanical", we might easily pass to the interpretation of all regular acts as mechanical, and if mere uniformity be the evidence and the nature of such actions, there would be no right to question the view, but "mechanical" in philosophic parlance means more than the mere fact of uniformity. It implies something about causes and the physicist and biologist constantly forget this fact, when they define it as uniformity and then draw inferences which are based upon another conception of it.

merely a concession to scepticism that we even discuss the question of purpose in the physical cosmos prior to finding it elsewhere. But I must insist on the fact that this is not the correct approach to the solution of the problem. The question is not whether "mechanism" or teleology is the sole explanation of things, but whether they are consistent conceptions and whether they might not exist side by side. The materialist is always trying to exalt "mechanism" to the sole place of causality in things and imagines that teleological causes represent a conception contradictory to "mechanism". It is, in fact, no more contradictory to "mechanism" than oxygen is contradictory to hydrogen. Both may exist together. The two terms were never contradictory in the doctrine of Christianity and they were not contradictory in the philosophy of the Greeks. They become mutually exclusive only when we insist that there shall be only one type of causality in the cosmos. That assumption cannot be made *a priori*, and the inductive method shows them existing as a fact side by side.

The materialist always argues as if the Christian system denies the existence of "mechanical" phenomena. The very opposite is the case. It was this system that defined "mechanism" with more definiteness and consistency than any materialist ever did. A field for "mechanical" phenomena was a part of the system and it only denied the exclusiveness of it as an explanation of things. It was the materialist that insisted on the singleness of the causal action in the world, and as the Christian system conceded "mechanical" causes for the physical cosmos, the Christian was at a disadvantage with the materialist and the sceptic, if he tried to find purpose in the field from which he had actually excluded it. All that Christianity denied was the exclusiveness of "mechanical" explanations. It was the materialist that limited causality. He purchased the exclusiveness and therefore the contradiction of teleology only by affirming "mechanical" causation where his opponent admitted it and then extending it to mental phenomena which he tried to view only objectively. He had to affirm the disguise of "mechanism" where the appearances were against him. He insisted on looking only at external facts for his basis of determination."

9. There is a conception of the "teleological" which prevents any op-

But let us turn the whole problem around, Copernicus fashion. Instead of trying to ascertain purpose in the physical universe as the condition of explaining mental phenomena, let us try to find purpose in the mental world and from that ascertain whether it can be excluded from the physical world. We may not find it in the latter, but if found in the mental world there is certainly no monopoly of "mechanics" in the universe at large.

Now there is nothing more certain than the fact that purpose or teleological phenomena exist in man. We know directly that certain of our acts are purposive. It makes no difference what theory you adopt for the explanation of consciousness. Concede the materialistic interpretation of consciousness as a function

position to the "mechanical." In speaking of "mechanical" and "teleological" causes and trying to dispute the existence or necessity of one of them we imply that they are antagonistic in conception. But this is to mistake the real nature of the "teleological". The term is sometimes used to denote only *purpose*, the *end* or *terminus ad quem* of action. This is not *cause* at all in the sense of efficient or initiative action. No application of the idea of "causality" is possible in that meaning, except as we understand or qualify it with *final*. Final causes are ends, not agents, and so express a reason or fact which makes a set of actions intelligible to us. If they imply activity antecedent to a given effect as they do, they imply that it is intelligent, not blind or unconscious. There can be no possible antithesis between this and efficient causes which are supposedly the "mechanical" ones. They may be concomitant, tho the teleological may not be in the "mechanical". It will exist side by side with it. But there is a complex meaning of the term "teleological" which means to contain both efficient and final causes, the former being implied by the use of the term "cause" and the latter included to merely show the *raison d'être* of any particular fact, the reason, not the cause why it occurred, so to speak. Neither can this conception oppose the "mechanical", because it includes it in the whole conception—synthetically, not analytically—, or implies the concomitant fact of the efficient cause in the phenomena. This is to say that "teleological" causes either include the efficient, as is the case with ordinary machinery, or they are accompanying facts, whether you choose to call them "causes" or not.

It is apparent that some confusion thus arises out of the equivocal meaning of the term "cause", now denoting the acting agent and now the fact toward which the series of actions tend and in which they terminate. The "teleological cause" is either the state of mind of the creative agent or it is this combined with the efficient "cause" or action proceeding "mechanically". In either sense there is no contradiction, but only a question whether the "final cause" is present with the efficient.

of the brain. Assume it to be a "mechanical" product all you like. It is a fact of absolute certitude that we have purposive conduct. Disguise the "mechanics" of it as you please, I am absolutely sure of the purpose, as sure as I am of any other fact whatever. You cannot exclude purpose from all things. You have to admit it in human volitions, whatever "mechanical" antecedent they may have or whatever "mechanical" interpretation you give them. The purpose is there and at least a concomitant of the action. Nor will it be a reply to say that the existence of purpose there is an illusion. For grant this possibility, you are under a two-fold difficulty by asserting that form of escape. First you will have to accept the same court in the effort to decide that anything is "mechanical". You cannot impeach consciousness when it asserts the existence of purpose in human volitions—your own volitions—and accept it as decisive in regard to "mechanical" events anywhere. In the second place, you have to admit that the appearance in organic phenomena is in favor of purpose or teleology, and you have only logical argument from an *a priori* premise to make it disguised "mechanism". An argument is always exposed to liabilities for fallacies. It is direct knowledge that can never be impeached without cutting out the foundations for applying logic of any kind. Logic is always exposed to errors to which immediate consciousness is not exposed, and immediate consciousness tells me that my own acts are teleological, whatever the other causes of them may be. You cannot possibly exclude purpose from them.

This fact alone establishes beyond dispute the entire consistence of "mechanical" with teleological ideas and only when we beg the question of their mutual exclusiveness in an explanatory system can they be conceived in contradiction. The fact of purpose anywhere fixes once for all that the two explanations may exist side by side.

We have then one field in which purpose indubitably exists and that field is mental phenomena. In fact, purpose is itself a mental phenomenon. We know it directly and cannot be disputed out of it, however we choose to explain its occurrence. It is a matter of direct and absolute knowledge. Now being mental it cannot be known directly to exist objectively. We have only a

subjective knowledge of it and any knowledge of it in the external world must be indirect and inferential. We do not even directly know of teleological action in other human beings. To sensory observation other human beings offer no direct knowledge of even being conscious. We have to ascertain their intelligence by a teleological argument based upon their conduct and its resemblance to the conduct in ourselves where we know directly that purpose is a factor in the total of phenomena present.

The "mechanistic" philosopher is here in a dilemma. He denies the existence of the teleological and thereby assumes that there is a complete antithesis between "mechanism" and teleology. Now we have established the fact of teleological phenomena in human actions and this without denying the existence of "mechanical" phenomena. Both exist side by side and there is no antithesis or contradiction between them. If you insist on maintaining the antithesis you will have to yield to the denial of "mechanism" anywhere and all is purpose. On the other hand, having learned that the teleological and the "mechanical" may exist together we may reply to materialism by asserting that it will be only a matter of evidence to prove that teleology exists throughout the whole physical cosmos. The existence of the teleological has been shown not to be incompatible with the "mechanical", whether you regard it as either uniform or capricious, and that fact prevents the materialist from denying the possibility that the teleological may exist in connection with the provably "mechanical" in the material universe. It is merely, as just remarked, a matter of evidence. We may have no evidence that purpose exists in the cosmos apart from human volitions, but its possibility is not incompatible with the universal existence of the "mechanical". To summarize the case, if you make them opposed to each other you are confronted by the *fact* of teleology in one field and talk about disguised "mechanism" avails nothing. Concede their simultaneous existence anywhere and it may be everywhere. The purpose might as readily be disguised as "mechanism". It is only a matter of evidence in each case.

The whole confusion has been caused by two things. (1) There is the system of antitheses that are often made convertible with each other and even when not convertible contain equivocal

conceptions which are not so antithetic or contradictory as is supposed. (2) There is the double conception of "mechanism" already referred to, one being that of fixed uniformity regardless of the distinction between internal and external causation, and the other any form of action, uniform or capricious, with the doctrine of inertia as the essential property of matter and the distinction between internal and external causation, *vis in re* and *vis a tergo* action. Let me state the antitheses.

1. Personal and impersonal.
2. The uniform and the variable.
3. Law and caprice.
4. Nature and God.
5. Cause and chance.
6. The natural and the supernatural.
7. Mechanism and teleology.
8. Fate and free will.

We could probably name other instances, but these suffice to illustrate the antitheses that are apt to get into this problem. They are assumed too often to coincide. This, however, is not true. Each in its own sphere and applied to the same fact may imply mutual exclusion, but only with the qualification that they refer to the same thing. But in no case are the antitheses convertible with each other. For instance, the first and second antitheses may only casually coincide. They do not necessarily imply each other, in fact in no case do they imply each other. If they have any relation at all it is in the facts, not in the nature of the case. The 4th and 6th were convertible in antiquity, but are not necessarily so in modern parlance. The 3rd and 6th are sometimes regarded as convertible, but they are not necessarily so. Attempts to make the system of antitheses convertible only introduces fallacies into a discussion and each conception must be subject to analysis before using it as the basis of logical argument. This, however, I must leave to the reader after the warning that the ideas expressed in such antithesis must be handled only after clear definition and analyses and not by equating them wherever we go in the discussion.

It is the second confusion that is most important in this paper ;

namely, the ambiguous use of the conception of "mechanism". The confusions about the various antitheses are nothing in comparison with this one and the whole issue may be solved by clearing up this single difficulty. What has been said already does clear it up in the abstract, and nearly all our discussion has been with abstract conceptions. To clarify the whole case we shall now turn to the concrete.

The first concrete illustration repeats the one already made, because I wish to emphasize the situation in which teleology is absolutely certain. I refer to each man's consciousness that he has a purpose in his conscious acts. It matters not how much "mechanism" there may be associated with it. The purpose is there. You may talk about disguised "mechanism" all you please. It does not affect the question in the least. You only assume illusion in direct knowledge and try to insinuate that the indirect and inferential process is free from this impeachment, an absurdity that makes science commit suicide. We are conscious of purpose in our volitions and no amount of logical conjuring can evade or vitiate this fact, whether you regard "mechanism", as consistent or inconsistent with teleology. The court of decision on this matter cannot be impeached without nullifying its power in the matter of "mechanism" itself. In one field at least we have teleology assured, whether "mechanism" be so or not.

This first illustration is confined to the subjective field of human experience. We turn next to the objective field of the material world. Here there is one area in which we are as certain of purpose as we are in the subjective world. It is the field of artificial human creations. It lies between the purely subjective world and the objective world where human volitions have no part in its phenomena. I refer to all instruments and machines which mankind uses for its ends. A watch, a reaper, an automobile, a steam engine, a factory, etc., all exhibit purpose and it is because we absolutely know that our own purposive volitions created them. The arrangements of matter in them are human, not "natural" cosmic acts apart from such volitions.

Now the chief interest in this illustration is the fact that one does not require to deny the "mechanical" in order to affirm the presence of purpose. Indeed it would seem that "mechanism"

is as necessary as purpose to explain the facts. Both "mechanism" and teleology have their limitations assumed or assigned in such creations. Neither will account for the whole of the facts. The two exist side by side and are complements of each other.

[*To be Continued.*]

INDICIA OF FRAUD IN A DOCUMENT.

By DR. WALTER F. PRINCE.

I have elsewhere remarked that it is almost impossible to concoct a document embodying fraudulent claims without indicia of deceit appearing therein. This statement is true on a broad scale. A forged paper purporting to have been composed in an earlier generation, if at all extended or complex, will show anachronisms of language and fact, and the explanation of its origin and discovery will be defective. A paper in forged script will betray the hand that really wrote it by many indications conclusive to the eye of an expert. A false story of apparently supernormal experiences will generally, in spite of (or even because of) its ingenuity, proclaim its mendacity to the investigator familiar with experiences of at least subjectively valid character.

Repeatedly I have been able to detect the internal evidences of fraud in a document prior to the external demonstration of the same. This is simply of a piece with the ordinary skill which enables a photographer to determine the nature and cause of most odd appearances in negatives which puzzle the multitude. Let me present a short study of such a document, not indeed externally demonstrated to involve fraud, but which there is not the least doubt, from internal indicia, does so almost from the beginning and clear up to the end. The mendacity does not, however, attach to the lady who reported the experiences, but to her colleague in the experiments conducted. Probably the latter did not feel at all criminal in the business, but only mischievous, and hugely enjoyed her success in mystifying her friend. Hers was the naughty delight of Theodore Hook when he pelted an acquaintance with mystifying letters purporting to come from all sorts of people. Though, unlike Hook, she most likely did not conceive the whole plan of her imposture at the very beginning, but rather waded deeper and deeper into the waters of fibbing.

The document is a report of Ouija board communications.

and was mailed to Dr. Hodgson, August 8, 1899. It is here given, with the exception of several passages of indifferent matter. The names of the principals and also the streets are altered.

I myself have had the Board in the house for about three years, and although I have been able to write with any number of persons, I have never before had, never expected to have, a single serious communication.

Within the last month a young girl cousin from San Francisco has been visiting me, and purely in a joking mood we brought out the Ouija Board. She had never seen one before. It wrote for us immediately, but as usual foolishly. Nevertheless my cousin was so amused by this automatic writing, that for days we used the Board assiduously, and by degrees the messages became more strange and serious.

We would only have to put one hand each on the Board, barely touching it, when it would write rapidly, telling us names and dates and incidents of which we were entirely ignorant. First the names of different members of our own family, now dead, would be spelled out, with not only loving but *characteristic* messages.

The first date we had was that of the death of Ensign Bagley. This we passed over thinking it a curious coincidence but assuming that the fact had unconsciously remained in our minds.

That very evening the name of Robert Burns was written, with the accurate date of his birth and death and a quotation from one of his poems. Since then we have hundreds of marvellous messages until we have become almost convinced of the truth of all that Ouija tells us.

We have had communications from St. John the Apostle, Julius Cæsar, Napoleon Bonaparte, Dickens, Tennyson, Longfellow, Byron, Wordsworth, Shelley, Lee, Lincoln, Grant, Queen Elizabeth, Shakespeare, Chaucer, Mme. Recamier, Marie Antoinette, Elizabeth Barrett Browning, Chopin, Beethoven, Hayden, Jenny Lind, Rosa Bonheur, Webster, Clay, Washington, Louisa Alcott, Emerson, Holmes, Milton, Darwin, James Freeman Clark, Hood, Decatur, and many, many others, celebrities, relatives, friends and friends of friends. Each of these has given us dates and names, and incidents in his or her life all of which have been absolutely correct.

Thackeray gave us, in addition to many other things, his wife's name, Isabella Shawe; Beethoven his mother's maiden name, Maria Magdalena Keverich, his father's name, Johann; Webster the names of both wives, Grace Fletcher, Catherine Bayard LeRoy, none of us knew that he had been twice married; Emerson also told the names of his two wives, Ellen Tucker and Lillian Jackson, his father's Christian name, William, and his mother's maiden name, Ruth Haskins; Robert Southey also gave the names of both wives, but as an example of the messages I will give you one or two communications, verbatim.

"I was born at Cambridge, Mass., August 29, 1819. Graduated from Harvard 1829. Got my degree of medicine in 1836. Married in 1840 to Amelia Lee Jackson. Wrote Autocrat of the Breakfast Table, 1857. Wrote Elsie Venner in 1861. Died in Boston, Oct. 7, 1894. O. W. H."

Charles Dickens. I was born Feb. 7, 1812. Died June 9, 1870. When asked for a quotation gave 'Nevermore, O God forgive you, Steerforth! to touch that passive hand in love and friendship. Never, nevermore!' He also said: "This is one of my favorites because David Copperfield was myself, and I had a friend like Steerforth, and our parting took place as described." Then he said, "I hate to leave you, but I must go. Believe that it was I talking, and I shall try to return tomorrow evening. Good night." The next day on returning he was asked for another quotation, and gave "Oh Agnes! Oh my soul! so may thy face be by me when I close my life indeed!", and again, "That face, so full of pity and of grief, that rain of tears, that awful mute appeal to me, that solemn hand upraised towards Heaven!" When he came for the third time he said, "Ask questions and I shall try to answer them." In reply to the question as to how one should live, he answered, "Follow the Sermon on the Mount and you will make the earth almost as beautiful as Paradise." He also said, "Sydney Carton was taken from life. He was one of the noblest men that ever lived. One of the best texts is 'Faith, Hope and Charity, these three, but the greatest of these is Charity.'"

Several days ago, immediately after breakfast, the board spelled out: "I am a soldier. Died July, 1899, at Nagasaki of Typhoid fever. Belonged to Battery A, Utah Artillery, under command of Captain Wedgewood. Utah Artillery got into San Francisco last night. Enquire and you will see it is all true. My name is Richard

Ralph." We immediately looked in the morning paper, which I assure you most positively none of us had opened, to find as usual, that all was correct. Richard Ralph was the only man who died after the transport left Manila.

The other day, through a table, we got the following communications.

1. "I am a soldier, John Darcy, Co. G., 24th Inf. Killed in Cuba."

2. "I am a soldier, Thomas Raymond, 10th Pennsylvania Volunteers, died in Manila, aged 23 years. Lived in Philadelphia, Penn.

These last two we are now investigating. It may be weeks before we can discover whether or not such men ever lived.

Next the table spelled: "To show it is not mind, will not give my name. Send my devoted love to mother and sisters. I was very young, but a grown woman, and died in 1899. My address was 2325 Grout Street, San Francisco. I died by fire. My last initial was M."

Next came this message. "Do you mind sending love to daughters. Mother and father are both here. Our address was 1521 South Street, S. F. We both died within a few months of each other, in 1897. Father's initials are J. A. B. We have five daughters and no sons. We are Jews."

After investigation we have found it is perfectly true, but we did not know either family.

This morning amongst other communications on the Ouija was the following: "Died, May 13, 1899, at Cienfuegos, Cuba. I was a 1st Lieut. in 2nd Inf. My initials H. E. W."

Only once have we had any message from a living person, and I will give it to you exactly as it came to us, hoping you will be able and willing to throw some light on these curious facts.

"Born May 4, 1820. I am a very small celebrity. I am a woman and my initials are F. N. I was born in Italy, my parents were English. My father's name was William E. Shore. He took a different name to receive a legacy. I am a great spiritualist, and have asked my medium if I could talk with another medium. I am not dead, but am this moment in a trance. When I awake, I will have no recollection of a thing. Unfortunately I will remember nothing. The only remembrance I retain while in this trance is that of my individuality. I have asked the spirits if I could commu-

nicate with a medium. They said, 'Yes, that two beginners would be interested.' These trances come to me when asleep. I think them dreams. Would you care for me to come again?

"FLORENCE NIGHTINGALE."

During this communication we asked Florence Nightingale if we could write to her of this and she said the spirits requested not.

The spirits (I do not know what else to call them) tell us that they are all in Paradise, preparing for Heaven, that they are all busy at some kind of work, living human beings, not souls without bodies. That they are as happy as they can be without us, but that the time will be so short before we join them, and the troubles and vexations of this world seem small and unimportant. They say that they love us more than they did on earth, and preach "Charity in word and deed". We have had many personal messages, which I do not care to give, but which have been marvellously convincing. Each one that writes maintains as striking an individuality as one observes amongst different persons talking.

One of the strange features of our power (if it is worthy of such a name) lies in the fact that both my cousin and myself are perfectly helpless alone, and practically so with any one else.

* * * * *

We have an almost complete record of the messages.

I assure you we are none of us either superstitious or credulous, nor have we orthodox religious beliefs. * * *

Should you care for it, I shall be delighted at any time to send you further matter on the subject.

Only let me assure you that all the messages we have had are beautiful and natural, that the religion preached is broad and without doctrine, and that to believe it would rob death of every terror

BEATRICE FLORA MASON, 823 Holly St., Los Angeles, Cal.

ELIZABETH SONWELL [San Francisco].

COMMENTS.

The first thing which strikes us in these "communications" is the marvellous accuracy and ease with which proper names and dates are given. It is precisely these particulars which usually are most difficult to "get through", for reasons which are

perfectly intelligible, but upon which I need not enter here. I know few rival cases where names and dates were given so unerringly,* none in which they were given in such volume and by so many alleged communicators, and emphatically none where there was such absence of difficulty, and at the same time the good faith of the purported psychic was beyond question or the antecedent and attendant circumstances were such as not to make good faith an issue. In this case, the honesty of both guarantors has to be assumed, or the evidentiality of the record falls to the ground. I am expressly attacking the good faith of one of the parties, and begin by showing that we have set forth in the report a feat stupendous even for spirits.

So far as exemplified, the "communications" divide into four classes.

1. "*Communications*" from *Eminent Deceased Persons*. The experiments of the two amateurs appear to have roused quite a furor in "*Paradise*". Poets, composers, artists, generals, crowned heads, scientists, sages, and miscellaneous worthies of antiquity, hastened by dozens to the spot and eagerly expressed themselves.

It is odd that the celebrities, judging from the examples given, and from the additional hint that "each of these (referring to the long list of communicators) has given us dates and names", were seized by a common desire to give a particular type of facts, much as if each had been handed a form to fill out. The name of the communicator, his father's name, his mother's name, the name of his wife or that of each successive wife, the date of his birth, the date of his death, the date of important specified events in his life, and perhaps a quotation from

*The second wife of Emerson, to be sure, was not "Lillian", but Lidian Jackson, but considering the wondrous capabilities of the psychical machinery of the sittings, I am inclined to attribute the error to some faulty book of reference. I myself found the name put "Lydia" in a biography of Emerson.

Of course Miss Mason, in saying that the spirits named, and many others, had given names, dates, etc., all "absolutely correct", meant that they were correct so far as could be ascertained. If the Apostle John, from whom a communication came, stated the date of his birth, or his mother's maiden name, or the name of his second wife, like some others, she would hardly be in a position to say that the information was correct.

his works—this is the sort of data that they seem impelled to set down. Holmes's report sounds like a condensed item from "Who's Who". Such schematic uniformity is hard to explain as resulting from the concurrence of many minds, but not as resulting from the conception in *one* mind, embodied in a fun-loving girl, of what would constitute paralyzing evidence. Many a family library contains biographies and cyclopedias sufficient to furnish all the data of the kind that one could wish, or, if there was need, there is a public library in Los Angeles. And it would not be difficult to memorize a group or two of such outline data each day in preparation for the next marvel. There is no evidence that Miss Mason, the innocent and mystified reporter, ever cross-examined the "spirits", and got correct data on her own demand. If she had seen the importance of trying this experiment and had got accurate answers, she would surely have said so. Apparently the data given were what the "spirits" (or Miss Sonwell) chose to give.

I think also that there is an impress of a feminine and romantic mind on the "messages". A curious eagerness of the celebrities to name their first and second wives, and the particular references of Dickens to his own works, seem to indicate interest in a certain direction. The alluring though faithless Steerforth, the passionate apostrophe to Agnes, and the lonely and picturesque hero, Sydney Carton, are all of a nature to appeal to a romantic girl's heart.

2. "*Communications*" from *Soldiers Recently Died Abroad*. Four specimens are given. These also read like a form filled out by the four spirits, but a different form than that used by the spirits of Class 1. Not one gives the date of his birth, it occurs to not one to mention the name of his father or of his mother, not one refers to wife or sweetheart, and not one cites any striking event in his career, after the fashion of the celebrities. What the four military gentlemen are anxious for us to know is in what place they died and either the cause or place of death or both, to what arm of the service they respectively belonged, and what regiment. Also, expressly or by inference they let us know their rank. One adds his age and residence. How odd that they should by common consent hit upon a distinctive group of statistics!

And yet perhaps not so odd when we find on consulting files of newspapers of 1898 and 1899 that exactly such statistics were appearing regarding soldiers in Cuba and the Philippines who had died. Generally, in addition to the name and rank, it was stated to what regiment he belonged in the infantry, cavalry, artillery, etc., sometimes the company but not always, generally the cause and date of his death, and occasionally some other fact, as his age. Seldom much else, unless he was an officer of very high rank, or the report appeared in his home paper. Did the spirits of the celebrities refresh their memories by access to the cyclopedias and their biographies, and the soldiers by reference to the newspapers, or was it more likely an embodied spirit who performed the service for them? There is no reason known to me why the spirit of a soldier should not have been able to give his mother's maiden name or the date of his own birth as readily as the spirit of, we will say, Beethoven or Emerson. There is no intelligible reason why, Thackeray or Holmes or Dickens should not have been as much interested in the cause of his own death as a soldier, even though the encyclopædia is unlikely to name it.

In fact, Miss Mason testifies that the statistics given by the "spirit" of Richard Ralph were all found in the paper of the very same morning. She assures us "most positively" that no one had yet opened the paper, but no doubt what she really means is that she had not looked at it and that her cousin *said* that she had not done so. How many opportunities there might be, in the course of a long visit, of getting a sly peep at the morning paper, perhaps before anyone else was up, and leaving it apparently undisturbed! It is exceedingly suspicious that Richard should have waited until the facts he stated were in print and the paper containing them actually in the house. If he had made his communication a day or two earlier, which ought not to have been more difficult, his challenge, "Enquire and you will see it is all true", would have been a good deal more convincing. We are bound to assume that the best cases are reported by Miss Mason, in conformity with the correct instinct of human nature, so have no right to imagine that in some other instance a deceased soldier may have reported the statistics in advance of their publication.

We are told that two cases were still under investigation and that weeks might elapse before it would be found if any such men ever lived. The reporter need not have expressed herself so cautiously, I have no doubt that they had lived, and that the facts stated were correct. It was feasible to consult a file of newspapers in a public library, and select items from an old issue, which would impart zest to the work of verification. The game-some Elizabeth was not likely to make this too easy, but I venture to declare that the quarry was eventually hunted down.

3. "*Communications*" from *San Francisco People*. There are two of these cited. Again the facts stated have a common stamp, and one different from that of either of the former classes. Both indicate the composition of the remaining members of the family. Both state the year of death, but neither the day nor the month. Both send messages to the survivors.

The last particular, in conjunction with the fact that we do not find such a request in any of the former classes, almost seems to imply that one or the other of the experimenters might find it peculiarly easy to convey the messages to the San Francisco families. Noting this, I looked back and discovered what I had overlooked, namely, that Miss Sonwell's home was in San Francisco. It then came to mind that if she should chance to have had normal knowledge of the facts stated by the two communicators, it would be quite natural that she should remember the year but not the day or the month or the deaths. If a neighbor of mine died by fire, I should very probably remember the year of the tragic occurrence for some time, but not the month nor day of the month, unless blessed with a phenomenal memory for such particulars. Manifestly I could not find either of these particulars in a cyclopedia, and if four hundred miles from my home town it might be difficult to find a file of papers in which they would have been reported. Thus far I have described the case of Miss Sonwell.

Somewhat struck by the fact that both cited examples of this class of cases represented, not Chicago or Boston, but San Francisco, where the already indicated "psychic" herself lived, I thought it might be worth while to consult a San Francisco directory. It developed that Grout and South Streets (bear in mind that these are not the true names) are in the same quarter

of the city, and in fact cross each other. What if Miss Sonwell should be a neighbor of both families? True, one may be intimate with families in another part of the city, but if all the parties *should* chance to belong to the same neighborhood, the plot would at least look a little thicker. Unfortunately Miss Sonwell did not, like Miss Mason, set down the street which she graced by living on it. But there happen to be several families of "Sonwells" living on South Street, one of them not more than five squares from the family who the "communicator" states were Jews. And it happens that the head of that particular family of Sonwells had a partner bearing a name which was not Cohen, but as ancient and honorable and distinctively Hebraic. So, if Miss Elizabeth did chance to be the daughter of Mr. Henry Sonwell she was somewhat more than ordinarily likely, through papa's business associate, to have become interested in some Jewish families. The likelihood is raised to probability when we discover that the Jewish partner lived in the same house with the Sonwells. But of course it is not certain that Elizabeth *was* the daughter of Henry, though such a group of indications is very apt to be significant of some illuminating state of facts.

I do not place too much dependence upon what is set down in the last paragraph. Of far more certainty of damning import is the first sentence of one of the San Francisco messages. "Next the table spelled, 'To show it is not mind, will not give my name'." What does this curious sentence mean? Against what possibility was the precaution supposed to guard? What evidential protection could it actually afford?

Whose mind did the "spirit" mean? If she had heard of Podmore's far-fetched theories of telepathy at a distance, she would have seen that San Francisco survivors could as easily telepath the other particulars as the name, and that the withholding of the name would have no significance whatever. The same would be true if the mind of Miss Mason was meant, besides which, both experimenters agree that Miss Mason, whose home was in Los Angeles, knew nothing about the San Francisco parties. There is left the mind of Miss Sonwell. Yet still there is no sense in the utterance, if it came from the spirit, and if that young lady told the truth when she said that neither

did she herself know the families of the messages. But it is intelligible as a spontaneous reaction of the young lady's consciousness, uneasily feeling the weight of a name which is familiar to it. It is an illogical appeal against suspicion, a naïve and unconscious confession. The ostrich sticks its head into the sand to prove that it is absent. The Ethiopian in the dark henhouse answers the farmer's demand, "Who is here?", by tremulously protesting, "Only us hens". Willie declares, "I don't want you to give me a sled on Christmas, Mamma". The table, on which a certain damsel's hands are resting, taps out, "To show it is not mind, will not give my name."

4. "*Communication*" from a Living Person. "Only once" did such a message come. Chanced it that the examination of the cyclopedia where the opening statements of the message were obtainable did not proceed far enough, by oversight, to disclose that Florence Nightingale was still living? Did Miss Mason utter midway some such exclamation as "But she is not dead", and was it necessary to add an unrehearsed account of the phenomenon? If so, lack of premeditation would be likely to lead into strange waters of blundering and illogicality, such as we actually encounter in this instance. For there is no trace in Sir Edward Cook's lengthy biography of the philanthropist, which sets forth her religious and philosophical views in detail, that she was "a great spiritualist". On the contrary, it appears that at least on one occasion she poked fun at Spiritualism. And the "communicator" gets muddled, says that she retains no remembrance while in trance except that of her "individuality", and at the same time states sundry facts apart from her individuality, about her father, her conversation with a medium, etc.

If Florence Nightingale was "a great spiritualist", she would naturally be interested in her own strange experiences which, "unfortunately", she never remembered on waking. But, again unfortunately, when "we" (I suspect that this is akin to the editorial "we", and that Miss Mason put the query) asked if the incident could be communicated to Miss Nightingale "the spirits requested not"! The "spirits" were willing, even anxious, in other instances, that the ladies should write and inform interested parties what had been told through Ouija Board and table. What possible objection could they have had in this in-

stance? But if for once a frolicsome cousin ventured beyond the boundaries of the known, forced by the exigencies of the situation, or prompted by mere bravado, to trust to the wings of her imagination, it is not difficult to understand why the "spirits" were unwilling to have the allegations submitted to Miss Nightingale.

Incidentally, other suspicious features appear. One is the assertion that "the spirits tell us that they are all in Paradise, preparing for Heaven", and that "they are as happy as they can be without us." All detained in Paradise, not only the soldiers recently passed over, but Milton, Shakespeare and Chaucer, who have been gone some centuries, nay, even John the Apostle and Julius Cæsar! Don't they *ever* reach Heaven, for which they are so diligently preparing? And all are happy as they can be, John and Nero, Jeanne d'Arc and Henry VIII, Garfield and Guiteau! Perhaps we ought not to entertain prejudices against such dull uniformity, but at least we are warranted in assuming that there is some degree of relation between cause and effect beyond the borderline. Besides, the account here given is sadly at variance from the almost uniform testimony of the best accredited *bona fide* automatic deliverances.

And it is to be noted that not a single spirit entertained religious sentiments which Miss Sonwell, and incidentally Miss Mason, could not cheerfully endorse. "I assure you," writes the latter, "that we are none of us superstitious or credulous, *nor have we orthodox religious beliefs.*" "Only let me assure you that all the messages we have had are beautiful and natural, *that the religion preached is broad and without doctrine*, and that to believe it would rob death of every terror." We are quite assured that there was a coincidence of sentiment quite flattering to the ladies, and—significant. But, though I would not for the world urge a pragmatic consideration in a discussion conducted on scientific and critical principles, I cannot forbear remarking that it seems unfortunate that the scheme of things is such that death need have no terrors for William Hohenzollern and some others.

If the messages were genuine, they showed such unexampled mediumistic power even in its incipency, that the pair ought in their later development to have shone like twin Siriiuses in the sky of Psychological Research, with a glory far exceeding that of

Mrs. Piper. But instead, their rays suddenly vanished, like meteors for which, to quote Jude, "the blackness of darkness hath been reserved forever." Not even a reply was made to Dr. Hodgson's inquiries, in spite of the assurance of delight in the prospect of sending "further matter". Did Miss Mason catch naughty Lizzie making notes from the cyclopedia? If there was not some illuminating and disheartening discovery, it is difficult to comprehend why subsequent wonders were wasted on the desert air, but if there was, then it is quite easy to understand and sympathize with the reporter's reluctance to confess her cousin a gay deceiver and herself an easy mark.*

Satisfied as I am that Miss Sonwell manufactured all the "spirits" of the series, I feel quite amiably disposed toward her juvenile prank. If this article meets her eye she will recognize herself under the disguise, and perhaps will be jolly enough to write and tell us all about it.

*Miss Mason remarked that "both my cousin and myself are perfectly helpless alone", in the matter of getting messages. That the cousin should appear to be so would be simply part of the mystification.

MISCELLANEOUS EXPERIENCES.

The following experiences should be on record for their variety and especially for those which represent the subject as out of her body. They are not published as evidence that the soul of the living person can leave the body and visit distant places, but for the fact of the psychological phenomenon itself, whatever the explanation. They must be multiplied in large numbers and more details ascertained before we are entitled to indulge in theoretical explanations. I am not disposed to adopt hastily the view that we can leave our bodies in this manner, tho I admit the existence of mental phenomena that can be described in that way. But we are always ignorant of our bodies in our sleep and most of our dreams, so that it is conceivable that the mind may think it is out of the body when it is having clairvoyant visions or even so obsessed with vivid hypnogogic illusions that it knows no other interpretation of them. What we need is a means of assuring ourselves that there is a distinction between ordinary dreams and the type of experience here recorded and perhaps we have not yet obtained a criterion for this distinction. But we shall never ascertain the meaning of such experiences by ignoring them or not recording them. In this instance they are associated with other kinds of experiences that suggest mediumistic characteristics of the subject. This is not always the case. Often experiences of "leaving the body" are isolated and nothing else seems to occur, and even this only occasionally, sometimes but once. But in this instance other important phenomena of a veridical character have occurred and so become associated with the "travelling clairvoyance". As long as we know that the mind, in dreams, feels itself where the images apparently place it, we shall have to obtain more than subjective feelings to assure us that we can leave our bodies. Besides, the fact that pictographic images are transmitted telepathically from the agent to the percipient may suggest how such visions might occur, whether caused by the living or the dead, and the fact that we do not feel aware of the body in the clairvoyant or sleep state would

explain the tendency for the mind to interpret the experience as being out of the body, especially as the memory of clairvoyant experiences has some vividness not always associated with dreams. Perhaps this might be quoted for the reality of the clairvoyant experiences and I shall not deny the possibility. But I am trying to discover some criterion by which we can assure ourselves that they are not merely subjective.—Editor.

DE PERE, WISCONSIN.
Oct. 28th, 1908.

TO PROFESSOR HYSLOP:
MY DEAR SIR,

Anent some of your remarks in your critique of "Riddle of Personality", in *Journal* for June, 1908, I here append one or two experiences which may interest you as being directly connected with same remarks. (Apparitions of Living: the power to leave the body, in the spirit, while still surviving in the flesh.)

Jan. 6th, 1897. The anniversary of my mother's death. I had been thinking of my sister, recently gone to America (I then being in London, England), and regretting we should be parted on such a sad occasion as this. Went to bed thinking of her. About 2 a. m. woke, and saw her standing at the foot of my bed, looking intensely sad. Was in her nightgown. Frightened, I called out "Oh! Go, go!" She went slowly, looking back at me regretfully as she passed out through the door.

N. B. My sister has no knowledge at all of this appearance, and did not will to appear. Was not particularly thinking of me. She and I were at this time ignorant of occultism.

Later, I met occultists, and have had many experiences. Will give you some recent ones.

I woke one morning in July, 1906, and *felt* someone or something bending over me. The thought came, at the same moment. "I wish I could leave my body as Mr. D—— (a medium) once told me I should learn to do." With the thought I heard a distinct hiss, and then a snap, in the region of the solar plexus, and instantly, without knowledge of *getting there*, I found myself in light, white form, standing by the cot of my child (in the same room). He was awake, and playing with the bed-clothes. I called him three

times by name, but he evidently did not see or hear. As I stood there I could *see plainly, think clearly*. My body looked like a cloud cut in human shape. I stood erect, fully conscious of this thought "Now I am in the spirit body." The next thing I knew I was a gasping for breath as I (apparently) came back to my physical body on the bed. When my breath became normal I questioned the child. He had not seen nor heard anything at his cot. He said "I thought you were asleep: you were lying on the bed with your eyes shut."

Another night, a week or two later, I found myself in this same white, cloudlike form, human-shaped, in the back corridor of the house,—a very large one. I had to walk *two* long passages before I could reach my bedroom door, and I knew it. I started, gliding slowly, finding that *thought* of movement *produced* movement. At last, feeling exhausted, I gained my bedroom door, when, as I was about to enter, I felt as if impelled to go into the *half-open* door of a bedroom on my right. I sighed, feeling intensely tired, but went in, and looked at the sleeping girl in the bed. The next thing I remembered, after taking a look at the bed, was gasping for breath in *my own* bed.

Next morning I asked the girl (for I did not know) "L——, do you ever sleep with your bedroom door half open?" She answered "Yes: I always do."

In this same month (July, 1906) I had another experience. I found myself standing (in form as before described) in a wretched garret in a city. It seemed barely dawn. At either side of me, supporting me, I saw (dimly) a form like myself, only that both these were pronounced *grey* in color. I felt they were robuster than I. They were holding me up a little. All three of us stood immediately in front of a low, miserable-looking bed, on which a woman of middle age lay dying. She turned her head and saw me,—and I felt convinced I was the *only* form she saw. A smile of absolute content lit up her face,—she looked *convinced*,—and she then appeared to close her eyes for the last. She was quite alone, and evidently dying in wretchedness. The room, the woman, and the other two forms, were all strange to me. I could not recall anything familiar, not anything I might once have known; yet my sensations as I stood by the bed were most vivid. I *knew* I had been called thus to convince this woman of a future life. I was

impressed with the idea that here was someone who had fallen into adversity. I also knew that the other two forms could not make themselves visible to her,—they seemed full of anxiety and earnestness. It seemed as if the woman did not recognize me as anything beyond a form, denoting a continued existence. I did not have the feeling of personal recognition. I *did* have the *clear* idea that she was regarding me as a discarnate entity! I knew nothing of coming back. The usual struggle for breath came, and then normal consciousness.

While this struggle for breath is on, I am always conscious of this thought:—"Now I am re-entering my body."

In view of your statements re this phase of the supernormal, I felt these occurrences might interest you. I have nothing to give you as a guarantee of good faith, save to state that I am a woman *intensely* interested in these matters, desirous of the truth at any cost, and that I have been saved from scepticism of a future life by many personal occurrences such as these. I consider the three I have given you some of the best I have had.

I have never done anything professional, and am not 'a medium',—indeed I never speak of these matters 'outside'.

Sincerely,
(Mrs.) R. T. J——.

DE PERE, WIS., Nov. 1st, [1908].

DEAR DR. HYSLOP,

I answer your queries with pleasure.

1. My sister was clear and life-like as I saw her: it certainly was not my mother, who had different features, and was years older. My sister was in her nightgown, and might easily, from her appearance, have come in from an adjoining room. One thing I noted in particular,—she had the top button of her nightgown unfastened,—a habit of hers. (One of our relatives was strangled by a tight nightgown collar, in her sleep.)

2. My sister is living.

3. I have seen those in the body while myself out. I have been conscious of assistance (in walking or standing) several times. I have also seen other forms, though never clearly (as when I was in the garret).

4. Yes. I believe that I met my mother, both of us being in spirit form. (Note experience in enclosed list sent.) I seemed very robust,—much more so than usual. My sister, at my side, (another one, also living) seemed a grey shadow,—faint, almost more felt than seen, but *positively* there. My mother, too, seemed to look almost normal,—the only experience I recall of any real clearness while out of my body; I, too, was very robust, rather different than usual. I cannot tell if added power was given me to carry through this greatly longed for experience, or if any special and unknown phase was on.

5. I have never been able to verify the garret experience. (Have never tried.)

6. I have described the attendant scene in the garret; also on meeting my mother. My first two experiences of being out of my body were unsatisfactory, but there was an attendant scene. First I found myself floating over a hilly, beautiful country, which I seemed to *know* was Scotland (I was then living in England). I was being helped along by a form similar to my own, at my side. I got on badly. We floated just a few feet above the ground, but it seemed as if I must fall through ignorance of motion. The experience was vivid, but probably short in duration. (1902,—about November.) Second. After reaching America (end of 1903) I found myself for the second time in this cloud-like form, in a country strange and exotic-looking. I was again being helped, exactly as before, but got on worse. I was *impressed* that I was in Southern California. (My impressions in super-normal states are almost, if not every time, strong, sure, and vivid. I seem to know the why and the wherefore; I feel intelligent, rather than confused, and I never feel nervous, or that anything extraordinary is happening. I believe I have, in every case, too, recognized the particular condition. In the case of the experience with my mother alone have I felt that the condition might be one which was not *entirely* revealed to me. I say this because I was so much more robust than usual.)

7. I cannot recall feeling that I have never left earthly conditions. I have realised distances; sometimes I am out of doors, and again will be walking in the same house in which I live. In these latter cases I see things just as I know them in the normal. I see people in the flesh. I have spoken to them, it seems they cannot hear; bent over them, and realised myself unseen. I seem

a thing apart and detached, and yet absolutely in the heart of everything, just as when normal, and in the flesh. My form is light and white, and I glide rather than walk. Let me say this,—that I feel *no* difference, save in form, from my fleshly self. That is, as far as intelligent sensations go.

I will record you any further experiences at once, but as I have premonitions and foretelling dreams all the time, I will send the best, now and again, of these.

In automatic writing, I have had a message or two purporting to be from Mr. Myers (who was my father's friend many years ago; and whom I remember as a little girl). But I gave up writing almost at once. Now, I am beginning again.

The enclosed experiences were written recently, for Mrs. Elizabeth Dayton. I have added one or two more now that I recall. You may retain them, if that is wished. I have had many more; but some I could not write.

Sincerely,
(Mrs.) R. T. J——.

DE PERE, WIS., Nov. 10th, [1908].

DEAR DR. HYSLOP,

I am glad that you care to have the records I sent in.

In response to your query: Yes, I *am* conscious of my natural surroundings when 'in the form'. For instance, when standing over my child's cot 'in the form', I noticed that he was picking the woollen blanket and playing with the tiny particles he secured. Again, I held the sides of the cot. It was all perfectly natural, just as if I had been in the flesh. In another instance, when finding myself 'in the form' in the back corridor of the house, I thought, before reaching it, of the heavy curtain hanging partly over one of the doors, and wondered how I was going to pass *that*,—so light, so ethereal did I feel, and seem to look. But on reaching the curtain, which did not entirely cover the door, I swayed to one side, and passed it all right. All looked just the same as it did the next morning when I passed down the corridor in the flesh. And the girl whose room I entered looked normal. I always know what is happening to me, and am never nervous, nor do I feel that there is anything abnormal in it. There is rather a feeling of exaltation;

something superior, even, to the feeling of being physically in perfect condition, and spiritually uplifted. It *did* occur to me, while 'in the form' during the corridor episode, that the change from the body to the spirit form is a considerable one, however. Whilst still in the midst of things, seeing those we know, speaking to them (and not being able to make them hear) thinking as in the flesh, and speaking the same way, one yet is conscious of being removed *from them*, i. e., in so far as one realises one is not able to communicate; and not in any other way. There is no question of memory cognizance with me. It is actual perception of people, things, and events. When I made up my child's cot that particular morning, *there were the particles of woollen fluff I had seen him pull off.* Yet he had not seen me, nor heard me, as you will remember.

I had a warning premonition—in a dream—the same night I wrote you last (Nov. 1st, I think). It is slight, but I will record it. You know I spoke of taking up planchette writing with my husband again. That night I dreamed I was rushing across the road to a house where we used to live. I reached it, and said to the owner "Oh! I would not live in that house (our present one) for anything; it has become a place of horrors". I was trembling, and my child crying, evidently with fear, I woke. Then I slept again, after having lain awake, wondering what it meant.

I dreamed a second time,—Thought I stood on one side of a broad river. *On the other side* were lined up a row of *dark forms*, seeming to have weapons. There were *breaks* in the line of them, and *heights beyond*. I saw two people trying to swim across the river, and while I watched, a clergyman rushed forward and called out "Fools! Come back! You are too few to conquer!" And then I saw that indeed these two could hardly, even with stratagem, have got through the slight breaks in the line to the heights beyond. I turned and walked away. Someone came up and pushed a paper in my hand. I looked at it, and read this in print:—

"But the man she sought was dead. She called out. There was an answering roar from *over the river.*"

I woke.

I have italicised points which seemed to me significant. My husband and I had tried for an hour that evening with planchette, practically without result. I feel these dreams were warnings to

desist,—at least, under present conditions. I felt that physical manifestations (rappings, etc., which terrify me), might result.

I *have* written and got a few messages, but a great many have been wrong. I have never, however, sat with several for writing. It seems best for me to take what comes, and not strive. My most interesting experiences have not been sought for at all.

I hope I have not wearied you.

Sincerely,
(Mrs.) R. T. J——.

DE PERE, WIS., Nov. 15th, [1908].

DEAR DR. HYSLOP,

In response to your question: No, I am not conscious of my body and the objects about that when I am at a distance 'in the form'. I have never seen my body when 'in the form',—not even when the incident occurred in the same room. As I bent over my child's cot I had my back turned to my own bed. But my child saw my body. On my querying him he said "I thought you were asleep; you were lying with your eyes shut", or words to that effect. He told me he had seen me lying with my eyes shut. He had not seen or heard me at the side of his cot.

In looking over some notes, I find I have omitted to tell you of an experience I remembered the other day, which happened in 1902, in London, England. The experience presumably happened near dawn, as the light was breaking when my husband awakened me.

I found myself standing in a strange school-room. I was not in the white, ethereal form, but looked and felt something like my material self,—though not quite so. Before me was a woman of middle age, advancing and smiling in a peculiar manner. I noted the manner. I also noted her hair, which was darker (much) on one side than on the other. It was pronouncedly greyish on the other. While I waited, expecting her to address me, I became conscious of *recall*,—just as one would jump to a summons he knew was important,—that was the feeling. I then felt myself swished through space. I have no remembrance or knowledge of objects, but *have* of help,—one half visible form at my side. It was just *space*. I was conscious, in my body, a moment or two before I could speak. I heard my heavy, long breaths, and felt my husband

shake my arm and say "Why don't you speak? Why are you so long answering?" I said, "You would be long, if you were being swished through space a thousand miles a minute", and laughed. Then I described the woman I had seen, and he said "That is Miss H—— of the —— Normal School. It is exactly her description and manner." (An American School which my husband—an American—attended before visiting England.)

I do not quote this as an 'in the form' experience exactly, because I seemed more material. I do not know what to make of it. It was more than clairvoyance, because there was the sense of tremendous rush through space, and the long heavy breath of return was exactly the same as when after an experience in the ethereal form. I had never visited America when this took place.

Sincerely,
(Mrs.) R. T. J——.

DE PERE, WIS., Dec., 14th, 1908.

PROFESSOR JAMES HYSLOP,

DEAR DR. HYSLOP:—

I regret very much my delay in answering your letter to Mrs. J—— of Nov. 19th, but take pleasure in giving you the statement you request.

I read the notes Mrs. J—— sent you, in which she related some of her experiences. I think that she has taken a great deal of pains to give you these experiences with as much exactness of detail as possible; and they are related in the same terms and language as she related them to me at the time of occurrence. Mrs. J—— is usually very exact in making statements; she uses the same expressions and words, usually, in repeating statements. She is not excitable, and when she has an experience of this kind she relates it to me with deliberation and the normal interest of an every-day experience.

In some of the cases she has given you she did not know the significance of the experience until later. In this connection, I would call your attention to the vision of the woman whose hair was whiter on one side of her head than on the other, etc. Mrs. J—— gave me this description immediately after seeing it. I at

once recognized the woman, but did not acknowledge it until she gave me a full description. In this case any variation in detail or draught on the imagination would have been recognized by me.

Mrs. J—— is very reticent about relating her experiences, but is truthful to the last degree, and I assure you that she has related these experiences to you exactly as she has given them to me at the time they occurred.

I assure you that I shall take pleasure in doing anything I can to throw further light on the subject, and beg to remain,

Yours very truly,

R. T. J——.

London, Nov., 1900—On the three first Tuesdays of this month I was wakened at night, from deep sleep, by feeling a person get roughly on to my bed,—a narrow one,—and apparently push me in order to get sufficient room. I distinctly felt myself pushed, though I saw nothing. Then, for at least ten minutes on each occasion, and while lying fully and consciously awake, I heard heavy and rather stertorous breathing right by my head.

(Three weeks same thing happened. In Jan., 1901, an uncle of mine died.)

Dec., 1900.—One night near Xmas, (I cannot give exact date) while kneeling to say my prayers, I distinctly heard a heavy sigh, as if from a person standing just at the back of me. I paused; then began praying again. Instantly another sigh, almost a groan, came again. I saw nothing, and quitted my room.

Feb., 1901—I went up to my room one night, just as it was getting dark, to find something. Just as I was shutting the bureau drawer, I heard a noise as of someone moving noisily in the next room. Surprised, because I had seen the occupant (this was a boarding and rooming house) go out only a few moments before, I called. No one answered, and the noise went on. I looked in, and found the room unoccupied. The noises ceased as I opened the door. (This room was divided from mine by a wooden partition, extending from floor to ceiling, and having a separate entrance from the corridor outside. There had originally been one large room.)

These occurrences all happened in the same house.

Oct., 1901. Dorking, Surrey, England—I was wakened one night this month by the feeling of someone having touched me. Looking up, I saw on the chair by the head of my bed the face and figure of a man. He was materialized to the waist perfectly, but the limbs were shadowy and dark. He was laughing, and seemed delighted to be seen. He was dressed in a navy serge sack coat, and had on collar and tie. (I think, red.) No one that I knew; and from his clothes, which were in style, must have recently passed over. For several moments I gazed; then he abruptly vanished.

(Although I did not know this man, I was impressed with the fact that, physically, he was the type to which I had always been attracted,—the same type, indeed, as my husband, whom I had married a few months previously to this occurrence.)

Dec., 1901. London—Just before Xmas I was wakened one night to full consciousness, though I did not seem able to open my eyes. I felt a sensation of being wafted slightly upward, and turned to look at my husband. It seemed as if my sight came from within,—not being caused by the normal, open eye. From my husband I looked to the side of the bed. Two women were standing there. The younger was looking down rather sadly at my sleeping husband; the elder was looking at me. She smiled, and said "We've been looking at you such a long time." Then they instantly vanished. Both were dressed in ordinary clothes, outdoor, hats and all. The clothes were somewhat out of date; the younger woman's especially. I woke my husband, and described my experience. He said "You have given an exact description of my two dead sisters. The younger died several years before the elder."

(N. B. On coming to America, one year later, and entering the house of my husband's mother, I saw at once an enlarged photo of the elder dead woman, hanging on the wall. I recognized it at once as the woman I had seen in London, though she was not dressed in the same way.)

Feb., 1902. London—During the early part of this month my husband was in poor health. One night, as I raised my head, after finishing my prayers by the side of the bed, I distinctly saw, stand-

ing on the opposite side of my bed, and looking down at my husband, the beautiful, white-robed form of a woman. With the exception of wings, she was exactly like the average idea of an angel, and had long bright hair hanging loosely to her waist. She took no notice of me, but steadfastly regarded my husband, (who was asleep), standing motionless, with hands linked in front of her, though apparently not clasped in prayer. I was awed. She was visible about three seconds.

A few days after this, in the same room, my child was born. A week later I woke one night from sleep to full consciousness, just about dawn. Immediately I had a feeling of being wafted upward. It seemed as if I lay, in light ethereal form, about a foot above my physical body. I looked down by my side and saw, materialized, the head and face, and part of the shoulders of the same man whom I had seen sitting by my bed in Dorking, in October, 1901. The materialization had evidently been made with much effort,—the face was drawn. He smiled recognition, was visible for at least five seconds, and vanished. On this occasion I gasped a great many times after he vanished. It seemed as if I were getting back in my body. There was a sense of struggle with the breath.

April 20th, 1902. London; same room—I woke about 7.15 a. m. Was lying thinking, when a voice from some unseen source said loudly, just by my side, "A letter from Mabel." I remained quiet until my husband woke. Just then the postman knocked, and I heard the maid enter the adjacent sitting-room. Opening the folding doors, I saw my letter. It was from my sister Mabel. Was of no importance; and I had not been particularly expecting it.

March 20th, 1903. Bristol, England—Our child was now thirteen months old. On this morning I woke about seven [o'clock], finding my husband and baby awake. The baby was in a separate cot, by the side of the bed. He seemed in as perfect health and spirits as usual. I spoke a few words, and sat up in bed. Then a sudden feeling of intense languor overpowered me, and I put my head on the pillow. I must have instantly passed to clairvoyance. I saw my child, standing up in his cot, dressed in a white gown, dotted with black, and trimmed with crêpe. A long crêpe streamer was pinned on his right shoulder. I seemed, in my vision, to tear it off, crying.

"Who put that there?" Then I awakened to the normal again, and said to my husband, "Did I call out?" He said, "No. I thought you were dozing; your eyes were shut."

A week after, the baby came down with pneumonia, and very nearly passed over. Two strange things happened during his illness. The medicine was doing no good, and he seemed near to dying, when one morning I had occasion to go up to the bedroom to get some cotton-wool. As I entered the bedroom I noticed the maid had put clean newspapers under the spirit-kettle. I seemed pushed towards those papers. Leaning against the bureau, the top of which they covered, I read some recommendations of 'Angier's Emulsion'. I went downstairs, forgetting my original errand, and sent for a bottle. From the day of taking it, the child began to recover.

While he was getting better, but still weak and not out of danger, I dozed one night on a couch by the cradle. I dreamed that I went into a shop full of tomb-stones, in order to select one. With a sense of terrible shock I awoke. The baby was uncovered, and coughing. A few nights later my husband and I "sat" for automatic writing. (We had been practising but a few weeks, and I was very immature, and understood but little.) A message purported to come from my Mother, (deceased), saying "I sent the dream. The horror awakened you; your waking saved the child a severe relapse." The child recovered.

From June, 1903, to Oct., 1903, I associated myself, for the first time, with a Spiritualistic Church. I was NOT a "Spiritualist", but having had many unusual experiences, I wished to see if I could elucidate them, and learn more. I was told at this church that I was a strong medium, and had many "experiences". I append one or two which impressed me.

One night in July, 1903, I went to bed late, and very tired. Just as I was composing myself for sleep I felt a sudden inclination to look round the room once more. I pulled the bed-clothes down to my shoulders, and there, leaning over me, I saw an extraordinary form. It was a man, slight and small; and in the dim room I saw his darker form quite plainly. There was no light about him; he did not suggest flesh and blood; he seemed composed of dark cobwebs,—or in tights which were composed of a dense mesh of dark

cobwebs. This is all I can liken the look of his body to. His face was small, but did not look as if he belonged to a light-colored race. The thought flashed through me. "This is a dark spirit"; and then, "Perhaps what the Theosophists would call an 'elemental'." He vanished after about three or four seconds.

A few days later I was told at a meeting I should hear spirit singing on that same night. I went to bed as usual, and was wakened as if with a jerk at exactly one a. m. (the time prophesied). Listening, I became aware of the most exquisite singing imaginable, far above my head. It lasted several minutes. I have never heard anything earthly like it.

In Aug., 1901, (I think the month was August) I dreamed one night that I was going up the stairs of a building where people were passing up and down, in and out. I thought a horror had occurred. I asked someone next me "What is it?" He answered "His name is Robert Underwood." I then woke. As I opened my eyes I saw a scene right by the side of my bed. It seemed like a scene photographed in space. A man stood putting some shining instrument into a little black bag. He looked down, just hesitating before he closed the bag, as if at something particular he saw. I saw nothing of this thing. He inspired me with repugnance. I felt he was doing something horrible. The scene faded in a few seconds.

Two nights later I was reading a newspaper, and read an announcement that a woman had been found murdered at a seaside resort where I used to live. Her body had been found buried in the sand. I read "A prayer-book was found on her, inscribed 'Elizabeth Worsley, from her friend Mrs. R. Underwood.'" This struck me. Three months later, about, I moved up to London. In a street near our house I noticed, on my first walk out, a shop over which the name R. Underwood was written. My then state of health forbade me to go in, I regret to say. On recovering from my illness I had to leave London immediately. Thus I had no chance of testing this case.

About that time my sisters and I were discussing, one night, as to the name of the man spirit who had twice materialized to me, and who, at meetings, had been described as a "guide". That night I seemed to fall into partial clairvoyance, and a book was held in front of me. I saw written, "His name is Cyprian Anser. He cometh in the silence."

In July, 1906, I had what I feel was an interview with my deceased mother,—an exquisite experience, long wished for.

I found myself, looking almost as robust as if in the physical body, in a large building. It seemed normal. A sister (living) was in shadowy form by my side. I seemed to feel her, rather than see her. We descended a flight of stairs, and entered an empty room. I walked forward and opened the door of an adjoining room. It was a children's ward in a hospital. Over one of the beds my mother was bending, holding a cup to a sick child. My mother looked up as I entered, put down the cup, and followed me out into the empty room. Here she embraced my sister and me. We two were weeping bitterly, and clinging to her. At last, after a few seconds, I dried my eyes, and said, "Mother, you know my father has always yearned for proof of your continued identity; can you not give me one?" She hesitated. I said, "Mother, do you really still exist?" She said most earnestly, "I do exist." Then I asked "Tell me something about your past life which I do not know." Hesitation: evident difficulty in recalling. "Something about Wangford", I said. (This was a place in which she had lived some two years before her marriage.) "Can you not remember anything?" She said suddenly, "Yes: I gave your father some photographs while I was there." She then said something a little incoherent: her power was failing. She tried to speak again, and failed, and instead flashed a water-color picture in front of my eyes. She then seemed to melt away. All was confusion to me. It seemed as if someone else,—a nurse,—came from the inner room to minister to her. My sister and I passed upstairs, and while ascending I knew no more. Was normal again, and catching a little for breath.

I wrote to my father. He said "Yes, your mother did give me some photographs while she was at Wangford." (A fact unknown to me.) I described the water-color picture. He said, "I cannot tell exactly. It sounds, however, like a little church we used to attend together before our marriage,—Dalestorth, Notts." (I cannot recall if he said *in* or *near* Dalestorth.) The water-color was of a little grey church on elevated and undulating ground.

N. B. What I particularly wanted to get was got successfully in this case,—a fact was given me of which I had no previous knowledge, and it proved correct.

In these excursions I am always perfectly aware of being out of my body. I can think clearly, speak normally. The greatest difficulty is in moving: *thought* moves me.

(MRS.) R. T. J——.

The following incidents are of a later date from the same informant. The first one was sent to me in 1916, when I was editing the record previously sent to me, and otherwise tells its own story. Those that follow were sent in the same year, but at a later date.—Editor.

CLAIRAUDIENCE.

One night early in March, 1913, I was retiring at night when suddenly it occurred to me that no psychic experiences had come to me for some time. With the thought came an *intense* depression. I said to myself: "Because I have not read or thought of psychic subjects lately they have not come to me and perhaps, therefore, what does come when I read along these lines is simply caused by some unknown power of the mind."

Feeling still depressed I went to sleep. Suddenly I woke feeling someone had touched me. I knew instantly something was going to happen. The clock struck two, downstairs. I sat up in bed, then lay down again. Immediately after this a clear exquisite voice called from outside the shut bed-room door, "Coo-ee," a woman's voice, just the one call and then stillness. I switched on the electric light. Beside me lay my sleeping husband and in a cot at my side my sleeping baby. I got out of bed and went into my son's room: he too was sound asleep. I returned to bed. Nothing more happened.

The voice was a woman's. No pen or tongue can describe a spirit voice: it cannot be mistaken for one of earth. There was no doubt this particular call was chosen because it is a little *intimate* way we have of calling each other in our family. We had learned it through some Australians, who told us it was a call used in the Bush. Directly I heard it this thought came to me: "They have chosen 'Coo-ee' to show me they (the spirits) not only exist, but know us in a near and intimate way." It was as if some one said this to me, so clear and distinct was the thought. Also immediately after came this thought: "They kept away as far as revelations of themselves went for awhile. Gave me the doubt and depression—

then the assurance." Since this occurrence I have read *very* little on psychic matters, but psychic manifestations have occurred constantly.

As the incident lacks clear proof of being supernormal, it might be referred to hypnogogic illusion, precipitated from the subconscious in this dramatic form. We cannot prove that any more than we can its foreign origin. But while it possibly has a foreign source, it would have been more impressive had it taken an evidential form. It has the psychological earmarks of those experiences, however, that are often evidential, and when the genuineness of such phenomena has been proved, a large number of them would have evidential value.—Editor.

June 24th, [1909].

DEAR DR. HYSLOP:

You asked me to send on my experiences "however small." Here is an unusually *clear*, if small, one.

I sometimes write stories for a certain New York magazine. The editor has always *accepted* by return mail, until the last story I wrote. If there was a case of rejection I have had to wait two weeks.

I sent him the last story early this month and it went over the usual time for acceptance. I awoke one morning last week and on counting up, found I could have heard from the editor two days before. It seemed to me, therefore, that I *must* be going to get a rejection, according to precedent. Depressed I turned over and dozed a few minutes. As I opened my eyes again, I saw floating about one foot above the bed-quilt a cheque and on it, *printed*, the name "Ashe." (Ashe is the name of the hero of this story.) There were words on the cheque which I had not the time to decipher—indeed my attention was only drawn to the significant name *in print*. The cheque remained there about three seconds. A week later I received a cheque for the story from the editor.

Sincerely,

MRS. R. T. J.—.

The letter narrating this incident did not specify the year and so an inquiry brought the information that it was in 1909. The latter giving the date was written on August 20th, 1916.—Editor,

Aug. 20th, 1916.

DEAR DR. HYSLOP:

For the past two years (1914-1916), whenever anything pleasant or happy is going to transpire I have noticed a certain tune rings in my head three days before the event.

In the event of hearing of a death which will grieve me I always heard Chopin's "Funeral March." For a wedding, Mendelssohn's "Wedding March" (Athalie). For a move, the "Grand March."

The tunes have preceded events many times. I am not particularly musical. I often hear voices just at waking. For instance, on Aug. 13th, 1916, as I opened my eyes a voice said: "You are waking to weep." On Aug. 16th, I read that the Canadians at Ypres had been sent to the Somme front. My brother would be among them and I knew he was therefore in the worst of the danger.

Faithfully yours,

Mrs. R. T. J——.

Later inquiry on May 10th, 1919 brought the reply that the apparent premonition: "You are waking to weep" was verified on September 15th, 1916. This was nearly a month later. Her statement, after giving the date is: "My brother was terribly wounded in the battle of the Somme. He eventually lived, but with a permanently dislocated right arm and with shrapnel in his lung."

The following incident was reported on Aug. 20th, 1916, but is dated June 28th, 1916, evidently having been written out at that date.—Editor.

I was lying in bed awake. Very hot night. Room slightly lighted, lamp outside. My husband at my side had been restless. For a few minutes he had been quiet. I lay on my back with my head turned away from him.

I heard the bed creak and thought he is getting up and going downstairs where it is cooler.

A man's figure in a white night-shirt crossed the end of the bed and walked across the room to a dormer window, stood looking out, peering *very wistfully* into the road below. He had a hand raised to the muslin curtain. I saw the hand move the muslin curtain

slightly aside. The man leaned his elbows on the sill and the head and neck were craned forward so that the full height was not revealed while he was at the window. The extreme wistfulness as he looked out struck me and I watched at least for 20 seconds and probably 30. Just as I was going to speak an elbow touched my side. My husband was in bed beside me, when I turned to look, and was just waking from a doze. He had not moved. I quickly looked back to the window but the figure had vanished. My first thought was as to time and I was going to rise and see, when the clock struck midnight.

In this same block lives a girl whose brother joined the Canadians and fought in France a year. For a year I had heard and seen his letters, magazines, cards, etc., sent home, and I was *deeply* interested in him. I had never seen him, only his photo. On June 29th about 2.30 P. M. the telephone rang and I went. The girl's cousin said: "Hannah has just heard her brother was killed on June 6th.

I then felt positive I had seen the spirit of this poor boy, looking for his home. I thought of my brother also with the Canadians, but the figure was too tall and too slim. My brother had never met this boy, but he (my brother) was wounded in the same battle where the other man, John Delay, was killed. Once before I saw the apparition of a man the day before I heard he had died.

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 COINCIDENTAL WITH SHIPWRECK.

The following is from Prof. S. P. Langley, the late head of the Smithsonian Institution in Washington, D. C. It is not clear from the account whether he was the subject of the experience or whether he just reported and vouched for it. It is the word "through" in the title that makes this uncertain and suggests that he merely regards it as genuine. It was reported to Dr. Hodgson. It is one of the many incidents that represent a coincidence with a death and a disaster.—Editor.

Through Prof. S. P. Langley.—October 16, 1894.

I had had a good night's sleep and woke suddenly, and got up and walked to the window. It was a clear sunrise and looking at my watch saw it was five o'clock and remembered it was the 4th of July. (I *think* it was 1892.) Finding it too early to dress I went back to bed and soon felt that my soul was leaving my body.

[QUERY.—"Had this ever happened before?" Yes, several times, but I consider it a very dangerous thing. If any one found my body, they would think me dead and perhaps kill it, so I could not return to it.]

I found myself flying through space at a very rapid rate. I felt as if I was pressing my way among a crowd of beings as a fish might do through a shoal in water. Previous to this, when in this state, I had never been in communication with any one,—but now as I was flying inconceivably quick I saw a human being approaching me as rapidly as I was moving. It was a woman in a nightgown with her hair disheveled and as she passed me she said distinctly: "Yes, the vessel was lost on the coast of Newfoundland. There were sixteen of us—nine were drowned," and she passed on. I came back to my body and went to breakfast at the usual time where

I met the party I was travelling with from —— Michigan. I asked if any one had heard of the loss of this vessel, repeating the dream I had just had. No one knew anything about it. The next day we were coming near New York when the *Tribune* was brought in the cars, and one of my party handed me an article to read. It was an account of the shipwreck of the —— (forgotten) on the banks of Newfoundland at 5 o'clock July 4th. There had been sixteen on board and nine were drowned. Among them was the wife of the captain, the only woman on the vessel. I cut out this account, and have it in my pocket,—(Showing it).

Boston Herald.—July 5, 1892.

14 OUT OF 27 MISSING.

SHIP PETER STUART ASHORE NEAR YARMOUTH, N. S.

In a Fog She Runs on the Ledges, and Immediately Goes to Pieces.
Over Half of Her Crew Lost, and Also the Wife and Child
of the Captain.

(Special Dispatch to the Boston Herald.)

HALIFAX, N. S. July 4, 1892.—Ship Peter Stuart. Capt. Hughes, from St. John for Liverpool, deal laden, struck on the ledges off Chebogue Point, Yarmouth, early this morning in a dense fog, and immediately went to pieces.

The captain's wife and child were drowned before leaving the ship. The captain and mate, with 11 of the crew, succeeded in reaching the shore in safety, but in a very exhausted condition, being badly bruised. Four of the crew perished in the boat from exposure. The second mate is among the missing. In all 14 out of a total of 27 are missing. The injured men are all under medical treatment. The Peter Stuart was 1749 tons register, and owned in London. Her cargo and pieces of the hull are strewn along the shores of the sound and harbor.

DEAR DR. HODGSON:

I was absent when your letter came, hence delay. I mail this direct from Astor Library to save time.

Sincerely,

JANET E. RUUTZ REES.

April 12, 1895.

New York Tribune, July 5, 1892.

YARMOUTH, N. S., July 4.—

The ship *Peter Stuart*, Captain Hughes, from St. John for Liverpool, deal laden, struck on the ledges of Chebogue Point early this morning in a dense fog. The ship immediately went to pieces. The captain's wife and child were drowned before they attempted to leave the ship.

The captain and mate, with eleven of the crew, succeeded in reaching the shore in safety, but in an exhausted condition. Four of the crew perished on the boat from exposure. The second mate is among the missing. In all fourteen out of a total of twenty-seven are missing.

The *Peter Stuart* was 1,749 tons register, and was owned in London. Her cargo and pieces of the hull are strewn along the shore of the sound and harbor.

New York World, July 5, 1892.

SIXTEEN LIVES LOST.

YARMOUTH, N. S., July 4.—The ship *Peter Stuart*, Capt. Hughes, from St. John for Liverpool, deal laden, struck on the rocks off Chebogue Point, N. S. this morning, and went to pieces.

The crew with the captain's wife and child attempted to escape in boats and on a raft. One of the boats capsized and the occupants were drowned, including Mrs. Hughes and the boy. The raft broke up and only three of its burden were rescued.

The captain and 11 sailors out of twenty-eight souls, all told, were saved.

The *Peter Stuart* left St. John last Wednesday. The crew were principally Europeans. Among the first who shipped from St. John was Anders Olsen of New York.

PURPOSE AND SCOPE OF THE SOCIETY



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

ASSOCIATES have the privilege of being enrolled in the Society and of receiving its JOURNAL, and pay an annual fee of \$5. A person may become a Life Associate on the payment of \$100.

MEMBERS have the privilege of being enrolled in the Society, of receiving its PROCEEDINGS and JOURNAL, and pay an annual fee of \$10. A person may become a Life Member on payment of \$200.

FELLOWS have the privilege of being enrolled in all Sections of the American Institute; of receiving the publications of the same, of the use of a reference library, and shall pay an annual fee of \$25. A person may become a Life Fellow on the payment of \$500.

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ALL MEMBERSHIPS date from January 1st, though those who join in November or December will receive the current Journals free.

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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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SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

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SURVEY AND COMMENT.

The Fate of Being Psychic.

It is worth while calling readers' attention to the historical side of being good psychics or clever frauds. Most of the celebrated mediums have been unable to live down the popular verdict about them and it is certain that the nature of their performances was never calculated to remove scepticism and it is impossible for any intelligent man today to defend them against the historical verdict of fraud. I refer here to the Fox sisters, Foster, Slade, Bishop, Cumberland, Home, tho I believe he was never convicted of fraud, to say nothing of a host of others who have no apologists whatever. The above list has had its defenders.

What I wish here to do is briefly to call attention to the fate of not having scientific investigation made whenever any claims present themselves. In some instances the psychic starts fairly enough, but gets into hands which inevitably ruin any chances which he or she might have had for sane investigation. The simple reason is that they either fall into the hands of the Spiritualists who never tolerate or sympathize with scientific treatment or become the victims of rich patronage and fall victims to flattery and debauchery. I want to point out this lesson for all who are tempted to put themselves into the hands of either party. Of course none wish to yield to the solicitation of

Spiritualists except those who are earnest in their beliefs and those who wish to exploit the credulity of that type of mind. They are seldom heard of beyond the boundaries of spiritualistic séances or public meetings. But there is a type that yields to the patronage of the rich and they invariably degenerate, or, if they do not do this, they never escape the suspicion of duping that class of people.

The Fox sisters were humble folk and at first were undoubtedly in earnest about their phenomena. But they soon yielded to the curiosity of the rich and Margaret Fox Kane—she married Dr. Kane of Arctic fame—after his death and by the effect of flattery and living with rich fools, became intemperate and debauched, finally confessed to trickery, and then recanted her confession, tho there is no reason to trust either confession or recantation. But history will know her and Katie Fox only by their confessions and the immoral life of Margaret. There was no investigation by the rich people who pretended to be interested, but wining and dining and flattery were too much for these simple minded people and the result was an injury to sane investigation.

Slade made and spent two fortunes and died in poverty a debauchee. He was perhaps naturally some sort of a pervert, but the right sort of investigation would have made the verdict certain either way long before the slow development of events. Rich patronage and absurd claims did the work of degeneration or made it worse.

Foster, tho defended by many people, never left any impression on the scientific world, and had no reputation that history will respect. It was the same with Bishop and Cumberland. Rich fools ran after them and never insisted that scientific men should have the investigation in charge. The result was that their performances are known as muscle reading and even that was not scientifically determined. Sceptics believed this as credulously as spiritualists credulously believed the opposite. But the men must pass down in history as mountebanks, no matter what they were, and all because the well-to-do would not keep their hands off but preferred to spend money to satisfy curiosity rather than to ascertain the actual truth.

Home was suspected of fraud, but it seems that it was never

proved on him. He escaped the radical verdict others must bear. But his work effected nothing for science, unless we except that of Sir William Crookes, and all because wealthy people preferred to monopolize the performances instead of demanding that scientific men investigate the facts.

Eusapia Palladino had the fortune to be investigated by a number of scientific men, but most of them agreed that her phenomena were mixed fraud and genuine, now spurious now genuine. But she was so mercenary herself that she started with the presumption against her and even the scientific men insisted on studying her from the point of view of conjuring instead of hysteria, so that her case will have little or no interest for science. In her case, too, the rich did too much to monopolize the case for themselves. That was especially conspicuous in this country. Some paid \$600, on \$1800, and I understand a group paid \$3000 to witness experiments, but all to come away disappointed or disgusted at the expenditure of their money. They would not give one cent to have the woman investigated scientifically and a remarkable case, partly because of her own fault, died without any proper scientific attention being given to her, except the work of three members of the English Society, and a number of French and Italian scientists. But the main trouble was that the rich, who in most cases are as unfit as children to investigate anything, wanted to see things and the woman was spoiled by the chance to blackmail them, and the poor scientist could not even have a chance to investigate.

This has been the history and will be the history of every effort to indulge curiosity in such cases. Nothing but laboratory methods will ever get us anywhere. When the rich learn that they can help the world only by employing experts to do this work, just as they always employ experts to test their mines, to build their houses, to do their legal work and to treat them for disease, they will find some progress made in this subject, but not before. Rockefeller Institute, Carnegie Institution, Smithsonian Institution and similar bodies are the testimony of sensible rich men not to do their own work where they are not equipped.

Contrast these cases with those of Mrs. Verrall, Mrs. Holland and Mrs. Piper. Mrs. Verrall and Mrs. Holland, unlike the average person who gets some automatic writing or clairvoyant

experiences and rushes off to print a book on his or her own responsibility, submitted their facts to a scientific jury and came away with permanent scientific respect for their work.

Mrs. Piper agreed to submit to the careful experiments of Dr. Hodgson, but rich people would not properly help him in the work. Some of them were quite willing to pay for personal gratification and selfish aims in sittings, but all that Dr. Hodgson could get was their gracious willingness to let him have the records and often parts of these were suppressed and not reported to him. He could not get funds from them to pursue his experiments rightly. He had to scrape together whatever casual funds he could secure to do anything at all, and even then one whole year was lost because he had not the funds either for experiment or for his living, and he had to spend it in England as editor of the publications. Out of the blue \$100 came to him from a generous friend and he bought his ticket for America for the resumption of his work, trusting to casual help to do at least something with the case. Shame and selfishness combined induced a few people to see that the work could go on in a hand to mouth fashion until his death, but with no means for such investigations as he desired and should have been able to make. Such scientific work as he did made the Piper case a classical one and established the scientific reputation of Dr. Hodgson. The rich were not wholly able to ruin the case. Scientific methods were able to accomplish something, but wholly because chance had taken the Piper case out of the clutches of the selfish rich. One cannot but think that Providence shows his estimate of money by the kind of people to whom he gives it, only we poor wretches on whom Providence has not smiled so kindly are apt to appear self-righteous because we have not been provided with the chance to go to the devil.

EXPERIMENTS FOR ALLEGED CLAIRVOYANCE.

By DR. WALTER F. PRINCE.

The case hardly needs an introduction, further than that furnished by the documents in connection with the first experiment.

EXPERIMENT 1.

1. Letter to Dr. Hyslop by W. C. Lloyd of W. C. Lloyd & Co., Toledo, O. Dated April 17, 1915.

Herewith I hand you account of an experiment in clairvoyance under hypnotic suggestion, which seems to me to possess some unusual features. Dr. John S. Smyth, with whom I have talked of the matter, suggests my forwarding this to you.

I did the suggesting, Mr. Gwynne Dennis of Georgetown, Ohio, was the visitor, Mrs. J. of Toledo, the medium, and the account written up from notes made at the time, and from memory in some particulars, is correct in all essential features.

The remarkable part is the correctness with which all persons and places were described; so far as could be ascertained, not a single error was made.

Mr. Dennis would have in mind of course the usual home life, and what might be done each evening about the time the experiment was being made; but he would not know his brother-in-law had returned, he had no knowledge of the "Cincinnati Times-Star" incident, and had no intimation of the doctor's illness, or the calling of the neighbor young man.

Mr. Dennis tells me that the Doctor died from pneumonia, which brought on weakness of the heart, and it is quite possible that when the medium tried to demonstrate by reaching her arm around, the Doctor was suffering from pains in his lungs.

No attempt was made to have the medium hear what was said, accounting for the fact that none of the conversations were repeated. She talks in an easy, natural manner, but follows closely, in the

form as given, all suggestions. She is a spiritualist medium, but in my experience I have never heard her do as well under self-trance as under hypnotic suggestion.

Yours very truly,

W. C. LLOYD.

2. Report of Sitting.

Conducted in home of the medium. Present, the medium, her husband, the wife and daughter of operator, visitor from the southern part of Ohio (Mr. Dennis), and the operator (Mr. Lloyd). The medium, the visitor and the operator were the only active participants.

The operator had previously hypnotized the medium, and found her a good clairvoyant subject. The visitor hearing of some of the phenomena expressed a desire to witness it in person and the operator called the medium over the telephone, arranging for a meeting that evening, merely saying a friend from out of the city wished to come along. No mention was made of his name or home. The visitor lives in a small country seat about 250 miles distant, a town never seen by either the operator or medium. Neither had met any of the persons mentioned, had no photographs or descriptions of either the persons or places.

The medium hereafter referred to as J, visitor as D, and operator as L.

After a few minutes general conversation the medium was seated in a comfortable chair, and at the suggestion went soundly to sleep. She was then told she was an extraordinarily good clairvoyant, having the ability to go anywhere directed, and to repeat for the benefit of those present all the scenes witnessed.

(I want you to go to the home of B; go in the house and tell us what you see.)

I see a large yard, with a long walk leading up to a brick house . . . a big brick house. [Affirmative nod from D.]

(C. That is the place. Go inside and tell us what you see.)

I see a room, with a table and a lamp, and an old lady with very white hair sitting alongside of the table. [Affirmative nod from D.]

(L. That is right. What is she doing?)

Nothing . . . she is just sitting there.

(L. Is she reading, or working . . . she must be doing something?)

She is just sitting there. She is looking at the lady talking to her.

(L. Describe the other lady.)

She is younger, and seems a tall lady. She is looking down at the other one talking. [Affirmative nod from D.]

(L. Well, do you see any one else?)

No, there is no one else there.

(L. Go into some of the other rooms and see if you find any others.)

I will. I see the other room now, and there is a gentleman there.

(L. What is he like? What is he doing?)

He is a rather tall man I think. He is sitting alongside of the table, and there is a lamp on the table.

(L. What is he doing?)

Just reading.

(L. What is he reading?)

A paper. I can't see the name. I can only see "Cincinnati". He has it folded over, you know, and I can't see the rest of it. [Some distress exhibited as from the effort to see.]

(L. Never mind that now. See if you can find anyone else. Perhaps you can see in the other rooms. You did not try the upstairs yet.)

Yes, I see the stairs going up. I see a lady in the bedroom now, and she is putting a little girl to bed. I see two beds; one is a larger one and the other is a little white bed, and she is putting the little girl in the white bed. [Affirmative nod from D.]

(L. Now I wish you would go over and see what D's friend is doing—I think he lives across the street.)

Do you mean in the large white house—the one with the big white pillars? [Affirmative nod from D.]

(L. Yes, that is the place. Tell us what you see there.)

I see a gentleman sitting in a chair in the corner of the room—behind him the table. There is a table in front of him, you know.

(L. What is he like?)

He is a fine looking man. He has a very high forehead. He is a good looking man—I mean he looks like a good man.

(L. What is he doing?)

He is sitting there with his head resting on the back of the chair. Isn't he a doctor?

(L. Yes, what makes you think that?)

I see his little medicine satchel on the table there . . . [With excitement.] Say, do you know that man is sick. He is awful sick, and he's worried about himself. You tell him he ought to take care of himself. He is awful sick.

(D. Why, he was well as usual when I left him. He didn't complain at all of not being well.)

Well, he is sick. He's awful sick. He seems to have something wrong here, [trying to illustrate by throwing the left hand around to the back under the right armpit]. I'm afraid if he isn't careful he will die. He is awfully worried too. [All of this with considerable excitement.]

(L. Well, who else is there? What else do you see?)

I see a large, handsome looking lady [illustrating the large by a movement of the hands indicating full bust]. She don't seem to know what to do. She looks worried. She is just standing there. She looks worried. . . . Who is that young man I see there now? I see a tall young man now.

(D. I don't know who that can be, unless it is their son come home from school since I left.)

Well, I see him . . a tall young man.

[Here the excitement increased, and thinking the strain had been severe enough the suggestion was changed, and the medium wakened up.] D. said he would try at once upon his return home to verify what was seen. He said as to the man in his own home, he supposed it must be his brother-in-law, although he was not expected at that time.

The old lady with the white hair, and the other one talking with her he recognized as his wife's mother and sister, who lived with them.

The lady and the little girl upstairs were his wife and daughter.

The conditions in the house, description of the room, lamps, etc., were correct.

Two days after D. wrote to the operator as follows:

"As soon as I returned home I investigated the matters as described by Mrs. J., and they seemed to be carried out exactly as she saw them. The folks here were unable to recall just exactly what they were doing at the time, but they were in the places described. A—n [the brother-in-law] had come home unexpectedly, and sat in the library reading the 'Cincinnati Times-Star', the paper Mrs. J. saw folded over. Mrs. Dennis had taken D—y, the little daughter, upstairs to put her in her little white bed. Her mother and sister were at home that evening.

The doctor returned home about 8:30 after making some calls, and was chilled through and feeling badly. He threw himself into his large chair, in the corner as described, and complained of feeling ill. His wife became alarmed and called in a neighbor boy who was passing, who was the young man Mrs. J. saw. I am sorry to say that the Doctor is not improved, and seems to be in very bad shape."

A letter the second day following announced the death of the doctor.

3. Letter by Mr. Lloyd to Dr. Hyslop, dated from Toledo, O., May 3, 1915.

DEAR SIR: I beg to acknowledge receipt of your favors of the 29 ult., with reference to the clairvoyant test made with Mrs. J., and replying beg to advise that I found that I had destroyed or lost the original letter from Mr. Dennis, the extract given you being from a copy I had made at the time to show a friend of mine.

Previous to submitting the matter to you, I sent a copy of it to Mr. Dennis, asking him if his recollection accorded throughout with the facts as I had them recorded, and if not, to state wherein there might be a difference, and his reply under date of April 16th is as follows:

"In the 'J. séance' the whole is made plain in fourth paragraph of your letter to Dr. Hyslop. Dr. Mitchell's trouble was in his lungs, pneumonia developed, and with

a weak heart brought about complications which ended this existence with him a few days after I related to him our experience at the house of Mrs. J. He was very interested; so was his wife. There is nothing to change in any way that would invalidate or add to the statement to Dr. Hyslop, of your successful work with Mrs. J.

It matters not that I heard medicine case on floor, or Mrs. Mitchell not being mentioned beautiful. However, I naturally that evening had strongly in mind every detail of our home and that which occurs every evening there, and kept it intact during the hypnotic condition of Mrs. J. This also applied to Dr. Mitchell's family when Mrs. J. crossed the street."

His reference to the incident of the medicine case was in reference to his recollection that Mrs. J. had said it was on the floor; and as to Mrs. Mitchell, he did not recall Mrs. J. saying she was a "handsome woman". These are minor differences.

The experiment was made about two years ago but this date I could get within a day or so by writing to Mr. Dennis again, if you think it desirable. I realize fully the incompleteness of the data, from a legal viewpoint, and my only excuse is that at the time it had not occurred to us to make a report of it, considering it as possibly not being of interest to the Society.

Respecting Dr. Hamilton, I am acquainted with him, and some time since talked with him relative to psychic phenomena. Upon my return from a trip upon which I am now starting, will get in touch with him, and arrange for further tests.

As for Mr. Dennis, he is quite an intelligent man along these lines, and says he heard you lecture many years ago in New York, when you spoke under the auspices of the New York Herald.*

He would be glad, I am certain, to write you in relation to the case, or I can have him give you any data that may be wanted.

Very truly yours,

W. C. LLOYD.

*This is an error. I never spoke under the auspices of the New York Herald. J. H. Hyslop.

4. Letter by Mr. Dennis to Dr. Hyslop.

GEORGETOWN, O., May 4, 1915.

"DEAR SIR: Yours of May 2d. I have before me copies of Mr. Lloyd's letter to you under date of April 15 with copies of statement of facts mailed you with his letter, which I had asked before sending you, so I could check and see all went to you without error; as I was witness to this experiment in clairvoyance, which I considered, was made under extraordinary good conditions, owing to my having gone home the following day and found circumstances and conditions there & at Dr. Mitchell's just across the street exactly as seen by Mrs. J. the medium; that night being the first time I ever met her. She was not acquainted with my family or that of Dr. Mitchell, in fact never heard of any of my connections before she succumbed to Mr. Lloyd's hypnotic influence and suggestion that she relate conditions at my home in Georgetown & the home of my best friend Dr. Mitchell.

I will also state Mr. Lloyd has never met any of my family or that of Dr. Mitchell, therefore that night he had nothing in his objective senses that would or could be available to the medium, in either home.

Very sincerely yours,
GWYNNE DENNIS."

5. Pertinent part of a letter by Dr. Hamilton to Dr. Hyslop, dated from Toledo, O., May 11th, 1915.

"Regarding Mrs. J., about whom Mr. Lloyd wrote you, I have to report that Mr. Lloyd came in to see me. He also came to see me, as I remember it, a few years ago, on some subject connected with Johnson. The Mrs. J. incident loses somewhat of its value, it seems to me, when you recall that it happened two years ago, and the whole thing had to be reconstructed from memory. The prediction of the death of the doctor was not as clear-cut as they, according to your letter, would lead one to think. However, I was sympathetic, and Mr. Lloyd and I shall go to see Mrs. J. tonight. * * * The real incident regarding the death of the doctor was that a friend of Mr. Lloyd, who lived in the same town the doctor did, was present at the sitting. Mrs. J. made some vague allusion to

somebody's being ill, and in reply to some questioning on the part of this gentleman, they decided she referred to this doctor. Upon his return home, he told the doctor that this medium had said he was ill, and the doctor a few days afterward was taken with pneumonia and obligingly died. You can see the opportunities of suggestion and inference which could play a part in a prophecy so bound up in these conditions. I am hoping she will do better when I try her out."

This completes the original evidence on Experiment One.

It is indeed unfortunate that the account by Mr. Lloyd was not drawn up and sent in immediately after the event. But Dr. Hamilton is quite incorrect when he says that "the whole thing had to be reconstructed from memory." It is Mr. Lloyd's declaration—and the doctor had no other source of information than that very witness—that his account was "written up from *notes made at the time*, and from memory in some particulars". Not only this, but he furnished a verbatim copy of Mr. Dennis's report of the verifications which he found upon his immediate return to his home, the report being written only two days later than the sitting. If some of the further remarks by Dr. Hamilton do not seem warranted, it should be observed that he appears not to have seen the report rendered to Dr. Hyslop by Mr. Lloyd but to be speaking in reference to Dr. Hyslop's brief references to what that report contained. Present comments on Dr. Hamilton's remarks are explanatory and corrective, not censorious. The fact that Mr. Dennis was a friend of Dr. Mitchell, who "lived in the same town"—and even directly across the street from him—is plainly stated by Mr. Lloyd. Dr. Hamilton's only source of information was Mr. Lloyd himself, so when we read the criticism of the former to the effect that "Mrs. J. made a vague allusion to somebody's being ill", etc., we are thrown back upon Mr. Lloyd's report, which, beginning with "Now I wish you would go over and see what D's friend is doing", will show when compared with Mr. Dennis's letter two days later whether, according to the only witnesses, the allusions to illness or to the identity of the patient were vague. There is no claim in the report that there was a "clear-cut" prediction of death, but only that the psychic declared that the man was "awful sick" and "if he isn't very

careful I am afraid he will die." What "opportunities of suggestion and inference" in connection with the sickness and death of Dr. Mitchell there were, considering that Mitchell was not sick when Dennis left home, was not believed by him to be sick at the time, and did not die until several days later, is not evident. It is not correct to say that the doctor was taken ill a few days later—Mr. Dennis's letter written directly after returning and ascertaining the facts, testifies that he was sick that very night and that the circumstances were as they were described by the psychic. Besides, another thing was alleged by Mrs. J. which Mr. Dennis could not have hinted nor telepathically disclosed, since he did not know it, and that was the presence in his home of a man corresponding with the unexpectedly returned brother-in-law, and his asserted behavior was verified at once and reported to Mr. Lloyd in a letter.

There is nothing in Mr. Lloyd's report to indicate that it was not as carefully founded on the original notes as were the reports made by Dr. Hamilton himself, later. It represents a successful sitting, while those at which Dr. Hamilton were present were unsuccessful, but Mr. Lloyd seems to have been able to perceive the difference as plainly as another man. Mr. Dennis's memory differed on two minor matters, which fact brings into relief the force of his general agreement.

EXPERIMENT 2.

Both Dr. Hamilton and Mr. Lloyd wrote to Dr. Hyslop during the day of May 11, 1915, concerning a contemplated experiment for that evening. The former shows a heroic determination to be open-minded, but the portion of the letter already cited shows that he entertained grave doubts of the value of the former experiment on not quite justified grounds. Mr. Lloyd's letter expressly doubts the success of the planned experiment on grounds personal, but quite credible, to his colleague.

The whole sitting might be dismissed with a word—*failure*, as we shall dispose of further sittings of similar quality. But perhaps it is best to give this one in full, in the words of Dr. Hamilton:

(Dr. Hamilton took as complete notes in longhand as he was

able to, and then dictated this report the next morning, using these notes as the basis.)

Mr. Lloyd and I arrived at the house at about 7:45 P. M., and Mrs. J. met us, and in a short time commenced to tell us about her introduction to this work, claiming she had heard music since four or five years old, becoming first entranced at the age of thirteen or fourteen. At 8:08 P. M. Lloyd began to mesmerize her, using circular passes and suggestion. After two or three minutes he wished me to examine her. I found the pulse slower than normal, estimated at 60; she was not relaxed; the breathing was forced; she was not anæsthetic; she resisted opening the eyes and when she did open them the eyes were not rolled back as is normal, but the cornea was exposed when the lid was open. She appeared to be in a very superficial state of hypnosis. Mr. Lloyd, by further suggestion, passed her into a slightly deeper stage, but at no time was the stage deeper than the first stage. Her breathing varied from usual to stertorous, and not at any time became automatic. She seemed exactly like a person not in hypnosis, but with the eyes closed. Mr. Lloyd began to make suggestions to her about being able to send her mind anywhere she chose, seeing and hearing what went on.

At 8:15 he asked her to go to Dr. Hamilton's home and describe what was going on there. In the following notes, all the questions enclosed in parentheses were asked by Mr. Lloyd, except in one instance, which is appropriately marked.

(Now you go to Dr. Hamilton's home and tell me what you see.)

[Her voice was raised, and she sat up and assumed a normal position. Previous to this she had been with her head thrown backwards.]

A large house, light colored.

(Are there steps to the house?)

Yes.

(Count them.)

[Hesitatingly] Five steps.

(What kind of a door is there to this house?)

A large one.

(Solid or glass?)

Both. Part of it solid, and part glass.

(What is the shape of the glass?)

[Much hesitation and movements of hands, trying to show shape.] At bottom the door has pieces of glass and has a large door-knob. [Door is ordinary kind, with small square glass at top, and wooden panel at bottom; no glass at bottom. Ordinary door-knob.]

(Go inside the house now and tell me about the carpet.)

It is a light carpet, with flowers, small pattern, with different colors, . . . kind of cream colored.

(Now you are just entering the house. How many chairs in the first room?)

I see a large leather chair and a desk, and three chairs beside the leather chair.

(How is the room lighted? A stand light or not?)

They have both. Part of the time with a lamp and part of the time with a stand lamp.

(Whom do you see there?)

A lady; an elderly lady; no, not young nor old, but her hair is sprinkled with gray. She is sitting by the stand. She has been reading a newspaper.

(What has she lying in her lap?)

I don't see anything on her knees. She is just sitting there, . . . just sitting.

[Mr. Lloyd here gave her further suggestions as to her ability to see what was happening.]

(Walk into the next room and tell me what you see.)

A light, . . . a big light over a round table. There is a cover on the table. There is a door leading to the left.

[She had to be questioned very closely to get out these last few answers.]

(How many chairs?)

Six.

(What kind of a carpet?)

A rug, . . . and its color is plain with a green border.

(What else?)

I see another rug, . . . a tan or brown.

(What sizes are they?)

They are a good size, one larger than the other. [Hesitates.]

I see a machine in the next room.

(Now go back and see what the lady is doing.)

She has laid her glasses on the table and has a book, . . . a good, big, thick book.

(Look at the name of the book.)

Looks like a Bible,—a thick book. She holds the book and closes it, and puts her glasses on it. She is thinking of prayer. She has read a paper about the war. She don't look very well. She is worried. There is a scowl on her face. She is in deep thought.

(What seems to be the matter with her?) [Asked by Dr. Hamilton.]

She is troubled over her heart.

(Troubled with disease of the heart or sad feelings?) [Asked by Dr. Hamilton.]

Well, her breathing gets short. She thinks of that often. Did this lady have a stroke of paralysis?

No. [By Dr. Hamilton.]

Looks like it. Looks like short breath. She worries over it.

[Mr. Lloyd.] (Whisper in her ear that she is all right.)

[Mrs. J. now whispered.] You will get all right; you are not sick; you will be well.

(Tell us what you hear. You have been seeing finely.)

[Puts her head in attitude of hearing.] Nothing to hear; it is very quiet. I see a tree to the right as you go in.

Mr. Lloyd then closed the séance by telling Mrs. J. she must not remember what she had seen or heard, and that she would wake up feeling fine and stronger than ever. She came out of it without the usual manifestations of a hypnotized person, and talked with a little less hesitation than she had. Mrs. J. asked Mr. Lloyd to again hypnotize her to treat her eyes by suggestion. He made some passes, during which she seemed to become hypnotized, and he told her her eyes were all right, that she must forget she had any eye trouble, etc. The séance closed at 8:45 P. M.

RECAPITULATION:—Before leaving the house I had asked Mrs. Hamilton to remember what she did, and then do something unusual. Her usual custom would have been to sit in the den, read the evening papers, but at 8:15 she put on her hat, pulled the shades down, and sat down at a little desk to write a letter, and she was still writing this when I came back at 9:05 P. M. She had not had any book in her hands, nor had she read a paper as was stated. She had not had her glasses off during the evening. There are two

flights of steps leading up to our house from the outside, one containing three stone steps, and the other seven wooden ones. There are two trees to the right of the house as you go in. Mrs. Hamilton has shortness of breath, but I do not think she worries about it, as it is not organic disease of the heart.

Mrs. J's trance is a very light one,—such, I imagine, as she uses in her public work in the Spiritualistic Church. It has none of the earmarks of ordinary hypnosis, and seems like a person acting a trance. She however gives the impression of being an honest, very religious woman, very much interested in her work, and anxious to be considered a great medium. She did not ask pay for this sitting, but, I understand does so from other people.

W. H. HAMILTON.

May 12th, 1915.

The trained scientific or professional man is quick to point out any hiatus or absence of particular specification in the narrative of the layman, especially if the report tends to an "occult" conclusion. But it is curious how often he himself errs in precisely similar fashion. To be just, it cannot be said that Mr. Lloyd's statement lacks in fullness or preciseness,—suspicion of its accuracy would have to lie in the other direction. But it is only possible to learn from the report of the physician, according to my reckoning, that out of 38 particulars alleged by Mrs. J., 4 were right and 10 wrong. Three appear to be doubtful, and no comment whatever is made on 21! We assume that all of the 21 were wrong, though never permitted to assume that anything is right, without specific data to prove it so.

And it is only fair to Mrs. J. to say, since doubts are cast upon the genuineness of her trance, that the statement of the doctor that "she seemed exactly like a person not in hypnosis, but with the eyes closed" is hardly consistent with the statements that "she appeared to be in a very superficial stage of hypnosis" and that after this Mr. Lloyd "passed her into a slightly deeper stage". And the present compiler has seen persons emerge from undoubted hypnosis, deep enough to be followed by amnesia, with scarcely a sign beyond the opening of the eyes, and slight alterations of pulse, respiration, etc.

EXPERIMENTS 3 AND 4.

The third experiment was made at the home of Mr. Lloyd, he and two members of his family being present, besides Dr. Hamilton and the medium. The doctor, who made the report, remarks therein, "Better trance, apparently, than last time", and perhaps we may hereafter dismiss the suspicion that it was ever faked.

The fourth experiment was in the same house, and under similar conditions. Dr. Hamilton was again the reporter, Mr. Lloyd being the hypnotizer and "operator" and Mrs. J. as throughout the series, the psychic.

In both cases the attempt was to find Dr. Hyslop, and describe his acts and surroundings. In both the descriptions were detailed and precise, and in both the correspondences with the facts were very few and the degree of variance usually very marked. Whether they were the result of getting into contact with the wrong person, as one does when the telephone "central" gives him the wrong number, or simply of subliminal dreaming, at any rate they did not at all fit Dr. Hyslop.

EXPERIMENT 5.

August 10th, 1915, Dr. Smyth (a friend of Dr. Hamilton) and probably Dr. Hamilton himself, were expected, but did not arrive. Mr. Lloyd attempted to secure through Mrs. J. a description of their movements and surroundings. Dr. Hamilton afterward stated that there was "not a word of even approximate truth in any of these statements" referring to him, and that "Dr. Smyth told Mr. Lloyd that the above statements did not apply to him in any way except that he had a very sick patient at the Hospital."

EXPERIMENT 6.

Report rendered by Mr. Lloyd.

"Hypnotic Experiment in Clairvoyance and Clairaudience, conducted in Toledo, O., August 24th, 1915. 8:05 to 8:35 P. M.

Present: hypnotic subject, hypnotist and wife of hypnotist, who took notes. Object: to see and hear in Georgetown, Ohio, about 250 miles distant.

The notes as taken were transmitted to Georgetown by mail the following day, with request to fill in replies to the questions, giving conditions at the time as nearly as could be remembered. The questions and replies are given below, and the notations from Georgetown are given in brackets at the end of replies. The person at Georgetown (Mr. Dennis), writing about the matter under date of Aug. 31st, 1915, says:

' Mrs. J. was here all right. At 8:10 P. M., all were out on what we term the "back-porch"—just why I don't know, as the house fronts on two streets. Only my wife's mother, past 82 years of age, and myself, were in the library, and I was reading the "Cincinnati Times-Star". All practically as she stated. Am returning data with condition and circumstances as I remember them the night of Aug. 24th.

In explanation, neither the hypnotist nor the subject have seen the house, nor any pictures of it, and only had the most fragmentary idea of it, none of which entered into the description given.'

REPORT.

[Mr. Lloyd.] (I am going to send you to visit Mr. Dennis at his home. I want you to see what they are doing there, and also hear what is said and to tell us.) [Time 8:10 P. M.]

I see a man, and a lady . . . an elderly lady. She is fixing a hairpin in her hair, and he is reading. He is reading a paper. The lady is not very well. [Comment by Mr. Dennis: "Right."]

(What is the paper? Can you see the name?)

Yes, I see it. It is the Cincinnati Evening Times-Star. [Stated above to be correct.]

The lady is speaking to him now, and I feel she is talking about her head. She has a kind of headache. [More than likely true.]

(You cannot feel what is being said. You are to hear. Now, tell us what is being said.)

They are talking over some one being absent from home, and saying they wonder is he going to return soon. It is a man, I think, they are talking about. The man [D.?] is coming to see you. He has it in his mind to come. [D.: Her son A. She was speaking

of him, as about time for him to be home. I must have been thinking of you, and wishing to be with you.]

(See if you can locate anyone else in the house. In any other room?)

No, I don't see anyone else in the house but the two. [D.: This is right.]

(What is the man doing now? Describe how he is sitting; the lights and such things, just as you see them.)

He is looking at the paper again, and is sitting in a chair by the table with the light shining down upon him. [D.: This is right.] There is a lamp on another table, but the light he has is shining down on him. It is an electric light, I think. Any way, it is shining down on him. [D.: All right, excepting use oil. I was at the center table. Tall lamp with shade. The other lamp on small table.]

(What kind of a chair is he sitting in. Is it a rocking-chair, a leather chair, a cane chair? What kind of chair is it?)

No, it is a resting chair. [D.: Right.]

(How is he dressed? What kind of a suit is he wearing?)

It is a dark suit . . . black-like; and he has a dark tie, too. [D.: Shirt sleeves, and always wear a stock at home.]

(What is he doing now?)

He is just sitting there, studying. [Right.]

(Tell us what the lady looks like.)

She is an elderly lady—a nice looking lady—and has gray hair—quite gray—and a high forehead. Her face is kind of oval-shaped. She is nice looking. [D.: Right.]

(Tell us her size, if she is short or tall, or what size?)

She is medium tall. [D.: Right.]

(Tell us about the furnishings of the room; what the carpet or rug on the floor is like; and the other furnishings.)

I see a large rug. It looks like a tan rug, with different colors mixed in. Brown and other colors. [D.: Right.]

(What kind of chairs are there, and how many do you see?)

I see the reclining chair and two rockers, and another chair that is more straight like than the reclining chair. [D.: Right.]

(What is the size of the room?)

It looks as though it might be about 12 by 14 feet: perhaps a little larger. [D.: Right.]

(How is it heated?)

I see a grate in there. [D.: Right; but no fire.]

(How large is the table alongside of Mr. Dennis?)

It is more long than square. It looks about three and a half feet long and maybe two and a half feet wide. That lady is not well.

[D.: That lady is not well.] [D.: Round table in center and square table at side of the room.]

(What is she doing now?)

She is out of the room now [8:27 P. M.]. She looks like she is going to retire. She is going up stairs. [D.: This is surely all right.]

(Do you see any books in the room?)

Yes, there are lots of books, in book cases. [D.: And all over the room.]

Mrs. J. had been under a severe nervous strain all day, of which she had complained before going into hypnotic sleep. She was somewhat difficult to control and the proceedings had to be interrupted several times to keep her in the passive condition desired.

At this sitting one person asked the questions, another recorded them and the answers; they concerned a person who was not present and who therefore could give no inadvertant hints, even if allowed to do so; the record was promptly transmitted to him and he as promptly reported the facts while they could be remembered with passable accuracy. Errors appear, some of the statements were likely enough to be true, some hits seem very unlikely to be chance guesses, and on the whole the percentage of correspondence is rather high. It must be assumed that the fact that the Cincinnati Times-Star was taken by Mr. Dennis was carried in the medium's memory from his acknowledgment of the fact two years earlier. Yet she might have missed it at that, as people have been known to change their paper.

EXPERIMENT 7.

1. Report by Mr. Lloyd of sitting held October 19th, 1915. Answers of Mr. Dennis after reading sitting are in brackets.

Commencing at 8:15 P. M., Central Standard Time.

(You are going to see Mr. Dennis, and tell us what you hear and see.)

Well, I am there. I see the gentleman sitting in the room. There are two ladies there too. [My wife's sister, who left the house about 8:20 P. M., my wife left a few minutes before.]

I see another gentleman, but he is walking around. He is not in the same room, but just outside the door. [Victor, brother of Miss Pattie. In and out, and went upstairs at 8:30.]

(Tell me what he looks like.)

He is a tall man [correct], more tall than the other man [yes], and more slim [yes]. He is not so very slim [correct]. He has broad shoulders [yes], but not as stout as the other man [correct].

I see a child there too. It is a small child. The lady says, I think it is about time for you to go to bed [don't remember. Dorothy, nine years old. No one there but grandmother and Dorothy and myself. I left to prepare some mail for morning train, but came back to sitting-room about 8:45.]

(How large is the child?)

Just a little girl. Three or four years old, I think. She looks that [9 years]. They thought of going out tonight, but decided they would not [stated above].

(How do you know that?)

Because they are talking about it. Looks like they are disappointed. They didn't have a real engagement, but just talked about it, and changed their minds and decided to stay at home [see above; all home at 9:15 except Miss Pattie, who had called on a neighbor.]

Do you know whether the old lady is sick or not? [Grandmother not well that night.]

(No, I do not, but what makes you think she is sick?)

She acts it—she is not well.

(Do you hear what they are talking about?)

They are all quiet now.

(What are they doing?)

The old lady is going to retire in a little while. The baby is cross. [To the contrary, she was at study.]

(What is Mr. Dennis doing now?)

He is just sitting there. He was up and walked around, but sat down again. He is just resting. He was reading awhile ago [Reading Times-Star].

(Describe the younger lady to us.)

She is stout—a well-built lady. She is well built in proportion. [Correct.]

(What kind of a dress is she wearing?)

She has on a light dress. [Yes.]

(Is there any heat in the room?)

They had heat, but there is none now. [Here there was a long pause as though the sensitive lacked ability to express herself.] They turned it on and then turned it off [open fireplace].

(What did they turn on and off?)

The fire. They had it on awhile and then they turned it off.

(What is the other gentleman doing?)

He is not there now [8:30]. I don't see him now [Out at 8:30].

(You are able to see as well in the dark as in the light. Go outside and describe what the house looks like.)

It looks like a stone house [Brick house painted white]. It is light in color [yes, all painted white]. It has a porch—quite a nice porch, with large posts in it [Porch front and back full length of building, with Ionic columns]. There are steps leading up to the porch, too. [Three steps.]

(What is the shape of the house?)

I see two windows in front and a door. It has an upstairs to it, too, and there are two large windows upstairs [Two stories, with hall straight through the house, four windows each side]. The house looks to me more wide than deep [yes].

2. Revelant part of a letter by Mr. Lloyd to Dr. Hamilton, Oct. 21, 1915.

Commenting on Prof. Hyslop's letter to you, *in re* the J. set of experiments, wish to say I have done more or less business with Mr. Dennis, for about five years, meeting him several times in Cincinnati, and also having intercourse with him in Toledo about a week.

Prior to the J. experiments I knew he had a wife and daughter, but never saw either of them. Did not know of any relatives living with him, or in fact, anything of them. I never was in Georgetown, nor had Mr. Dennis ever described his home or neighbors, except that he said Georgetown was a sleepy little village, with a lot of nice people living in it, and that his very near friend was a doctor living across the street.

Mrs. J. never met any of these people, except on the occasion when Mr. Dennis visited her home in my company, as referred to in previous report. Only general conversation was engaged in at that time, and nothing said as to the home or family life of Mr. Dennis. All she knows of the conditions and family is what has been brought out in the experiments. . . .

I found no evidence of memory in Mrs. J. in these experiments, as to what has been said or done previously; but with the Indian control frequent reference is made to prior statements, and such knowledge shown. The difference is due to the fact, I think, that I never try to awaken such knowledge, and true to the laws of suggestion, while it may be there, it remains dormant.

As is readily appreciated, it is hard to always give suggestions on the spur of the moment that are not to some extent 'leading questions' which the subconscious can make deductive use of.

Yours truly,

W. C. LLOYD.

There is nothing in the form and matter of Mr. Lloyd's reports to suggest that he was not a careful investigator, alive to the precautions which are necessary in such investigations. He here frankly admits the difficulty of putting questions which do not convey any subtle suggestion. But, assuming that the report is substantially accurate, the reader may judge for himself, to say nothing of the fact that Mr. L. would have been unable to suggest the actual situation in Mr. Dennis's home that evening, had he tried ever so hard, seeing that he was as ignorant of it as the psychic herself.

Comparing Mr. Dennis's answers, and allowing for his willingness to put a favorable construction on the facts, it cannot be denied that, in spite of evident errors, there appears a striking percentage of correspondence.

EXPERIMENT 8.

This directly follows the seventh experiment. It was short but specific, and involved an attempt to find Dr. Hyslop and describe his situation and condition. There proved to be hardly any correspondence with the facts.

One of the statements made was that Dr. Hyslop's feet were then hurting him. That Mr. Lloyd was awake to the possibil-

ities of auto-suggestion and other stimulations of subliminal activity, is shown by his appended remark:

"Mrs. J. has considerable trouble with her feet, and has frequently complained of her corns hurting her. She was wearing a pair of new shoes, and this may account for the reference to Dr. Hyslop's feet hurting him."

But if he had added that a series of "suggestions" of any sort whatever which corresponded with a series of facts at a distance to the extent manifested in the "Dennis" experiments would be as remarkable as clairvoyance, it would not be easy to refute him except by an inspired declaration that his records were false.

EXPERIMENT 9.

The attempt was to visit and describe doings in Mr. Dennis's house in Georgetown, and the operator and reporter was Mr. Lloyd, as before.

Hypnotic experiment in clairvoyance, Nov. 4th, 1915.

7:20 to 1:45 Central time.

Mr. Dennis was out of the house during the time of this experiment. He writes that Victor and Acklin [wife's brother] had been hunting during the day, and had retired just before he came in at about 7:45. His daughter and Miss Patty [wife's sister] were starting to attend a lecture, and he surmises that Miss Patty was out of the room preparing for this, so not seen. Mr. D. had gone to prayer-meeting before he got to the house. Therefore no verification of what was being done.

(I am sending you now to Georgetown, to the home of Mr. Dennis. You will tell us what you see and hear.)

[Very quickly] "Well, I am there now. They are all there. I see five.

(Who are they?)

Two men, two ladies and the baby—not a little baby, she is a child, you know [correct, grandmother, my wife, Victor—not seen before—55, Acklin, and Dorothy].

(What are they doing?)

Just sitting around; not doing anything in particular.

(Have they any heat in the room?)

I don't see any fire, but it is comfortable [grate]. [Mr. D. mentions he stood in front of the fire in this room, when he returned home, so evidently this is incorrect.]

(What ladies do you see there?)

One old lady, up in years, and a younger one, the mother of the child—at least she looks like it [correct].

(How are the gentlemen dressed?)

They are both dressed in dark clothes. The younger one quite well dressed [correct]. The other one not so well dressed. [Always about so,—not untidy, dresses well but carelessly.]

(How are the ladies dressed?)

The younger one has on a kind of kimona, or loose kind of dress. The other one has on a heavier dress. [When my wife came home she had on a light lawn dress, light brown and dark green, with figure: no wraps.]

The older man's eyes seem to be hurting him, at least he is rubbing them [illustrating by rubbing between thumb and finger of right hand]. [No ailment of any kind, but might have been itching.] [Might also have been irritated by being out in the open all day, with consequent strain.]

Describe that man [Victor].

Well, he is as tall as you are, I should think [I am 5 feet 7 inches, he 5 feet 8 inches or 5 feet nine inches] but does not look it, as he is heavier [weight about 150 pounds, not over]. His eyes look swollen underneath. They don't look very well. He is smooth shaven, and his hair is a good deal mixed with gray [gray as a badger; wears a very closely cropped upper lip].

(How old is he?)

He looks like he might be between 60 and 65 [I think about 55].

(Describe the younger man.)

He is taller than the older one, and thinner. [Weighs more, but not much.]

(How tall does he appear to be?)

He looks like he is about 5 feet 9 inches. [Not much out of the way.]

Is he sitting down or standing up?) [This was asked because

the last answer came so quickly, and wanted to see how she got it.]

He is standing up.

(What about his hair?)

His hair is medium—not black and not light—more dark than light. [Correct.]

(Is he smooth shaven, or has he a mustache or a beard?)

He looks like he is trying to raise a mustache. It is not very heavy [smooth face].

(Now look at the ladies' feet. What kind of shoes are they wearing?)

The younger lady has button shoes. The older one has slippers—kind of.

(What color are the shoes?)

Black.

(Are they high or low shoes?)

High shoes on the younger lady.

(What do you hear?)

Not much of anything. They all seem to be reading now.

(What is each one reading?)

All seem to have pieces of the paper.

(What paper are they reading?)

It is a newspaper.

(What newspaper is it?)

[After some delay] I can see the heading on it now, the man turned it up so I can see. It says "Cincinnati Evening Star." [The "Times-Star" is meant; this is the third time this has been called "Evening Star" by Mrs. J.]

(What gentleman is it that has the paper with the heading?)

The older one.

(What are the others reading?)

They seem to be reading parts of the same paper. [The only paper in the evening is the "Times-Star".]

(What is the little girl doing?)

She has a book; she is studying.

(What book is it? You can see.)

It looks like a school book.

(See what the title of it is.)

[After some reluctance and delay.] It looks like some kind of third reader. [Dorothy is in the third reader.]

The errors in the foregoing séance are numerous, so far as correspondence with absolutely contemporaneous facts is concerned. But as to persons in the house, descriptions, and other related facts, the percentage is pretty high to ascribe to chance.

EXPERIMENTS 10 AND 11.

These took place on the 4th and 9th of November, 1915, respectively, both were very brief, and both concerned Dr. Hyslop, and his supposed surroundings. A fairly correct description of Dr. Hyslop's age and personal appearance was given, but so many portraits of him have been circulated, that this could not constitute convincing evidence. Of three items of description of a lady, two would fit one member of Dr. Hyslop's household, and one would not. There are vague attempts to describe the interior of his house, partly correct—and in these they would fit most houses—and partly incorrect.

EXPERIMENT 12.

The next experiment related to Mr. Dennis's household. It will be well to preface the report with an extract from a letter by Mr. Lloyd, written Nov. 22nd, 1915, and throwing creditable light upon the pains taken in making the record.

I have been laboring under some disadvantage, in that Mrs. Lloyd, who writes the questions and answers, is not a very rapid penman, and my attention has to be divided somewhat between her and the questions to be asked, so that at times a 'leading question' will slip out, but am trying to make these as few as possible.

Recording any leading questions which slipped out half repairs the mischief of them, since it enables the student to make discount accordingly.

Clairvoyance test, November 9, 1915. Time, 7:10 P. M. Comments of Mr. Dennis in brackets.

(You will now go to Georgetown, to the home of Mr. Dennis, and tell me what you see and hear.)

I am there. I see all of them.

(How many do you see, and who are they?)

Two ladies, two men and a child [Three ladies; old lady, Patty, my wife; Dorothy, Victor and myself].

(Describe the two men for us.)

One is taller than the other [Victor]. The shortest man is heaviest [myself].

(Tell us about the ladies.)

They seem to be busy in the kitchen—it looks like a kitchen part [correct].

(Describe the room they are in.)

It is not a very large kitchen [correct]. It has a light floor; it looks like it was scrubbed white. [Light oil-cloth, neither light nor dark.] There is a stove and a table [correct]. There is a sink there, too, [No sink, but square flour traytop used for making bread could be taken for a sink.], and a door leads out at the side [correct].

(How is it lighted?)

It looks like it was lighted with lamps [correct].

(Where are the lights?)

I see a lamp on the wall [lamp on top of kitchen safe]. It looks like oil [correct].

(Describe these ladies in the kitchen.)

One has gray hair [my wife]. The other hasn't gray hair [Miss Patty]. One is younger than the other [correct]. The old lady is not very well. [Always about the same.]

(What is she doing?)

It looks as though she came out for something—she came out for a drink [more than likely].

(How many are in the kitchen now?)

I see three in the kitchen now [correct].

(What are they talking about?)

They don't seem to be talking; they are just going about their work [always at it].

(What are they doing now?)

They look like they are doing up the supper work [correct].

(What kind of work are they doing?)

They are washing the dishes [correct. Old lady generally dries dishes].

(What are they talking about now?)

I don't hear them saying anything.

(Now find the men again. Where are they?)

They are in the sitting-room [correct].

(What are they doing?)

They are reading [correct].

(What are they reading?)

Just the papers. One is sitting on one side of the table and the other on the other side [I was standing in front of the grate].

(Look at the men closely now, and tell us what the oldest looks like.)

He is a full-faced man [correct] with big eyes. His eyes look swollen. [This don't quite apply. *Lloyd's Note.* Eyes are rather prominent.]

(What is the color of his hair?)

It is mixed with gray [correct].

(How old does he appear to be?)

He looks like he was up in the sixties [correct; 64].

(How is he dressed?)

Just plain. I don't see any collar or necktie on him. He isn't dressed up.

(Is he wearing a coat?)

I don't see any coat on him [correct]. He has some other kind of thing on him [correct].

(What is it? Describe it.)

It is a thing that comes up around his neck. I don't know what you call it [At home I always wear a stock. That night I had on a blue one.].

(Now, see what the girl is doing.)

She is just sitting there.

(In what part of the room?)

She is not so close to the table as the men. She is kind of back of them [correct].

(What is she doing?)

She has a book in her hand. I can't see what it is. [She was reading a book, but I don't remember what it was.]

(Now what are the women doing?)

They are through with their work now. The younger lady is wiping her hands on the towel. [More than likely].

(What is the old lady doing now?)

I find her upstairs [correct].

(In what part of the upstairs?)

She is in the bedroom [correct].

(Describe the bedroom.)

It is not such a big bedroom. It is small. Has two windows [correct]. I see two chairs [correct]. It is a little. [large] plain room, not much in it [correct]. Two windows, two chairs, and a table kind of thing [dresser] and the bed [a couch].

(What kind of paper on the walls?)

Light paper.

It was a rather likely hour for the women to be in the kitchen engaged on the dishes, and there is a considerable resemblance in most kitchens. But it must be admitted that, according to Mr. Dennis, the descriptions and locations and several occupations of the people in the house at that hour are hit remarkably well. And when Mr. Dennis says that there were three ladies present instead of two, at 7:10, it should be observed that a little later Mrs. J. speaks of seeing three. It seems quite possible that one of them might have stepped out of the room without the fact being remembered. But this observation cuts both ways; since it calls in question whether, when Mr. Dennis assents to a statement that described persons were in a room, he could always be certain that they were there at that exact moment. The really striking thing is a correct description of persons in the house at the time, and actually in the specified rooms at about the time.

EXPERIMENT 13.

The attempt was again for Mrs. J. to ascertain facts in the Dennis house, an effort was also made to have conditions in the house opposite described. Mr. Lloyd was the "operator" as throughout the series, and Mrs. Lloyd appears to have kept the record.

1. Clairvoyant experiment, Nov. 16, 1915; 8:07 Standard Time.

Mrs. J. was more talkative than usual, elaborating on what she saw, without verbal suggestions.

With reference to 'house across the street', this is the home of

Dr. Mitchell's family, of which neither Mrs. J. nor I had any other knowledge than brought out in the experiment of a couple of years since, when Dr. Mitchell died. Mr. Dennis had asked, however, in a recent letter, that Mrs. J. be sent over there to see what conditions she now discovered.

In his letter of the 29th inst., commenting upon the test, Mr. D. says:

'On evening of 16th as near as I can remember, and not having made any mental memo. of time, Acklin was at home that day, but he and Victor were not in the house while Mrs. J. was here. Miss Patty and the old lady had gone upstairs, I think before 8 P. M., and possibly retired before 8:30. Dorothy had gone out on a visit. At any rate, Miss Patty, old lady, Dorothy, Acklin and Victor not in the sitting room. My wife and I were alone there from 7:30 to some time before 8:30.

Conditions at Dr. Mitchell's home have changed very materially since Mrs. J's first visit there. This is why I did not want to give you any data on the subject. The west side of the house has been rented to John Markley and wife, recently married, but long enough to bring "the stork". Both mother and father are young, the wife a beautiful girl, a very decided blonde, which may account for Mrs. J. being misled as to her hair, which is very light. No gray hair in the family. Mrs. Mitchell in the kitchen or dining room adjoining. Elizabeth the daughter not at home that evening.'

(Tell us what you see and hear at Mr. Dennis's home.)

I see all of them. They are all sitting around in a room. They are in the sitting-room, and there is a lot of them.

(Whom do you see?)

I see a little girl and I see them all. There is quite a number of them.

(Now tell us just whom you see.)

I see two gentlemen, two ladies, and I see a child [others not there. I went upstairs shortly after 8].

(What do the ladies look like?)

One of them is slimmer than the other, and one is older.

(Which is the slim one?)

The elderly lady.

(What do the men look like?)

One is tall and the other one not so tall. One is a younger man too, than the other [This might have been Acklin and Victor].

(Which is the older?)

The shorter, fleshy-looking man is the oldest.

(You are able to hear; tell us what they are talking about.)

The old lady says she thinks it about time for Dorothy to go to bed. That old lady has raised up off her chair. She is thinking of retiring. The young gentleman is just sitting there. They are thinking. The older gentleman is thinking of you tonight.

(See if there is anyone else in the house.)

There is another lady there.

(Where is she?)

She is in another room.

(What does the room look like?)

Just a large room. She seems to be looking for something.

(What does she look like?)

She has gray hair. There are two elderly ladies and one younger.

(Now I want you to leave the home of Mr. Dennis and go across the street to Mitchell's.)

I got that before you said it. I am across there now. They live in a nice house. There is an awfully pretty lady in there. She is sitting reading the paper [Mrs. Markley].

(Is there anyone with her?)

There is a young gentleman there.

(About how old is he?)

He is a young man; I don't know just how old he would be [about 30 to 35]. Is he a doctor?

(I don't know. What makes you ask that?)

I don't know why. It seems like he is studying.

(Go on now; tell us what you see and hear.)

I don't hear anything. They don't seem to be talking. The lady is nice looking and refined. She has gray hair and fixes it

nice for an old lady. She seems to be young to have hair like that [blonde hair].

(Are both these people in the same room?)

No, the man seems to be off in another apartment [correct, excepting another room in the same apartment.] [*Lloyd's Note.* Don't understand this, unless he means a double room].*

(Tell us what the room looks like that the old lady is in.)

It looks like a sitting room. It is large. The rooms seem to be large in that house. It is a nice room [correct].

(What do you see in it?)

Chairs and table. Not crowded up. Chairs, table and the lamp. A little stand is over to one side of the room near the window. That lady has a headache.

(What do they have on the floor?)

Just rugs. [Correct.]

(Go on through the house and see if you can find anyone else in it.)

Is there an office in it? I see like an office [No].

(I don't know.)

Well, I do; there is an office there [No].

(Do you see anyone there?)

There is another lady in there. That lady seems to be more in the back part of the house. She seems to be working. [Correct, Mrs. Mitchell. The daughter not in until much later.]

(How old is she?)

Her hair don't seem gray like the other woman. Not so gray. She hasn't got the looks the other one has. She is slimmer [correct]. the other lady is a beautiful lady. [Correct. Mrs. Markley is very pretty.]

Time 8:30 P. M.

2. Letter by Mr. Lloyd to Dr. Hamilton, Toledo, Nov. 22, 1915.

Herewith find report of the experiment of Nov. 16th. Results, so far as Mr. Dennis is concerned, very poor. You will note the

*Mr. Dennis probably meant that it was correct except as to another room; the man was in the same apartment.

evidence of memory, the first time it has been pronounced. Shall try tomorrow night to suggest this away, and keep each experiment as a separate affair.

At the house of the Mitchells we seem to have had better results. For instance, she saw the hair of Mrs. Markley as gray, while Mr. Dennis says it is quite blonde, and her comment that she seems young to have such hair, which would be very apt if the hair actually was gray.

What was had as to seeing yourself and Dr. Hyslop together in New York City, you will know if correct or not.

Yours truly,

W. C. LLOYD."

True, no knowledge is evinced of the Dennis household but what could have come over from previous sittings. The portion which related to the house across the street is a little more impressive, but the present compiler, at least, would not think of printing it if it stood alone. Still, there were one man and two women in the house at the time, as stated, and one man and one woman on the former occasion when the house was supposedly visited, as at that time stated, while in the one case the doings of the occupants were described with partial and in the other with complete truth, according to the reports. At least nothing in the description of the occupants and doings in this house come over from the former sittings.

EXPERIMENT 14.

The experiment alluded to in the last paragraph of Mr. Lloyd's letter last introduced, referring to Drs. Hamilton and Hyslop, contained but a few sentences, and these appear to have been quite futile.

EXPERIMENT 15.

This concerns the Dennis and Mitchell-Markley households again, and Mr. Lloyd is the reporter.

Experiment in clairvoyance, Nov. 23, 1915. Time 7:05 P. M.
Mr. Dennis writes on the 25th that he will submit the situation

as he remembers it, prior to his reading notes of the experiment, and states as follows:

'Night of 23rd I returned from post-office at 7:00 o'clock P. M. The old lady sat in her usual corner near the grate. Present, were my wife at sewing-machine. Miss Pattie reading portion of the "Times-Star", myself next to her with other half of the paper. Dorothy to my left at her studies, Elizabeth Mitchell next to her, having gone over with her lessons for the following day. All around the large center table, excepting my wife and the old lady. Lamp in center of table; big fire in grate.'

After reading the notes, Mr. Dennis further writes as follows:

'Enclosed herewith the notes of the actual situation night of the 23rd, made before reading your letter of the 24th. The old lady rarely goes upstairs before her retiring time. Also Victor may have been in his room and gone out without my knowledge. You will note Mrs. J. does not mention Mrs. Mitchell in describing the home across the street. She was not at home that night, which is the reason for Elizabeth being at our house.'

(Go to the home of Mr. Dennis. Tell what you see and hear.)
I am there.

(Very well, what do you see?)

I see one gentleman there in the room [myself]. He isn't doing anything just now. He is standing up.

(Describe him.)

He is short, or rather medium, and he is stout. He looks like he might be about 60.

(Where is he standing?)

Between the table and the door. [Think possibly I stood between the grate fire and sitting room table before I took my seat at the table; the dining-room door back of me, and between the grate and window.]

(See whom else you can find in the house.)

There is no one else in the room with him now. There is an

elderly lady up-stairs [The old lady rarely goes upstairs until bedtime]. There is another lady. She is just walking around, too, downstairs [Evidently Miss Patty].

(What does she look like?)

She is stout, but younger-looking than the other lady. [Some younger.]

(Go through the house and see if you find any others.)

I see another gentleman now, and he is cleaning up; fixing his hair [Victor might have been in his room up-stairs and gone out without my knowing it].

(What does he look like?)

He is taller than the other gentleman and younger [Yes]. There is a little girl there too, and she is coughing now, like she had a bad cold [Dorothy had a slight cough from cold that night].

(Where is she?)

She is in the room with that younger lady [All in sitting room].

(Have you been all through the house now? Do you see any others?)

I see another lady, and she is reading the paper. [Miss Patty.]

(Where is she?)

She is in the sitting room. [Yes.]

(What does she look like?)

She is not so old, but is older than the one with the child. [My wife is the older.]

(Now go across the street again, and tell us what you see and hear there.)

I see a lady sitting there. She is just studying, and saying nothing.

(Just describe her.)

She is a well-built lady. Her hair is gray. She is a well built lady. She is a nice lady. She has a nice nose. She's pretty [This is Mrs. Markley].

(How old does she appear to be?)

From the look of her gray hair she must be up in the fifties. Her face is young and nice-looking [She is a blonde, and about thirty].

(Do you see anyone else over there?)

I see a gentleman.

(Describe him.)

He looks to me like 5 feet, 7 inches. A well-built man. I wouldn't call him heavy. He is more light than dark in complexion [John Markley].

(How does he comb his hair?)

He parts it on the side and pushes it back like [thrown back from the forehead, as illustrated by movement of the hand]. [Yes.]

(What is he doing?)

He is sitting in a chair and thinking.

(What room is he in?)

He is in an off-like room. Looks like an office [No office: kitchen, dining-room and parlor occupied by Markley and wife. They sleep upstairs].

(Do you find anyone else in that house?)

I don't find nobody.

(I wish you would go through all the rooms and look carefully.)

I don't see anybody. Time, 7:20 P. M.

This certainly falls below the apparent level of most of the earlier sittings of which Dennis and his neighbors were the subjects, though there are a number of interesting hits, besides those which are too indefinite to count with weight. The success of not finding Mrs. Mitchell in the Markley house, where she had been seen at a former sitting, is balanced by the failure to find Elizabeth at the Dennis home, if Mr. Dennis's identifications are correct.

EXPERIMENT 16.

This was attempted on Nov. 23rd, 1915, and was very short but specific. It was supposed to relate to Dr. Hyslop, and was faulty in every single particular.

EXPERIMENT 17.

On March 18, 1916, Dr. Hyslop was present at a sitting with Mrs. J. for the same purpose, Mr. Lloyd acting as hypnotizer, and Mrs. Hamilton and another lady being present. Dr. Hyslop's report of proceedings follows:

Mr. Lloyd hypnotized Mrs. J. and, under hypnosis, 'sent her to Georgetown, O.,' to see if she could tell what was going on in the house of Mr. Dennis. The following were the results.

He has just come in from the outside and hung up his coat.

(How was he dressed?)

Had on a muffler. Is hanging that up too.

(Had he a hat?)

Hanging that up.

(What about his shoes?)

Black ones.

(What part of the house?)

Hallway.

(Any windows in the hall?)

No, door has a glass in it.

(Is there any carpet?)

No.

(Any stairs?)

No.

(What do you see in the hall?)

A large hall stairs with a carpet on it.

(What color is the paper?)

Two colors, dark and red.

(What is the woodwork?)

Brownish red and varnished.

(What is the furniture?)

Nothing but a rack.

(Who are in the house?)

Two men and three ladies and a child. One lady in the kitchen, and two in the room with the child.

(How are the ladies dressed?)

One has a light skirt and white shirtwaist. One has a dark skirt and a light waist.

(What are they doing?)

Sitting and talking.

(What part of the room?)

In the sitting room. There is a table and chair and lamp-table. The child is on the floor between the two ladies."*

*Appended to Dr. Hyslop's report of this sitting is the following:

At the end of this, the little control, Bright Star, was asked to come in,

2. Letter by Mr. Lloyd to Dr. Hyslop, April 3, 1916.

Your favor of the 24th inst. received during my absence from home, and as I was again away a few days the last of the week, was unable to reply earlier.

At once after you left my office on the 18th, I wrote to Mr. Dennis asking that he tell me if he had been out of the house about 3:00 P. M., what he did when he came into the house, what kind of furniture was in the hall, the general size and shape of the hall, kind of wall-paper, color of woodwork, and what floor-covering there was. Who else was in the house at the time, what room they were in, what they were doing, how dressed.

This was enclosed with a business letter I wrote him and getting no reply for several days, although I did have reply to the [business] letter, called his attention to the matter, although it would then be too late for him to recollect where he had been, what the others were doing, how dressed, etc.

In reply to this had a letter from him as follows:

'Yours of the 27th to hand noting hypnotic experiment. This had slipped by me unnoticed. Pinned your questions to your letter and copy of letter to Judd, without seeing what it was, and not until receipt of your letter today did I see what it was. Kindly pardon the oversight. I am too much interested in it all to treat lightly or to overlook intentionally.

Was at home all that day. Only the old lady, my wife, Miss Patty, Dorothy and myself; however, cannot recollect or exactly locate each. Very likely I had been to the post-office to mail letter and shop for the family. Our hall 12 x 36 feet extends through the house; broad stairway; hanging lamp; round table with lamp; four chairs; tele-

and she tried some work for ——— and got the name Mary, which is that of his wife, but thought it was that of his mother. She also got the name Sarah, and said that it was an aunt of his, which is true. His father purported to communicate, but there was no evidence of his identity. She gave some excellent evidence to Mrs. Hamilton, representing facts which Mrs. J. could not possibly have known. It was impossible for me to take notes in any detailed way so as to give an adequate account of the incidents.

phone; five pictures on walls with dark frames; also furniture same. Light paper on walls.'

Description does not agree with what Mrs. J. described as seen in shape and fittings of the hall, therefore that part was a failure. The number of persons present whom she said she saw [two women and a little girl] in the sitting room may or may not be right, as the third one might not have been there at the time, and it was too late to verify this.

I would consider the entire experiment of no value, and account for its failure by the peculiar conditions surrounding her at the time—the attempt to do unusually well, fear of criticism, etc., it being evident when in the trance condition that there was a great deal of subjective manifesting.

Yours very truly,

W. C. LLOYD.

It is true that this experiment had no evidential value whatever in the direction of establishing clairvoyance as a fact. But if anything in this sitting, combined with other evidence should tend to show that the evidential quality of such experiments depends, in part at least, upon the emotional calm, the general passivity, of the psychic, it would not be without value.

PRESENT OPINIONS OF PARTICIPANTS.

Mr. Lloyd, Mr. Dennis and Dr. Hamilton were asked, in October, 1917, to state their mental impressions of the experiments concluded so tamely a year and a half ago.

Mr. Lloyd wrote:

I have seen nothing to change my views of the work done. Mrs. J. was put into a somnambulic hypnotic condition, and the results obtained in that state were as given to you. Neither she nor myself had ever been in Georgetown, O., nor had we ever met any of the parties described, except Mr. Dennis. To the best of my knowledge and belief the facts were duly reported, and the experiments were for the purpose only of scientific investigation. Mrs. J. is still living in Toledo, but I have carried out no further experiments with her.

Mr. Dennis responded:

Yours of the 8th relative to my satisfactory experience with the Lloyd-J. clairvoyant work in Toledo, O., in connection with Dr. Mitchell's family and my own here, just across the street, can safely say, barring minor errors, there certainly was more in the work than could be accounted for by mere chance. Mrs. J.'s expressions of actual situations in both families at the time Mr. Lloyd was guiding her from one house to the other * * *

Dr. Hamilton remarked:

Mrs. J's performance is less convincing even than the reports. It strikes the hearer as very palpable guessing and 'fishing'.

CONCLUDING OBSERVATIONS.

1. Dr. Hamilton's final remark must refer to the sittings which he himself reported as he was present at no others. None of *these* were veridical, so their whole content might be termed "guessing", if that term is at all the correct one for the actual mental process involved in this case. The reader may judge for himself how much "fishing" there was, from Dr. Hamilton's report of Experiment 2, which we have given in full. The compiler can find but one instance, the query "Did the lady have a stroke of paralysis?", and assumes that if there had been more they would have been recorded.

2. It is also only fair to assume that Messrs. Lloyd and Dennis, in their final statements, are referring to the earlier of the Dennis-Mitchell experiments, which they believe succeeded, as it is fair to assume that Dr. Hamilton is referring to his experiments, which certainly did not succeed.

3. The experiments referring to Georgetown—Dennis, Mitchell and Markley—are numbers 1, 6, 7, 9, 12, 13, 15, 17; and Dr. Hyslop was present at the last. Those referring to Dr. Hyslop alone are 3, 4, 8, 10, 11, and 16. To Dr. Hamilton alone, 2; to Hamilton and Smyth, 5; to Hamilton and Hyslop, 14. There are eight in the Georgetown series, and nine concerned with other parties.

4. All the experiments in the presence of, or concerned with, Drs. Hyslop, Hamilton and Smyth, were failures. If the remainder, in which the reporters of the séances and the external facts were solely Messrs. Lloyd and Dennis, had all been *prima facie* successes, it would have looked as though cleavage were caused by the presence of scientific caution, acumen and accuracy in the one set of experiments and the lack of these qualities in the other. Yet this would not have been a certain conclusion. Granting that Mrs. J. had "clairvoyant" powers, it is conceivable that they might be interfered with by her awe in the presence of the "Doctor" expressly sent to subject her to scrutiny. There are persons who can improvise upon the piano pleasingly when alone or with friends, but who could not do so for their lives if a professor from the College of Music came expressly to determine their skill in the process. Or it might be that the much-derided *rapproch* did exist between the psychic and Georgetown through Mr. Dennis, in varying measure, and was utterly lacking in the other cases. Who knows enough authoritatively to deny it?

5. But the Georgetown series was *not* successful throughout. There was something more involved in the cleavage between the failures and the *prima facie* successes than the critical equipment of the respective investigators.

6. Generally speaking, the last numbers of the Georgetown series were the poorest. And this is curious, because it is contrary to what would have been the case had Mrs. J. been able somehow to acquire information normally from the first, and gradually to build up a system of facts and probabilities which she could craftily employ. According to that supposition her last deliverances should have been the best. And it is against the theory that Mr. Dennis so wanted to believe that he unconsciously strained the facts. There may have been a little of favorable construction throughout, for which we must make allowances. But it was at the first sitting, where he would have been in his most neutral frame of mind, that the results were secured which, he declares, he directly afterward found were astonishingly correct. Why should the impetus of favorable expectation thus set in motion in Mr. Dennis's mind have failed later to bring as favorable reports upon facts, if there was not a real disparity

between the first and the last results? And, although forced to report adversely on the larger part of the later statements of the psychic, his impressions regarding the first sittings have not changed. These considerations, though not conclusive, have weight.

7. The whole series, with its manifest merits and its manifest deficiencies, is a long way in advance of the multitude of alleged clairvoyant instances, observed and reported for popular consumption without an ounce of determinative method, and without the possibility of advancing scientific certitude an inch.

8. Such experiments, in the future, ought to employ all the precautions exemplified in this series, and add others.

(a) The recorder of an experimental sitting should indicate the time, not only at the beginning and close, but also at intervals throughout, so that it can afterwards be ascertained at what moment this or that declaration, concerning distant events stated to be then taking place, was uttered.

(b) In connection with at least some of these experiments, a competent member of the home to be "visited", being notified in advance, should make as accurate record of happenings in the house during the séance hour as possible, with accurate notings of time throughout. Then there would be no uncertainties afterward, opportunity for, or charges of, accommodating surmises as to what might have been forgotten.

(c) The two records should be sent directly to a third party, such as the Secretary of the Society for Psychical Research, for examination and comparison.

9. Of course it might be that there is such a thing as deferred clairvoyance—that the "seeing" is not always absolutely contemporaneous with the event. But the way to determine that also would be what has been suggested, the keeping of exact chronological records on both sides.

10. Granting the fact of the supernormal acquisition of knowledge of events at a distance, which is the first thing to establish or disprove, it would not necessarily follow that the term "clairvoyance" denotes it properly. It might be a form of telepathy operating pictographically: as opposed to the naive conception that the soul of the psychic migrates instantly to the distant locality. It might be, and this is not inevitably inconsis-

ent with the telepathic hypothesis, since we know not the nature of telepathy, that the "seeing" takes place through a *tertium quid*, namely the intermediation of a spirit.

The first thing, as stated, is finally to prove or disprove the fact alleged, however we name it, and however we incline or disincline to explain it. Any persons who profess to be able to discern distant events by some interior process, or who are in touch with others seemingly thus endowed, are invited to communicate with this Society, with the view of entering upon a course of experiments under fair and reasonable, but exact, conditions.

CORRESPONDENCE.

THE RÉALLIER CASE AGAIN.

Readers will recall the previous discussion of this case and the later confirmation of facts which exclude any form of telepathy except the universal type of it. The present letter, involving further information obtained by our informant, Dr. X. that excludes telepathy from his mind. Of course the facts are evidence of supernormal information, but not of spiritistic communications, unless we found evidence to believe that a spirit was the intermediary for telepathic material. The evidence is not strong for such an interpretation, but it is now fairly strong to show that it is not telepathy from the mind of Dr. X.—Editor.

NEW YORK. July 18th, 1919.

The Editor of the Journal and the readers of the Réallier case:

Doubtless you will wish to hear some striking confirmations which I have since had of some points in it.

(1) As to the disordered Toolchest.

On returning lately to my country home I ascertained that Réallier's successor did leave the toolchest in disgraceful disorder, with several of the tools broken and useless. But my new man never alluded to it, and I had been otherwise so much occupied that the toolchest had not been in my mind at all from the time of Réallier's departure until his communication to me through "Mrs. Vernon" on February 1st and February 5th, 1918.

(2) Réallier's sadness because he cannot come to me, and his reference to his wife.

Until about three months ago my wife was getting letters from Réallier's wife in which she constantly spoke of the prospect of being once more with her husband, and of their returning to us together as of old. Hence the only explanation I could think of for Réallier's communication through "Mrs. Vernon" a year and a

half ago was, that Réallier was dead, though the news had not yet reached his wife. But the riddle is at last clearer, for in a letter dated February 26, 1919, delayed in the mails, Réallier describes himself as "irrevocably separated" from his wife; and I have now another letter, dated June 15th, in which he says that he is demobilized and in touch with his parents, but he adds: "I don't know what has become of my wife".

Only lately, when I was settling about his life insurance and other matters, did he have to disclose to me this personal detail, of which neither I nor "Mrs. Vernon" had the slightest inkling when his communication came to me through her a year and a half ago.

(3) At the sitting of February 5th, 1918, Réallier's answer to my question as to what he was then doing.

Although in the sitting of February 1st Réallier was not mentioned at all, nevertheless, as the Record testifies, the cryptic communication about the seagulls led both "Mrs. Vernon" and me to conjecture that Réallier's grave might be what was thus referred to. Hence, as I was thinking of him as dead, his answer, "I am learning the routes here", seemed to me rather suspicious—so like the allegories of Paradise which I used to read as a child that it was open to the inference that "Mrs. Vernon" fished it out of my own mind. But subsequently, when I learned that Réallier was alive, I also learned that he was driving an automobile as a despatch-bearer; so his long previous message through "Mrs. Vernon", "I am learning the routes here", became startlingly lifelike.

(4) The "dead Priest's" prophecy has been fulfilled.

On p. 430 of your April-June number, your Hamilton College correspondent dwells on the bad French—Générales instead of Généraux; but he does not seem to have noticed, on p. 201, in my own footnote to my original Record, that I had ventured to surmise that "Mrs. Vernon" had incorrectly caught the word, or I had incorrectly heard it as uttered by her; and that, instead of *des Générales*, *du Général*, had been intended, for in several other instances my Record showed that the dissatisfied communicator tried to correct mistakes. And just now my surmise appears to be remarkably and independently substantiated. In the current Harper's Magazine I happened the other day on Margaret Cameron's article entitled "Signs and Portents". There on p. 19 the footnote gives—what I did not previously know—the exact date when General Foch

was appointed to the supreme command of the Allied forces, March 26th, 1918. Now that was the very day when through "Mrs. Vernon" the dead French Priest prophesied, "The Germans will never bring their cannons nearer to Paris. This retreat is not going to last long"; and as to the Priest's curiously worded injunction, about which "Mrs. Vernon" hesitated as to whether she had correctly caught the Priest's exact phrase—*à fond* or *au fond*: "Search to the bottom of the General for the key to the mystery", it certainly looks now as if Foch must have been the General whom the "dead Priest" referred to. And the injunction to "Search to the bottom of him" can well be understood when one remembers how closely Foch was wont to keep his own counsel. Nor should it be overlooked that, at the very time when I had this message, Margaret Cameron, independently and without the knowledge of "Mrs. Vernon" and myself, was getting predictions and messages that purported to come from other spirits who were working for the Allied cause—messages far more elaborate, but to the same effect. Yet it is only now that, by mere chance, these coincidences are brought out to me.

Finally Mr. Editor, I am much interested by your own statement (p. 431), in reply to your Hamilton College correspondent: that you have submitted my Record "to a very scholarly Frenchman, who pronounces the language that of a Frenchman who has lived with English-speaking people." For that is precisely what Réallier had done.

Dr. X.

PURPOSE AND SCOPE OF THE SOCIETY



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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MECHANISM AND TELEOLOGY.—(*Concluded.*)

By JAMES H. HYSLOP.

Again teleology wins a field for itself because human volitions are so essential to the production of artificial machines, and you can no more speak of disguised "mechanism" to eliminate purpose than you can speak of disguised purpose to eliminate "mechanism". The only question that remains is whether there is any purpose in nature or the cosmos unassociated with human volitions.

It is here that the real difficulty arises. In the first place, observation does not show us arrangements which are provably identical with artificial machines. In the latter we see and know the process of their creation. Organic life makes no revelation of its processes in their initiation as we observe initiating acts in human products. We have no direct knowledge of purpose in organic life. The adaptation may be as complex as you please and the appearance of purpose as definite as you wish, nevertheless we have no direct knowledge of either purpose in general or the specific purpose of the individual organism. It is here that the Christian doctrine has not been able to go any farther than the materialist. It may be correct in its abstract conception of the possible relation between "mechanism" and teleology, and yet not have evidence that its conception actually applies to the real cosmos, especially the inorganic world of matter. I have

probably appeared to speak defensively of its view hitherto, but this was with reference to the merely abstract correctness of its general doctrine, not its application of it to nature. It has still to make good by evidence its claim that the inorganic world is permeated with purpose. Assuming that matter is inert and that its existence is due to a creative act of intelligence, it may well feel confident about the presence of purpose. But its doctrine of creation has suffered a defeat or a qualification by the doctrine of the indestructibility of matter and the conservation of energy, so that it cannot approach the problem from the objective point of view. It must yield to the subjective point of view, and that permits no absolute certitude about purpose except within the domain of personal consciousness. The objective is subject to inductive inferences which work under very great limitations. It becomes a matter of evidence, not of deduction from a general assumption. Our observation may be limited in regard to nature, the objective world, and that limitation may be such as to prevent the discovery of all evidence whatsoever of teleology in it. I say "may be", because I do not wish to beg any questions on this issue.

In two fields we are sure of the evidence because it is direct. In the subjective field of human volitions we directly know of purpose and do not know anything whatever of the "mechanical". It may be there but we do not have any direct knowledge of it. In the field of human machines we are also sure of teleological action, both in their manufacture and in their operation, and this regardless of the question whether "mechanism" is a part of the total or not. We have assured indirect knowledge of the "mechanism" there, because the machine is itself an object of sensory observation. But in the organic and inorganic worlds, "mechanism" has a double meaning. It may refer to the objects and structures which are the objects of sensory observation and so denote only a complex arrangement of parts achieving a definite result collectively which each part would not achieve. Or it may refer to the concealed causes which keep the object or organism in action. "Mechanical" causes may be concealed as well as teleological ones. They are not always apparent to sense. Here it is that there is a free field for investigation and debate, in spite of the dogmatism of the materialist.

Let me illustrate from the operation of any factory. Here we have a large complex of machinery whose origin is admittedly teleological. Then its operation, whether by water or steam, represents a complicated arrangement for the transmission of "mechanical" force or motion. To observe the machinery in motion alone we should not discover teleology in that phenomenon, but only "mechanical" events. But we always find the operation initiated by human volitions and the various steps in its operations associated with human volitions. It is this initiation and association of human volitions that assures us of the teleological causes associated with the "mechanical".

It is possible to present more resemblances, at least external resemblances between a machine and a living organism than is usually suspected or recognized. The distinction, of course, has always been between something which could not originate its own motion and something which could effect this result. A "machine" was always represented in Mechanics as an arrangement of wheels, levers and pulleys which required external power to set them in motion. A living organism could set itself in motion and there was no apparent external force or cause to move it. But take two of the triumphs of modern invention, the automobile and the ordinary machine run by a steam engine. The automobile is not propelled from without but from within itself. Any invocation of this descriptive fact, however, mistakes the real nature of the case. It is only spatially within it that an automobile is propelled. In every respect, so far as the laws of Mechanics are concerned, it conforms to the law of inertia. It is not the fact that the engine is within the boundaries of the vehicle that would permit us to talk of internal causes in the way we speak of them in connection with living organisms, no matter what investigation may prove regarding the latter. An automobile is as much a machine as any other thing propelled from without and it is only a superficial resemblance that holds between it and an organism that is capable of self-motion. The essential resemblance between it and a living organism has still to be proved.

Then there is the case of any machine run by a steam engine. If any addition of work is put upon the machine it is instantly felt in the movements of the piston rod in the engine. It will

decrease in rapidity. If work is diminished in the machine the piston rod in the engine will at once increase its rapidity. To control this action the inventor has made what he calls a governor which he puts on the engine and arranged so that it will raise or lower a valve to admit or shut off the steam and keep the movements of the piston rod regular. If the engine tends to increase its motion in the piston rod with slackened work in the machine, the governor revolves more rapidly and two balls tend from centrifugal force to rise and push down a valve and shut off the steam to a slight degree. This decreases the power in the engine and it stops increasing the motion of the piston. If increased work slackens the motion of the governor it opens the valve by raising the balls on the governor and lets in more steam. In this way the influences in the machine, which vary, are counter-balanced and the engine acts regularly.

Here we seem to have a machine or organism which regulates itself. But this again is like the automobile, only a little more complex. Work, centripetal and centrifugal force, and momentum are adjusted to each other so that we have an apparatus that resembles a living organism to some extent right in the "mechanical" world. But a little observation reveals that the principle of inertia and external causes prevail quite as fully as in all simple machines whatever. The resemblance to a living organism is spatial, not causal, but it is spatially like an organism only in a superficial way. Viewed in the proper way the machine and steam engine are as distinct as they would be if not connected by shaft or belt. The analogy with organisms is deceptive and the ordinary law of causality and inertia hold as in all other cases.

Now it is only our ignorance of the forces operating in a living organism that offers an opportunity to press mechanical analogies there. If we could exhibit evidence of that force; if we could isolate and deal with it as we can the engine in an automobile or in connection with ordinary machinery, we should see at once that organic life subscribes to "mechanical" principles, but this would be at the expense of the biological tendency to view its causes as internal. But as we cannot isolate the causal agent, we are left to speculation on the problem. If we could isolate a "vital force" we might find something which consisted with "mechanical" laws, while it showed the existence

of something that might act of itself. However, it will be in psychology that this will have to be decided. If in that field we can isolate an individual consciousness, as psychic research endeavors to do, and get into communication with it we should have indubitable evidence of a teleological principle in nature and a cause which is not itself "mechanical" in any sense recognized by the science under that name. It would prove that it was not a function of the organism and that its causal action is both initiative and teleological. "Mechanical" principles in nature would remain undisturbed. We should only add to the system the kind of cause that is so necessary to make a "mechanical" law intelligible. A machine, in spite of all the analogies with a living organism, is evidence of intelligence, and the more complicated it is, the more it resembles an automatic organism, the more intelligence is supposed as necessary to explain it. In spite of arrangements to save external interference and regulation, it exhibits indubitable evidence of teleology, tho not in the machine, and we may arrive at a position in the study of biological organism when we can have reason to be as sure of intelligence there in some form behind much of its work. The isolation of personality or consciousness would give an independence to it that would carry with it almost overwhelming proof of teleology in the "mechanical" world, tho it may be disguised or concealed until that proof of independent personality has been accomplished. We may yet find ourselves able to connect material and efficient, ontological and ætiological causes. That cannot be worked out here. But if we once prove the independence of consciousness the door is open to urging that, prior to its isolation, it was an instigating rather than a mere transmissive agency in "mechanical" phenomena.

Now take another step toward the situation in which the evidence for the teleological seems or is wholly lacking. In the illustration just given I have an instance or set of instances in which we know from our own relation to the phenomena that they are not wholly "mechanical". But we can conceive a situation in which our knowledge may be limited and the facts contain more than is apparent to our observation. Take an imaginary case, one in which we suppose a well informed observer

stationed so that he can witness a set of phenomena only in part and does not know that he is witnessing them in part.

Such a case would be the following. A man is shut up in a dungeon from which he can look only through a keyhole. He sees objects moving regularly across a field of vision and with no variation in their behavior. There is no caprice in their movements, but absolute regularity, and he can compare them with nothing else that he knows. He might infer any explanation he pleases, or no explanation, according to whether he regards the motion eternal or transient. But suppose we release him from his confinement and enlarge his field of observation and he finds that, outside his field of vision, while in the dungeon, he discovers a boy throwing objects through his previous line of sight. He now discovers the *initium* of the movements which before had appeared to be only "mechanical", and this *initium* proves that the motion was teleological or purposive, in spite of its apparently and really "mechanical" character. It is not merely this "first cause" of the motion that establishes the existence of the purpose, but the fact that the "first cause" is intelligence. But we discover purpose in the actions which seemed to a limited knowledge to be without it.

The next situation is that of our relation to the cosmos at large. We have not at present any assurance that we shall escape the keyhole limitations of our knowledge as illustrated in the last example. We do not see behind the scenes in the universe. We are in the situation of the man in the dungeon, or Plato's men fastened to the walls of the cave, and can see only the shadows on the walls reflected from without. We can observe only a vast system of uniform events with only such variations as seem to come under the same general laws as are really or apparently operative in the regular events. Inert matter stands before us and we see only its behavior with no personal intelligence directly within the field of observation to assure us that purpose is present. Indeed, purpose is not an object of sense perception at all. We have direct knowledge of it only in ourselves and our actions, and have to infer it in others, the likeness of others to ourselves in form and behavior being sufficient to justify the inference, and hence when they appear as the instigating causes of phenomena we may well assume purpose there, tho it is not a

sensory object. But we see no such agents in the physical cosmos at large. We do not see the beginning of events. We are in the position of the man in the dungeon or the cave, and hence we see only the "mechanical" order. We are, therefore, without the knowledge that will guarantee with certitude the presence of teleological causes, even tho they be actually there, unless we can observe the combination and adjustment of certain "mechanical" means in such forms as suggest or prove intelligence behind them. But we certainly never have the situation in which we can observe a concrete antecedent in which we know purpose exists and which is provably an instigating cause. As far as our knowledge goes it is some "mechanical" or material agent that antecedes the event, and we infer there is nothing else required to explain the facts.

In so far as our facts are merely "mechanical" this is true and it is as true of a machine in connection with which we *know* that purpose exists both in its origin and its operation. We explain adequately all its movements, qualitatively and quantitatively, by "mechanical" laws, and go no further for the purely material features of the phenomena. The purpose is independent of these and is connected only with the initiation and direction of events which would not occur without the human arrangements involved. But the purpose is not apparent to sensory knowledge. It comes to us in another way.

If then the conception of uniformity be convertible with "mechanism", then the observation of the cosmos, especially the inorganic part of it, reflects nothing but "mechanism". But we have found that "mechanism" is not necessarily opposed to teleology with that conception of the term. It is merely a set of phenomena that can consist as well with purpose as in a machine where we can give "mechanical" explanations of its actions while we know that purpose accompanies them. All that we lack in the universe at large is evidence of the fact of purpose in it which would not in the least interfere with "mechanical" explanations.

It was probably this conception of the facts which led Descartes to define his dualism so sharply. He kept the two worlds separate, in so far as explanation of their phenomena was concerned, tho he implied that they existed apart, which may not

be a fact, while the phenomena require separate causal grounds. But leaving this as a passing⁴ observation, the main point is that the utmost that we can assert in the situation is that we are ignorant as to the existence of teleological causes in the physical cosmos. We cannot assert that they are *not* there. There may be no evidence for them or insufficient evidence for them, but when we have interpreted physical phenomena in terms of "mechanical" causes we still leave the field open for the discovery of teleological ones, if we can find the evidence. The utmost that can be claimed is agnosticism, not the denial of their existence.

There is a point of view and argument that must have at least a strong *ad hominem* force against the "mechanical" theory. It is the point of view of the cosmos as a whole. We have been discussing the problem as if it were a question of the relation between the individual units in the world, and the biologist and chemist never try to conceive the issue any other way. They are never speaking or thinking of the universe as a whole, but of the individuals in it with the interactions between them. Whatever they conceive as defining the "mechanical", whether as uniformity of action or *vis a tergo* causality, they think and speak of the phenomena as representing interaction between different things. This inevitably determines the causality as external and the tacit assumption of uniformity is lost in the equally tacit assumption of *vis a tergo* action.

But suppose we try to view the case from the cosmos as a whole. You cannot get *vis a tergo* action at all then, and the attempt to define "mechanism" as constituted by external or *vis a tergo* causality simply eliminates "mechanism" absolutely from the cosmos. You cannot get outside of it for your cause. It would have to be internal and so spontaneous, and that is the essential characteristic of teleological action. If you define "mechanism" as convertible with uniformity of action and exclude *vis a tergo* causality from it as not necessary for it, you shut yourself out from the necessary explanation of biological phenomena by external causality, which is contrary to the whole procedure of biological science. Professor Loeb, for instance, obtains the whole cogency of his facts and experiments from the assumption that the actions of certain organisms and plants are externally caused and not internally. Indeed it is apparent op-

position to internal causation that constitutes the whole force of his facts and arguments. Consequently neither he nor the "mechanist" generally can make his point without conceiving "mechanism" as convertible with *vis a tergo* causality, and that is to exclude both uniformity of action from the essential element of their doctrine and the point of view of the cosmos at large, where *vis a tergo* causality is impossible.

The application of the principle of causality to the universe as a whole must conceive it as internal and spontaneous, and that once assumed you will find it impossible to construct an antithesis to teleological action. It may be sufficient to prove that action is teleological merely by regarding it as internally originated, but the essential element from the standpoint of initiation and efficiency is assumed in it and we have only to prove the concomitance of intelligence to show beyond question that it is teleological. It will certainly be free causality if it is internal and that is certainly not "mechanical", whether uniform or irregular. To ignore the cosmic point of view in the discussion is to limit the doctrine to interaction and reciprocity between individuals or the parts of the whole, and to do this inevitably justifies our starting with the phenomena of man for ascertaining whether any purpose at all exists, and if it does the universality of "mechanism" is refuted and the "mechanist" can only apply his doctrine to inorganic matter and even to that only as a part and not as a whole. Even in a material world as a whole the "mechanist" cannot win his case, for neither inertia nor *vis a tergo* action would be possible in the physical cosmos as a whole, and they are both assumed in the "mechanist's" point of view. The consequence is that "mechanism" must be subordinate to the teleological point of view. It can never be more than a limited phenomenon and merely representative of a world of inorganic matter as set off against, and subordinate to intelligence. If that be questioned, agnosticism is the only possibility before science and that leaves the question open.

I may carry out the same general conclusion in another way, taking up again the illustration of the factory. Whatever the origin of the factory, which we know to be teleological, but which we shall here concede for the sake of argument to be anything you please, it is perfectly assured that the management of

it is teleological and "mechanical" at the same time. External intelligent agents are implicated in directing the "mechanical" forces to some end. Now the teleological cause is *efficient* and the "mechanical" cause is *material*; that is, it is constitutive in its nature and can be measured in what is known as "*mechanical*" equivalents. The antecedent and consequent, the "cause" and the effect are equal. In speaking and thinking of "mechanical" causes, we are therefore constantly forgetful of the equivocal nature of our terms. That is the reason that I am inserting the term "mechanical" in quotation marks, so that readers may always keep in mind that, in one of its senses at least, the proposition using it has a legitimate meaning not inconsistent with teleology. If "mechanical" means initiative causation, whether of kind or quantity or direction, it contradicts the law of inertia, and you have free causality to start with. But if it be made convertible with *material* causes, the difference between them and teleological and initiative causes is not one of antithesis, but of coincidence or parallelism. They too may operate side by side. But we should not have any evidence in the manifestation of the material cause for the existence of the initiative or teleological cause. "Mechanical" causes may be initiative or efficient in a secondary sense. That is, in a series of events we may select any one as initiating a given sequent, but we could not use this as the "first" or initial cause, as this would contradict inertia. So we are left with "mechanical" causes as initiative only in a secondary sense and compatible with the initiative and directive agency of efficient or teleological causes in which the "mechanical" is parallel with the teleological. To resume the illustration of the factory, we do not find the evidence of the teleological cause in the mere observation of the "mechanical" process going on between the steam engine and the product, but only in the situations which prove the presence and agency of the teleological being operative as an efficient cause directly, while this does not affect the nature and operation of the material cause in any respect except its direction.

The real difficulty with all teleological claims in the past has been in the alleged specific purpose asserted which came largely from the conception that was taken of the agent supposed to determine the cosmic order. It was not realized properly

that this cosmic agent or consciousness, in other words God, had to have his existence and character determined by the facts of nature. Science reverses the order of antiquity in this question. Instead of trying to assume that God or the cosmic consciousness shall have qualities that guarantee a given purpose in the world, we have to prove that he has these characteristics and nothing but the facts of experience can do this. It is true that all teleological arguments appealed to facts of experience, but the conclusion contained more than was found in the premises. It is true that, if we are to maintain a purpose in things we must show the specific purpose. We cannot talk too confidently about general and abstract purposes. There must be some particular purpose pointed out. There may be evidence that there is some purpose apparent and to be sought for in particular, but we have not proved the case until we have found the specific purpose. A stone relic may give indications of having some purpose, but we are not sure of it until we find the exact purpose for which it was used. There are, however, no absolute rules about this matter. A thing may be so complex as absolutely to assure us of its teleological character, and yet we should not know the specific purpose for which it was intended. But we can never satisfy the sceptic and materialist until we can point out some specific purpose in nature that is undoubted. It is not necessary to maintain that the phenomenon cannot be explained by "mechanical" laws, because all natural or physical phenomena will have their "mechanical" side and so have a "mechanical" explanation. The only question is whether they exclude purpose at the same time. We have found in two fields that purpose is clearly associated with "mechanism". There is nothing to prevent its association throughout the physical order. All that we lack is the evidence for a specific purpose that is so clear as to prevent dispute. It is here that the materialist has his rights. He demands evidence for a specific purpose and it must be supplied to him. Nor is it necessary to exclude "mechanism" from the case in order to obtain this evidence. It may be there all the time.

Now let our first approach to the question be on the assumptions of the materialist himself. This approach will be from the side of inorganic nature through the organic. The materialist

assumes that we must start with inorganic matter and proceed historically to the organized forms of it. For history this is correct. The materialist proceeds on the assumption that there is no purpose in the activities of dead matter, because he accepts all unconsciously the conception of matter which has been handed down to him by Christian doctrine; namely, that in its proper nature it is inert. The consequence is that, when he arrives at organic life he has to face the fundamental difference between the two states and the apparent intelligence in organic arrangements. He escapes the conclusion here by disguising "mechanism". The very conception of disguising it is a concession of the difference and the only question is whether it is fundamental. Now either "mechanism" and teleology are different or they are the same. To make them different is to leave the problem unsolved and to get into trouble with human volitions. To make them the same is to cut off all reason for excluding the possibility of intelligence wherever the "mechanical" is found.

I think this can be made clear by applying the argument from the conservation of energy to the problem. This doctrine, as it is often stated, implies identity in kind between cause and effect, antecedent and consequent. This may not be the correct form of the doctrine, but for *ad hominem* purposes it makes no difference. As it is usually stated it represents what I call a "material" causal nexus, as distinct from an efficient one, between phenomena. Thus when I resolve water into steam I have destroyed nothing. I have the same kind of substance in another form. Only its appearance is altered. It is the same with any change of matter. The same amount of matter remains after all its changes. Gravity will be the test of this and it means that this one property remains the same. In the transmission of motion in a factory the amount of work done is the same as we had in the expansibility of the steam or the pressure of water. The antecedent cause had certain properties in it and the effect must contain the same in so far as "mechanics" are concerned. The effect is but transmitted motion.

Now the materialist insists upon a causal nexus between physical and mental phenomena, and with his doctrine of "material" causes; that is, likeness in kind between cause and effect, he must assume that he can draw no distinction between physical

and mental phenomena in kind. They are resolvable into each other and are but two aspects of the same thing. In such a conception he must find intelligence throughout the whole physical universe. He cannot eliminate intelligence from it. He supposes he can, because his inference is a relic of the time when it was supposed that the relation between physical and mental was that of an efficient cause. It might be true under that assumption, but the materialist has substituted material causation for efficient and assumes the application of the conservation of energy to the case. This implies the persistence of energy and the identity of antecedent and consequent in kind. With this you can no more exclude purpose from the inorganic world than you can exclude "mechanism". You make teleology and "mechanism" convertible and you do not have to go to organic life to find evidence of anomalies in favor of purpose. Your disguised "mechanism" is also disguised purpose.

As already remarked this argument is *ad hominem* and not *ad rem*. It depends on the correctness of the doctrine of the conservation of energy as stated. But the materialist can get no comfort from this, because his position depends on assuming that conception of it, and whatever doubt exists about teleology will be the doubt about the conservation of energy as stated! That doctrine will have to be formulated without the assumption of identity between antecedent and consequent if it is to escape the conclusions of the teleologist. It will then become harmless in any controversy affecting the existence of mind.

The next approach to the issue will be through the proper conception of "mechanism". So far as that involves the principle of causality at all it must start with the inertia of matter and the distinction between internal and external causation. The conception of it as convertible with uniformity is not a causal conception at all. It is purely phenomenal, or empirical. Mere uniformity of occurrence does not imply causality at all. It is but a statement of facts and if cause is to be admitted at all we shall have to raise the question whether it be internal or external. If it be internal we adopt the conception of *vis in re* causality and that excludes all "mechanism" that has anything to do with the exclusion of teleology. The biologist who accepts internal causation of any kind limits his debating power in this problem.

He cannot exclude teleology from this conception except by evidence of fact. It is not implied by the conception itself. It is external causation that excludes teleology and that only from the action in the subject acted upon. The external cause may have this teleological character. It depends on the evidence, not on the fact that it is external. In a machine, for instance we find various steps in the process of its operation to be due to "mechanical" causes. But the man who puts fuel into the fire-box, or turns on the steam, or opens the gates for water power is an antecedent that not only initiates the series of "mechanical" agencies in the result but also exhibits purpose in spite of all the "mechanism" that you may assume.

The materialist is simply in a dilemma here. *Vis in re* forces cut him off from true "mechanism" absolutely, as it depends upon *vis a tergo* causality. The latter, while it excludes purpose from the subject made to act from without, does not exclude purpose from the initiating cause, as the illustration from the operation of every machine shows. The assumption of inertia in all matter compels you to go outside of matter for your causality and once outside of matter you have no basis for the universality of "mechanism". You can sustain that point of view only in subordination to teleology. You will have to admit *vis in re* to escape teleology and *vis in re* is the abandonment of "mechanism" as it has always been understood. You may go outside of a particular instance of matter without surrendering "mechanism", but you cannot go outside of all matter without surrendering it, because you have to abandon the doctrine of inertia to account for change from any given condition that cannot originate itself, while any change that can originate itself complies with the primary condition of teleology.

This argument, moreover, would enable us to disregard even the question of existence of spirit, because any assumption of *vis in re* causes in matter would assume that it is endowed as spirit has been supposed to be, and that at once assumes the possibility of teleology, while any assumption of inertia in it only requires something else than matter to explain facts, and we are left again with the Christian doctrine which combines "mechanism" and teleology in the only way in which both may be admitted, and "mechanism" will be dependent on teleological

conditions, instead of the reverse, making intelligence an accident of the physical. You can only escape this dilemma by making the "mechanical" convertible with mere uniformity, which abandons the problem of causality all together and leaves no leverage for opposing the teleological. The whole problem thus becomes a question of evidence, and not of reduction to the appearances of history and evolution.

Now we have seen that the teleological is provable as a fact (1) in human volitions and (2) in human mechanical devices. In non-human organisms there is the same reason to believe that purpose exists that proves the existence of consciousness in them, and only where that consciousness is wanting we have to obtain evidence independently of that which proves intelligence there. We are left with the question of inertia there and all that is implied in its acceptance or denial. But as we have no direct means for proving the existence of consciousness, and therefore purpose in the inorganic world, we are compelled to approach the problem in another way.

Now materialism makes consciousness an accident of physical organism. Consciousness is supposed to be a function of an atomic compound, the resultant of organization and so perishable with it. Nature at the dissolution of her products restores the original inorganic state of things, and consciousness in each individual unit is wiped out. Thus, if we appeal to nature for any purpose that would respect personality we look in vain. It apparently has no interest in that which we place above all other values. Consciousness has no importance to the cosmic order. It is but an accident in it, the casual resultant of organic composition and perishable with it as only a phenomenon. But if we should show that consciousness can survive the dissolution of the organic order we should prove (1) that it is not an accident of matter as we know it and (2) that nature preserves the value which human ethics must place on consciousness in all its demands; and that once established or scientifically supposable, the whole leverage for "mechanism" falls away. Consciousness and purpose are shown to be independent of physical "mechanism" and we at once seek in the cosmos some other principle to account for individual personality, and that will be a larger personality, just as matter at large is sought to account for its par-

ticular forms. Witness the doctrine of the indestructibility of matter and the conservation of energy. Biology will be the first to revise its "mechanical" assumptions, except as they are merely representative of the fact of uniformity. It will have to assume something more than "matter" to account for organism, and once that is done, the way is open for the extension into inorganic matter of principles found associated with the organic, tho the specific purpose that we should seek or find would no doubt be different from that discoverable in the organic. The whole force of the claim for "mechanism" and materialism rests on the hypothesis that consciousness is a function of organism, and that once denied or refuted there is nothing to support it. It would only be a matter of evidence to prove that teleology extended into the boundaries of the inorganic.

It is apparent then that the only rational way to approach this problem is from the anthropocentric point of view. The cosmocentric is one that requires us to subordinate indirect to direct observation and that can never give us anything but the fact of uniformity where we can discover no traces of consciousness. To start with the simple and elementary is all very well when you are trying to account for nothing but the material causes of the complex. That was the primary problem of Greek thought and it did little with the problem of efficient causes. It explained the constitution of things, not the occurrence of phenomena, except in so far as it resorted, in Anaxagoras, Plato, Aristotle and perhaps the Stoics, to the principle of efficient causes, and final causes follow wherever we find intelligence. They become facts in organisms with consciousness and are not matters of speculation. To objective and sensory observation the teleological will never appear, except as an inference from conditions like those where we know directly that purpose exists. Hence instead of trying to solve the problem by physical science in phenomena that are "mechanical" on any theory whatsoever, we must start with the highest type of reality in nature and find what is there. Whether we can argue regressively to lower orders of existence will depend upon the nature and extent of the resemblance between the two extremes. If purpose were merely a conjectural thing in the highest orders, if it were not a matter of direct knowledge in human volitions

and artificial machines, it would be a different matter. But we have the right to insist on facts and not to rest so clear a case upon mere conjecture about disguised "mechanism". Disguised purpose is just as legitimate an hypothesis about the inorganic world as disguised "mechanism" can possibly be in the organic. It is a question of the facts and these are obtainable in two ways. (1) We can obtain direct evidence for teleology in human volitions and their relation to humanly produced machines. (2) We can obtain evidence for personal survival after death, and that will forever set aside materialism in so far as it affects the phenomena of consciousness and purpose, tho it leaves open the exclusion of teleology from the physical world. I imagine, however, that there would be little interest in the problem after that.

One of the illusions in the discussions of this problem is the very conception of "mechanical forces." The term "force" has two very distinct meanings. (1) It denotes "matter in motion", as the term is defined in physics and "mechanics". Here it is not originaive of itself. That is, the motion has not initiated itself so far as the science of "mechanics" is concerned and whatever it may do in producing motion in something else. But it is the name for a condition observed to be a fact and capable of being transmitted to another object. (2) The second meaning of the term is that of something which may originate motion or phenomena. This "something" may be "matter in motion" or it may not. What it is, is not indicated in the employment of the term. The idea of instigation, origination, initiation, perhaps "creation" in some sense of the term, or causal commencement of a fact, is what is imported by the term here. It even comes to mean some substance, whether material or immaterial, often immaterial, and not merely a phenomenal condition of matter. It is this latter import of the term which is the one usually employed in metaphysics and it always conceives the "force" as something which begins action, whether in itself or in a foreign body. But "mechanics" does not need to raise the question of the beginning of "force" as it defines it: namely, as "matter in motion." It deals with the facts as found and does not require to seek for an explanation of the status which it uses to explain what follows. Origin may not enter into its purview beyond the observed facts. But the moment that it

begins to employ the term to explain general origins, it steps over into the field of speculative metaphysics. This is the field in which the term is employed to denote origination or initiative action.

It is this equivocation that creates the trouble for those who oppose "mechanistic" theories of all phenomena and which at the same time confers a specious advantage on the "mechanist" tho he is usually as unaware of the advantage as his opponent is of the handicap. In the proper sense of the term "mechanics", assuming the inertia of matter, there are no "mechanical forces" whatever, assuming that the term "force" denotes originating causal action before the period of observation of existing facts. There are only present conditions of matter which may give rise to another or the same condition in other matter, but whose origin we may not investigate. It is "force" as a metaphysical concept, representing power to originate motion or phenomenal action without having received the impulse outside itself, that is the creator of disturbance to pure "mechanics". Indeed pure "mechanics" can not exist with it, as long as it bases its whole system on the doctrine of inertia. There is no origin for motion in a purely inert system. But abandon the inertia, as you do in conceiving "forces" that initiate motion or phenomenal events not pre-existing, and you have abandoned the fundamental basis of all "mechanics". You make a step toward the opposite theory and you have only to proceed to the other end of the line to find internal "forces" like consciousness and intelligence to show that "mechanics" are not the sole explanation of things.

What we find is that we do not have to choose between "mechanism" and teleology, but that both may be admitted as contemporaneous facts or at least as capable of association when not contemporaneous. They are not mutually exclusive conceptions and the controversy is not as to the choice between them, but whether "mechanism" is the sole conception with which to explain the phenomena of the cosmos and so the phenomena of mental action in association with a bodily organism.

I have said that "mechanistic" ideas are based upon inertia and this implies that no event can take place in matter without external stimulus. We can deal only with foreign or external causes in such a system, if any change or new fact occurs at

all. But the first step in the abandonment of pure "mechanics" was the doctrines of gravitation and chemical affinity. Both of them assume that matter cannot move itself, but that it may exert "force" to move other matter, and chemical affinity is conceived as an internal force to unite elements, as gravity is an internal force to move other matter tho unable to move itself. This setting up of an internal "force" is a radical departure from pure "mechanics" by which we had tried to explain all things. All that we have to do after that is to justify the existence of a "vital force" in order to transcend chemical affinity in the inorganic world and then to prove that intelligence is not like any of these "forces", in order to justify the existence of teleology that pure "mechanics" of the original type based on inertia cannot explain. Once break the charmed circle based upon inertia and it is only a matter of evidence to show that there are other "forces" in the cosmos besides these of chemical affinity and gravitation. The "mechanistic" theory is endeavoring to reduce all phenomena to one type, but the moment you introduce pluralism into the system by the new phenomena of chemistry, inexplicable by "pure mechanics", you open the way for any extension of pluralism that the facts make necessary. When you reach intelligent beings you have phenomena so different from the "mechanical" of inorganic matter that you must seek an appropriate cause to explain them, and whether the facts are different in kind from the "purely mechanical" phenomena of inorganic matter or not, we have demonstrative evidence that intelligence and teleology are there, no matter what fate awaits the study of pure "mechanics". It is only in an inert system that teleological phenomena are not found and this only because teleological causes are *initiative*, and initiative causes are impossible with inertia as the basis. But if the inertia belongs only to the subject affected, there is no reason but the evidence for seeking the initiative cause in the antecedent or object. If that also is inert we are reduced to the infinite series which is no explanation at all, if it is phenomenal. If it is not phenomenal it will only be a question of fact whether the antecedent is an originative or initiative cause and so not inert. If it is not inert, then we have the conditions which make teleology possible in a so-called "mechanical" system which is not ultimate.

There is an aspect of this problem in which we may test the logic of those who think and speak of the "mechanics of intelligence" with a view of eliminating the "causal" action of intelligence from things. Their arguments are full of equivocations, paralogisms and sophisms, but we cannot go through all of them in this discussion. There are two or three deserving of special notice.

One writer states that the law of "mechanical" causation is convertible with the transformation of energy and that the fundamental and universal type of causality in science, physical science, is the conservation of energy in which nothing is created or destroyed, but only transformed. He then proceeds to resolve the situations in which the teleological school apply intelligent causality into cases of "mechanical" causation, and finally asserts that he sees no objection to resolving such cases into physico-chemical action. The main assertion, however, is that physical science often takes account of no other than material causation, the equivalence of cause and effect. Then as the physicist is not satisfied with the hypothesis of intelligent causality existing side by side with this he proceeds either to convert it into material causation or to deny its existence.

Now it is easy to deal with such theories. The first test of them is their own assertion. If material causation is the fundamental type of relation between phenomena, how is the author to make intelligence identical with the "mechanical" without recognizing consciousness in the "mechanical"? You cannot start with the assumption that they are different and by any hocus pocus of logic identify them, and it would appear from the sequel in which one of them explains that "consciousness is the tang of life" that he finally admits that consciousness is different from the "mechanical" series, tho his statement of the argument would leave no such result. There can be no doubt whatever that consciousness is a part of the series or group of phenomena in the running of a factory, and you must either identify it with the "causal" agencies in it or deny or ignore the presence of efficient causes altogether. In saying that science or physical science is occupied only with "causality" as transforming agency, you exclude efficient causality from science. But in doing so you admit a whole cosmos of causality outside of science and

that is what the "mechanistic" philosophy denies. I have certainly no objections to this admission so far as the defence of the teleological view is concerned, but it would be won at the expense of the unity of nature, which the advocates of material causation would hardly grant. Monism is what they are after and either assume or endeavor to prove. But this aside, the whole illusion of such authors is the assumption with which they start. They use the term "mechanism" or "mechanical" causes in the old sense in which it involved an antithesis to the intelligent and so excluded it, and then surreptitiously introduce the new meaning either of uniformity of coexistence and sequence or equivalence of cause and effect and then expect to prove the older view which excludes what the new is supposed to establish; namely the identity of intelligence and the "mechanical". They do not have even elementary knowledge of logic. They are simply equivocating with their terms, introducing a fourth term into their argument. They can as well say the "intelligence of mechanics" as the "mechanics of intelligence." But they have not the sense of humor to discover this.

You may be consistent if you deny the existence of efficient causality in the cosmos altogether, whether you are right as to the facts or not. But you cannot exclude efficient causality and then come out of the argument with the exclusion of consciousness from the system without also excluding the "mechanical" with which you start in your material causality. Now we have the same evidence for efficient causality that we have for material, for initiative causality that we have for convertibility or transformation, "the equivalence of cause and effect." This evidence consists in the coexistence, and sequences of nature. If our minds cannot be trusted for this they cannot be trusted for material causation. In fact, these authors will have to admit that we did not know the existence of their material causes, the conservation of energy, or equivalence of cause and effect, until comparatively recent times. It was efficient causality that is more easily and clearly patent than any material causes. In the factory you could not explain your product at all unless you assume efficient causality side by side with the equivalence of antecedent and consequent between the expansion of the steam and the amount of motion in the machinery. It is not the motion of the machin-

ery alone that we are explaining. To do that would omit the most important elements in the effects. It is all a matter of definition of your facts at the outset. Is intelligence identical in kind with physical motion or is it not? If it is identical, then you have intelligence convertible with the "mechanical" throughout the series and the old "mechanical" is eliminated from the universe, not the intelligent. If you accept the conception that the "mechanical" excludes intelligence, you cannot by any argument or facts whatever make them convertible. When it comes to this it will be merely a question whether you admit any efficient causes along with the material. If you do, you assume a cosmos which admits more than the conservation of energy in it. There is no use to talk about epi-phenomenalism or parallelism here as if it were absurd, because you would have to admit it on the assumption, absurd or reasonable. But you would only create an insoluble problem for yourselves in setting up a dualism contrary to the monism of physical science. For the believer in efficient causality it makes no difference whether you are monistic or pluralistic, for the reason that he is always dealing with concrete facts and insists that any theory shall square with the facts and their implications or be abandoned. Once recognize the double meaning of the term "cause", of "mechanics" and the idea of the "natural" and you will have no difficulties. But the man who limits causality to the transformation of energy is dealing with an abstraction and within its limits he can play with the concept as much as he pleases. He will not be dealing with facts at all, but with abstractions, the very thing for which science blamed scholasticism. You either admit the existence of efficient causes or you deny them. Admit them and your identification of "mechanism" and intelligence either fails altogether or you cannot suppose an antithesis between "mechanism" and intelligence. Deny them and you have a part of the universe excluded from the purview of your explanations. The conception of the "mechanical" taught in physical science from time immemorial was that of inertia in the subject and *vis a tergo* action to account for action and change. The subject was assumed to be without intelligence. Any reduction of intelligence to the "mechanical" in this system eliminated intelligence altogether as a fact. It was mechanics disguised. But assume that the

"mechanical" may be *vis in re* and convertible with transformation of energy and you have intelligence in the antecedent, that is, you have "mechanics" as disguised intelligence. There would be nothing but teleology in the universe and instead of the "mechanics of intelligence" you would have "the intelligence of mechanics," as indicated before. These arguers for the reduction of intelligence prove more than they have bargained for, and only fool themselves and others, as Zeno with his childish paradoxes about motion.

RECENT EXPERIMENTS IN COMMUNICATION.

(Continued.)

BY JAMES H. HYSLOP.

IV.

1. Introduction.

The following record has an unusual interest. A lady died who had told the sitter that she had made her will in his behalf. But on her death the will was not found. When the attorney appealed to me for help in finding it, all that he told me was that he wanted to find a lost will. I asked him not to tell me any of the facts, and it was later that I learned what I stated above about it. Had I known that it was suspected that the will had been stolen it is possible that I should not have undertaken the experiment which I did. But I explained to the attorney what the difficulties were in finding such things and let the matter stand until the sittings. I did not even know the name of the man who was interested in getting the desired information and did not know it until the time of the sittings. He lived some thirty or forty miles from New York and was a very common farmer, unknown to the world, and had acted as hired man to the lady who left her property to him or said she had done so, and had not received any wages for his care of her farm and property. This I learned after the sittings began. But I mention the facts to indicate how impossible it was to ascertain anything about the man who was taken to the sittings. He was admitted, as usual, after Mrs. Chenoweth entered the trance and she never saw him at any time. I knew nothing whatever about the man or the facts except that a will was desirable. Of course I soon discovered from the nature of the communications that it had apparently been stolen. I then directed the efforts, so far as possible, to find where it was, but with little expectation that it could be done. We have no right to suppose that the dead know everything or that they know what takes place after their death.

They have to prove the fact and the extent of that knowledge. It is the past that we can more safely assume that they know, and it may be a mere accident that they ascertain what happens afterward. At any rate it would be natural to suppose that they know less than all the facts, and so we must be prepared for failure on post-humous knowledge more readily than on ante-mortem knowledge. Consequently I had to keep the work on personal identity as well as on the desired object. The results must speak for themselves. Their value rests on the unknown character of the sitter and the impossibility of knowing who he was or the facts which were given in the communications.

2. Incidents.

The whole vigor of the situation appeared very quickly in the subliminal of the first sitting. No delay seemed to occur in getting into rapport with the right person. Only a few lines preceded the following.

I see a grave and a casket being lowered into it. It is strange that when working so much among spirits I seldom see bodies or death. Do you understand me?

(Yes.)

It is most always things of the past. This is so real. [Pause.] It is a lady.

(All right.)

She is so real to me. Shall I tell you just what I see?

(Exactly.)

She suddenly rises up, as if out of the casket, and shakes down her hair. It is black, dark, eyes dark, and she is full of energy, life, and purpose, and moves away from the scene close to me. She is almost beside herself with grief of going and desires to return to express herself. Oh! [Pause.] There is a big letter B, a big letter B beside her.

(More of that, if you can.)

[Pause.] I can't.

(All right.)

You know this is all in the late fall or early spring. There is

something so bare, so forbidden, so forsaken, so sad. 'The whole world does It is funny she don't speak. [Pause.] Why yes, I think her name is Sarah and B is some one connected with her or the last name. It is like * * * * [not heard.]

(What is it?)

It is like Bab or Bob. I can't get it. [Pause.] I am going further away.

(All right.)

Sarah was the name of the lady from whom the sitter wished to hear and he had always called her Babe, which was evidently meant by the "Bab" or "Bob," only that much of the name appearing in the mental picture. It was indicated more clearly later, as readers will learn. She was not dark haired or dark eyed, but the Emma mentioned a little later was so, and she was evidently present helping.

From what I have said about the lost will and from the fact that the communicator in life had expressed herself vigorously against certain persons getting her property, we can imagine what pertinence the description has when thinking of an angry soul coming back to discover the crime of which it was conscious, tho it is possible that the person manifesting the anger is not the maker of the will, and if it be so, the incident shows what place intermediaries may have in the production of apparitions and communications. We may let that suggested explanation pass, however, merely in remarking that the vigor of manner is entirely in keeping with the situation. One only needs to know that the man who was seeking the will had done the work on the farm for twenty years without any pay except the expectation that he was to have the farm, the decedent having no obligations to those who had been instrumental in stealing the will and who had no character to justify benefits of the kind, in order to understand what the passion would be for securing justice. The course of the communications will make this perfectly clear.

The automatic writing began with an evident attempt to give the name Emma, (which was completed much later) but got no further than the capital E, and the communicator broke down and the control changed. Jennie P. came in to obtain better conditions and supply energy. G. P. followed to take up the work

of describing the pictures which Jennie P. sent to him, and after some general remarks on the situation proceeded with the following picture.

I am most interested in a spirit I see here this morning. It is a young man of fair complexion and light brown hair and blue or gray eyes. He is not especially tall or stout, but is of medium build and went away to the spirit after a little illness. He has with him a lady who is some past middle life and is a very sweet and quiet person. She is rather fair and has her hair combed smoothly down a little habit of taking them off now and again and wiping her eyes on each side and parted in the middle. She wears glasses and has as if there were a little weakness about them, a tendency to weep.

The sitter recognized in the description of the young man a cousin of the lady from whom he wished to hear about the will. He was not living at the time of the sitting. The lady described also accurately as with the young man might be the Sarah's mother. Her mother parted and combed her hair as described and wore glasses, but the little habit of wiping them was not verifiable.

After a digression occasioned by sharpening the pencils, the communicator went on as follows:

To return to the subject. I must leave that lady for a moment, for there is another lady here, who is so much more in evidence that I cannot pass her by. She is the same dark haired lady who tried to write, and she has on her arm a bracelet which she is trying to show, as if it were an evidential matter. Do you know any one by the name of Emma?

(Yes.) [Sitter nodded assent.]

A dark eyed lady who was full of energy, and on her arm is this bracelet of which I spoke, and she has such a love for jewels. Do you know about that?

(Yes, for she has something special to tell.)

Not knowing any names at this time, I supposed the communicator to be the person wanted, a Miss Sarah Green, and so

took the occasion to hint at the special object of the sitting without hinting as to its definite nature. After the sitting I learned that the situation was different from what I had assumed. Emma was the name of an intimate friend of Sarah Green, the maker of the will, and lived with Miss Green a good deal. She was very fond of jewelry and Miss Green had given her a bracelet as a Christmas present, and the recipient "really worshiped it," showing it to everybody with whom she came into contact.

It was a roundabout way to get at the identity of the Miss Green as well as her own. Her name indicated her own and the bracelet indicated the double object of her own and the identity of Miss Green, but only as a part of evidence that is more definite.

The reference to a special message seems to have diverted the communications to the right matter, tho there is no apparent change of communicator, tho it is evident that the control supposes that it is the Emma that is sending the picture, and it may be so, for all that we can tell.

I see her move with characteristic deftness and as she moves I see a paper in her hand, folded and she opens it toward J. P. It has some writing on it and seems to be a memorandum or something which she wished to recall here today. There is some person other than the friend who is here on the earth where she has been and has tried to give evidence of her presence, for I see her put her hand to her head, as if she could indicate that she had tried and tried and could not tell all she wanted to.

(Yes, what is the nature of that paper or memorandum?)

I will find out as soon as I can, for it is more or less important in its bearing on the case. She has been troubled and dissatisfied and is in a most uneasy state, only temporary because she is so actively engaged in pushing forward her plans to make clear her desires which will give her peace of mind. I see something like the word lost on her paper, as if there had been a hunt for something connected with her since the passing. Do you know if that is right?

(Yes that is right.)

And it is her desire to find it. I see her move again and I am taken where there is a man and there are business conditions around

him. It looks more like an office, for I see a desk and a light over it like an electric light and on his desk are papers and all sorts of things. Is there any gentleman connected with her in the body who is so situated and who has so much to do with business of this sort?

(A lawyer might have been.) [Said after inquiry of sitter.]

It looks more like a lawyer than any other, and I do not altogether like his appearance. I do not know that he would willfully lead astray or make trouble, but he could help more than he has in the matter. Is there anything about a will in this matter?

(Yes.)

Because I see her agitated as I begin to write about these papers and the filing of them. This man whom I see has been careless, but he knows more than he has told already.

The reference to papers showed a tendency to get at the matter we were after and tho the mention of a possible lawyer in the case might suggest much there is no reason for thinking only of a will. The suspicion was very strong that a certain lawyer acquaintance of the deceased knew all about the will, but no proof of this ever came. The belief was that the will was stolen, and the evidence for this was that all other papers were intact in the place where the deceased had indicated the papers would be found. The careless person referred to and identified with the lawyer would rather fit the executor who was not suspected of having anything to do with the matter. But the message is not so clear as is necessary to make out its exact meaning. This is partly due to our ignorance of the facts and partly to the inability to verify many things.

Some general observations followed, by G. P., the control, and then the following came:

I see this document among other papers and they are all as safe as the Bank of England. It is only a matter of time. There have been some deeds or mortgages or some matters which called for investigation at the registry. I do not know just what this means, but I see some one making inquiries at some court or registry or something of that sort. What has the Probate Court got to do with it? Anything?

(Yes.)

All these things had to be done and she knows it, but there was nothing underhand on her part. It was all open and it was not finally attended to. I mean it seems as if the paper was executed and done in due form and rightly witnessed, but was not recorded or taken to her vault or place where she kept her other papers. Is this intelligible to the friend?

(Yes.) [Sitter nodded assent.]

It was only a case of neglect to get it, and now she desires to get and to save time and suits and feelings and she would prefer fight to loss.

The communicator did have a vault and she did not keep all her papers there. She kept certain papers in her trunk and there is reason to believe that this will was there. She told the sitter when it was made out and signed and indicated rather clearly who the witness probably was, but there is no other proof of this, and some statements of the person suspected of taking it indicated rather clearly that the will was with the other papers in the trunk. This will be made clearer later on. Then followed a pertinent message.

Is there any one called Grace who had anything to do with her?

(Yes.) [After sitter's assent.]

Grace is the name of a living friend of Miss Green, the communicator. She lived with Miss Green three or four months before Miss Green's death.

At the next sitting, immediately after the subliminal talk, there was an evident effort on the part of Miss Green to communicate directly by the automatic writing. But she failed to get any significant word except that of "property." Then came the pictographic work. After a little general talk G. P. took up the message.

She holds up a small key and it is attached to something else either another key or a bit of metal of some kind, for it has a bit of string and this other thing which is about as large as the key.

The key to her trunk in which many of her papers were kept

and in which the will should have been found was attached by a string to a piece of pasteboard, not metal. It always lay in a drawer.

There followed statements that the will had been taken out of this trunk, and it is more than probably true, but cannot be assuredly asserted, because no one is absolutely sure that it was there. All that we know is that it was executed. Mention was made of two men connected with it, but it was a woman that was suspected by the sitter, tho he knew and so did the attorney that a man was interested in having the will destroyed. The sequel tended to show that the woman knew nothing about where the will was even tho she could have been the one that actually took it. The two men described were not assuredly recognizable by the sitter, but more than two persons were interested. A number of very pertinent things were said about the will and its disappearance, but they were not evidential. Then came the following message.

Is there any one whose name begins with A? It sounds like Albert or some such name. Does the friend know about that?

(Not an Albert.) [Sitter had shaken his head.]

The letter A is the correct initial of the executor, but Albert is not the correct name. Gilbert, however, would be the correct name of another person interested in the affair. Then came :

Who is this slender woman who has so much to do with things? I mean a lady in the body who is about and seems to be hunting all the time and at last gives up. Is there not a lady who is not exactly young but who has had a care of some of the things which belonged to this spirit and who has been much concerned about all these things.

(Yes.)

I see her as if she were wondering how this could have happened, but the one who took this paper is one who would benefit if it were not found. That ought to help some. Was there a man connected with her and a lady connected also. It seems to be with him and the lady connected. I do not mean the one just spoken of but another. I can only get a male influence, a man, in connection

with the disappearance that is in direct connection, but there is a lady indirectly.

The two women and the man referred to can be clearly identifiable, but they are not sufficiently described to make the reference evidential. It is correct that the woman suspected of taking it would benefit indirectly by the act, and a man directly.

Very pertinent communications followed but without evidential character, save that the statement: "There is no way to make him give up, for this evidence can never be found unless he can be frightened into acknowledging it, or in putting it where it might be found," is exactly true of the man suspected as having a part in it. The request to name the relationship of this man to the decedent did not succeed in getting the desired answer. But what was said was right on the margin of telling the facts. The man was correctly described.

Strange I see a lighted room. It is artificial light, for I come from a dark passage or room into this lighted one and it is apparently a room where E was familiar, and there I see this man making all sorts of efforts to find anything and everything that would interest him. I see him taking a small picture off a shelf and he puts that away, and then I see him looking through what is apparently a purse. It is a peculiar Japanese looking affair. Did she have a purse or bag of that sort?

(Yes.) [Sitter nodded assent.]

I see him open it and take out these keys which I saw before. He was looking for them in many other places and at last found them there.

I hear some music. It seems to go of itself. Was there any music about. I mean a music box or something which made musical sounds without a person.

(Do you mean a phonograph?)

I hear the music. I cannot tell whether it is a phonograph or a music box.

(It was neither one.) [Sitter had shaken his head.]

Was there another family near where there was music going on a good deal of the time?

(Yes.) [Sitter had nodded head.]

I hear that music as I see him searching.

The person denoted by "E" here is not recognizable. It is not the initial of the man evidently in mind, but as the middle initial of Miss Green was "E" and the reference is to the room with which "E." was familiar it might possibly have application to her, tho I think this view rather doubtful.

She had a peculiar Japanese bag or purse in which she kept her smaller purse. The picture on the shelf is not recognized. There was a narrow stairway to the room in which her papers were kept and it was rather dark. The only light to it was through the glass door at the front, so that it had to have artificial light at times.

On the day of the funeral there was a music box going constantly at the next door neighbor's. It is not possible to verify the incidents of the search for the keys, as that would involve a confession by the guilty party, but they are quite possible.

At the next sitting some general references were made to the nature of the situation, and asking me what I was to get out of the case, my reply being "scientific and spiritual" benefits, the message began as follows.

Do you know anything about a kitchen with a hard wood floor?

(Yes.) [Sitter nodded assent.]

and it is very light and in the corner there is another, not that kitchen. A lot of things are going on and some one is dead in another room. A woman in the kitchen, with gray hair rather full form and very practical kind of woman. She seems to have something to do with affairs and some one is dead in the other room. Does he know her?

(Yes.) [Sitter nodded assent.]

I see her speaking to another person, not him, another man, darker haired man. She says there's going to be trouble here. It seems there is something wrong. She knows some things she is keeping still about, not to deceive, but the time is not right to speak.

There are going to be some revelations here when things get underway. I never got into such a condition as this. There are two things. One is the wish of the spirit, the other is the wrong

done the living, and there is a determination about this spirit that is the most positive thing I ever came across. I keep hearing something like sister. Is there a sister connected with this.

(No.) [After sitter shook head.]

What is the word I hear? Words like sister. s s s s [hissing sound]. All that sounds like s s s s s [hissing sound] Sarah, Sarah E. Is there a Sarah connected with it?

(Yes.) [Sitter nodded assent.]

Sarah, Sarah. Well, they always speak of her by that name. Sarah B.

(No.) [Sitter shook head.]

Sarah, Sarah, what do you know about her?

(Can you get the rest of the name?)

I don't know. Wait a minute. It isn't a very long name. It isn't a P is it?

(No.) [After sitter shook head.]

I can't get it.

(Never mind. Find out about that Baker.)

Don't they belong together. Sarah and Baker?

(Yes.)

Because when I get one I get the other. Isn't Baker a man? I seem to come with a man's influence. There is the letter M. I see it so plainly. Do you know that?

(Yes.) [Sitter nods assent.]

That is right along in with Sarah and with Baker, see?

(Yes.) [Sitter nodded assent.]

That is Mary. That is the name I see. (Yes.) That belongs there too.

(Yes, what relation has she to that will?)

You know I see her hand writing away like anything. Isn't it Mary's will we are after?

(No.)

Well, it is very close to her. It affects her. Tell me, is Mary alive?

(Yes.) This spirit that is so concerned over the will is quite concerned over the M, but I don't like what she does.

(Who?)

M Mary. You know what she did?

(Only conjecture.)

She is so sly and acts in an underhand way. Do you know anything about that?

(Yes.) [Sitter nodded assent.]

The control then went on to say that she saw fine handwriting and that interpolations had been made in the will and that Mary had practically destroyed it, and in the course of general statements about the crime asked if it was the man present who wanted the will, and on being told it was, went on with the communications to be quoted next.

The woman described as having gray hair and full form is quite clearly recognized and was the suspect. She worked for the deceased and was a very practical woman and did work in the kitchen. She did have a talk with a neighbor, a gentleman, at the time and apparently it was about coming trouble. But she revealed nothing specific.

Sarah Esther was the name of Miss Green, the deceased who made the will. Evidently the word "sister" was a subliminal guess or a control's guess from the hissing sound of the letter, as it ended in the correct name Sarah.* The letter P is not intelligible.

As the name Baker had been mentioned earlier by the sitter, and then purposely by myself afterward, no significance can be attached to it. But her name was Mary and she was the person suspected by the sitter, as either having stolen the will or as knowing where it was, expecting to profit by it. She is still living and her husband was suspected of being an accomplice in it in some way. There was no positive evidence to support this. The confusion about the will being Mary's will is interesting, as the trend of suggestion was all the other way and toward the Sarah. This Mary is properly described in regard to her characteristics.

What is said about the mutilation of the will is consistent with the situation, but, perhaps, not probable. At any rate the statements were never verified and probably could not be verified except by a confession, which might involve punishment. The messages then go on as indicated above.

*Or the combination of Sara-Esther might sound like "Sarester" and be misunderstood as *Sister*.—G. O. T.

Goodness gracious. I am in a book. It is all printed. This is folded up in a book. Let me see the book a little plainer. This is an old book, one that is not used much for a long time. It seems old. The leaves and cover are old. Shall I tell you what it looks like?

(Yes.)

It is a yellowish cover, mottled, and opens near the last pages. There I find it folded up and put in there. It was hidden there to be out of the way. It was hidden purposely. Oh I am going up stairs. Do you know whether you go up stairs where the hard wood floor, the kitchen, is?

(Yes.) [Sitter nodded assent.]

It is upstairs where a lot of old things are put away. It looks like a storeroom or closet. Do you know?

(Yes.) [Sitter nodded assent.]

Lying inside the trunk which is a rather dilapidated trunk, old-fashioned, yellowish. It isn't yellow but light colored, not tin and not canvas, but old-fashioned, with broken hinges and rickety. The cover is papered on the inside. Down in that trunk I go and there are lots of things and I put my hand. It is not full because she stoops down to the bottom to find a number of things. There is the book and the paper in it. Nobody goes there much.

This whole account of the store-room and its contents is quite accurate. There was an old dilapidated trunk there, covered with paper in imitation of galvanized iron or zinc. This characteristic of it is indicated more distinctly later in the year at another sitting when the present sitter was absent. In this trunk was the book as stated. The place and the trunk were not much frequented. The book was found there but not the paper which was evidently the will, according to the text of the message.

The deceased kept many of her papers in this trunk. The book mentioned was a very old one and had not been used for a long time. The leaves were faded and yellow and the brown cover was yellow with age and mottled as were the leaves. It was the habit of Miss Green to put things of the kind away, as this was put away. But it is not known whether the will was put in it or not. It would seem more probable that, if put in the trunk at all, it was put with other papers and the book was simply an accompanying object well calculated to prove identity.

The communications continued regarding this supposed theft of the will from the place described and soon named the suspected person.

I hear people going up and down while they are hiding this. She came out softly. You go through it as through another room. It is daytime when it is done. Do they call her May instead of Mary?

(Yes.) [Sitter nodded assent.]

Some one is calling May or Mame—not your Mame—[referring to my wife who was often called this in life, but never before through Mrs. C.] It is not a pet name. It is all to get the best of him. Is there some one connected with it that is as anxious about it as he?

Do you know if anything is hanging up there like a garment, dark colored, not a coat or dress but a garment, but it is hung up there.

(Yes.) [Sitter shook his head 'No', but I knew it was true from what he had previously told me.]

I think it was taken out of another closet and put there. It was in another room in a closet where they put things away. Was there anything in the room like a straw carpet or matting?

(No.) [Sitter shook head.]

Do you go down to a room with something like a matting, light colored and loose? Is it a mat or matting? I want to go down there to get a key. I go down and take that out.

There can, of course, be no verification of the story about hiding the will. Whether the Mary named, who was the person suspected of taking the will, was ever called May cannot be verified, tho the sitter assented at the time. Later—in conversation he said she was called Molly.

A garment had been taken from another closet and put there, according to the sitter's testimony the day before. It was a plush coat which had been given away to a neighbor before Miss Green's death. There was corn husk mat, not a straw mat, in the room. The communications then proceed immediately with other interesting incidents.

In another still high up, I come across a chair, old fashioned. It don't belong to any set. It is an odd chair, old fashioned, and was kept up there. It was of no value, but sort of pretty. Do you know about that?

(Yes.) [Sitter nodded assent.]

Wasn't that passed down?

(Yes.) [Sitter's assent.]

I get other associations. She holds on to it because of other associations. Another thing reaches me, like an old thing on a shelf. It is like an old clock, not tall, but on a shelf. Does he know?

(Yes.) [Sitter nods assent.]

It comes along with the others, not a grandfather's clock, not tall. It sits upon something.

(Yes.) [Sitter's assent.]

Well I am at a little window. I don't know why I speak of it, but I find a little window. Do you know about that?

(Yes.) [Sitter assents.]

It looks off. She looks out of it so much in a sort of familiar way. She loves the place. Do you understand?

(Yes.) [Sitter assents.]

There are two things I want to tell you about. One is a watch and one is about a wig. There is something in hair. It looks almost like something to wear. It is more like a wig. Did anybody wear a wig?

(Yes.) [Sitter's assent.]

It is a funny thing. Then I see a watch. That doesn't seem to be in the past. It is a more modern thing. It seems recent. What shall I say, manufactured, a small lady's watch. Did the spirit have a small watch of her own?

(Yes.) [Sitter assents.]

There was an old-fashioned flag-bottomed chair in the room and it was a keepsake from her grandfather. It had been there for years. There was also an old French clock there on a shelf and it was not a grandfather clock.

There was a window from which she used to look at the distance and she seemed to be fond of the view. She had two watches, one French and one very small American watch.

The reference to the wig is very interesting. Her hair came

out after an attack of typhoid fever and her father got her a wig to wear. This was many years before and it had been put away afterwards and kept. It is interesting to note that the watch was said to be "more recent," rather implying that the wig was older, which the facts show to be true.

There followed some statements about the will to the effect that the person who took it could say that he did not know where it was and that there was connivance in the affair. This was not proved, but the evidence, so far as it went, sustained this view. Then came the following incident.

Is there anyone whose name sounds like a pet name? It is more like Babe or Baby. It seems a kind of pet name. What is it, Baby or Babe?

(Yes.) [Sitter's assent.]

Then suddenly I see a big letter T. [Pause.] Either Thomas or Thompson..

Thomas I think. I only see T., then half catch the other. Thompson. I think he knows.

(Yes, Thompson is right.) [Sitter said Thompson.]

The sitter had always called the communicator Babe. This reference to it clears away any doubt that might have been entertained about the meaning of "Bab" or "Bob" in connection with the name Sarah in the subliminal of the first sitting. Neither of us suspected its meaning in the first instance. I because I had no knowledge of the facts and the sitter because he had no experience with the sittings. Cf. p. 520.

A man by the name of Thompson Barrett, not a relative, worked for the communicator many years and also for the sitter many years. He was a next door neighbor. There is no other reason for mentioning him.

There followed a long set of messages about a town and a building both ostensibly connected with the taking and concealment of the will. A number of incidents about both was mentioned, but nothing evidential came that would clearly identify the place. A man was said to be responsible for the protection of the will and that was the suspicion sustained by events, tho they did not prove the fact. Reference was made to a "tailor

place," and this had some relevance because the woman who was suspected of having taken the will works in a dress-maker's establishment.

Mention of a name Amy was made and then it was explained that it might be Mamie. There had been a Mamie Burr connected with the communicator. Then allusion was made to a "man and his wife", these two being suspected of being privy to the theft. Then followed this message.

Do you know any one they call Aunt Em.? As if it were a part of a name. It is not a letter but it is like Em.

(No, it is not recognized.) [Sitter shook head, but I knew there was an Emma, as previous statements of sitter and communicator indicated.]

Em. they call her Em. Did any one call her Aunt-Em.?

(No.) [Sitter shook his head.]

I learned after the sitting that two persons did call the Emma mentioned by the name of "Aunt Em"? The sitter thought the reference was to the communicator.

The psychic then began some strong animadversions against hypocrites, discovering that the persons who had taken the will, or were supposed to have taken it, were members of the church, specifying the "Methodist or Baptist." The fact was that they were Baptists. Reference was made to the communicator's head and her doctor, but nothing was said to make clear why this allusion was made. She had been afraid of going blind and had gone to her physician who referred her to an occultist. That is as near the possible meaning as can be determined of this allusion to the doctor and her head. Then came the following.

Wait a minute. Do you know where she was buried?

(Yes.) [Sitter nodded assent.]

Did they take flowers to that place?

(No.) [Sitter shook his head.]

Sure? (Sitter: Yes sure.) Well, I see a bunch of flowers like ferns, roses, and tulips and some ferns. Did he take them?

(Yes.) [Sitter assents.]

I see them there. I hear something like a little assertion, as

tho he looks at these and says: "We have got to make this right." Wasn't that to himself he said it?

(Yes.) [Sitter nods head.]

She was with him and heard him. I see a date and some letters.

(What is it?)

I know the last letter is like an 8, something in '98 or 1908. I don't know which. It is either '98 or 1908. Do you know anything about that?

(No.) [Sitter shakes his head.]

There is an 8 coming here. It looks like N-o-v. [spelled] 1908, like either N-o-v. 19, then stops and '08. See?

(Yes, what about that date?)

I don't know. I only see it. Does he know anything about it?

(No.) [Sitter shook head.]

After the communicator's death the sitter bought some flowers, consisting of roses, asters, palm leaves, ferns, carnations and tulips, the most expensive he could get, and took them to her grave. Her dog, his now, was with him. As he stood looking at the grave he said aloud: "Here lies your mother. It is funny she should make so much trouble for me. Why didn't you make it right before you went away?"

The reader will note that the sitter saw no meaning in the reference to the date of 1908. But after the sitting, when I asked him about it and if it denoted any important event, he explained as follows: "In the latter part of October, 1908, Miss Green came home from Bridgeport and said, evidently referring to her will, 'Well, I have got everything fixed now so that them devils won't get hold of it.' That was what she always called her relatives."

It is especially pertinent that the communicator, immediately after this allusion to the date 1908, mentions the name of the woman who was suspected of having taken the will, as she lived in the place from which the communicator had just returned in making the will. The husband was also referred to. But the allusion to them was in answer to a query about the "paper," the will, and was not a spontaneous association with the date. Then came the following.

Mary must know about it. She is half afraid of F. I will find out more and tell you as I get it. Has Mary's husband an office?

(No.) [Sitter shook head.]

He works where others are.

Mary was the name of the suspected woman and F. is the initial of a party acting in conjunction with them, husband and wife, against the sitter. The husband had worked in two or three different shops. He never had an office, but he was a sort of "boss," or foreman.

At the next series the subliminal at the beginning gave the name John M. and completed it as Mellen, but this was not recognized. When the automatic writing came there was some sparring, so to speak, for getting things into working shape, the communicator having wanted to write directly but having to be withheld from it. A long account was given of the manner of taking the will that could not be verified, but the abbreviation of the state of Connecticut: namely, "Conn." was given and this was the home of the person suspected of the theft. The initial W soon followed, but as the name was not completed no assurance could be had that it was for White Plains which would have been relevant to the case. A curious incident came which showed what roundabout processes had to be resorted to at times to get results. It was the following passage.

Do you know anything about a large white house with pillars in front which are tall and run up to the second story, a sort of colonial looking house?

(The friend does not.) [Sitter shook head.]

It is near a church on a street where there are many trees and other houses of smaller size. It is rather an old fashioned house and not very conspicuous but is almost diagonally across from the church and it is in a town where I see a small stream of water or a river for I see a bridge and hear the sound of horses' feet going across it. Does he know that place?

(He shakes his head, and I would ask whether you used any word in that description that would suggest the name of the town?)

Yes like Southbridge or something like that. Do you know what I mean?

(Yes, and perhaps you can get the name of the place more easily.)

It is not Oxbridge? (No.) It will come. [Pause.] Bridgeport.

(All right.)

The mental picture method suggested to me that perhaps they were trying to get the name of Bridgeport which was the correct town in Connecticut to be named in this connection and I chose to ask my question without indicating which word I meant. The colonial house was not recognized by the sitter, but the diagonal direction across from the church was recognized. The communications went on with an effort to get something specific about the will, but without any success, except an allusion to the housekeeper who was the person living in Bridgeport that was suspected. But nothing more came at this sitting.

In the subliminal approach to the trance the names Beulah and Shackford came, but they were not recognized. At the beginning of the automatic writing the name Tibballs, after confusion with Sibballs, came and it had no meaning except that it was the name of a connection of the suspected person in the matter of the will. Soon afterward the name Mary, the Christian name of this suspected person, came and Central Avenue was mentioned, a correct name, but not known to have any special relevance to the case. There followed a change of control and things became better.

Is there a John in the case? (Yes.) Is the John a friend?

(Yes.)

Is this he who is here? (Yes.) All right then. I am sure of it now for she was trying to speak to him and said the word over so many times she made me nervous. She makes a point every day. Yesterday was the town and today is his name. Is there an F in his surroundings?

(Of whom?)

Of her? (Yes.) Is that connected directly with her? (Yes.) All right, so much for that. Is that F F r a n e I do not see the rest, but it looks like Frann.

(That is not right.)

Is Fram right? (No.) I mean is it right so far?

(No, spell it a letter at a time.)

F r ... [Pause between letters.]

(Not right. One letter before it.)

The control gave it up without succeeding and a change of control followed with a renewal of the attempt as follows.

I did not mean to make such trouble John but if he only gets it in the end that is all I care for

(I understand.)

Ferris [pause after each letter.]

(That is right.)

W [pause] W i L L ... You know what I want to write.

(Yes.)

Will ... Will ... A. No I am not able to see it now.

John is the name of the sitter who had done the work for Miss Green for twenty years and was to have been the beneficiary of the will. It was he that was present at the experiment. William A. Ferris is the name of the executor of the estate and a relative of Miss Green, the decedent.

The control here changed again and an interesting set of names came, accompanied by some apparent confusion and incompleteness of the message, but enough to suggest what is meant to anyone who knows the facts.

Do you know whether there is an h after the W which she tried to write?

(Yes.) [Thinking of 'White' which I had had in mind at the time.]

And is not the next letter i? (Yes.) Just as she wrote it and t?

(No, not the second 't'.)

t e Sarah Ferris White. Is that the way she wishes it?

(That is three names connected with her.)

Yes and she is happy over getting them through. Is there any one called Molly?

(Yes.)

All right and it seems as if one of them was on that will. You see these people do not want that will carried out.

The names Sarah Ferris White would appear to refer to one person. But this is not correct. Sarah is the name of the communicator. Ferris is the name of the executor, and White is a part of the name of the town situated close to the farm under consideration. Molly is the nickname of the woman who was suspected of stealing the will or knowing of the theft, and is believed to have been a witness to the will, as it was made and executed in the town of her home. The executor, Mr. Ferris, would have been interested in the outcome if the will were not found. This last will explain the pertinence of the remark about those interested in not seeing the will carried out.

The communications continued in a general and relevant way about the will and the interests and claims of the various parties and then took up the following.

I think there was a sort of effort at being open and frank about this by the lady herself. It was like her to be open in all her affairs and unlike her to go somewhere else, and she insists that she was near home, not a long distance off. Were there not street cars not far off from her residence?

(There were street cars where we suspected the will was made. Do you recall the name of that place?)

Do you mean Bridgeport? (Yes.) Now did she live near there?

(She lived not many miles from it.)

It is practically her home city. I say city with a meaning. It would be the largest town near her home. Is that right?

(Yes.) [Sitter nods assent.]

I see the street cars and heard the sounds of city life and I think the place is in Bridgeport where the will was signed. I see her walk a little way and then take a car and go a little distance. Did she take a train to her home do you know?

(Yes.) [Sitter assents.]

For I see a railroad track and a car, but it looks more like a branch road and when I see her get to her own home station, she has a little walk again, but it is a pretty little village and here everybody seems to know her. It is rather strange, but she seems

to be alone on this trip, but I see her go into a house, a wooden house. Did she live in a house of wood?

(Yes.) [Sitter assents.]

She steps in and there is an air of having done just what she wanted to do, and a decided air of satisfaction about it.

There is remarkable accuracy here, whether we choose to regard all of it as evidential or not. We may treat the mentioning of Bridgeport as connected with fishing, but as it had come before without this, no serious objection can be based upon that hypothesis. Miss Green, according to the account given to me by the sitter, was very frank and open in her dealing with the whole affair. Bridgeport was near her home and she had to take a branch railroad to reach the place. It was there that her will was signed, as stated by the communicator and confirmed by the sitter. It was the largest town near her home which was in a pretty village, and her house was frame or made of wood, as stated. It is impossible to charge these coincidences up to chance, and Mrs. C. knew too little about the locality to reproduce the facts from knowledge, whatever we may say of guessing, especially as the name of the home village was not given.

The passage quoted above terminated the sitting and the next opened with a reference to a vision of blue across the window and then some reference to a sister said to be deceased, and was said to be the sitter's sister. This was in the normal state prior to the entrance upon the subliminal stage of the trance. The meaning of the blue color became apparent later in the allusion to a table cover. It is probable that the sister mentioned is one of Miss Green's, the communicator, as the correct name of a deceased sister of her is given a few minutes later in the subliminal. The subliminal contained the following significant incidents.

Do you know any one by the name of Sam?

(Yes.) [Sitter assents.]

In connection with these things?

(Yes.) [Sitter assents.]

Do you know a Margaret?

(No.) [Sitter dissents.]

Would there be a Margaret connected with them?

(The one that stole?) Yes. (No.) [Sitter dissents.]

"Sam" was the name of Miss Green's dog and it was he that was with the sitter at the grave when the flowers were put there and when the sitter spoke, as it were to the dead. Cf. p. 535. Inquiry discovered that the name Margaret was that of a deceased sister of Miss Green.

Immediately after the allusion to Sam, the dog, a reference was made to some one staring Mrs. C. in the face and it was said to be some one that was trying to prevent our securing information against the person suspected of stealing the will. When the automatic writing came G. P., who first controlled, emphatically asserted that no tolerance was given to an intruder of that kind and that he was sent away about his business, the purpose being to help secure justice, and mercy might be shown after the wrong had been righted. This was a little ethical touch, recognized as such by the control, on a situation that exhibited rather glaring crime. But there was nothing evidential in it.

The name Starrett or Garrett was indicated and the statement made that the communicator had law business done in Bridgeport, which might have been guessed from admissions made about the place or statements about the will. The name Wheeler which was given was that of the family physician. A Main Street and South Main Street were mentioned, both correct. But the name Starrett or Garrett was not verified. A High Street was mentioned but it was not recognized. Then came the following.

I see a place where I come to a sort of junction with another street and there is something like a watering trough, but it is tall and rather large and seems to be round, as if it can be approached from all sides, and near it is a large building which looks like a church with broad steps. I mean steps that go across the whole front of the building practically. It is not an ordinary city church. Does he know anything about that?

(Yes.) [Sitter assents.]

I am right in this vicinity when I step off the street and I seem

to be looking toward that church when I am inside the building and upstairs. I wonder if he knows anything about a man whose name begins with O? I cannot yet find out whether it is the first or last name, but it seems like Owen or Owens. Does he know that name?

(No.) [Sitter dissents.]

The sitter recognizes the correctness of the description of the church and the watering trough, both being on the same square in Bridgeport. But he was unable to verify the name Owen or Owens. Then immediately came the following which has significance in this connection.

Do you know anything about a small memorandum book which she used to have, and in which she wrote notes and kept engagements or something of that sort.

(He does not know it.) [Sitter had shaken head.]

It is a little insignificant looking book but in it are several addresses and the one we want is there. I suppose her effects are not available to him are they?

(No.) [Sitter shook his head.]

Inquiry more definitely of the sitter after the sitting resulted in his recalling that the communicator had such a memorandum book in which she kept addresses and appointments. It was destroyed by the executor in a mass of old things which he thought not to be valuable.

The communication went on in a general way without specifically evidential incidents until allusion was made to the fact that there was a clock on the church mentioned and mention made of a four o'clock train which was correct enough, but had no relevance to the case in hand, so far as was determinable. The names Mary and Fred were given, the latter for the first time. Mary was the name of the suspected woman, as indicated previously, and tho the sitter saw no meaning in the reference to Fred, questioning him after the sitting brought out the fact that Frederick was the name of a lawyer who was one of the parties trying to get possession of the property. Allusion was made to a rose but its relevance was not recognizable; but the

statement: "How she loved her china," was very pertinent, as the communicator was very fond of her china. At the beginning of the subliminal the name Henry came, which was the name of the lawyer employed by the sitter. It is not indicated that this was the meaning of the name and so it has not the evidential import that we desire. But almost immediately afterward, perhaps because the sitter did not recognize the pertinence of the name Henry, there came the following.

I know what that blue means.

(What is it?) [Cf. allusion above.]

Something that the lady had. I don't know whether it is a garment or a cover of some sort. It looks almost like the cover of a table or a piano and it is a bright blue.

(Yes.) [Sitter nodded assent.]

Just a kind of French blue.

(Who was called Babe?)

I don't know. (Find out.) How can I find out? Was it the woman herself?

Miss Green, the communicator, had a blue table spread of which she was very fond. It was a French blue and used for a center table, not a piano. It is evident that the allusion in the normal state before starting into the trance, "a splash of blue," referred to this cover. Babe, as remarked earlier, was the name by which the sitter called the communicator.

3. Conclusion.

The reader will have remarked that we did not get any clear knowledge of the will. The messages played correctly enough about many of the incidents connected with the maker and making and of the place of keeping the will, but its whereabouts after Miss Green's death were not verifiably obtained. But this was not to be *a priori* expected. As I have already remarked, when approached on the subject, I had supposed that it was to find where the will was, not to discover the thief and the will both. We must remember that we cannot suppose that the incarnate should know such things very easily. We have a right

to suppose that, if they exist and have a memory of the past, they could tell where the will had been put before dying, tho that is an incident easily enough forgotten. But that they should easily ascertain who had stolen an object and where it had been concealed is not to be hastily supposed. We are too apt to assume that spirits know everything, when their knowledge may be more limited in earthly matters than when living. It is true that we often hear of incidents that would suggest knowledge of such things as we were here in search of, but there are records of failure in these matters and there may be differences of ability on the part of the discarnate in obtaining terrestrial knowledge. We do not know, and we cannot assume anything confidently. This may be especially true in view of the fact that the pictographic process has to be employed in communicating what knowledge they have. It will be apparent to readers that the description of places was not clear enough to be sure of their identification when it came to the specific house or room or desk. The general localities, such as the town or the street, were identifiable, but the specific place in which we might have been interested could not be made clear. The reason for this is quite apparent to anyone who understands the pictographic method of communicating information. Unless one knows a place from experience, we might have a very clear idea of its appearance and yet not make that idea clear and specific enough for one unacquainted with it to recognize it, and especially should we fail to make it clear enough for one to ascertain without some definite clue to it. If anyone will try to describe a house or place which his friend has never seen, so that it can be identifiable without seeing it he will find what the difficulties are in such a task.

But the primary point is that we must not assume that the knowledge which we were endeavoring to test is necessarily accessible to the person we were trying to reach. Whether we can assume that it existed or not depends as much on the issue of the effort as upon anything else. Then when it does exist we are still farther hampered by the difficulties of transmitting it, and in a case of this kind the result, no matter how good it may actually be, would be difficult of verification. The record shows some evidence of clear ideas of the direction in which inquiry should be made, and the difficulty after that was to make the

investigations which would determine the accuracy and correctness of the hints given. Much that might have been excellent evidence had to go by default for lack of verification and this verification was practically impossible without the confession of the suspected parties. The witnesses in the case were the indicted persons. Hence at the very point where the experiment was most interesting to the curious minded the result seems to be frustrated. But the fact is we do not know and are unable to know what the facts are at that crucial point.

But there was not lacking evidence of personal identity, some of it being most excellent. Full names did not come so often as may be desirable, but in one or two instances they did come. The name "Babe," the incident of the blue table cover, especially the reference to the wig, the old book, the trunk, the place where the trunk was kept, the rocking chair and the clock, the watering trough and the church in Bridgeport, several names like Sarah, Mary, Margaret, etc., taken collectively are irresistible in favor of supernormal information, and the other less definite incidents confirm or are confirmed by these specific incidents.

I have not abbreviated the record in any way that would diminish its significance. There are passages that represent general talk, but when incidents were concerned I have not abbreviated in any such way as would impair its evidential value. The incidents as a whole came under exceptionally good conditions. The man and his affairs were absolutely unknown to me. He was an obscure laboring man in a village remote from New York, a man who knew nothing whatever about this subject, had never been interested in it, did not believe anything possible in it, was too ignorant to form a judgment either for it or against it, and accepted the lawyer's suggestion as naively as a child simply because he would do anything to secure justice, and the matter had not gotten into the courts as yet, so that public knowledge was not possible in regard to it, and even if it had been there would have been no opportunity for casual information on the part of Mrs. Chenoweth, to say nothing of the fact that she never saw the man either before or during the experiments. But I do not treat seriously the suspicion of normal information. I mention it as something which I have adequately taken into account in my estimation of the evidence. The disappointment,

not my own, but that of readers perhaps, is in the real or apparent failure to find the will. For most people that would be the primary interest and test of the experiment. With myself, however, this is not the fact, especially considering the difficulties in the case affecting the problem of post-terrene knowledge and verification when given. The prompt way in which the communicator appeared and the evident indignation displayed were interesting phenomena and especially pertinent to the situation, and should have much weight, in estimating the value of the incidents.

The collective evidence for personal identity is good, especially when measured off against other cases. Records of this kind should never be judged by themselves. The fact that the psychic goes in the right direction each time is a matter of great evidential significance. But fortunately there are specific incidents that make it unnecessary to call special attention to this general aspect of the phenomena. On the whole, therefore, the record is an excellent one and should satisfy scientific interest where it may appear disappointing to practical curiosity.

An interesting intrusion of a man associated with Miss Green occurred a month later in connection with efforts to reach an Aunt of mine, whose name Sarah was the same as that of Miss Green. I quote the record.

Do you know any one named Mary Esther?

(I know Esther.) [Sarah Esther Green in mind.]

What has Mary got to do with it?

(Mary was the name of a friend who did something in connection with Esther.)

I didn't know, but she would be able to make the letters so I could see. Do you know anything about 18 in connection with her?

(Yes, eighteen what?) [Thinking of 1898.]

I thought it was years. Was it?

(Part of it.)

Hm. Was she 18 years old?

(More than that.)

Something about Would it be to make her age, years just eighteen? Do you know if the letter H follows Esther?

(No.)

Truly H. Wait a minute. [Pause.] Harriet. [Pause.] H
[pause] No not Harriet, Henrietta.

(Henrietta?)

Yes, do you know who that is?

(Not in connection with Esther.)

Well, that is the way I see them.

Inquiry proved that Harriet was the name of a second cousin of Miss Green's father, and she used to visit Miss Green a great deal. She was not living at the time of this message.

Mary was no part of the name of Miss Green, but it was the name of the woman suspected as having something to do with the theft of the will. It is very significant to have the number 18 mentioned, tho it was confused by interpreting it as referring to some one's age. It was a part of the date of making the will in the city where this Mary lived who had been a frequent visitor at Miss Green's. Compare earlier reference.

BOOK REVIEWS.

The Unknown Guest. By MAURICE MAETERLINCK. Dodd, Mead and Company. New York, 1916.

Maeterlinck seems to be an indefatigable writer on all matters pertaining to psychic research, but he never reaches any clear position on its problems. He plays around them as most literary writers do who do not understand the complications of the issue and yet have no grounds to accept the average Philistine view of it. The present work lays too much stress on the Elberfeld horses. There is nothing to be gained for psychic research by dwelling on those phenomena. Not because they do not have a bearing upon them, but because no study of animals will ever solve a problem in human intelligence. What you have to think and say about animal intelligence is either pure imagination or it must be a reflex of what we can ascertain in ourselves. This means that we must first study man and know him and we may then know something about what animals do. While the present work may interest readers who want to amuse themselves by reading as they run, it will not give any intelligible view of any phenomena whatever in the field of psychic research.—J. H. H.

The Adventure Beautiful. By LILIAN WHITING. Little, Brown and Company, Boston, 1917.

It was Mr. Frohman's interesting statement just before he went down on the Titanic that gave the title to this book. He reproached some one for his or her fears by asking: "Why fear death? Death is the most beautiful adventure of life." Miss Whiting seized this statement to give us a new book in her attractive style, covering both the world of facts and the world of philosophic speculation. The facts are less numerous than the philosophic discussions, but those who want the scientific aspect of the subject may go elsewhere. The present work is an attempt to summarize the meaning of the scientific facts and to furnish the reader some ideas by which he may endeavor to conceive that meaning. We psychic researchers would be more reserved in our statements, but when philosophy comes to reckon with the problems it will have to take account of other mental interests than those of fact. Such readers will be interested in the present work, while more critical works will go unread. There are some good experiences and facts recorded in it and they go far to sustain the general conclusion of psychic research, while the speculative portion will increase lay interest in the subject.—J. H. H.

BOOKS RECEIVED.

W. J. CRAWFORD, D.Sc.: *Experiments in Psychical Science*. Levitation, Contact and the Direct Voice. Pp. vi+201. \$2.00. E. P. Dutton & Co., New York, 1919.

RAM NARYAN, L. M. S., Editor and Compiler: *The Dream Problem*. A Symposium with a Philosophical Explanation of Dreams by Dr. R. V. Khedkar. Vol. I. Pp. xx+371. Price, 5 Rupees. Published by "Practical Medicine", Delhi, India, 1917.

How Did the Illusion of Phenomenal Universe Arise? A Solution by the Author of "The Dream Problem". 37 pp. Published by "Practical Medicine", Delhi, India, 1919. To be had direct from the publishers only, price 8 annas [1 shilling].

FRANK C. CONSTABLE: *Telergy (The Communion of Souls)*. v+113 pp. Kegan Paul, Trench, Trubner & Co., Ltd., London, 1918. Price, 3s. 6d. net.

TOMAS RIOS GONZALEZ: *Religion y Ciencia*. Conferencia Dictada en el Salón de Honor de la Universidad de Chile y en las Ciudades de Valparaiso, Concepcion, Valdivia y Puerto Montt. 209 pp.

PAUL KINGSTON DEALY: *The Dawn of Knowledge and the 'Most Great Peace'*. 60 pp. 3rd ed., 1908. Bahai Publishing Society, Chicago, Ill. Paper. Price, 15 cents.

OLIVER LORAIN BROUGHTON: *Spiritual Science*. 269 pp. Franklin Hudson Publishing Co., Kansas City, Mo., 1918.

O. W. HUMPHREY: *The Mystic World*. The Locket Prophecy. Washington, D. C., 1897. Paper. Price, 25 cents. Presented by the Author.

FRANK C. CONSTABLE: *Myself; and Dreams*. xxiv+358 pp. E. P. Dutton & Co., New York, 1919. Price, \$2.50.

STATEMENT OF OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

Of Journal and Proceedings of American S. P. R. published (Journal) monthly (Proceedings) annually, at York, Pa. for October 1st, 1919.

State of New York }
County of New York } ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared the Editor of the Journal and Proceedings of the American S. P. R. and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management and the circulation, etc., of the aforesaid publications for the date shown in the above caption, required by the Act of August 24th, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse form, to wit:

1. That the names and addresses of the publisher, editor, etc. are: Publisher: American Society for Psychical Research,

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5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is of the Journal 700 and of the Proceedings 400.

JAMES H. HYSLOP,
Secretary.

Sworn and subscribed before me this 2nd day of October, 1919.

[Sig.] BERTHA WOLFF.

My commission expires March 30, 1921.

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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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SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

Volume XIII

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SURVEY AND COMMENT.

Endowment Again.

We keep standing on the cover of the *Journal* a statement that the Society now has an endowment that exceeds \$155,000. This the Board of Trustees have invested in securities that the State of New York requires for Savings Banks. Tho the rate of interest is not high, averaging perhaps $4\frac{1}{2}\%$, or 5% when they are redeemed at par, the form of investment saves risks and also expense in the care of it, so that we obtain the entire income from it for use. At present this investment brings an income of \$8,000 a year. The membership fees increase this income to about \$13,000. It costs this entire sum simply to pay for the publications and office expenses. There is no fund for investigations which are now demanding attention from the growing interest in the work and the advances made by some European investigators. We have to appeal each year to members for a sum large enough to carry on some running experiments for material to use in publication, but this sum permits no properly scientific experiments any where else. There are important cases which it is advisable to deal with but which have to be disregarded because we lack the means for it.

Besides this the most important thing to keep in mind is the continuity of the work. We are not so fortunately situated as they are in England and France where scientific men are willing

to take up the work. It is necessary here to have an endowment quite large in order to secure a scientifically trained man for the work in order that it may make the succession easier when the Secretary has to stop his work or has joined the majority. This is, indeed, the most important consideration at present. Many hesitate because they want to know what will be done with the funds when the present Secretary has passed away. This, however, is the wrong way to look at the problem. If endowment were given, there would be no reason to raise that question. The continuity of the work would be secured. No work would ever secure endowment if such a question were always considered first.

What we need as soon as it is possible to get it is an endowment of \$2,000,000. One half of this will be necessary for the direct work of psychic research as it has been known in the past, and the other half for the practical application of it to the study and cure of obsessional cases which loom rather large on the horizon of this work and some day will require immense sums for extension. A wealthy gentleman was contemplating help of this kind, but he procrastinated and died suddenly before his plans were matured. He desired to give the funds without incorporating the bequest in his will, but made no reckoning with the prospects of death, tho he had his warning in this respect. It is desired that members, if they cannot themselves help, shall make it a part of their task to act as agents to make others see a rare opportunity to do a larger work than Mr. Carnegie, Mr. Rockefeller or any other charitably disposed man ever endowed. Members might more easily arouse an interest in endowment than the Secretary can, as he has no opportunity of coming into contact with many people able to furnish endowment. He is too busily employed in the work of the Society.

The publications cost us more than twice the amount of what the members pay for them. Otherwise we should reduce the cost of them. A larger endowment would enable us to reduce the price to the members. The following is a plan by which members might help to achieve this result.

Annual membership fees help only so long as they are paid, but Life Memberships "go on forever" and thus add to the endowment. This is the reason that we have formed a varied series of Life Holdings which enable us to become independent

of annual memberships. If therefore members will pay such fees according to their means it will hasten the day when we can reduce membership fees one half, while the perpetual fund will guarantee the publications at cost. An additional endowment fund of \$250,000 would guarantee the publications and the reduced fee, while it would also supply a small sum for such experiments as we now conduct. Various combinations of the Life Membership might easily accomplish this. I shall give one sample of this. We have about 600 paying annual members. Some have already taken out Life Memberships, from Founders at \$5000 to Associates at \$100. Suppose the following conditions fulfilled in our membership:

2 persons at \$25,000 each.....	\$50,000.
5 persons at \$10,000 each.....	\$50,000.
10 persons at \$5000 each.....	\$50,000.
100 persons at \$500 each.....	\$50,000.
200 persons at \$200 each.....	\$40,000.
100 persons at \$100 each.....	\$10,000.
<hr/>	
Total	\$250,000.

This would leave 200 persons who probably cannot pay more than their annual fees. We had one member that could have given \$5,000,000 and not have felt the loss of anything, and another could have given a million without loss, but one of them did not mature his plans and the other saw the problem only in a personal way. But we ought surely to secure a substantial addition by something like the above plan, whether it reaches the desired amount or not. In any case every addition to the endowment helps greatly to increase the chances for getting more.

Substantial additions could be made to the endowment by doubling or multiplying the annual fees paid with the provision that a given amount of it shall be put in the endowment fund. This method can be employed where members do not feel able to pay down a larger sum at once.

To encourage serious consideration of the various plans a separate circular will be sent as a personal appeal to each Member and Associate that the problem be taken up in earnest. Members

can send for such circulars to make a personal appeal to interested friends to make similar contributions.

I may add for emphasis that *money will have more influence in converting the public than our facts and arguments.* Most people follow where money goes and cannot resist the fact that there is a permanent institution devoted to disinterested scientific work. Do not wait till you die to endow the work or to add to the endowment. What you can do should be done now. Simply reflect on the circumstance that we are in a position where money will be more effective than our facts.

Lord Rayleigh.

Lord Rayleigh, who was the President of the English Society for the last year and who was an Honorary Fellow in the American Society for Psychical Research, died on June 30th, last. He delivered his address before the Society on April 11th, 1919. He was one of the most distinguished scientific men in Europe, and had been interested in psychic research all his life. The Presidential address is especially interesting in that he gives an account in it of some of his experiences in his own home with Katie Fox. He tells some very interesting and important experiments with her and sets fraud aside as impossible in some of them, if not all. He offers no explanation of his facts, but expresses dissatisfaction with any normal explanations that the conjurer might suggest. Some of them effectively exclude telepathy. But that is not the interest of the present comments. We call attention to his paper because it illustrates so well the rarity of defence for any of the work of the Fox sisters by respectable and scientific men. The public has long regarded them as frauds and it is useless to try to redeem their reputations when intelligent men who had important results with them did not record the facts at the time in a scientific manner. Lord Rayleigh's paper, tho it does not remove the accusations of fraud, helps to strengthen those who insist that, in spite of Margaret Fox Kane's confession, fraud will not explain all the phenomena, and so the debate will be interminable.

THE DOCTRINES OF PROFESSOR JAMES.*

By JAMES H. HYSLOP.

A mere review of this book might be very brief and might remain content with a statement of its merits and importance. But it is of a nature that it invites a discussion of its problems and offers an opportunity to contribute to the problems which it discusses. While "pragmatism", which represented the term for summarizing the position of Professor James, was an exciting topic for philosophic discussion at the time that Professor James was taken from us and for a short time afterwards, it seems to create very little interest at present. This may not be a fault of his doctrine, but it certainly makes it a less grateful task to discuss it. However this may be, the present volume is so clear and sympathetic a presentation of the views of Professor James that it deserves more than a passing notice.

The origin of the book is an interesting one, and somewhat pathetic also. Professor James had been invited to address a Swiss Association of students because he was known to be passing some time in Europe. It happened to be on his last visit there, which he made with the hope of recovering his health. He accepted the invitation conditionally, and that was on the provision that his health permitted. But he had to sail home never to return, and the lecture was given to Professor Flournoy. He aptly chose as his subject the title of this book, which probably represents much more than he delivered in the lectures.

The book is the clearest exposition that I know of the fundamental views and motives of Professor James's philosophy. Some may not think it a correct interpretation of him, but they will concede one thing at least, and that is the entirely sympathetic account that is given of it with little disposition to differ from it in any fundamental matter. It is to the present reviewer a clear

**The Philosophy of William James.* By Th. Flournoy, Professor in the Faculty of Sciences at the University of Geneva. Translated by Edwin B. Holt and William James, Jr. Henry Holt and Company. New York. 1917.

statement of it, and also more systematic, than any that Professor James himself had given. It is also done in somewhat other terms than Professor James employed, and, whether that is a fault or a merit, as it is inevitable, it both shows that the author has thought out the problem and has perhaps removed some of the grounds for criticism, or at least protected his own view from an easy attack.

The philosophy of Professor James has usually been summed up in the term "pragmatism", which, when defined or explained, was regarded as measuring the truth by consequences. His test for truth was whether a thing worked or not and he paid little or no attention to logic and reason in the determination of it. Perhaps his view would have caused little or less criticism had it not been for this expression of its meaning. But he chose to define it in this way and he must stand for the consequences. But Professor Flournoy does not approach his views in this way. He calls attention to the environment in which Professor James got his education and that it was scientific, under Agassiz who was wholly a scientific man and in no sense a philosopher of the critical and reflective type. What Professor James found in that man was constant contact with fact and he measured the truth of all statements by their relation to proved experience. Abstractions and statements whose meaning could not be illustrated or proved by concrete experience Agassiz disregarded and may be said to have despised. Professor James imbibed much of this spirit under his teacher; and, from fundamental moral instincts that took him far beyond the narrow field of Agassiz's work, which was limited to natural history in the animal world and its practical applications, Professor James easily diverged into philosophic topics and carried with his excursion some of the maxims that he inherited from the study of science. He had not been a student of the great philosophies: hence he learned all his method from science, and mainly physical science at that, before he took up the more abstruse problems of philosophy.

Professor James's father was Swedenborgian in his belief and Professor James was brought up in that atmosphere. Swedenborg taught the doctrine of a spiritual body which was conceived as the soul. Professor James studied medicine and his physiology convinced him that consciousness was a function of

the organism and that there was no use for the "soul" in the problems of psychology, and in his own work he frankly said so, eliminating, along with the school of Ribot, tho less blatant in his announcement of it than this school, the whole idea of a "soul" from the work of the psychologist. He was an empiricist, a "radical empiricist", as he asserted of himself. With this position when he went into the study of philosophy it was easy to see why he took umbrage at the whole school of metaphysicians and philosophers, especially the Kanto-Hegelian school, and would have nothing to do with any philosophers of the "Absolute." He had cast that idea out of psychology and perforce must do the same with general philosophy. He was therefore left with the world of "phenomena" or the bare facts of human experience for the range of human knowledge, and by that position he remained throughout his life, contenting himself with the doctrine of "radical empiricism", as he called it, to save himself the prevailing controversy with the Positivists and Phenomenalists, and turned to the application of his views to conduct. He thus took the ethical point of view without stating that this was his position. With Pierce he found the meaning of all facts in the future and not in themselves or in the past. This made him a pragmatist, a term which, in fact, put him in the line of Kant's "practical reason", tho he fought shy of that terminology to escape any affiliation with the "rationalistic" basis of Kant's system. Had Kant had the courage to turn his steps in the direction which his statement about Swedenborg required him to do, he would never have laid so much stress on the scholastic method of solving his problems. But in spite of his agnostic position he so recognized scholastic argumentation that it still remained enthroned after he had assaulted it and shown its futility in a special field. He might have become a "pragmatist" but for that fact, and it remained for this doctrine to take another footing in the light of an influence from physical science in the early life of Professor James who, tho he frankly acknowledged that it was Pierce that had shown him the way, from the popularity of his writing was able to make the doctrine a part of the philosophic atmosphere in which the latter part of his life was spent.

I think Professor Flournoy is quite right in tracing the

pragmatism of Professor James to the influence of his early scientific training. He indicates the gist of it in the following language.

"It is the opposition between the *abstract* way of thinking—that is, the purely logical and dialectical way so dear to philosophers, but which appeared to James paltry, hollow, and thin because too far severed from contact with particular objects—and the *concrete* way of thinking which nourishes itself on the facts of experience and which never leaves the humble but secure region of the tortoise shells and all the other positive data."

The allusion to tortoise shells is a reminiscence of the reference to Agassiz and is only a concrete way of saying that it was contact with facts which saved the philosopher from abstractions of which Professor Agassiz constantly accused him. Instead of giving the name of Abstractionism to the doctrine which he opposed and of scientific philosophizing to that which he adopted, he used the time honored terms "Rationalism" and "Intellectualism" for the position which he criticized, and "Pragmatism" for that which he maintained. I cannot but think that he made his doctrine less clear and less invulnerable by this course. "Rationalism" was a term honored with the associations of the opposition to dogmatic and arbitrary faith, and meant that man should determine his ideas by an appeal to critical reasons and not by a blind faith, and thus favored the freedom which our modern civilization chose for its basis. "Rationalism" is not necessarily identified with formal logic and neither is formal logic half so bad as he regarded it, tho he half consciously conceded it a legitimate place in an education, but hated to teach it himself. "Rationalism" did not mean formal reasoning nor anything opposed to science, but was a system opposed to the very dogmatism which Professor James threw out of court, and yet in his "will to believe" actually restored to its arbitrariness. The consequence of this opposition to Rationalism was the definition of Pragmatism in a much narrower sense than was needed for its importance. Every term has its meaning as much determined by what it excludes as by what it includes, a fact which

formal logic should have shown to him. He might have saved many a misunderstanding if he had reckoned with this fact.

On the whole I think that Professor Flournoy has stated the real position of Professor James better than James did himself and I cannot but think that he, James, would have done better not to have used the terms "Rationalism" or "Intellectualism" at all, and perhaps the same may have been said of the term "Pragmatism", tho I think it correct for the field of ethics. No doubt in ethics the fact that an hypothesis "works",—or the consequences,—is the test of truth there. But it merely determines for us the law of connection between a selected end and the means to it, it does not determine the value of the end. What we are usually uncertain about is the causal nexus between a given act and the end attained by it, and to determine this we have always to ascertain what the consequences are of any specific act and these determine whether that act is right or wrong, not whether the end achieved is right or wrong. The criterion for that is another matter. Professor James seems to have confused means and ends in the method of determining ethical truth, and also to have wholly missed the basis of scientific truth which may be wider than ethical truth. That is, his pragmatism is sound for ethics, in so far as the determination of the character of the means is concerned, but it is not the criterion of fact which is the object of science and philosophy. While his aim was apparently to establish science in the place of dogmatism and abstraction, he stated his position so that it meant something else and only aroused controversy instead of solving a problem. The opposition is between empirical and *a priori* methods, not between theoretical and practical, or between "rational" and "pragmatic" methods.

But the discussion of these questions would take us too far afield from the chief interest in reviewing this volume. Professor James is interesting to the psychic researcher because of his close affiliation with the work in that field. Professor Flournoy shows that this field was intimately connected with the main philosophic contention of Professor James, and in that I think him right. If Professor James had stated his position more clearly, or in a different manner, he might have evaded the contest that he had with his colleagues. If he had shown

that philosophy usually builds up its systems by selecting certain facts and ignoring or rejecting others he might have maintained an invulnerable position by pointing out the facts ignored. That is, in reality, what Professor Flournoy indicates was his actual procedure, but he, James, did not seem willing to express his view in scientific method and conceptions and got as far away from that method as the despised "rationalists" or analytical philosophers. He could have shown that the neglect of residual facts not comprised within the scope of scientific and philosophical hypotheses was fatal to the fundamental claims of those guides to human convictions. But he drew the distinction, not between general and residual facts, but between the useful and the true, with an unconscious tendency to limit the true to the useful, tho, when pressed for the wider meaning of his view, he claimed an essential likeness between the way a theory in science "worked" in application to facts and the way an ethical postulate "worked" in conduct. There is little more identity here than the use of the word, and the futility of many philosophic speculations helped to support his contention.

To the present reviewer there is no necessary opposition or conflict between "Rationalism" and "Pragmatism." Nor is there any necessary opposition between Monism and Pluralism. Professor James thought them irreconcilably opposed to each other. From the way that the philosophy of Monism "worked" out in the common mind, this antagonism was perhaps clear enough, but it was not because the common mind was right in its conception of the situation. Monism and Pluralism can be adjusted to each other, as they actually are adjusted in physical science, where the elements are plural, tho the ultimate energy of which they are supposedly different kinds is one in nature. The law of Mendeléeff shows this unity without in the least contradicting the differentiation into elements. It is only in the mathematical conception of the terms that they are opposed to each other, and mathematics is the most abstract of all the sciences. In metaphysics there is no opposition between Monism and Pluralism, and Professor James was only playing into the hands of the Abstractionists to set up the antithesis. But he felt this opposition so strongly that he frankly avowed a preference for Pluralism. He could not tolerate Monism, and the Kanto-Hegel-

ian thought in this respect, tho misunderstood, was his *bête noir*. He made it the chief object of his thinking to construct a doctrine that would invalidate it, and it was interesting to note in Harvard two thinkers so opposed as he and Professor Royce. The latter, however, could always claim that he accepted the pragmatic theory without giving up his own and so it was with Monism and Pluralism. It was strange to see Professor James embarrassed with the "cosmic reservoir" theory in psychic research after he had denounced the same conception in metaphysics so roundly. But he never emancipated himself completely and this "cosmic reservoir" theory stood in the way of a clear conception of the spiritistic doctrine, one form of which was actually identical with the cosmic reservoir doctrine. But Professor James was not apt to discover either identities or contradictions in theories. It took an Hegelian to do this!

His interest in psychic research was partly determined by his scientific tendencies, which required him to take into account all the facts, and his difficulties with the spiritistic hypothesis were determined by the extent of his allegiance to scientific hypotheses which he had rejected without realizing that he had done so. When it came to that one doctrine and the application of his view to it he halted with more respect than the logic of his pragmatism required.

From his Pluralism, which he adopted against Monism, when he came to consider the question of religion and the divine, Professor James frankly leaned toward polytheism. He could hardly do anything else if he was to escape the monotheistic position which is a form of Monism. Professor James would probably not resent criticism for this return to an ancient and discarded form of thinking, tho he may have desired to eliminate the ancient associations of the term. But if he was to employ recognized conceptions he could hardly evade the idea of polytheism. I think it probable that he had in mind a doctrine which he would not openly avow and that is the doctrine of Spiritualism. The fact is that ancient polytheism, after it had gotten beyond nature worship or the deification of physical forces, compromised with animism and fetishism by adopting a higher form of them, and that was a deification of human heroes. This was in fact a definite form of Spiritualism and there are not only others today

who tend to think in the same way, but it is historically true that Spiritualism, as it has been practised, has not been much interested in theistic ideas. It has rested content with the proof of survival and communication with the dead. It is a form of polytheism and evidently Professor James had fallen into the idea without expressing it in terms that would associate him with a doctrine that had no respectable or intellectual standing, while flirting with the polytheistic idea, in a measure suggested by Mill's conception of a finite deity, as more consonant with intellectual respectability.

Professor Flournoy refers to his temptation to favor polytheism without indorsing it, but recognizing that it was a logical tendency in his pluralistic doctrine. He also remarks that it was his interest in sporadic and residual phenomena, naming especially the Palladino case with which Professor Flournoy has himself been impressed, that instigated some sympathy in Professor James for religious ideas and the whole field interested him in abnormal psychology and its frequent connection with religious experiences. There was possibly the same feeling that was expressed by Immanuel Kant when he said that communication with a spiritual world involved something of the abnormal. But Professor Flournoy evidently did not know the origin of the Postscript to the "*Varieties of Religious Experience*" when he referred to this part of the work as expressing the sympathy of Professor James with spiritism. It was correct enough that it betrayed this, but there is no indication in the volume of the way that this postscript came to be written. The facts are these, told me personally by Dr. Hodgson before his death and recorded by me in another paper on the general subject.

Dr. Hodgson saw the proofs of the lectures before they were printed and finding that Professor James, after mentioning four incidents in the experience of Dr. Hodgson, had altered them to eviscerate them of their real meaning, in the chapter on "The Unseen Reality", told him that he had omitted all reference to the real subject of the volume and Professor James admitted that he had done so, and then set about writing the Postscript in which his sympathy with spiritistic theories was expressed, tho he did not definitely indorse them. It was purely an afterthought and no part of the original purpose and he showed that he had not

even caught the connection between his subject and the problem of psychic research until Dr. Hodgson showed him the fact. He was content with abstract ideas in the field at large, directly against the whole tenor of his philosophy. The fact was that he never clearly understood the problem of psychic research. This is clearly proved by his anomalous and paradoxical position in the Ingersoll lecture on the Immortality of the Soul, delivered at Harvard University. He had very little to do with the Society's work, tho the public thought he had much to do with it, and after he had rejected the spiritual body doctrine of Swedenborg it was hard to make him see just what the tendencies of psychic research were. He returned to what he ought to have regarded as wallowing in the mire of Hegelianism when he felt a leaning toward the cosmic reservoir theory. But this aside, the main point is that he could never boldly decide between the respectable philosophy of pantheism or monism and the logical tendencies of his pluralism which should have taken him with less evidence into spiritism than would be required to convert the materialist.

In any case, if readers want to understand the mind of Professor James they cannot do better than to peruse carefully this work of Professor Flournoy. It is the clearest and best of all the books on his doctrine and is perhaps a better statement of it than Professor James himself gave or possibly could give of his own doctrine.

SOME NEW PHENOMENA.*

By JAMES H. HYSLOP.

This little book, tho it is but 108 pages, requires more than the usual review. Ordinarily we might bless it and send it on its mission. But there are things in it that require notice because they offer a chance to correct some illusions on the part of many readers and to call attention to most important circumstances not noted by the author.

The book comes to us under most excellent credentials. (1) It shows the influence of the methods employed by the English Society in giving value to its facts; namely critical and intelligent handling of them. (2) It comes from a daughter of the late Professor Dowden, known all over the world for his scholarship. (3) It bears the stamp of commendation by Sir William Barrett. If respectability and intelligence count in this work—and they do—the book does not lack the first qualification which many demand of a publication on the subject. But it is the internal merits of it that must count and not the ancestry or external approval of others, important as these may be.

The data are the product of the ouija board or "ouija table" as the author prefers to call it. Mrs. Travers Smith says she has never seen a ghost and there appear to have been no voices of the auditory type in the phenomena. That is, sensory automatism seems to have been absent and only motor automatism the source of the facts, and this automatism was associated with the ouija or autoscope which she calls the instrument, in deference to the invention of that term by Sir William Barrett. There was no trance on her part, but there was a trance on the part of one or two persons associated with the experiments. But this is not important, tho as psychologists we should like to know if there

**Voices from the Void*. Six Years Experience in Automatic Communications. By Hester Travers Smith. With an Introduction by Sir. W. F. Barrett, F. R. S. William Rider and Son, Ltd. London, 1919. Pp. 108. Price 3/6, net. E. P. Dutton & Company, New York.

were any accompanying sensations or feelings that might serve as indices of the "abnormal" condition which the author remarks as, in her opinion, necessary to the production of such phenomena. These, however, are noted in a later chapter of the book. I have found these associated indices in some form usually in most of the phenomena that have come under my attention. To mark them carefully might lead us to discover incipient automatism or mediumship at early stages in our development and from that point either develop it into safe use or remove it before the risks of hysteria, dementia precox and paranoia or other mental disturbances occur. Mrs. Travers Smith started with the hypothesis that the experiments were but a study of the subconscious, "of herself", as she puts it. But like most, if not all, who study the subject carefully enough, she found her mind more or less forced to the theory that foreign intelligence of some kind was involved in the phenomena. In the meantime she had taken a critical and discriminating attitude of mind toward the facts.

The book is in good taste and is written in good and entertaining style, without sacrificing the scientific spirit, tho it lacks in the completeness which a scientific record must have. It whets the present writer's appetite immensely for the detailed record. I am quite confident that, if we had the detailed record, there would be much light thrown upon the nature of the phenomena and certainly upon the process of obtaining them, which we do not find in this running and selective account.

The introductory chapter explains the author's method and attitude of mind in regard to the data. The second chapter takes up the "personality of the control." The first control was Peter Rooney, the personality mentioned by Sir William Barrett in his *Threshold of the Unseen* and who failed to prove his identity. When asked to do so he gave a very likely story of his living in Boston and having been killed by being run over by a tram car. Such a person was found finally after much trouble as having fallen from a tram car in 1910, but he was still alive in 1914. Confronted with the mistake, the control, the alleged Peter Rooney, seems to have confessed that he wished to conceal his identity. This position, of course, might be true, but it does not help the situation any. But Peter Rooney, whatever he was

—he might have been like Dr. Phinuit in the Piper case who was vouched for by G. P. and other personalities as a spirit—was as useful as Phinuit in securing results. He much preferred to work with the parties at the table blindfolded. This was an admirable precaution against explanation, or at least easy explanation, by subconscious automatism through sense impressions in the eyes. The notes were taken by another who watched the index, or traveller, which the index is called by the author. The operators could not see the board. Peter Rooney was helpful in finding communicators when wanted, again a function performed by Phinuit in the Piper case. Like Phinuit, too, his identity seems never to have been proved. Whether he was one of the split off personalities of Mrs. Travers Smith's subconscious is not determinable. Unconverted sceptics would prefer that supposition, tho it is but a cloak for ignorance, and the believer in spirits is not in a position successfully to controvert this hypothesis until he gets much further along in the investigation of the problem, tho cross reference might decide the case as the Thompson-Gifford, the De Camp-Stockton, the Ritchie-Abbott and the Doris Fischer cases, and those of several others that I need not name.

There were three other personalities. One called herself Eyen and claimed to be an Egyptian priest that had served in the temple of Isis in the reign of Rameses II. Of course there is no way of proving personal identity in such a case and we can only rely upon cross reference to decide the significance of such instances. There were two other personalities connected with the circles. There was one who called himself "Astor" and claimed to be the guide of Miss C., who lives in Mrs. Travers Smith's house. There was one calling herself "Shamar", claiming to be a Hindoo and the spirit guide of Mrs. Travers Smith. The last three personalities represent the usual enigmatical phenomena in cases of mediumship, and tho they do not give any trouble to explanation, in so far as we know the conditions, they are so lacking in evidence as to require suspense of judgment regarding their nature, especially since we must raise the question of language in such instances. This last problem is easily solved by the hypothesis that the process of communicating is not by language at all. But we have no right to invent such a view to

escape a difficulty. Fortunately there is much to suggest that language is not always, if ever, the method of communicating. It is certainly not the method in the purely pictographic process. In spite of this, however, we need not press any explanation of these personalities. They would give no trouble to the psychiatrist and it is the evidently supernormal facts that require us to pause.

Now I am not going to spoil the book for readers by any summary of the facts. It is too easily obtained and too easily read to take that trouble or to obstruct its usefulness by abbreviating it. I want merely to examine certain aspects of it which might lead readers astray and on which the author herself seems puzzled.

I may have to return to the subject of the controls after I have discussed some special problems before the author. But first, I must note a remark made of the controls' function in general. Mrs. Travers Smith remarks of their relation to the phenomena that "many people, who have worked with these controls, believe that they act as amanuenses or interpreters between the medium and the unseen communicator. As far as I can tell", she goes on, "this has not been proved to be the case." The view here expressed, that they do not serve as helpers, is often, if not always or nearly always, certainly the superficial one. Many of the messages do not show any traces of this interposition in their contents, or even in the manner of the delivery. Something depends on the automatist or medium who is working, as to whether indications of such intrusions shall occur. But in all cases the differences of personality or writing or voice or contents of messages suggest very strongly the direct process of receiving the message. We must not mistake this, however, for evidence that the control has nothing to do with the situation. In the first place, Mrs. Travers Smith asserts that the control was connected with her experiments in telepathy and psychometry, and that single fact was one of the greatest interest to me in her book, a fact seldom mentioned in other reports of either telepathy or psychometry, except with Mrs. Piper. In the second place, it was most apparent in all of the work of Mrs. Piper that the control was necessary for the delivery of messages. That is not apparent in the excerpt method of publishing the

record. The reporter picks out the evidential incidents which are either free from this coloring or show so little of it that it does not attract attention. Here it is that we require the whole detailed record, nonsense and sense, pure and mixed messages, in order to understand what is really going on. The same is true of the work of Mrs. Chenoweth. Often there is not the slightest trace of the presence of the control except to one who has studied the whole set of phenomena and then it is quite apparent. In my own work with Mrs. Piper it was apparent in the style and language of the communications, which were not characteristic of the communicator himself, but which would be found to be that of Rector by comparison with other records than my own, often or always not the language or natural style of Mrs. Piper. I can often detect this invasion or interfusion in the work of Mrs. Chenoweth by the language, the thought, or the direct avowal at times as to who is helping. I do not question that there will be cases where there will be no such traces of the intervention, but that will probably be for the reason that the method of delivering messages keeps the control more in the background, and if we happen to ignore the non-evidential matter in the incidents we use for establishing our own convictions or for public use, there will appear to be nothing but the communicators involved. This is why I am so desirous always of seeing the detailed record, nonsense, mistakes, confusions and all. The detailed records of every case are priceless to the scientific man. He does not care so much for the fragmentary incidents which, tho they are necessary for proving the existence of the supernormal, do not reveal the psychological processes through which the evidence comes.

For instance, I can often tell when Jennie P., one of Mrs. Chenoweth's controls, is helping a communicator by the character of the automatic writing and sometimes by the contents, which reflect the interfusion of her style and manner even in the form of evidential incidents. I half suspect that a study of Mrs. Travers Smith's detailed records would reveal some such inter-fusions. They were constant with Mrs. Piper and are so with Mrs. Chenoweth, and less noticeable with Mrs. Smead. Perhaps they were less noticeable with Mrs. Smead because the presence of a control was not often apparent in the body of her work.

We had to find evidence of this scattered about in the records as a whole.

I shall return to this question again as the facts point to the probability that the view is correct, tho it will not be used to contest the fact as it has appeared to the author. The apparent absence of a control is so evident in many instances, that no one must be blamed for supposing that they are not necessary for the results. I am only interested in urging that we cannot assert such a theory confidently, or its opposite, without having the detailed record before our eyes, with all the explanations that the author and persons knowing the facts can give.

The next thing of interest is the author's chapter on "Telepathy and Automatism." From her introductory remark about its being the most interesting aspect of all psychic studies, I had expected a defence, both in facts and arguments, of that hypothesis to explain all the facts. But I was disappointed, if that is the word, in my expectations. Mrs. Travers Smith calls attention to a number of facts which she regards as telepathic, and they even include some that are very far from being what that term originally meant. What the chapter reflects is conception of "telepathy" which is not what it was defined to be in the original experiments and coincidences which resulted in the coining of the word. It is this aspect of the author's chapter that is the subject of remark here. I do not mean to say that it is false, because any one has a right to define the sense in which he or she shall employ the term. But I had expected to find that Mrs. Travers Smith had experimented for "telepathy" after the manner of the orthodox efforts by the English Society on that problem. Some of her experiments were of this type. But some of them were very far from being this. Take the instance of "William East", probably Mr. William Stead, as Mrs. Travers Smith thinks, an instance that occurred a few hours after the *Titanic* disaster occurred, but before the news came to the author. While this may be called "telepathy", if you like, it is not the kind of telepathy represented either in experiments or in the spontaneous cases where the agent is known to be thinking of the percipient. Here it is hard to think that Mr. Stead was deliberately trying to affect Mrs. Travers Smith and it is certain that she does not think so, since she gives the in-

cident as one in which the "atmosphere is full of some important public event unknown to the sensitive, but which may reach him through automatism." I agree to all this, and there is no objection to calling it "telepathy", but it does not carry with it any definite knowledge of the agent as the scientifically recognized telepathy does. It assumes that "telepathy" is not limited to a process of supernormal communication between living minds, as is always the case when using it to eliminate spiritistic messages. Mrs. Sedgwick finally conceded that "telepathy" might include the process of intercommunication between the dead and the living and also between the dead. That is to so alter the conception of the term as to forever exclude it from antithesis to spiritistic interpretations and to make it name a mere process without controversial powers in any argument, unless it be a mere limitation of evidence. That will depend, however, on what standard of evidence you are employing.

If you make it the only test of spiritistic phenomena that the incidents shall be evidence of personal identity, then all mental coincidences of a supernormal type and not evidence of personal identity may be called "telepathy", but this account of them will not serve as an alternative to spiritistic agency. It may actually include it. This is perpetually forgotten by the public which has come to think—unfortunately from the careless usage of psychic researchers themselves—that "telepathy" excludes spiritistic agency, and so it will, if the process named by it assumes the necessary exclusion of spirits. There is no objection to the conception of Mrs. Travers Smith, provided it means only a limitation of evidence for personal identity. That will make the idea of "telepathy" an evidential, not an explanatory criterion. This is one of the most important distinctions we can make, but it is always ignored by the public and too often ignored by the scientific man.

The experiments of having some one present think of an incident and trying to see if the automatist could get it is the type of "telepathy" between the living alone, tho even it does not exclude the possibility of spiritistic agency, only we are not permitted to invoke such agency until we prove the presence and co-operation of such causes in the result. If we find that controls are present in phenomena that are certainly not "tele-

pathic" between the parties present and that represent the personal identity of the dead, and then again find their presence in phenomena that do not reflect this identity, and then still further find them apparently absent when evidence is given, but later provably present, we may have some leverage to prove their co-operation in all the phenomena, whatever the superficial appearances in the individual instance. We are far from having satisfactory evidence for such a view, but it is suggested and supported by many facts and we shall have to reckon with it in the study of detailed records of these phenomena. Mrs. Travers Smith avows that the controls were present and co-operative in her "telepathic" experiments and the fact so much sustains the contention here made and I doubt not that she would recognize it: for she is not selecting incidents which limit the process to one between the living alone. She is consciously or unconsciously assuming that the idea is not limited to the influence of living agents on living percipients, and hence she is not aware of, or at least is not considering, the controversial problem involved in spiritistic interpretations. The important part of her contribution to the subject is the discovery and avowal of the presence of controls in this "telepathy." The influence is recognized even in the incidents which subscribe to the conception of "telepathy" which superficially would show no traces of this *tertium quid* but for the deliberate nature of the experiments and the circumstance that the incidents classified as "telepathic" include types that would not naturally be included in the orthodox or traditional "telepathy." Psychic research is beginning to recede from the hard and fast lines which it at first drew about the process. We shall make some progress with the problem when it does this.

Omitting for the present the chapter on "Prevision" I go to that on "Psychometry" as coming, at least for the sake of my own remarks, logically after that on "Telepathy and Automatism." The experiments in psychometry were those in which some article was put into the hands of the automatist or medium and incidents were given that were evidence of supernormal knowledge. The chief interest in the fact is that the author recognizes that the controls were connected with these results. But Mrs. Travers Smith is puzzled in the matter of explanation.

She is evidently facing the popular view that the personalities of the original owners of the articles are some way stamped on them and that the automatist reads off the facts as a phonograph reads off its records or as one may read off the meaning of a photograph. But this hypothesis is so preposterous that it ought not to confuse any one, however the imagination may conceive the law of "impressions". I shall not say that no such influence is exercised on articles by the owners. We know enough of radio-active agencies to admit that even human beings *might* conceivably leave some deposit from the organism on the objects in their vicinity, but we are not prepared for the doctrine that their thoughts and experiences are left there in terms for reading by psychics without training in the nature of the hieroglyphics. Those who are tempted by such large theories attach too much importance to the articles used in getting the results. We find that such incidents are not told until an article is put in the hand of the medium. It is evidently this that has caused Mrs. Travers Smith's perplexity about the phenomena, she having too much sense to surrender without adequate evidence to the popular theory.

The fact is, however, that her explanation is right at hand, if she had chosen to look for it. She had avowed that the controls were connected with the psychometry and the "telepathy" also. Some of the incidents in "telepathy" were not evidence of the orthodox type of it and the incidents given in the psychometrical experiments were usually, perhaps all of them, known to the party who gave the article and who was present. Now you can well claim that the supernormal information given was filched from the mind of the present owner. I do not say that I would accept that explanation for there are psychometrical facts not amenable to it. But those given by Mrs. Travers Smith are referable to that cause, whether you invoke the aid of the controls or not, at least most of her incidents are so explicable. But when you admit that the controls are present or the coadjutors in the phenomena you provide a means of explaining the phenomena, if you will only explain what the controls are. Mrs. Travers Smith is not assured on this point, or expresses no assurance not involved in the facts of the published record. If you should once accept their spiritistic nature you might find a

way out of the labyrinth. Spirits may be our Ariadne. They might account for what could not be referable to "telepathy." In one sentence (p. 83) the author actually recognizes the view here defended.

Dr. Hodgson remarked *à propos* of psychometrical experiments with Mrs. Piper that he always found the control correctly referring the information given to a spirit who might well be supposed to know the facts on the basis either of personal or post-terrenely acquired knowledge. We must neither isolate our phenomena in our records nor treat them as if other records would not throw light upon them, or vice versa. Our friends, or our "guides" on the other side, may be aware of such things in connection with the persons from whom we get them or from persons on their own side and be able to convey information when the emergency requires it. We may not be required to believe this or to advance any explanation until adequate evidence is forthcoming, but the difficulty in explaining the facts by spirits or in defending that theory is no reason for plunging into the still more preposterous hypothesis of impressions on the articles. We have only to suspend judgment or explanation until we find evidence. There is sufficient evidence to suggest the theory that I have mentioned, but not enough to maintain it as yet. However this may be, the phenomena should not be quite so perplexing to Mrs. Travers Smith as seems to be the case. Seeking common points of interest and meaning in other phenomena may afford the clue out of the perplexity. Had she limited her "telepathy", she could not so easily have recurred to it. But she adopted a conception of it that might at once have suggested this view had it not been for the tendency of other psychic researchers to seek different explanations for every group of phenomena they found. This habit of distinguishing too radically between the various types of phenomena has often omitted or disguised the connections and resemblances where differences only were taken into account. But we have arrived where it is time to examine into the connections between all types of psychic phenomena that have come to our attention. They are in fact clearly articulated in many instances and run into each other in a manner that defies separation. It is only in certain types that the distinction is found and it was well at the outset not to confuse them. The first prob-

lem of the Society was *classification*, not explanation or *causification* of the phenomena. There is no doubt that, whatever common cause the phenomena may have, there are subsidiary or adjunctive causes involved in each type. But at first we had to insist on not lumping different facts together, as did the Spiritualists. We have other causes to reckon with beside spirits even when we are most sure of spirits in the most simple facts. This has excused the classification of the phenomena under "telepathy", coincidental apparitions, coincidental dreams, prevision, psychometry, etc. But the classification does not preclude the right to unify the explanations. If we should keep this in mind we might remark the significance more readily of the admitted interposition of the controls in the "telepathy", prevision, and psychometry.

Here it is that we may revert to what was said about the nature of the controls. While you may well suppose the controls to be secondary personalities as long as we deal only with phenomena that the automatist knows, it is easy to dispose of them when the information transcends that knowledge. When they are co-operative in all sorts of supernormal phenomena and appear in cross reference, there is good evidence that they are spiritual beings, no matter how disagreeable their intelligence may seem to us. Once concede them transcendental existence and the progress in the explanation of the whole is much easier.

I need to say a little on the author's perplexities about prevision. She is evidently influenced by the popular view that events are seen in some way before they actually happen, as if they were "fixed by foreordination". But this view fails to reckon with the process involved in sending the predictions to us, a process not always apparent in the work. But Mrs. Travers Smith reports one instance of psychometry in which Miss M., the automatist, got the information by the *mental picture* process. As that is very frequent and as Mrs. Travers Smith seems not to have clairvoyant visions, it is natural to ignore the pictographic process and what it may mean in the explanation of prevision. This remark of mine would be still more applicable if we should finally discover that the pictographic process is at the basis of the direct, or apparently direct, method of delivering messages through the motor rather than the sensory functions. We should

then find a clue to many things beside the phenomena of prevision. Accepting the process, as it is apparent with the phenomena of Mrs. Chenoweth and other psychics, we do not require to suppose that the predictor sees events that are yet to occur, but that the kind of foreknowledge which the average scientific man has of physical events may yet be symbolized in the process of communicating. The vagueness of some of the phenomena distinctly favors this view of them. The control or communicator may not be able to interpret clearly what is sent to him or what he wants to convey himself. It is true that we cannot apply any one explanation to predictions. Some are easily explicable in the light of what intelligent people can do when they know the facts or conditions, as a death or an accident. In addition some intelligences may predict what they expect to fulfil themselves, whether living or dead. It is only a question of the knowledge or will involved and the conditions that make fulfillment possible. But we do not require to think that the pictures representing the conveyance of the information represent a process of perception analogous to our sensory perception. They may represent only symbolic methods of appealing to our phantasmic "faculty" in terms of sensory imagery the information which may be had or the purposes which it is intended to fulfill. For instance, a discarnate agent might get into contact with the mind of some one at the head of affairs who was resolved on the Balkan war, to refer to one instance of Mrs. Travers Smith's, and very safely venture on a prediction, knowing the forces involved. The previsions may fail, as they often do with the living. Or they may apparently fail as not coming at the time expected, but later. In any case we are not obliged to suppose that the picture is representative of perceptive processes like our own.

Much else might be said, but it would be about minor points, and I am not here trying to criticise the author. I am only trying to remove some of her own perplexities and to help the reader to keep clear of them when he reads a book which every one should read. My only lament is that we do not have the detailed records. But I am probably too avaricious for things that the public does not care about at all and would not read if it had them. I shall concede the necessity of such summaries and only wish that we may have the means of collecting the detailed records in all such instances, whether publishable or not.

BE SURE OF YOUR DATES.

By DR. WALTER F. PRINCE.

In a letter without a date, but which was certainly written between April 14th and April 18th, 1896, Mrs. J. H. related to Dr. Hodgson an incident which, on the face of it, was striking and evidential:

"Sunday before last" [April 5] she stated, a medium named Morey, in Carnegie Hall, New York, gave a communication from one George Williamson who had been injured in a railroad accident and had died in a hospital soon afterward.

"Twenty-four hours after, on Monday afternoon, a George Williamson was killed [sic] on the Long Island R. R. and died shortly afterward in a hospital according to an account which I read in Tuesday Morning's Sun * * * The details can be confirmed by many who heard them."

It was absolutely true that Mrs. H. read the account the second day after Morey's utterances from the platform, and that the paper was the *Sun* of April 7th, and that the accident and death occurred on the 6th. But—

Dr. Hodgson naturally said that statements should be obtained from some of the "many" who could confirm what seemed to be a prediction misinterpreted as being a communication from one already "passed over". Consequently Mrs. H. wrote to Mrs. Newton, the head of the spiritualist Society which had employed Morey, and in a letter to Dr. Hodgson dated April 20th reported that Mrs. Newton on the previous day, the 19th, read the letter from the platform asking for confirmatory statements. There was no great rush of persons offering testimony, but Mrs. Newton and Willard J. Hall, a Spiritualist speaker, sent letters confirming Mrs. H's account of what Morey had said at the meeting, but without naming the date of it, or betraying consciousness that this mattered.

In a letter to Dr. Hodgson, dated May 7th, Mrs. H. again

refers to the Morey utterance as having been made April 5th. She had likewise consulted Mr. Morey himself, who said he could not remember what he said as it was uttered "under control", but apparently he did not disturb her confidence in the accuracy of the date.

From a letter by Mrs. H. written May 12th, it appears that a new light had appeared to her, but it was an *ignis fatuus*. She has looked up the copy of the *Sun* containing the account of Williamson's death and since, as she declares, it was dated April 21[!] she is now sure that the meeting in Carnegie Hall in which the Williamson message was received was held not on April 5th as hitherto stated, but on April 19th. That latter date *must* be correct, since she is sure that it was two days before the newspaper item appeared. She will go to Carnegie Hall next Sunday and get witnesses to "swear to the date". Accordingly her letter of May 18th enclosed a card from Mr. Hull saying "I remember the date as April 19th," and the accommodating Morey also concurred. She goes on to say "the next Sunday that he [Mr. Morey] came to the hall, a fortnight later, I heard him state from the platform that he had been told of his test *in re* Geo. W. and of the newspaper reference showing death occurred 24 hours after. It was an interesting mystery to him he hoped would be explained." Her letter of inquiry to Mrs. Newton then, she affirms, was written Tuesday April 21st.

But alas for this changed schedule! Her own letters on file prove it utterly wrong. As we have seen, she notified Dr. Hodgson of the marvel not later than April 17th, as his reply to her undated letter was written on the 18th, the day before her altered date of the medium's utterance. And she did not write her letter of inquiry to Mrs. Newton on the 21st, for on the 20th she informed Dr. Hodgson that she had written it at some previous unnamed date. In the same letter of the 20th she says that "yesterday" she and Mr. Hull "compared notes" as to their respective recollections of what Morey said at the previous meeting, which effectually quashes Hull's after-recollection that Morey's utterance was on the 19th, since that was the very day when the two proved their memories, and the day that Mrs. Newton read Mrs. H's letter from the platform asking testimony as to what Mr. Morey had said.

In her letter to Dr. Hodgson of June 4th, Mrs. H. reverts to April 5th as the date of Morey's message about Williamson. She seems dizzy but not daunted by this vaulting back and forth over a chasm of two weeks. She explains that she dated the *Sun* clipping of April 7th with pen, and consulting it later, somehow, because of very poor sight, misread the figure as 21. Then, when she asked Mr. Hull if he could swear when the epochal meeting took place he replied that he could if shown the clipping. "Oh, I replied, that *Sun* clipping was dated 21st in my own handwriting." So Hull cheerfully swore to the 19th, and Morey too was quite satisfied to have that the date.

A little shakiness appears in this same final letter by Mrs. H. of June 4th. "I should think that possibly I had read an old paper, but we never keep them over a day or two." If that is all that saves her from admitting that when she read in a Tuesday paper the account of what Morey had stated on the previous Sunday she was reading a paper a week old, the obvious answer is that "accidents happen in the best regulated families". No matter what the general rule was, it would be impossible to say that a particular issue of the paper did not survive the rule. And, all unaware of its crucial significance, she adds testimony in the last letter which reveals that the paper *was* an old one. "I wrote to her [Mrs. Newton] the very day I read and cut out the paragraph, * * *. This letter was written possibly Tuesday but probably Wednesday. We do all swear and alike remember that my letter came to Mrs. Newton the week after the test was given. Mr. Hull was staying with Mr. Newton at the time and heard her read it from the platform the following Sunday." But on the 20th of April, Mrs. H. had written to Dr. Hodgson that this platform reading took place the very day before, the 19th.

So here we have it. Mrs. Newton read the letter from the platform April 19th: Mrs. H. wrote it the previous Tuesday or Wednesday, that is, April 14th or 15th; and as the letter was written within the week following the reception of the Williamson "message", that message must have been uttered by Morey on April 12th.

But Williamson was injured and died April 6th and an account of it was made public for Morey to read on the 7th. On

the 12th the message was delivered, which may have been genuine or not but was certainly not evidential.

Dr. Hodgson worked out the same result by a process substantially that which we have employed.

Mrs. H. seeing the account of Williamson's accident and death after she heard the corresponding particulars uttered as a message from Williamson, and believing that she was reading from a fresh newspaper, got into the grasp of a fixed idea that a prediction had been made, which controlling idea played ducks and drakes with the facts and juggled with the dates until, six weeks later, Dr. Hodgson knocked it in the head.

MORAL: Be very careful to fix the sequence of your pivotal dates before you form your conclusions.

EXPERIENCE OF THE REV. DR. V.

By DR. WALTER F. PRINCE.

The clergyman here denominated the Rev. Dr. V. would, I think, have allowed me to reveal his name had I deemed it important at this time, but, with his signed statement on file, this would not offer advantage, perhaps, commensurate with the annoyance which he might suffer from the prevalent prejudice, on the part of Church members, against any of their number having experiences of the supernormal type, which they devoutly believe were granted to the Christians of the first century of our era.

I knew Dr. V. in his early manhood, and met him almost daily for several years. He was characterized by a vigorous intellect, a big heart, and athletic masculinity. Already his career had been unusual, owing to his determination and energy. His after-career has justified the promise of his youth, and he is today not only the pastor of a great church, but is one of the leaders in his numerous and orthodox religious denomination.

The story of his meeting and winning the lady who became his wife is a romance, which finds no place here. But it is proper to say that the inspiration for the energy referred to came largely from her appreciation and influence. She was a rare character, in mind and heart. About a dozen years ago she passed away. Already her husband had come to some theoretical belief in the possibility of spirit communication, and so great had been her participation in his life that he hoped that she might be able to give him some sign after her death. And now follows his own statement, taken typographically as he uttered it, Jan. 21, 1919, in the office of the Society for Psychical Research.

When my wife was dying I said to her, "You know what I believe as to the communication between spirits. Will you come?" She said, "I will, if the Good Father will let me."

Eleven months had passed away and not even a dream about the one I loved better than my soul. She had left me with four children, and at no time during that period was there a hint to my soul that

she was interested in us at all. I had fussed over the thing, I had prayed over the thing, and I had wondered why nothing had come to me.

During our life we had a very extraordinary relation. We were exceedingly sensitive to each other's condition, and when she was in difficulty or ill and away from me I almost always knew it. I call it telepathy myself.

She died in May. The following April I was in the City of Philadelphia, in the Bingham House. I went to my room about twelve o'clock. There was a large chandelier with four or five lights in it in the center of the room and a push-button right at the head of the bed. I was lying with my eyes closed, not asleep,—as truly awake as ever in my life. I was thinking of her. That was all I was doing in those days. It didn't seem to come suddenly, it seemed to come naturally, the room was filled with her presence. I could see, tho my eyes were closed, her form, shadowy, with something that looked like the mist of the morning about it, and I said, "Darling, why have you not come before?"

She answered, "The Good Father would not permit me."

I said, "I have been so lonesome and so heartbroken that I have hungered for you. Where did you come from?"

"I have been up to see the children." (They were up near Lake Hopatcong.) "They are lovely." She seemed to be sitting on the edge of the bed. The vision was so real that I reached up and touched the button and made an attempt to put my arms about her, as the room was flooded with light. I saw nothing and felt nothing. I could have cried. "What have I done! What have I done! O Father, forgive me, let her come back!" That was my prayer.

I do not know how long I waited praying earnestly and thinking intensely, when she was in the room again. I could see the smile on her face. My eyes were still closed. I never moved, never moved a hand or opened my eyes. I just let my soul do the talking. I was afraid to move and destroy it. I could see her. I have never lost the vision at all. I can see her this second! She came in with a gentle laugh, said "Why did you do that? Don't you know you can't see me?" I do not know how long we talked. I know I never slept a wink that night, and we talked of our life, of our children, of her father and brother that had passed on and whom

she said she was instructing on the other side. God knows they needed it. She said that she was instructing them. That has destroyed my belief in hell as much as in hellfire. I have never preached hell since. And I have never feared death since. Death to me is only a little change. That's all.

That was our conversation, there wasn't a silly thing, there wasn't a trivial thing, nothing but what was of interest to her and me.

Now, here is the climax. She said, "I have come to you that you may stop your grieving, for it's making it impossible for you to do your work. That must be done." I went back home, took the first train to my children, gathered them about me, and told them I had seen and talked with their mother and that she was watching over us. That had a powerful effect upon my children.

Once again she came to me, but that seemed more like a half-waking, half-sleeping dream, just as satisfactory to me as the other. But not so vivid or evidential.

My little girlie of twelve did not appear to me for a year after her passing, but she came then in much the same fashion as the mother on the second occasion.

During that first occasion I could hear the rumble of the noises on the street but in addition I could hear this voice in my soul, it was real, like a sounding board. I could hear her little laugh and her voice. She was there to me tangibly and I felt that I could touch that button and grab for her. There was nothing different about my emotional state or my need for her at that time.

[Signed.]

I asked Dr. V. what, previous to the vision, he had read or heard in reference to developed spirits doing missionary work for less developed ones. His reply was convincingly quick and decided: "I never heard anything of the kind." He was asked if he now believed that such things are done on the other side. "I believe it because my wife said so." The claim was not only an unfamiliar one, but opposed to his previous beliefs, and yet, so great was his assurance that a communication had been made to him by his wife and that she could tell nothing but what was true, that a permanent doctrinal alteration dated from that moment. If the vision was the work of the "subliminal", it was functioning in an odd fashion! Furthermore, if auto-suggestion

was to bring about a hallucination through extreme emotion, we would expect this to take place soon after the death, whereas eleven months had elapsed.

People sometimes ask, "What is the *good* of spirit communication, even if it is a fact?" It is a particularly stupid question to ask, and perhaps it is as hopeless to reason with such persons as it is with oysters. But did it do no good in this case? By what he felt to be as absolute a demonstration to him as those experienced by the apostles, this religious leader was able to more than recover his former vigor in the business of life, a powerful influence for good was exerted upon his children, and henceforth a new and tremendous assurance pervaded his sermons relating to the life which is beyond.*

*This incident will also be found in "*The Future Life in the Light of Modern Inquiry*", by the Rev. Samuel McComb, D.D.

INCIDENTS.

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EXTRAORDINARY NEWS TRANSFERENCE.

We have received permission from the author, Mrs. Bloch, and the Editor of the *Occult Review* to reprint from its columns an article which tells of certain phenomena among savages. We printed the experiences of Mr. Racey in an earlier number of the *Journal* (Vol. XII, pp. 312-327), and tho the present facts are not like those, their occurrence among the uncivilized makes it important to have them recorded in the mass of our own literature. The narrative will be found in Volume XXVIII, pp. 344-348 of the *Occult Review*. The facts were collected in the experience of Mr. Cyril Campbell and the article written by Mrs. R. M. Bloch.—Editor.

Narrative.

Some years ago my attention was drawn to a peculiar code of news transmission current among the aborigines of certain non-European tribes. It is a certain fact that the news of the Mutiny was known among the natives from one end of India to the other within two hours' time. And this before the days of telegram or telephone and when the mails were carried through the jungle or to distant hill stations by runners hung with bells to scare the wild beasts from their path. One may call it telepathy or clairaudience or what one will, but no explanation to satisfy the purely scientific minded is forthcoming to elucidate the mystery of the swift transference of news from one tribe to another across the enormous distances of such continents as Africa, America, or Asia. I have heard similar tales from the lips of travelers among the Japanese, the Mexican Indians and also from an engineer who carried out extensive operations in Nigeria.

My curiosity being aroused on the subject, which I now call "The Ear of the Great Mother," I wrote to my friend Mr. Cyril Campbell, a great traveler and former war-correspondent of *The Times* during the Balkan troubles, who is now in Africa, with the result that he sent me the following authentic instances which I have left perfectly untouched and just as they reached me some time ago.

**Instance of Divining by a Native Doctor (Isanusi) or of
Extraordinary News Transference.**

(*Recorded by Mr. David Leslie, S. A. hunter and trader.*)

I had sent out my native elephant hunters with instructions to meet me on a certain date at a selected spot. I arrived there at the appointed time; but none of my hunters had put in an appearance. Having nothing much to do, I went to a native doctor who had a great reputation, just to amuse myself and see what the man would say. At first the doctor refused to tell me anything, because, as he said, he had no knowledge of white men's affairs. At last he consented and said he would open "the gate of distance and would travel through it", even though it would cost him his life. He then demanded the names and number of the hunters. I demurred at first but finally did as I was requested. The doctor then made eight fires, one for each hunter, and cast into them roots which burned with a sickly smelling smoke. The man took some medicine and fell into a trance for about ten minutes, his limbs moving all the time. When he came round from the trance, he raked out the ashes of his first fire and described the appearance of the man represented by it, and said, "This man has died of fever and his gun is lost." He then said the second hunter had killed four elephants, and described the shape and size of the tusks. He said the next had been killed by an elephant, but that the gun was coming home all right. Then he described the appearance and fortunes of the next, adding that the survivors would not be home for three months, and would travel by a route different from that agreed upon. The affair turned out correct in every particular, and, as the hunters were scattered over a country two hundred miles away, the man could hardly have obtained the news of them from other natives. Nor did the diviner know that he was going to be consulted.

Personal Experience of "Native Telegraphy."

Some years ago I was up in the interior of Ashanti, a goodish distance from civilization, as represented even by a stray magistrate. On the Monday evening I and my partner had a difference of opinion, and we agreed to part, so next morning I made tracks for Cape Coast Castle, about 150 miles distant. Now with the exception of Government runners, a white man, traveling light, i. e., without baggage or hammock, covers the ground considerably faster than any native, and I got down to the town a little after Saturday noon. I dropped into the first store and had a drink, when to my surprise the man in charge remarked, "Sorry to hear your partner pegged out." I replied it was nonsense, since I had left him only five days before perfectly fit, but the storekeeper assured me the news had come through on the Thursday evening, X—— having died the day before. And within a week his boys struggled down with his kit.

The amazing part of this case is the fact of the news coming down to the coast, without filtering through the boys who accompanied me, for, had they known it, they would infallibly have told me, and naturally would have turned back. This obviously precluded the possibility of runners carrying the news, while even if we suppose drums or other forms of signalling, it seems strange that I should only hear of the tragedy at the end of the journey, and not at any of the intermediate villages where I stopped the night. Altogether, like David Leslie (see preceding case) I am at a loss to explain the incident.

Other Well-known "Coast" Cases.

Massacre at Benin was told by a native to white men on the Gold Coast within two hours.

Loss of the *Victoria* was talked among the natives before the news was wired out.

Authenticated Instances of "Native Telegraphy."

1. A magistrate at King Williamstown during the border wars told me that one day the son of the chief we were fighting against came into court with his head shaved. (This native was a clerk in the office.) The magistrate quickly recognized the sign of mourning.

and asked what relation was dead. The youth stated that his father had at last been killed in the war, and even mentioned the spot where the body was lying. The magistrate thought the whole thing strange, for he had heard nothing by telegraph but soon after, a telegram came, giving details of the news, which fitted in with the description given by the native.

2. (Investigated and recorded by Mr. Blackburn.)—At 9 a. m. on a Monday, a Kafir herd boy was attacked by a bull. He defended himself with a crowbar. Kafir and bull were dead by 10 a. m. At 12 the same day, B——, a farmer residing forty-two miles from the scene of the tragedy, wrote to A——, a business letter, appending this postscript: "My Kafirs are saying your herd-boy stabbed your red Devon bull with a long knife and that both are dead. Hope it is only a Kafir yarn." That letter was dispatched by mounted messenger before 12.30 the same day.

3. (Investigated and recorded by Mr. Blackburn.)—A Kafir was being tried for manslaughter at Johannesburg. At 5 in the afternoon an old Kafir woman on a Boer's farm thirty-eight miles from Johannesburg told me and others that the boy had been acquitted, and that the principal witness had been taken to prison. As the Kafir had pleaded guilty at the preliminary hearing and was to be undefended, this result seemed extremely improbable. Later we learned that the Kafir was given counsel at the last moment, the plea of guilty withdrawn, and he was acquitted at 3:15 p. m. At 4 that afternoon the principal witness was knocked down by a cab in the street and taken to the jail hospital, where he died.

In each of these cases the accurate news traveled in less than half the time that would be required by the fastest horse, bearing in mind the broken, almost virgin, and roadless country that would have to be traversed.

Mr. Blackburn sums up, "That news is sometimes transmitted under conditions unknown to Europeans is, I am satisfied, a fact; but the explanation lies neither in the legs of a horse nor the lungs of a Kafir."

Some Theories as regards Native Telegraphy.

Indubitably, the commonest theory put forward to explain this mysterious telegraphy is that the natives pass it on by shouting

from hilltop to hilltop, or by signalling with drums. The former supposition is that derided by Mr. Blackburn in his remark already quoted *re* "the lungs of a Kafir," and I fully agree with him. That a native can carry on a conversation on the most intimate and personal details at an amazing distance is perfectly true, but after all there is a limit to the penetrating power of the human voice, and to accept this theory we must admit the existence of a prearranged system of receivers. In a time of great excitement this might well be, and for that very reason I have refrained from mentioning other well known cases of news transmission (e. g. Buller's defeat at Colenso was known eighty miles away in two hours; incidents in the Native Rebellion of 1906 were related to white men at various stations far from the scene of the conflict the same day) and confined myself to cases where the news was unexpected and trivial—conditions under which prearrangement becomes an absurdity.

As regards the drumming Mr. Blackburn is equally contemptuous, and he dismisses it with the remark that it is never put forward by real Colonials. This is not strictly accurate. I have known many Colonials, as well as men who have spent twenty years among the natives, admit the existence of drum signals but with this qualification—it is only used for events of importance. Furthermore I have heard myself the tom-toms signalling a score of times on the West Coast, while this system is still in vogue along the Zambesi for various things, such as the passage of a white man through the country. When we remember that the Bushmen admit that in earlier days they signalled to their friends with smoke, it is ridiculous to deny some similar arrangements to other tribes.

On the other hand, many people are so averse to admitting the existence of anything which cannot be proved by hard fact, that they will rather talk of drums carrying forty miles, Kafirs yelling across the veldt, *et hoc genus omne*, than concede some mysterious power to these despised natives. Such a one would say that as soon as the herd-boy was killed by the bull, his friends sat down and drummed the news East, West, South and North. Fortunately Mr. Hugh Clifford had greater moral courage than these gentry, and he submitted a theory (I believe in a letter to the *Spectator* some years ago) of mental telepathy. He postulated the existence of sixth sense, lost to us whites from centuries of civilization. In a most able and most ingenious way he showed the power of "mind im-

pressions" generally, by taking the analogy of what is known on "the Coast" as "going Fantu." This descent to primitive life is not always the result of laziness or drink: it really seems as if the white man, flung suddenly into the strange atmosphere of the West African bush, sheds off his civilized instances and allows his artificial refinement and fastidiousness to be overwhelmed by a "psychic tide" of the purely animal and sensual influences that surround and dominate him. Atmosphere has conquered education: and, granted the existence of "psychic tides" and "mind impressions," it is only another step to argue that some savages have the power of impressing a vivid image on the mind of some one far away.

That many natives possess instances quite lost to civilized nations is undeniable; and there is no need to quote spoor-tracking (which may be acquired by lifelong habit) to prove the case. Blindfold a Bushman, and take him any distance, over stones and water, and he will return straight to the starting place. He has the homing instinct of the carrier pigeon. Similarly Mr. Lerche (an engineer with wide South American experience) has told me that while surveying the primæval forests in the hinterland of Brazil, his Indians, no matter how many twists and turns the little party may have made during the day, would locate the site of the base camp as unerringly as the compass needle points to the magnetic north.

Comments.

It hardly needs remarking that such incidents are but suggestion of what needs to be done to confirm and prove the supernormal nature of such phenomena. So far they but record the experienced judgment and opinion of travelers and they are the only ones to know the exact conditions and probabilities, but it would require a scientific investigation of some magnitude to exclude the possible explanations mentioned in the record. Savages and their conditions of life offer better advantages for an investigation than the civilizations associated with the telegraph and telephone, and it is hoped that travelers can be stimulated to make their observations better and to record them at the time. The fact of telepathy makes such incidents credible, but it does not prove them. We ought to be able to investigate such phenomena.—Editor.

COINCIDENTAL EXPERIENCE.

The following experience, taken from the collection of Dr. Hodgson, was first published in the *Boston Transcript* by a man who was evidently in the editorial office of that paper, as he afterward confirmed the story directly to Dr. Hodgson. His letter confirming the facts was dated Nov. 12th, 1890, and stated that the story had been published about six months prior to that. It is at least a curious coincidence. It may go for what it is worth. Accepting it as telepathic it illustrates the frequent triviality of such incidents as well as their occurrence at certain needed or critical moments.—Editor.

FROM THE *Boston Evening Transcript*.

(About May, 1890.)

* * * * *

What is a still more interesting case, perhaps, occurred the other night under circumstances which the listener can fully vouch for. A gentleman was sitting in his library in the evening. His wife had gone upstairs. Presently he, too, rose and prepared to go upstairs. Passing through the parlor (which by the way was not his ordinary way of going upstairs) he went out of his course a little and paused to look at a small table which stood in the corner; and upon this table lay a tack-hammer, and this gentleman, who is not at all orderly in his habits, would be the last person in the world to go out of his way to notice a tack-hammer. If it had been a large lump of coal, or a quarter-section of cheese, or a strange cat, on the parlor table, the chances would have been quite against his taking any notice of the object. But he not only paused and observed this tack-hammer in a somewhat dazed and perplexed way—he took it, and started upstairs with it; which was a perfectly extraordinary thing for him to do, because, even if the hammer did not belong on this table, it did not belong upstairs. Had not more than half ascended the stairs when his wife called from above—

"My dear!"

"Yes?"

"Oh, you are coming. I was going to ask you, when you came to step into the parlor and get a tack-hammer on the little table there. I wanted to tack up a picture."

The husband stood aghast, half-way upstairs.

"Why," said he, "I have *got* the hammer already! And why on earth I should have gone and got it, I haven't the slightest idea."

Sometimes it seems as violent an explanation to call such a circumstance a pure coincidence as it is to attribute it to thought-transference, or telepathy, or whatever we may call the phenomena that the psychical society is investigating. The hypothesis of coincidence is the more convenient for indolent minds, but the really curious will seek to enlarge their knowledge of mental phenomena by putting one such circumstance with another.

Boston Evening Transcript,

EDITORIAL ROOMS,

Nov. 12, 1890.

MR. RICHARD HODGSON.

MY DEAR SIR:

The incident concerning the translation of the verb "to stand by idle" was related to me by Mr. William Nichols, master of the classical school in the Provident Bank Building, Temple Place, Boston.

The other incident, about the tack-hammer, was in my own experience. In relating it, it was of course necessary to take the personal character out of it a little.

* * * * *

And as nearly as I can recollect, the stories were published about six months ago.

Very truly yours,

J. E. CHAMBERLIN.

APPARENT PHYSICAL PHENOMENA.

The following from the records of Dr. Hodgson will explain itself. The coincidental character of it is not so clear as to make it strikingly evidential. The casual remark of Dr. Chandler is what determines the coincidence, but we should require more associated facts to be sure that it is significant.—Editor.

34½ Beacon St., Boston.

Jan'y 21, '94.

DR. H. L. BURRELL.

DEAR DOCTOR:

Excuse my delay in answering yours, as I have been busy and didn't have the time.

You probably heard an exaggerated account of what happened. The facts of the case are as follows:

The house I occupy at present, I bought from Judge Thacher, who had lived in it some twenty-odd years, and was very much attached to the place. One night in the early part of November last, we retired as usual about 11 P. M. We were suddenly awakened from a sound sleep by a noise in the adjoining room, the door of which stood open, and which had been used by the Judge as a bed room, such a noise as would be made by a person moving slowly about the room.

I immediately jumped up and lighted the gas, expecting to see one of the children or some one else there, but found everything quiet. We searched all through the rooms, and nothing out of the way was to be seen. The children were all asleep and the closets &c. &c. vacant. In fact there was nothing visible to account for the noise. This was about 1:30 A. M.

I turned off the gas and got into bed. After waiting a while I was beginning to get drowsy, both my wife and I were again very much startled by a repetition of the noise. It sounded distinctly, as though some one was feeling his way slowly about the room; a chair was apparently pushed gently aside, a drawer in the chiffonier opened, which is about four feet from our bed and close by the open door. Then something fell to the floor with a sound as of an apple or pear dropping.

Both of us jumped out of bed, I lighted the gas with a match I held in my hand ready. Everything was serene, except our nerves. We made another thorough search, and then left the gas burning for the rest of the night. After going back to bed, surmising what the noise could possibly be, I jokingly said to my wife, probably the Judge is dead and his spirit is visiting his former bedroom. She replied that was nonsense as the old man was still alive.

Thinking no more about it, my wife came to the office. the

next day about 11 A. M. and said she had heard from a friend that Judge Thatcher had died on the afternoon preceding; so that we regarded the event of that night as rather a peculiar coincidence, coming as it did on the night of his death. We have heard nothing peculiar since.

Sincerely yours,

H. B. CHANDLER.

COINCIDENTAL EXPERIENCES.

The following are from Dr. Hodgson's collection and include a statement by himself regarding Miss C's other experiences. The finding of the lost objects suggests clairvoyance, but the gipsy experience does not, except in one incident. But as clairvoyance is but a name for classification and the discrimination of one type of facts from another, it offers no explanation. The informant requires that the name be reserved.

—Editor.

About twelve years ago, I think in January, 1876, I had a dream which enabled me to recover some money. I was acting as collector for a society, and two or three days before had made a call at a neighbour's who gave me a contribution in the form of a five-dollar bill, which I had put loose in my pocket. I was not aware that I had dropped this bill, which I had forgotten, but several nights after receiving it I dreamed that I had lost it and that it was lying outside under the bow-window of our house, wet from falling rain. I remembered my dream vividly on awaking, and found to my surprise that it had been raining during the night, although when I went to bed the stars were shining. I was so impressed by this that I went outside and there on the ground, as I had seen it in my dream, lay the five-dollar bill wet.

Several years ago, about 1883, my father lost his diamond bosom-pin. The house was searched without result. A few days later I dreamed that I found it under a meal chest in the stable. I looked there the following day and found it.

Several years ago I was in the express office at New Bedford,

and had about an hour to wait for the stage. Some gypsies came in and one of them spoke to me and said she would tell me my fortune. She did tell me some curious things about myself and my surroundings. She said that I had left my mother sick with a cancer; that I was very anxious about her; that my mother would die subsequently, but not in consequence of the cancer. This proved actually to be the case.

She also said that they were having a grand hunt at home for a lost document, and that it was all crunched up and would be found in a bag with a great tassel to it (what you call a small rag-bag). I obtained a postal card there and then wrote to my mother about this document, which was an important business letter, which we had been unable to find. They found it in the bag referred to. The letter had got placed in an envelope that did not belong to it.

Miss C. S. C—— says that she is not a habitual dreamer, and that her dreams have not always been verified, she has had some dreams which are non-veridical. It is, of course, impossible to estimate the proportion of these to the veridical ones. She thinks there may be a tendency to psychical experiences in the family, as her mother (now dead) claimed to have had visions, and Miss C. tells me also a story about a cousin of hers, on her mother's side, who some twenty years ago had an experience of the same type of those above narrated. Her cousin's brother was a butcher, and upon his marriage exchanged rings with his wife and thereafter habitually wore the plain gold ring, which he at last lost. He supposed that he had lost it during one of the frequent washings of his hands, and that it had been carried away through the spout. This cousin dreamed that it was in the horse-crib, and suggested to him that he should look for it there in consequence of her dream, which he did not do, but she went herself and, somewhat to her surprise, found it in the crib, bent as though it had been bitten by the horse.

R. HODGSON.

Nov. 20.

MISCELLANEOUS EXPERIENCES.

The following experiences came to us through Dr. Elwood Worcester to whom they were first reported with the request that we have a copy of them. They are not provably veridical, but they are the borderland type which represent incipient mediumship and are most important for that reason. They come from a lady whose husband is well known in the historical world as the author of important historical works. Mrs. Usher* wished her name withheld and stated in her letter that she had so carefully chosen her terms in the account that she did not wish them altered, a thing we never do in any case, save orthographic errors, but which should be mentioned here as indicative of her appreciation of the need of great care in trying to state the facts accurately.

The experience under an anæsthetic is of a type which we should be glad to record in large numbers. Sometimes the evidentially supernormal emerges in them, and even when it does not, the experiences are often of the kind which we find in the non-evidential phenomena in mediums where evidential material is abundant, so that we may some day find that unusual value attaches to such occurrences. The other experiences will have to tell their own story and are certainly of the borderland type—Editor.

A STATEMENT.

May 26, 1919.

On the afternoon of January 27, 1917, I was taken to the hospital after having been ill at home three days. For the greater part of the time during the next four months the physicians despaired of my recovery. In order to leave no doubt as to the validity of the two experiences recounted below, I will state that as soon as I was able after the first experience and before the second, I questioned my nurse, who never left me, as to what had happened. She said that the first night no anæsthetic had been administered, neither had I fallen asleep nor fainted, but had been fully conscious all of the time the doctors had been working over me. At the same time, while going through the experience I was not conscious of what was taking place around me or of being in the room at all. As I did

*Permission to use name subsequently secured.

not know exactly when the second one occurred, I was unable to question her about it, but assume that the physical circumstances were identical. I do know that I had no anæsthetic. Until midnight the first night at the hospital, specialists and the nurse stayed by the bedside watching me closely, for I was sinking rapidly.

Suddenly, while broad awake, I was transported from my immediate surrounding and found myself traveling forwards, whither I did not know. A sense of the utmost security enveloped me and my way was made clear by a *dim though radiant* light shining from behind. I knew I was being led and felt a wonderful Presence behind me—too wonderful for me to dare to look upon. After a while we stopped. I looked and saw just ahead a field—quiet, restful, with low hills in the background. There were beautiful restful undulations, no flowers, and no trees, but the impression remains of a soft yellowish green growth which was neither grass nor grain. There were shadowy places but over all the most peaceful yellow light, so nothing was hidden, but at the same time it did not mar the indescribable sense of Rest which took possession of my soul and body. No words can possibly convey the feeling of complete Rest which enveloped me—all cares, pains, detail, importance of physical existence dropped from me at once.

No words were spoken but after I had drunk in the wondrous scene before me, *communication* in the nature of *understanding* was established between me and my guide, who ever remained unseen. I was told I might step into that field and sleep undisturbed or I might go back to my earth duties. The temptation to sink into the beautiful spot was great, so great that I felt I had not the right to decide at once, for I would have lost sight of every duty, every opportunity for service to my loved and loving ones in the rapture of what lay before me. I communicated to my guide that I could not answer immediately for the decision must not be a thoughtless one.

I then found myself back again in my bed with the doctors and nurse beside me. A period of time elapsed—just how long I do not know, but I imagine it was two or three days.

Again I trod the path with my guide and again the joy was granted me of gazing upon that scene of indescribable beauty, the thrill of which had been with me constantly since the preceding occurrence. Once more I was told I might drop the shackles of earth life and rest in the gracious softness and lighted shadows, or

that I might return from whence I came with a special undertaking for Him who is all wise and loving. This work was shown me and also that the way back would be long and difficult. I bathed myself in the ecstasy of Rest and Peace and then retrod the path to earth.

The word rest is thoroughly inadequate to express the sense of complete removal of all burdens which emanated from that Place. Equally impossible is it to express the security felt in the Guidance and Light from the One behind. I felt it would be sacrilege to look back and that I might not be able to endure the Light. During the interval between these two experiences, I was conscious of a Presence by my bedside, though I saw nothing. When my Guide communicated to me that the way back would be very hard, no detail was given, but during the months of physical and mental anguish which followed I was supported by the memory of the Glory I had witnessed and of the Promise which could not fail. No fear of death remained.

"I know that my Redeemer liveth."

The first realization that I sometimes experienced things which could not be explained as natural phenomena came definitely when I was fourteen years old. I have arranged in groups of types the experiences I have had since that time in the order of their significance to me. They are not in the order in which they occurred for that I cannot remember, and they extend over a good many years.

1. *Animals.*

When a child I had a great deal of influence over animals, especially over cats. Seldom would cats, however untamed and afraid of people, refuse to come in answer to my whistle and they would follow me considerable distances. Dogs also were fond of me but not to the same degree. For some years I have not come into contact with any animals and I doubt very much if this ability continues.

2. *Dreams.*

I can recall but one instance of a dream which might be of any importance. It occurred about two and a half years ago. I dreamed my husband and I sat one evening in the parlor reading, when suddenly the knowledge was borne in upon me that if I would raise up my eyes and look into the next room, the door of which stood wide

open, I would see something from the spirit world. I looked and saw a very large woman, who at once made me think of one of Dickens's apple women. I could see straight through her. She was smiling, spread her skirts, and bobbed a courtesy, and then a strange thing happened. She suddenly shrunk to the size of a tiny child and commenced to dance. I awoke then. Whether or no this dream was of a symbolic nature I cannot say.

3. *Smelling.*

As a child I was extremely sensitive to odors. Various illnesses had their odors and those I was familiar with I could readily detect upon people—frequently two or three days before the person developed the sickness. I remember an amusing incident in connection with this. One day my mother and I went to pay a call. While waiting in the parlor for the lady to come down, I said, "Somebody in this house has the grippe, I smell it." Mama scoffed at me, but when the lady came down she excused herself for having kept us waiting by the fact that she had been busy up-stairs with her daughter who was ill with the grippe! This sense has practically disappeared.

4. *Seeing.*

Only three times have I seen anything with my eyes. The first occurred when I was fifteen. I attended a lecture on Peace given by an able and inspired man, and while he was speaking I discerned beautiful and delicate shades of rose, yellow, and blue around and above his head. The second time was about seven years ago, when two other members of the family and myself were occupying for one night the house of a friend who was not in the city. The house had been closed for the summer and there was no one in it but ourselves. We had been called to town suddenly by a death in the family and the use of the house was offered us. I awoke from sleep with a knowledge that something was to happen. Turning on the light I tried to read, but immediately became conscious of a presence. The filmy form of a woman floated into my room, went over to the scrap basket, peered in and then left the room. I followed it, and saw it went into every bed room and did the same thing, then glided down the stairway. As the lady of the house is a noted housekeeper, I decided she was worried about the condition in which she had left

her scrap baskets and her astral body returned in her sleep to look after them. The third case is included in the group under hearing.

5. *Knowing.*

Knowing things without being told was another curious thing which frequently happened. As a child it was evidenced largely by such trivial things as knowing without turning my head to see the names on delivery wagons behind me—often names I had never heard of—and knowing whether or not the vehicle coming behind me would turn to the right or left of me at the corner or cross my path. Rarely did I have to look to see if it would be safe to cross the street. I almost always *knew*. The first time I met my husband I *knew* as I shook hand with him I was to marry him and it was a most curious experience to sit beside him making his acquaintance with this knowledge in my possession. As I recall, I was not particularly impressed with him on that occasion but perhaps that was because of the unusual circumstances.

All my life I have heard "duplicate" conversations. I never know when they are to occur. At any time, quite often, as I am talking with people, I know it has transpired before, what each one will say and just when, etc. Then the whole scene is enacted as it happened before. Time and time again I have tried to change my part in it and say something different, but I am powerless to do so.

The most interesting experience under this heading concerned my lessons at school. The lessons for the coming day were given out by the teacher, and I never knew it to fail that when I picked up my book to study, as soon as my hand was placed upon the book, I knew the part I would be asked to recite the next day. I was always right.

At various times I have been able to read peoples' thoughts and in so far as possible have tried to check them up. Those I have checked up have been correct but some could not be checked and this power has come only in flashes at unexpected moments. Neither has it been frequent.

6. *Feeling.*

Often upon shaking hands with a person I receive a distinct sense of his or her character. But the most powerful experience in connection with touch is one I had when I was sixteen. All the

details cannot be given as they are of too personal a nature. It was early in the morning but light and I was awakened by a noise. As it was unusual to hear sounds at that time of day, I arose to see what occasioned it. Immediately I was seized by the shoulders and forced down again upon my back in bed. I tried several times to rise, but each time the same thing occurred. The room was bright and there was nothing to be seen. I fought with my unseen captor but was obliged to give up as "It" was far stronger than I. Later I realized it had been done for my own good, as it would not have been wise for me to have gone where I intended going.

7. Subconscious mind.

As a child I did my best studying by the deliberate use of my subconscious mind. Mathematics, algebra, problems in geometry, etc., were the best material for this use. I would determine to do this work at night, went over it carefully to myself before retiring, and upon waking the whole work could be done inside of a few minutes, almost as fast as I could write it down. Now, I often employ the same faculty in the correction of minor faults I see in my children. It often works and as it is done without friction between them and me it seems so much sweeter than fault finding, so I continue using it. I hope this is not a wrong use.

8. Hearing.

Under this heading come my first and last experiences. As a child the noises in my room at night grew so loud that no common explanation could cover them. Noises in the walls, snapping of picture wires, loud crackings from the furniture were frequent and sometimes I heard great rushings go through the room. Far pleasanter, and very, very often were the beautiful, happy, child-like voices talking in the air. I used to love their joyous, carefree chatter and could hear them whenever I wanted to. It is many years since I heard them. Sometimes I have been followed round the house by the patter of tiny feet.

Twice my sister who passed over several years ago has called me and it was but last January that I was granted the privilege of both seeing her and talking with her for a few seconds, while in the waking state. She was a radiant vision and so glad to be able to reach me at last. It was a beautiful meeting.

To conclude, I should say that none of these experiences are the result of any attempt to develop psychic forces or faculties. They have come to me when they wished and have never been sought.

EFFLUENCE OR RADIATION FROM THE HUMAN ORGANISM.

Professor Sydney Alrutz, of Upsala, Sweden, has published a small pamphlet in Swedish on some experiments with hypnosis to test the existence of radio-active agencies in connection with the human organism and has summarized his result in English at the end of the pamphlet. We quote here, with his permission, this English summary.—Editor.

Summary.

In this article the author examines the problem, whether there exists a specific influence from the nervous system of the hypnotizer, for instance when he draws the points of his fingers without contact, i. e., when he makes passes, over the bared forearm and hand of the subject.

Many hypnotizers employ the method of stroking or making passes over the body of their subjects, when putting them to sleep, and manipulations of this kind have also been found to produce analgesia, contractions of muscles, etc. But it is generally contended that these results are due to suggestion or autosuggestion in some form or other. In order to eliminate the possibility of any such factors being the true cause of the phenomena in question and in order to exclude every possible thermal and mechanical stimulation, the author employed the following method. Having hypnotized and blindfolded his subject, the author placed by means of a stand and clip a sheet of glass over and above one of the subject's arms. The subject being in light hypnosis hyperæsthetic and hyperalgesic, downward passes made above the glass produced in this condition analgesia. If upward passes then were made the sensibility was restored, and if, so to say, too many were made, hyperæsthesia and hyperalgesia ensued. Not only glass but also metal sheets were found to be transparent, whilst cardboard, wool, etc., were more or less opaque to this influence. This made the following experiment possible. Before the glass sheet was fixed in the stand and clip, it

was partly covered by a piece of wool. If for instance this answered to the hand of the subject and downward passes were made, it was found that the hand retained its sensibility, whilst only the forearm became analgetic. The same results were brought about, even if the passes were made by persons unacquainted with the results generally obtained, and even if the arms of the subject were enclosed in boxes with lids and also when the special arrangement of transparent and opaque screens was unknown to the experimenter. When the subject was in deep hypnosis and anæsthetic and analgetic, downward passes had no effect, but upward passes restored the sensibility locally and according to the arrangement used.

The author has also found that if he pointed (without contact) with his finger or with a rod (of glass) towards a muscle, a tendon or a nerve, the corresponding contraction took place. (See the illustrations which follow the Swedish article!) Also in this case the right effect could be obtained through a sheet of glass or metal.

All sources of error of any conceivable importance having thus been eliminated and positive and fixed results having been obtained in a very great majority of cases, the author finds himself obliged to acknowledge the existence of some new form of (nervous) energy, capable of emanating from the human organism.

In addition to the phenomena of selective absorption, the author has also found that this form of (nervous) energy can be reflected, for instance against a pane of metal, and also conducted through a rod, bent in right angles or twisted in some way or other.

The main results have been obtained with two hysterical subjects (workmen) but the sensitiveness in question was also observed in many other persons—even when they were awake.

We must be careful not to generalize too widely from a few cases. Assuming that suggestion and autosuggestion have been adequately excluded, as the illustrations in the body of the report show rather clearly, the results are interesting on any theory of them. But it will not do to infer that such phenomena would occur with the normal person. It is noticeable that "the main results" were obtained with two hysterical subjects and that fact suggests the possibility that we might ultimately have to classify the phenomena with a type of subject which, whatever of hysteria might be present or absent, would link them with a

wider class of events. It is too early to announce general results. Such experiments, however, should be tried on a larger scale, but this cannot be done until we secure a laboratory and men to conduct it.

The experiments resemble closely those performed by Mr. Gurney and reported in the *Proceedings* of the English Society, Vol. I, pp. 257-260; Vol. II, pp. 201-205; Vol. III, pp. 453-459.—Editor.

CORRESPONDENCE.

DR. JAMES H. HYSLOP, *Secretary,*
American Society for Psychological Research.

DEAR DR. HYSLOP:—

Permit me to call the attention of our members to certain observations on the Mannheim Dog, Rolf, in his performances as reported by Dr. William Mackenzie and translated by Miss Latham for our *Proceedings*, Vol. XIII, No. 1. The following distinct analogies and parallelisms with human mediumship are indicated in Dr. Mackenzie's report: 1. The dog objects with marked displeasure to being touched on the head while at work. Human mediums are shocked and their work interrupted or confused if they are touched during a séance. 2. The dog closes his eyes and pauses when difficulty is found in giving a correct answer. Very usual in human mediumship. 3. The dog can work better for some investigators than for others. 4. The dog uses words not familiar in his every-day environment, and uses them appropriately. 5. There is evidence of possible anæsthesia of the sense of smell during experiments. Local anæsthesias of different senses are often associated phenomena in human mediumship. 6. The communications display humor and ill humor in a way not natural on the telepathic theory, i. e., if the owner and teacher of Rolf, Frau Moekel, be regarded as agent in the telepathy. 7. The dog manifests fatigue after concentrated effort for about 20 to 30 minutes. This is a marked characteristic of incipient stages of mediumship.

These are the chief points of similarity. It should be added, perhaps, that the death of Frau Moekel seems to have disturbed the dog to such an extent that he has been unable to succeed in the same degree since. May it be that her guides, assuming that she had psychic gifts, were more able to manifest through her little canine pupil in her presence?

Yours faithfully,

GERTRUDE O. TUBBY.

New York City,
July, 1919.

BOOK REVIEWS.

L'Avenir des Sciences Psychiques. Par EMILE BOIRAC. Librairie Felix Alcan., Paris, 1917.

This work is by the Rector of the Academy of Dijon. Emile Boirac has been known for many years as an able public educator and scientific man. His presentation of this subject will command respect everywhere, especially as he has no theory to defend. Unfortunately the work has not been translated at the time of reviewing it. [Since translated under the title "The Psychology of the Future."] But all who can read French will find themselves in the atmosphere of a man who frankly recognizes that the facts are not usual and that they fall outside the domain of ordinary explanation. Americans have still to learn this fact. They are still living in the atmosphere of scientific dogmatism. Our Anglo-Saxon ancestry seems to breed in us that self-complacency which wants to let well enough alone, and we take up the cudgels for anything but a frank confession of ignorance. This author, however, is much more frank and even if he does not offer an original contribution to our knowledge of the subject, he lives in the atmosphere of a scientific world and is well aware that science has not yet exhausted the field of unexplained events.—J. H. H.

Our Hidden Forces. (La Psychologie Inconnu). By EMILE BOIRAC, Rector of the Academy at Dijon. Translated and edited with an Introduction by W. de Kerlor. Frederick A. Stokes Company, New York, 1917.

We also have a notice of this book in the original French. The translation realizes what we said should be done with such a work. We think the translator makes a mistake in his title. The "Psychology of the Unknown" would be better than "Our Hidden Forces", as it would put the author in a better scientific light. The work does not lack in scientific character and is so good in this respect that it should be read by all who are interested in unusual phenomena. The work was submitted as a prize essay to the *Académie des Sciences de Paris* and received the first prize. One of the most important features of it is the absence of theoretical discussions. There are no metaphysics in it of any kind and hence there is a strict confinement to facts and generalizations. If there is any fault it is that of clinging to the phrase "Animal Magnetism" as characterizing a certain group of phenomena. Historically the term may be well enough, but we think it is calculated in this age to give a wrong impression as to

the facts and to suggest a discarded metaphysical explanation. There is some invention of terms, or at least the use of such as are not yet adopted in English, that may prove useful for purposes of classification. The work is an admirable defence of psychic research, tho it commits the author to no theoretical explanations whatever.—J. H. H.

Psychical Investigations. By J. ARTHUR HILL. George H. Doran Company, New York, 1917.

It is not necessary to review this book at length. It is like all that Mr. Hill has published on this general subject. He was an English banker with some scientific interest and ability and has devoted some time to the careful investigation of psychic phenomena. Three chapters in the present work, I, II and X, are reprints of articles published in some English magazines. The remainder of the book consists of detailed accounts of his experiments with psychics, a Mr. Wilkinson being the principal one. I must remark also that he has the good sense to employ the term "medium" to denote the class. There is no snobbery shown in the use of the term "automatists". His experiments were carefully made and as fully reported. This gives the work some scientific value. We may wish to know further many things that a psychiatrist would like to know, but while such things throw light on the psychological mechanics of the phenomena they do not affect the problem of the supernormal, and the chief thing in the volume is the evidence, or at least appearance of evidence, for the usual supernormal incidents. It is true that a trained psychologist might find some features to discount, but that is perhaps true of all work in this field. The main point is whether Mr. Hill presents anything supernormal in the work: that I think will be conceded him, and he has deferred so generally to good scientific method in his records and discussion that the book should be read by all intelligent people.—J. H. H.

PURPOSE AND SCOPE OF THE SOCIETY



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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OF THE

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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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SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

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THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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JOURNAL

OF

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FOR

PSYCHICAL RESEARCH

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SURVEY AND COMMENT.

Sir Arthur Conan Doyle and Jerome K. Jerome.

The *Literary Digest* for September has summaries of the discussion between the Bishop of London and Sir A. Conan Doyle and of the article by Mr. Jerome in *Common Sense*. The subject might be discussed at length, but I shall only call attention to the challenge of Mr. Jerome that Spiritualism has done nothing for the world. There is enough truth in the challenge to give it a sting. It is true that the popular Spiritualism of this country ever since the Fox sisters has done nothing of a practical type to help the world in its development. That task it will have to take up and perform before it is going to get a hearing or to exercise its proper influence. Christianity, while it was spiritualism, even in its phenomenal manifestations, was above all a system of practical ethics, and what it has done for the world stands clear on the face of history. But modern Spiritualism in this country lays little or no stress on ethics, contenting itself with forever communicating with the dead or trying to do so. If it engaged in the organization of practical ethics it would very greatly modify the other churches. It is probable now that it has lost its chance to do so, as the belief will probably be taken up by the churches and incorporated with their

practical work. The Spiritualists, however, have taken a course that invites and justifies the challenge of Mr. Jerome.

Mr. Jerome's accusation, on the other hand, that Sir A. Conan Doyle's facts are only conjuring tricks is without evidence. He weakens his charges by statements without experience or knowledge. If he thinks that he knows anything about psychic research because he wrote "The Passing of the Third Floor Back" he is no better than the business man who thinks he knows all about science because he is able to make money. The presumption of the average literary man on this subject is a spectacle for gods and men. We have long since gotten far beyond the conjuring stage of this work into abnormal psychology, which is the key to the whole problem and often the condition for getting the facts that have significance.

Ancient Doctrines.

In *The Quest*, Vol. IX, p. 468, an interesting quotation is found regarding an ancient conception of the "daimon" or dæmon which is worth noting here at least for record with the data of psychic research. The ancients were more familiar with psychic phenomena than we usually give them credit for being and may some day be studied in the light of psychic research.

Synesius was a Neo-Platonist who became converted to Christianity and was made a Bishop in the church. He did not abandon all of his Neo-Platonic ideas when he became a Christian. The Neo-Platonists were, many of them, saturated with spiritistic views, tho they partook largely of the pantheistic conception of them.

The editor of *The Quest* quotes Synesius as follows: "The 'daimones'—meaning thereby presumably what modern Spiritualism would class as certain orders of human or non-human but disembodied spirits or intelligences—are said to be supplied with their substance by their mode of life; for during the whole of their existence they are of the nature of images or take on the appearance of happenings."

The editor then adds: "If, he goes on to say," referring to Synesius, "man is conscious of many things by means of the

activity of this psychical essence when he is by himself, he is aware of many more when there is another present, *i. e.*, presumably when another mind, either embodied or disembodied, is playing on his imaginal nature."

The first passage is a good evidence that the ancients were conscious of the phantasmal nature of both beings and events. Indeed several terms in the Greek language show clearly how developed their ideas were. *Ediolon*, *Phasma* and *Phantasma* are terms that show widely extended conceptions of the phenomena, and Synesius only gives more definite expression to them. The creative power of thought and desire is implied in the view expressed and the fact that they are appearances rather than the reality supposed by naïve Spiritualists.

The second passage shows or implies what happens in the presence of psychic people or mediums, and represents a very familiar fact.

ADVENTURES IN PSYCHICAL RESEARCH.

By JAMES H. HYSLOP.

Just as we were printing the article in the *July Journal* on the experiences of Mr. L. P. Jacks, he came out in the *August* number of the *Atlantic Monthly* on the subject whose title we repeat above. It represents further experiences, or at least some of a different kind from those we commented upon. The present article under review is written with a great deal of common sense and is well calculated to meet the approval of a man like the editor of the *Atlantic Monthly*. A story about him is well worth telling here.

A well known clergyman was talking with this editor about psychic research, without committing himself, and asked him what he thought of "Dr. Hyslop and his work". The reply of this editor was: "Oh, he is a sensationalist." The clergyman then spoke to him about Sir William Barrett and the editor seemed not to know anything about him or his work in psychic research, but struck with the "Sir" to his name, forthwith wrote to Sir William Barrett for an article on the subject. Sir William Barrett promised the article but has not yet written it. Apparently Mr. Jacks is another respectable man, editor of *The Hibbert Journal*, whose reputation must be slaughtered in order that the rest of us may have good company! After the *Atlantic Monthly's* experience with Robert Dale Owen in the days before the English Society was founded, we could hardly expect its editor to burn his fingers again unless he carried down with him the fame of Mr. Jacks.

Mr. Jacks, however, is more circumspect than Owen. He starts with the presuppositions of the man of the world and recognizes that fraud is the first difficulty to be removed in the investigation of mediums. On this subject he shows very good sense. He is fully aware that it is as possible to be credulous about fraud as about telepathy or spirits, and after telling us that some of his Philistine friends entertained the possibility of

his being a co-conspirator with the frauds, he dismisses that type of mind with admirable good sense. There is such a thing as being too much afraid of the sceptic. This species of animal has managed to monopolize public interest in modern times, until one might suppose that the human race should not believe anything, even scepticism!

A propos of this we may tell another story, which we suspect Mr. Jacks may have had in mind when he remarked of his friend in regard to a statement about the difficulties of fraud: "His answer was a veiled hint that 'we were all in the game,' and that possibly the Society for Psychical Research was a kind of conspiracy." I wonder, therefore, if Mr. Jacks was familiar with the following story that was told me by Dr. Hodgson. Professor Henry Sidgwick was talking with Dr. Hodgson about the subject and remarked that he could count his friends on his fingers who would not think that he was in a conspiracy, if he came out in the advocacy of spirits, and added: "When it comes to this, Hodgson, all we can do is to get the whole world into the conspiracy." Professor Sidgwick had a good sense of humor and Mr. Jacks is not without that saving grace. It is in this connection that he dismisses that sort of scepticism with contempt, and rightly. A man who has a grain of intelligence or sense of humor would not take the trouble to meet the difficulties of that kind of sceptic. The last belongs to that group that is like Brother Jasper of Richmond who would not believe that the earth went round the sun. It is, of course tremendously respectable to be sceptical, but that is all. Being critical and discriminating is legitimate and obligatory, but doubt simply because the facts do not square with your preconceived prejudices is not worth serious attention.

Of course there has been fraud and perhaps much of it in mediumship, but Mr. Jacks recognizes this, tho reminding sceptics that fraud infests much else besides mediumship. When we are asked to believe in the supernatural, we suddenly get very sensitive about fraud, but say nothing about it in business and the professions where it is probably far more rife than in mediumship. There is a deal of hysteria and delusion in the latter, perhaps more of it than fraud, but it is certain that nothing can rival business methods for fraud.

But Mr. Jacks's remarks were made with special reference to the case he had experimented with. He had taken admirable precautions against fraud on the part of the medium for the first two sittings and before the third an indiscreet friend had betrayed his identity. Like a sensible man he remarks of this new situation that it gave him an opportunity to ascertain whether the medium had sought or used normal information about him, and he found that she had not. This is a typical experience, and if sceptics showed half the patience and intelligence that their scepticism implies, they would easily dispel their illusions about the subject.

Now to the more positive results of Mr. Jacks's experiments. One of his first remarks regards what is only a matter of almost universal observation in work of the kind: namely the presence of nonsense, or a mixture of nonsense and significant material, which cannot be dismissed with a sneer when explanations are required, whether acceptance of the facts be agreeable or not.

When it comes to the positive data, after sifting out the nonsensical matter, Mr. Jacks obtained the orthodox type of facts. Four alleged communicators purported to be speaking to him through the psychic. They seem not to have spent much time in proving their identity *à la* scientific method in trivial facts, but proceeded to dispense statements about literary matters in which Mr. Jacks was interested at the time, and some of the things said were certainly supernormal in character, but not evidence of personal identity of the dead, tho that identity seems to have been indicated clearly enough in other facts.

It is not my purpose to give any detailed account of the facts in the article. Readers can go to the *Atlantic Monthly* for these. The chief scientific interest of the article is in occasional explanatory observations made by Mr. Jacks, which I take here for a text on which to hang some comments for students of the problem. I have no criticism of the main spirit and tendencies of the paper. They will invite attention wherever the editor of *The Hibbert Journal* is known. But Mr. Jacks has alluded to explanations of the facts which make necessary an examination of the conceptions that induce him to halt in his explanatory causes. It seems to the present writer that it would have been

a much stronger article to have let explanations entirely alone and simply to have told the reader that he was not offering theories for consideration. Let the reader do his own thinking. The reason for this animadversion is that we are not obliged to have explanations for every individual fact or set of facts that comes along, unless we have already established an explanation for the class to which the individual fact belongs. My reason for taking this attitude here is that Mr. Jacks has disregarded the connection between his personal facts and those recorded in many volumes of the *Proceedings* in both Societies for Psychical Research. I do not think that we are entitled to advance hypotheses for every fact that comes along. We must collect large masses of facts and classify them, with their differences, and especially mark the important resemblances between facts that are quite different in our ordinary classification. For instance, we may classify apparitions, voices, automatic writing, but note whether they have an organic connection in spite of their real and apparent differences. In this way we can form an explanation for the whole and then search for the reasons that determine the differences. Mr. Jacks should have noted that his facts are only instances of the same kind with thousands on record and that their explanation must be sought in that connection, not in the peculiarities of his own limited number of incidents. It is legitimate to state the facts, even more than legitimate. But you can puzzle your sceptic much more by refusing to explain them or even to mention explanations that others have attempted. In fact, the attitude of his article is one of perplexity about explanations and he does not offer any, tho he does reject three explanations, a procedure which obligates him to offer an explanation. He should have rejected no theories of the facts. The reason for this will be apparent presently.

After giving his facts, especially the Scott incidents, Mr. Jacks says: "This I submit is incompatible with fraud—no fraudulent medium would play the game so stupidly as that. But what, in heaven's name, is it compatible with? With survival—hardly. With telepathy—hardly."

The author insists his facts are not explicable by fraud, and that they are evidence for the supernormal. But why not explain them by telepathy? Of course the present reviewer holds that

telepathy explains nothing even when proved to be a fact. But in his previous discussions of the subject, as our previous article on them showed, Mr. Jacks pitted telepathy against spirits, which assumed that it was an explanatory agent, and he even extended the conception to comprise a whole network of minds. With such a view he could hardly refuse the application of telepathy to his own recorded facts, which are much simpler than any network of minds. But he has evidently awakened to the fact that you cannot play irresponsibly with the idea of telepathy. I quite agree that telepathy does not explain them, even if it did explain coincidences between present mental states in two or more individuals. But his facts are easily comprised in his larger view of telepathy, at least as implied by his language in previous discussions. The facts are so spiritistic that a spiritistic theory is possible in the case, even tho we grant that his evidence is either inadequate or that some of it is not evidence of personal identity.

Why, then, does not survival explain the facts? Here we have a term and a conception that may easily lead readers astray, and it is this circumstance that elicits from us here a somewhat elaborate treatment of the questions involved.

First we must ask a question. In rejecting "survival" does Mr. Jacks intend to regard the term as convertible with spirits? Or does he mean that his facts are not evidence for survival? I should concede quite readily that his facts are not adequate evidence for survival or for the agency of spirits, if they were all the facts we had. Supernormal statements about Mr. Jacks's literary activities are certainly not evidence for the personal identity of the alleged communicator. They would thus not be evidence of survival, tho they might readily be explained by spirits, when once proved to exist on other and better evidence. It is this fact that I wish ever to keep in mind when dealing with this problem.

We need to keep very clear here the distinction between the *evidential* and the *explanatory* problem. Mr. Jacks seems not to distinguish them at all. The evidential problem requires us, in the first stages of the investigation, to regard the problems of explanation as limited to personal identity when the question is of survival or spirits. This makes necessary the exclusion of all

data that may be either normal or supernormal and that do not represent the personal identity of the decedent. It is a policy of conceding to the sceptic everything but the selective data affecting personality, and we draw a regressive inference from these data to the continuity of the consciousness which they may well represent. All facts representing merely supernormal information, such as allusions to our literary or other activities, are set aside, not necessarily because they cannot be explained by spirits, but because they are not primary evidence of their influence. When we have once established the existence of spirits by masses of selective evidence for personal identity, we then recognize that the activity of spirits need not be limited to giving evidence of identity, but may extend into all sorts of influences and impartation of knowledge, especially when the facts that are not evidence of identity are so closely associated with those that are, that we are obliged to offer an explanation of their unity. Whatever will explain personal identity will explain other supernormal facts and hence we comprise, in our explanation by spirits, information which we have no reason to exclude from their purview.

This is the reason that Mr. Jacks's use of the term survival is not altogether clear. It is not convertible with the explanatory power of spirits and yet it is put in as an alternative to telepathy, as if it were so convertible, and most readers would take it thus. It is misleading and, while conveying less than the facts, seems to imply all that is involved in the problem. That is to say, the range of explanation by spirits is greater than the range of evidence for their existence in the first stages of the inquiry, while the rigidity of our standards has a tendency to limit the meaning of spirits to the evidence for them which cannot otherwise be explained away.

As already remarked the scientific procedure is not to venture on explanations until we have a vast mass of facts which determine our appeals to causes, and in these phenomena we find evidential and non-evidential phenomena in miscellaneous confusion. In dealing with the sceptic, we are privileged to eliminate all non-evidential matter from the discussion as our problem is to perplex or to convert him, at least to the belief in the supernormal of some kind. To do this we concentrate interest

on the facts which cannot be accounted for by fraud or chance. But scientifically we have no such privilege. Science must explain all the facts and cannot ignore the non-evidential any more than the evidential. It has a compact whole with which to deal. Explanation is not necessarily concerned with the conversion of sceptics, but goes about its business as if sceptics did not exist. When we have given satisfactory evidence of the supernormal, we proceed to the analysis of it into the types that relate to one explanation or another, and if none of the facts represent the personal identity of the dead, we exclude that explanation, not because it might not actually explain the facts, but because the Law of Parsimony requires us, in the interest of the sceptic at least, to concede other possible explanations until the adequate kind of evidence is forthcoming for spirits. In the parlance of debate "adequate" is what will produce conversion. When that has been obtained we are bound to see how far it extends over the rest of the supernormal, and the articulate unity of the facts will now be the criterion of the spiritistic hypothesis. The sifting of evidence is not necessarily the sifting of hypotheses. It will be this only until the most comprehensive explanation has been ascertained. That explanation must cover at least a part of the non-evidential phenomena. If the data were simple it would explain all of them. But it happens that they are not simple. They are exceedingly complex, and it is that fact which perplexes men like Mr. Jacks and others.

In the process of sifting the facts for evidence of spirits, we assume that there are normal explanations for all the rest, or if any supernormal not primarily spiritistic occurs, we disregard it for the time, as explained above. But this is to admit that the phenomena are complex. We assume too readily that, if spirits are connected with the phenomena, they must account for everything in the same way or that they are not present at all. This is the way we view ordinary communication between the living. Throwing aside the complications of the mechanical process in human intercourse, we interpret the language and ideas transmitted as wholly those of the communicator. We carry this conception of this phenomenon into the problem of psychic research. Nothing could be more of an illusion. The simple fact that your phenomena are intermediated by another

person establishes a complexity at the outset, as in the case of B reporting to C the conversation of A, tho in real or alleged spirit messages the complications are much greater still. When you have to deal with the control and other personalities, even tho you regard them as subconscious products of the medium, you indefinitely increase the complexity of the phenomena. It is this that requires the sifting analysis of the facts for the variety of explanations that coalesce in the product. It is not necessary to suppose that it is all transmitted from spirits, even tho we regard the whole as instigated by spirits. We may have evidence that spirits are at the bottom of the facts, tho we do not regard all of them as pure transmissions from spirits. If we did so, we might feel the perplexity and confusion expressed by Mr. Jacks. He, with many others for company, too readily assumes that the statements must all have the same source, or that they do not come from spirits at all. Mr. Jacks, however, remarked the mixture of messages and personalities in some of his messages and this fact ought to have suggested a way out of the labyrinth. I have often referred to the interfusion of personality in messages and, had Mr. Jacks saturated himself with the records of the Society, and especially the Report of Dr. Hodgson, this view of the problem would have given him no perplexities. But he has tried to form a theory from too small a mass of facts. He should have simply recognized that he had personally obtained facts just like those on record, and he could then have let the sceptic deal with them as he pleased, or have proposed theories that apply to the much larger mass of phenomena.

Mr. Jacks says that he could "imagine half a dozen hypotheses, including survival among them, any one of which covers a part of the facts, but none of which covers them completely." Here was the clue out of the confusion, but he spoiled his case by the last part of the statement. He should have omitted the last phrase: "but none of which covers all of them completely." Here he tacitly assumes that one hypothesis should cover all the facts. This would be true if they were not confessedly complex. But the observation that "any one of them covers a part of the facts" should have suggested the combination of them, a combination perfectly legitimate from the analogies of historical

criticism and the phenomena of plagiarism, tho these are not plagiaristic, even when they are complex in the same way. If Mr. Jacks had first acquainted himself with the discussions of scientific men on the subject he would not have had to begin investigation anew. It is the vice of this problem that each man, especially if he be of the lay type, goes about his work as if no one else had ever done anything in the field. If he had recognized the company of other investigators like Sir William F. Barrett, Sir Oliver Lodge (the latter is mentioned) and Dr. Hodgson, he would have had the foundation laid for a solution of his individual facts. But, on the contrary, he laments that the scientific man has thought survival proved and assumes that the layman can call the scientific men to task for hasty conclusions! This is returning to wallow in the scepticism which he had so summarily dismissed at the outset. But he has awakened to the magnitude of the problem, tho it would have no magnitude at all, if the communications were as simple as he desires them to be, or imagines they ought to be, if spiritistic. His perplexities are due to not understanding the problem, not to anything that the scientific man does not recognize. If the messages were as simple as ordinary human conversation there would be no puzzle, but I have already shown how they become complicated, and it should be added that our problem is not a simple one, wholly apart from the complexity of the messages. It inevitably mixes up problems of evidence and problems of explanation, which do not always coincide, particularly in the first stages of an investigation of new phenomena. Mr. Jacks apparently has not seen this. If he did see it, he has ignored it in the interest of confessing confusion. It is unfortunate, however, if he did see the situation, that he felt any obligation to defer to popular prejudices and confusion, and cowardice of editors, in order to purchase any leverage on their tolerance. On this whole subject most men are either ignoramuses or cowards. When they do not know anything about the subject, but have the good fortune to be editors of respectable magazines, they have the same penchant for assuming that they do know about it that some physicists have for pronouncing on economic problems, or when they do know their ignorance they think discretion the better part of valor, or cowardice a safe refuge from the ridicule of their

friends. The lack of insight and of courage is the vice of most intellectuals on this subject. If Mr. Jacks had only treated the respectables as he treated the credulous sceptic, he would at least have seemed not to be perplexed, even when he felt and confessed it!

We have in this subject an extraordinary situation. Mr. Jacks confesses to have been strongly influenced by his emotions during the experiments. He is quite right in reminding people of the duty to control such influences, but he seems not to have remarked that the presence of any such emotions disqualifies the investigator altogether. But then why may not the emotions that attach to the spiritistic theory be quite as respectable as those, or the no emotions, that attach to sceptical theories? Are moral and other indifference the only qualification for the study of facts? In one statement he shows very clearly that he does not wish to be fooled. He says: "To declare your belief in 'spirits,' and then to be confronted with a proof that you were the victim of a mistake, is a particularly odious way of being made to look a fool." But in what way is it any worse to be fooled about spirits than to be fooled about fraud or telepathy? I have seen many a person worse fooled about fraud than any one has been fooled about spirits, but it is respectable to be fooled about fraud and telepathy, tho not respectable to be fooled about spirits! That is all there is to it. It is quite on the docket to be deceived in ordinary, or even in extraordinary matters, provided that they are not spirits. But suppose you are fooled in your scepticism? Are not the consequences of that a thousand-fold worse than being on the side of belief? But why allow the fear of being fooled either way to determine your attitude on the subject? It is at least as bad to be fooled on the side of scepticism, so just go into the subject regardless of any such criterion and you will not be fooled at all. It is the good opinion of your neighbors that influences you more than the love of the truth. Just dismiss that and there will be nothing in the way of forming scientific opinions. Emotional influences from the fear of being fooled on any side of the subject are just as bad as exultation in the suspicion or consciousness of communicating with your dead friends.

What we desire here is to admit the hypothesis that explains

the crucial facts and then we can make some progress in unraveling the confusion and perplexities that have been confessed by Mr. Jacks. Otherwise, we shall always have nothing but foolish perplexities to deal with. In fact, nearly all the confusion is due to ignorance of the problem, and when one has thoroughly acquainted himself with the nature of the problem, half or more than half the perplexities will be solved at a stroke. What about being fooled in religion? Have not whole generations been fooled on that subject? Every age has its revolutions on this subject and somebody has been badly fooled. But *The Hibbert Journal* still goes on in its defence instead of the editor finding peace in proclaiming scepticism or prudence in accepting religion! It is quite in the fashion to believe in religion, tho no two persons have the same conception of it, and there is not one thousandth the evidence for it that there is for spirits.

I agree, however, that laymen should leave the subject alone. The danger of being fooled is not the worst one in the subject. That catastrophe would take care of itself. But the worst thing is to play with a subject that has some fire in it. It will not hurt the layman to investigate proved or developed mediums, but he should not go at mediumship himself until he knows much about the liabilities of it. Obsession and interference with normal life is a far greater evil, not of investigation scientifically, but of personal dabbling in the phenomena, than any amount of being fooled about theories. Then there is the uncritical spirit with which revelations about that life are received. Most people imagine that, if you are dealing with spirits, their statements are to be taken on trust, as you would when they were living. But people forget that trust in your neighbor's statements is based upon the proved veracity of his past, or upon the readiness with which his statements can be tested and verified. It is not so with spirits. Their statements are hard to verify, no matter how veracious they may be. It is a question of proving them, and we are not situated to offer immediate proof of every message that comes about that life. If the transcendental world is different from ours, you cannot clearly describe it, and if it is like our world, you cannot readily believe it. It will require long investigation to decide the matter. Here Mr. Jacks might well have presented a caution, but in one remark he shows

he is himself more or less under the illusion of the layman about this very issue. He says: "The problem of evidence, complicated enough even in ordinary practice, is here immensely more complicated by the fact that *the existence of the witnesses*, which in most other cases is taken for granted, is now the very point in question. The witnesses are the 'spirits'; but the 'spirits' are the beings whose existence has to be proved."

If Mr. Jacks had said that the evidential problem was complicated by the conditions affecting communication, or if communication is begging the issue, by the conditions affecting the production of alleged messages, I should concede the statement. But I do not admit that it is complicated by the uncertainty of the witnesses' existence. To speak of them as "witness" is to imply that their testimony is to be accepted or would have more weight, if their existence was assured. I radically dispute that claim. It is not the proper method of approach to the problem. True, the existence of "spirits" has had to be proved, but not before estimating the evidence. The problem is to explain certain facts, not to accept the "witnesses" for the explanation. We are studying a problem which requires us to prove that there are facts which cannot be explained normally, and when we offer a positive cause for them, it is a regressive inference from the facts, just as it is in any other scientific problem. For instance, we infer from the observed face of the moon something as to what the unobserved face is, knowing the general laws of form and shape in the other individuals of the solar system. From the variation in time of the eclipses of the moons of Jupiter, taken with the coincidence with different positions in reference to the earth's orbit, we infer the velocity of light. From the tracks in certain rocks we infer the existence of some palæozoic animal. In none of these do we have any "witnesses" except the facts. In the question of spirits, we infer from the proved and peculiar nature of the facts that the only explanation is that they have been produced by the continued consciousness of the personality that would account for the same facts, if living. We are not accepting testimony in any case. We are proceeding exactly as we do in all the other sciences. The veracity of no one is concerned, except that of the living. The veracity of the dead does not count even when they are proved to exist.

except as we can test it in the same way that we do the veracity of the living. Mr. Jacks has confused two things, tho recognizing both of them. It is true that the existence of spirits has to be proved, but it is not true that their " witness " or testimony has anything to do with the proof. We are inferring the existence of the supersensible from certain proved and sensible facts, just as we do in the atomic doctrine or the theory of ions and electrons.

After all is said, however, Mr. Jacks's article will influence Philistines far more than a scientific analysis of his facts. The welcome thing about it is that he has the courage to tell the *Atlantic Monthly* some plain facts, which readers will respect for the source and not for the authority of the editor. But it is noticeable that magazines in this day wait for respectability to publish facts. They are no longer missionaries for new or important truth. They are purveyors of popular pabulum. We live in democratic times, which enthrone the public as the first authority and the expert does not count except when he can flatter the demos with the sense of its importance and wisdom. We no longer have zealous apostles who speak the truth in season and out of season, except they are willing to accept crucifixion as the price. It is the next generation that will see Mr. Jacks's facts and respect his conclusions.

RECENT EXPERIMENTS IN COMMUNICATION.

By JAMES H. HYSLOP.

V.

The present summary lacks the one feature which I emphasized in the other cases: namely, the presence of absolute strangers as sitters. I was the sitter in the present instances and a recently deceased Aunt the communicator. The reader may be assured that the facts are, in reality, quite as well secured against the possibility of detective means as any that came to strangers, but the circumstance will not be accepted by those who do not read carefully and wish credulously to believe in miracles of detective power without the means to apply it. I make no effort to convert that type of men and women. I am appealing in such records as the present ones only to intelligent people.

At previous sittings, published in Vol. VI of the *Proceedings* (pp. 658-662), but which had not been printed at the time of the present experiments, a number of communications had come from my deceased Uncle, husband of this Aunt, while she was still living. Her first appearance was in connection with another sitter, and was apparently marked by a confusion of her name with the same name of a relative of the sitter. Later she came alone and the evidence became quite clear and free from confusion of that kind.

She lived in Ohio in a small village, where her home had been for twenty-five or thirty years. Her early life had been spent in another county and on a farm. It was an exceptionally quiet and obscure life and in no respect associated with anything public. While her name, place of residence and relationship to me might easily have been obtained by knowing first that some such person existed, it would have been impossible to secure most of the facts communicated without very large resources, and I do not reckon seriously with any conceivable possibilities in

that direction. Note the essentially private nature of the incidents, many of them having no physical evidence of their existence for forty years, and some for sixty years. They are in fact excellent evidence of supernormal information. The reader must make up his own mind from the explanatory notes accompanying the record.

I had arranged to have some sittings for a young man who had been the subject of some physical phenomena. The case was printed in the *Journal*, Vol. VII, pp. 1-56. The messages related to him were interrupted by the following intrusion.

Do you know an old lady with spectacles and a very pleasant face who is rather small and rather quiet in her ways, who would come to the sitter. It seems like a grandmother and as if she had not been gone so very long.

(I do not know personally, but go on with more details and I shall ask later.)

It is a very gentle and quiet sort of woman, who makes no fuss or movement unnecessary, but still is active and that is all I can say about her. This old lady has not been gone such a very long time, for it seems a new sort of experience to come here, and her name begins with S. I think it is Sarah.

(No, the sitter does not but I do.)

Is it Sarah A.?

(I am not sure of the A. Yes, it is not A.) [Had momentarily forgotten that it was J.]

Who is the A who comes with her? It is Abigail or Abby. Some one close to her and again I see the name Laura as if connected. Do you know about this, and the Abigail or Abby?

(No, I do not recall the Abigail or Abby.)

The three are together and are interested in this communication. I think they must have come with your group of people and that there is a general interest in you at this time, for some special reason which I do not now see.

The only reference in this that suggests the person whom I identify as Sarah is the later statement that she belongs to my group of people. The sitter did not recognize any Sarah, but I had an Aunt Sarah who had died in the previous September.

She was a very gentle and quiet sort of woman usually. The Laura may possibly be my deceased sister, her second name, and she might naturally be found in this connection. The Abigail or Abby is not recognizable, unless, as I have found in some cases with the name Addie, it be a mistake for Annie. With the Laura, it would refer to the name of my deceased sister. But the evidence that the reference is to my deceased Aunt is not clear.

At the last sitting with the boy, I told the control that I would be alone with the psychic the coming week and that I would like to have my father and this Sarah, so that she could tell more about herself. When asked if I meant the Sarah who came with the boy I replied in the negative, saying that I wanted the one that was alluded to just after my father had appeared. The sitting opened with a reference to a Harriet which I could not identify, tho, if I could be assured that the mistake was similar to a frequent one of Harriet for Margaret, I could recognize possibilities, but the indication that she was a large woman would spoil the conjecture. There followed a reference to a board meeting of the Institute which had taken place recently, prior to the sitting, not known by the psychic, but nothing of an evidential or verifiable sort was clearly indicated. Then began communication regarding the desired personality.

Have you anything particular you wish us to say about Sarah? (Yes.) The Sarah that came here last week?

(Yes, if it is the right Sarah. The last meeting last week you thought it was the Sarah connected with the boy, but I had another Sarah in my mind.)

This is not the one connected with the boy. The boy's personality did not hinge on the personality of that kind, but on some guides who had been striving to express through him in the past. You understand what I mean by that, do you not?

(Yes I do.)

All right. I see a woman who is very much of a worker. I do not mean working in this way especially, but her life was one of activity and she is not young, but an oldish lady. Do you know about that?

(Yes.)

She seems to be groping about with her hands, as if trying to

feel her way to the place. Was there anything the matter with her eyes at the last?

(Not that I know, but I shall inquire.)

I see her in bed and her hands out of the bed moving about over her spread in a nervous sort of way, and then the eyes close and open and repeat the action, but there seems a complaint as if she cannot see as she wishes to. She is very weak and slips out into the spirit like a worn and tired spirit, glad it is all over and wondering about the new life, of which she knew a little. There is a man who meets her, or rather helps her as she leaves the body. Did she not have a husband in the spirit?

(Yes.)

That husband is with her today as she tries to give communication. She says it is all right. Someway there seemed to be a desire to tell you what and who she found, as if there would be an interest on your part in that.

(Yes, there would be.)

I see also a pretty picture in connection with her. Was there any place she used to visit where there were swans. I see a picture of water and white swans sailing on it, but it seems to be something in connection with some place she visited, as if there were a park or something of that sort.

(I believe there is a park and water near where she lived, and I suspect she is trying to give the name of that place.)

All right. I will let her take her own way. It is pretty where she lived and all the surroundings and friends were beautiful, but it was so good to be free from pain. Do you know about that?

(Somewhat.)

Now who is H left, who is connected with her.

(I shall have to inquire.)

My Aunt Sarah, who had died a few months previous to this, was a very active, hard working woman. She was nearly ninety years of age when she died. I saw her for a few minutes about a week before she died, while I was in the West for a short time. I knew nothing about the incidents of her death bed as described, none of them occurring while I was there. But I learned from my cousin, her niece, who lived with her, that this Aunt did lose her eyesight before her death and that she

groped about on the bed-clothes in the manner described and opened and shut her eyes as indicated to test whether she had really lost her sight. Her husband preceded her a few years and was a communicator in records already on file, but not published at this time.

The allusion to swans and a park is a very interesting one. There was a park near where she lived, at the edge of the village. She visited it when she wanted to show friends the place. The village and park were very pretty places, and the village got its name from the spring in this park. There was a sort of lake in it made by damming the water from the spring and when I saw it there were white Muscovy ducks on it, not swans, but they would look like swans in a mental picture.

The H said to be connected with her and still living was not identifiable. She suffered much the last few weeks of her life. Immediately the messages continued as follows:

I see another thing about her. It is all black. That is, she wore black so much before she came here. Black, black, she had lost so many of her people. You know about that.

(Yes I do.)

And you must know that the joy of meeting them all would be the great and sublime fact which would give peace to her heart. She is quite a religious sort of person in the best sense. She tries to keep her faith in God. I am referring to her life in the body. You know what I mean by that.

(I never knew her to have lost any faith.)

Perhaps I emphasized the trying, but the picture of her many sorrows and losses and her continued love and faith in God the Father suggested the state of trying to me. You see what I mean.

(All right.)

This is not excuse but explanation.

(I understand.)

All the faith is blessed with a true and progressive spirit, so far as it is able to comprehend, but it never leaves the old for the new, but with hand fast hold of the hand of God moves onward toward the larger life with serene faith that greater knowledge will come. Do you know any one named Ella in connection with her.

(Yes.)

All right. Do you know anything about a tall old fashioned vase. It looks as if it were white like porcelain with little figures and like flowers in color on it. It seems to have been hers.

(Whose? Sarah's?)

Yes. It is rather large and old fashioned, but one that she fixed. I see also a great love for birds.

This Aunt had lost nearly all her relatives, only one brother remaining at the time of her own death. She had, therefore, worn black much in mourning, but I learn from my cousin that she constantly wore black as her regular color. She was a very orthodox believer, with a little more tendency to liberal views on some minor points than her relatives. She is correctly enough characterized in this respect. There were probably events in her life that tried her faith, as she had not read much, but saw that the world was changing and that she had to face many disappointments.

Ella is the name of her deceased sister-in-law, whose husband, my Aunt's living brother and only living relative, was referred to in connection with the Ella at earlier sittings not published at this time.

Inquiry discovered what I did not know at this or any time: namely, that this Aunt had a tall old fashioned white porcelain vase with figures like flowers on it. It came to her from her mother. She was very fond of it and my niece writes that she was very fond of birds, which fact also I did not know.

In a few moments I was asked by the control: "I want to know if you know Martha?" This was the name of my Mother, Martha, a favorite sister of this Aunt Sarah.

The next sitting was occupied with communications regarding the young boy that I had taken to experiments earlier. I had been experimenting with the boy the night before at his own home and the attempt here was to get some cross references which were fairly good in some of their aspects.

My Aunt did not appear until the next series, and when they began the subliminal was occupied with a long account of some soap making with details of the process, the wood fire, the soft soap, that it was made out of doors in a sort of low shed or shack, all of which were perfectly familiar in her early days,

tho no one recalls any special occasion to make it notable. She was described as "having smooth dark hair, dark brown, parted in the middle and combed carefully, and no sign of gray in it." This was all correct. She always combed her hair carefully smoothly and always parted it in the middle. It was dark brown and tho she was nearly ninety years of age it was not gray. No one knows anything of a scar on her hand.

When the automatic writing began some time was occupied with general matters by the control and when the communications about my Aunt began there was a reference to the early time of the soap making and the scar on the hand, and then came the following:

Do you know anything about a strange looking broom. It looks as if it were made of small boughs or twigs. I do not know what to call it. Do you know anything about a hemlock broom or brush. It looks like a stick with some small bushes tied to it and used as a broom.

(No, I do not, but I know where to inquire.)

All right. It seems to belong to the same period of the soap making and it is called something like a hemlock broom.

Inquiry of the niece who took care of her for years results in the information that she had a brush, not a broom, which was made of twigs and the niece thinks they may be hemlock.

There followed a very characteristic account of dried squash or pumpkin hung up in the kitchen on strings. But this could not be verified. It is a very possible thing for her early days. The description of a kitchen definitely separated from her early life is not specific enough to identify it. But immediately the communications continue with something very direct.

Do you know whether she had a younger woman like a daughter or niece with whom she lived?

(Yes, tell who she was.)

You mean who the lady was.

(Yes, the younger lady.)

Just as soon as I can. (All right.) I see the younger woman very attentive and very careful of the older one and as if she felt

some anxiety and concern for her, but I do not really get the relationship.

(All right.)

Do you know anything about a black silk which was much prized by the old lady, as if it were her best dress, and that there was some talk about putting it on the lady after her death, and she speaks of it as being glad it was not done. That seems strange, does it not, but perhaps it will be explained.

(Yes, if you can tell why she did not want it put on the body.)

This was the thought of the spirit. I think she desired it left for some one else, for she always had a thought for others. There seems no especial reason except that it would be wasted.

(Yes, good.)

She was of an economical turn of mind and would think it much better to have it doing somebody good.

(Exactly.)

She was quite right in that, too, but in some other matters she made them feel that she was too careful and saved too much. Some one used to say: Mother, what is the use? This was not about this black dress particularly, but about everything, for there was such a tendency to keeping things, and this younger person felt the foolishness of it. Do you know about that?

(No, but this younger person will tell me.) [I knew about her economical habits.]

All right. There is something which looks like a little old Bible. She must have been a Christian woman. Do you know about that? (Yes.) And the Bible was one she had used for a long time. She did not read it always, but it was a sort of form and ceremony, just as all decent [people] went to church and that sort of thing, but she always minded her own affairs and let others do as they saw fit, altho she had good strong ideas of her own.

This long passage is quite a remarkable one. The niece of this Aunt lived with her and cared for her many years. She wrote me that the Aunt had "a black dress, not silk, which she saved to be buried in, but later told her, the niece, to get a robe. She seems never to have expressed a desire to leave it to any one," so far as the niece can recall. But the reason assigned consists exactly with her character. She was of an extraordin-

arily economical turn of mind. In this respect she was the subject of a good deal of criticism on the part of her relatives. She was not stingy and she did not save for her own pleasure, but she hated waste and used in a philanthropical way the result of such saving. She had a very marked habit of keeping things, whether useful or not, and was the subject of such criticism as is indicated.

The niece reports that she had just such a Bible as alluded to which she had had for many years. She was a devout Christian. She did not read it as a form or ceremony, except that most people would regard her habit in this as "a form or ceremony", whatever her own feelings, and if "form and ceremony" means a belief in the efficiencies of the act for spiritual culture and salvation, the phrase describes it exactly for that whole class. She did not always mind her own affairs when near kin were concerned, tho she did for others and that quite well. If opportunity offered she meddled occasionally in the affairs of kin. The most characteristic and clear incident, however, is that about her economical turn of mind, and that describes many acts and habits that her relatives knew too well.

The communications immediately continued with some remarkably good incidents, apparently aroused by a question of mine.

(Yes, can she tell of a visit I made to her?) [I had in mind the time of her death.]

I think so, for she seems quite interested in this work she is trying to do, and seems to have known something about it before she went away. Do you know if she knew anything about it?

(Yes.)

And she seems to have been of use to you at some time about these things. I do not know what she means, but I think perhaps you do. Did she answer some questions about the past which helped you in identifications?

(Yes.)

Good, that is what is bringing her so strongly.

The previous year and almost up to her death she had been the recipient of questions from me regarding incidents connected

with communications from her husband, now published (*Proceedings*, Vol. VI, pp. 232, 233, 658, 660, and 752), but not published at the time of the present message. She answered many of these questions apparently with more interest than I would have expected from her with her orthodox views. Mrs. Chenoweth could not have known any of the facts, unless we suppose that the subconscious might have inferred them from the name Sarah, as this name had been given in the communications of the previous year.

There seems to be a drawer or drawers where some of her things are kept which have not been disturbed as yet, but which there has lately been talk about changing, because of some use to which the space might be put, and there is also a great desire to send a message to those left, and especially to the younger woman. Do you know who E is? Some one left I mean.

(Yes, there is an E connected with her, but it is not the one who cared for her.)

Do you know anything about a rather high-backed rocking chair in which she sat a great deal the last of her life, which was quite near a window, and had something like what she calls a white tidy on the back of it?

(I do not, but I know who will tell me.)

She says also that she was not afraid to die and that she was glad when it was all over, and indeed there ought not to have been any tears, for it was time and was right for her to go, and she had so many to greet her over here, and that you must know yourself.

(Yes, who was that Martha mentioned in connection with her previously?)

She smiles as you ask that question, and seems eager to tell, but I do not hear the word yet. Is Martha her child?

(You tell.)

Never mind. I will wait until it comes more definitely, but do you know J in connection with her in the spirit?

(Yes.) [Had in mind her brother Joe who had communicated before.]

Some one very close to her.

(Yes, make that clear.)

I cannot tell. J a . . . whether James or Jane, but I think James. Is that right?

(James is right. Now tell me the relation!) [It was not correct for the statement made about the J being "in spirit", but I did not wish to produce confusion by explaining. Joe was the name of her deceased brother, James of her living brother, and Jane her own name.]

Why this is your father who is with her. Who is this boy with her. Is there a son of hers over here?

(I do not know, but go on.)

I see a young boy standing beside her and so happy and glad, and I see another man besides your father with her, and a lady who is much younger and more active than she is, very near to her. It is quite a family group too. But to return to the earth life, who is C? Do you know C?

(Not now.)

Charles.

(Yes, I know Charles.)

Does she know Charles?

(Yes, but he is not her son.)

The niece wrote me that some of her things had been left in the drawers and that there had been talk of removing them. E is the initial of the niece's name. Estelle is her name, and as we always called her Stella it did not occur to me at the time that she might be meant, and hence my statement about it was wrong. I was thinking of a deceased sister-in-law, and forgetting that the statement was made of the living.

It was her brother Joe that was dead and her brother James that was living, and my answer that the name James was correct was not intended to recognize that it was a correct statement about the deceased J, but to prevent confusion, if I said it was wrong. Tho Jane was her own name I do not think it was intended for this, but was a natural guess from the use of the initial J, and this on any theory.

The niece says she had a high backed rocking chair in which she sat much on the porch. It was near the window. But it had no white tidy on it, tho there was a chair in the parlor that answered to this description, but she seldom sat in it.

She was not afraid to die, and the statements made about her at this time are quite pertinent and true to the situation, as she was quite helpless.

Martha was the name of her sister and my mother, and it had been given before without label, and I wished to find if she could specify the relation. The reader will observe that the relationship is not given. But an interesting thing occurs which might have been an effort to get it in an indirect manner. My father is mentioned and then the name Charles comes who is indicated as her son, but in reality was my brother. Possibly they were trying to make clear who the Martha was.

There followed this a long and characteristic message affecting the country where she lived, correctly describing the roads, the corn fields, the clover fields, and more particularly some "tall trees looking like elms", which might refer to the trees in the college campus near her home. The passage closed with the following:

I see from the house a long line of road stretching off and winding up as if over a distant hill and a wonderful picture of rural beauty it is. But I did not speak of their barn

(All right. Go ahead.)

I see a big one and I hear something about the old one that was not so large as this, but you do not know about the old one do you?

(No, but tell me the color of the old one, and I may have a good fact.)

The moment you spoke of color I saw red on the barn.

(Yes, and where was that barn?)

I do not know where, but may I finish this tomorrow.

The reference to the "old barn" has unusual interest. In connection with the mention of this Aunt the previous year by my Uncle who had died a few years before her, allusion was made to this red barn. Cf. *Proceedings*, Vol. VI, p. 793 and Note 726. I had applied to this Aunt, who was still living, for verification of the reference to the barn and she thought that it referred to the old red barn at her earliest home. It was 84 years prior to the time that it was mentioned. It is quite

natural to have her allude to it after her death, discovering that what she had verified was a genuine message. The only objection to its significance here, not to the first mention of it the year previous, is the conceivability of subliminal association and memory with the name Sarah. There is no evidence for such a fact and all that we know of Mrs. Chenoweth's subliminal action is against such an hypothesis, but the sceptic may have his way here if he can believe so much without evidence. In all other cases where the name Sarah has been mentioned it has not provoked any such association.

At the next sitting the subliminal began with a reference to my Uncle, husband of this Aunt Sarah.

There is that dear old lady again. She has a man with her, you know. I mean the old lady working with the soap.

(Yes.)

She has a husband over there, do you know that?

(Yes.)

I think he was gone some time before she went, because it was more like a greeting when she came.

My Uncle died a few years prior to this Aunt and, as remarked above, had been a communicator, as well as the subject of communications, the year previous. The automatic writing began with the giving of the name Margaret and when she evidently broke down, Jennie P. came in and said the Margaret was in my group of friends. This was the name of a deceased sister of the Aunt Sarah. But there is some doubt about the intention, as it could have been an attempt to give the name of Margaret Bancroft, as some of the writing can be so read. I deemed it so intended at the time, and it is not impossible to interpret the statement of Jennie P that she "is in your group of friends" as applicable to the Hodgson group. Consequently I am not assured of the reference to my Aunt Margaret, sister to the Aunt Sarah. Later messages tend to confirm the suspicion that the reference is to another person than my Aunt.

When the communications began with reference to my Aunt they resumed the vision of the country road mentioned before

and went on to mention the house and barn, but without that definiteness that would make matters evidential. Reference was made to the railway and driving in a buggy, the latter of which was relevant, tho the former was not in the way it was done, the allusion being to the station whereas we simply crossed the railway on the road to this Aunt's home and only now and then went by railway.

Reference was then made to a fleshy woman, who would not be my Aunt, and that was not verifiable. Following this was a description of some features about the home, and in the course of it the older home became interfused with the account of the later one.

Do you know anything about the inside of the house?

(Which house?)

One where I see the sheds and barn and all.

(I recall several rooms.)

Let me see if I can get at the one she wishes to show me. Do you know anything about a pump in the house?

(I think so.) [Said to avoid denying, as I have no memory of it.]

It looks like an iron pump at the end of a sink, and then I find a place where there is a more modern way of getting water. Did they have a windmill?

(Not in my time. It might have been put in after I left that country.)

It looks to me as if there was a cistern and pump and as if later there was a windmill and faucet. I am in a room where there is a closet and a peculiar door, and there is light all around the top of the door. It must be an outside door, for it is rather large and all around is quite light.

I step into a front entry—I think that is what she calls it—and out from that entry I enter a room which has a closet in it and the doors are old fashioned with several panels in them and I open this closet door which is beside a shelf where there is a chimney and place for a fire, and in that closet I find dishes and all kinds of things that are put away and not commonly used. Do you know anything about this?

(I have a faint recollection of it all and will have to inquire

for details. It is very many years since I saw that house. Perhaps as many as 35 or 40 years.)

All right. She is familiar with it and has a desire to go on with this picture. There is something which she takes out from this closet and it is a small article, and looks like a mug or small pitcher which was brought from a great distance and which was highly prized. It is there with several pieces of old china which are well covered with color. It looks like a very pale green color and odd shape, and is not in a complete set, but is still in the family in sections as formerly.

(You mean the pitcher?)

The other pieces of the china set. It seems to be parts of an old tea set which is highly prized for its antiquity, and not for intrinsic value.

There is a funny little old picture with a reddish brown frame of wood and the picture is a colored print of a child with some flowers in her hair or in her head and a very full round face and dark red dress. It is as much a part of the house as the walls. Do you not remember that?

(No, but I think I know who will tell me.)

There is evidently some confusion about the homes and the pump. In the home in which she died there was an iron pump in the kitchen and near the sink. There was no windmill. This iron pump in the kitchen was in a cistern. The iron pump on the old farm was not in the kitchen, but under the edge of the milk house not far from the kitchen.

The further details about the house clearly point to the old farm home, if they indicate anything. It was an old fashioned house with old fashioned doors, a closet, a chimney and fire place and shelf by it and in this closet my Aunt had kept her china and dishes. This circumstance identifies the house apparently meant. If the door with the "light around it" refers to one opening on the porch it is identifiable. Otherwise not.

The mug or pitcher has not been recognized or verified, and neither has the china "covered with color". Her niece writes that her china was white. Nor is the picture that is described recognizable. The communications then continued without break.

Do you remember anything about an old map which hung on one of the walls?

(I do not, but perhaps some one will.)

It looks like a geographical map, but it is quite large. Now I wonder if you know anything about any one named Rhoda?

(Rhoda was mentioned last year in connection with her husband.)

The map on the wall cannot be verified. But the name Rhoda is that of an Aunt of the communicator, long since dead. She was mentioned in the sittings of the previous year, not published at the time of this sitting. Cf. *Proceedings*, Vol. VI, pp. 713 and 778. It is possible that the map and the pitcher and the china belonged to her family, but there is no chance now to verify any such fact.

Allusion to a teacher then followed the mention of Rhoda, but nothing was verifiable and the evidence would have been worthless without more detail, if the allusion had been verifiable. But it may be that the allusion was connected with what followed.

There is something which this lady desires much to speak of and it seems to be in connection with a church or community life. I see something which looks like a church and I see something connected with music. This teacher is very fond of music at the church where she goes. There seems to be a rather old fashioned sort of music but pretty good of its sort. Do you know anything about that?

(It would have to be made clearer.)

Do you know if there was an organ in the house where the old lady lived?

(I am not sure. I shall inquire.)

I see something like a musical instrument but it seems to be more like an organ and somehow I connect the church music and the teacher. I do not think she is the organist but I have another connection with the music in mind as I write. Do you know any one named Carrie in that association?

This reference to church music and an organ is very pertinent indeed. The facts are these.

There arose in the denomination to which my Aunt Sarah

belonged a controversy about the legitimacy of instrumental music in religious worship and the controversy almost split the church in two. My Aunt Sarah and her husband did not like instrumental music, but they yielded rather than quarrel about it and accepted it. Before this was introduced the old fashioned music was used. Inquiry of my niece showed that the lady who played the organ in the church was named Carrie. Of this I knew nothing. She was also a teacher, as I learned from the niece, but was not a member of the family.

Is there a center or sort of village a little way from the place where this old lady lived?

(Yes.)

I seem to be able to walk there and there is where I find the church and there is also a place near there where the dead are laid away and I stop there in the hope of seeing something which will lend evidential value to this picture. I see a peculiar looking vase or flower holder. It is stuck into the ground and in the summer has had flowers in it, not growing, but picked from a garden at home and it seems as if I must say for mother at mother's garden. Do you know what I mean by that?

(No, I do not, but you can give the name of that village by a symbol of something near by.) [I was thinking of Clifton, named from the cliffs.]

You do not mean the brook do you?

(Yes, if you can describe it.)

I saw it before you spoke, but did not know it had anything to do with the name of the place, but I see it running through the fields and between banks, but I do not feel as if brook is a part of the name. It only seems to suggest it. Is that right?

(It suggests it, but only something associated with the brook.)

I knew it was not a part of the name. It would be like the brook suggesting water or something of that sort, but I haven't it yet. I will get it later I know, for the old lady smiles and I always feel confident of power when there is a smile. What is the hour?

(Time is up.)

S. Does S have anything to do with it?

(S is the initial of her own name mentioned here long ago.) [In

fact the sequel shows that 'S' is the initial of the second part of the name which the communicator had in mind.]

Sarah.

(The rest of it.)

Greedy, greedy you.

(All right.)

It will come Hyslop.

The automatic writing then ceased and the subliminal took up the same subject which the automatic writing had abandoned.

I see a waterfall. You know what I mean.

(Yes.) [Thinking of the dam on the river between the cliffs.]

Falling over something, you know.

(Yes, why do you mention that?)

I don't know. Who showed it to me? They have been talking about a place where there is a waterfall. It is pretty, isn't it?

(Yes, what is pretty about it?)

About the waterfall? (Yes.) Is there a town^{*}name for it?

(Yes, but not the fall.) [Cliffs in mind. Sequel showed that communicator was right for what she had in mind.]

No? Well, I don't know what you mean.

The communications then kept on in this vein about the fall for a few minutes, naming "Great Falls" and "Little Falls" which were denied by me and the messages ended by a reference to a dam, which was the thing I had in mind, but not the dam which turned out in the end to be correct and of which I was not thinking at all. But the promise was made to resume the matter at the next sitting.

Some general communications opened the next sitting and my Aunt was announced as addressing me as James, which in fact she was accustomed to do. Then the subject in mind was taken up.

What does falls mean? Do you know?

(I know of falls, but they have nothing to do with the name of the place.) [Thinking of Clifton.]

Well, do they run any machinery?

(Yes.) [Thinking of an old mill on the stream.]

Because I see water and falls and they are smooth, and another little fall. There are two places where water is falling over rocks. One is very yellow water. Do you know anything about that?

(Yes I know.) [Thinking of Yellow Springs.]

It looks just like amber when it comes down over. Will yellow have anything to do with it?

(Yes.) It isn't Yellow Springs, is it? (Yes.)

Funny, immediately after I saw the water I just heard Yellow Springs. But just the same the dam is there that I told you.

When the village center was mentioned after the allusion to the church and the music, a village in which the church was and in which it was said to be, it occurred to me that the cliffs, which gave the name to it, might lend themselves well to the pictographic method of getting the name, and the word "brook" seemed to indicate that the communicator was at once getting at what I wanted. When the allusion to a dam was made I at once thought of the old paper mill dam on the stream and my mind remained on it until two falls were mentioned, and the amber colored water, when I saw at a glance that the communicator had a more important place in mind and which had received its name from the large spring there.

The village in which she had lived for many years before her death was named Yellow Springs from the very large sulphur spring on the top of the cliffs at the place. It ran in a waterfall over the edge of the cliffs and was very yellow amber color, the amount of sulphur in it being very great. The water from this formed a lake which was made by a dam, over which the water ran with extraordinary smoothness. The dam was concrete and this allowed the fall to be smooth, while the lake was in the glen that kept the wind away from it. This was evidently the lake in mind earlier, when the swans (Muscovy ducks) were mentioned. Cf. p. 626. The place had been fixed up as a sort of park for summer excursions. But the village was named from these yellow springs.

When the automatic writing began, G. P. who acted as amanuensis, discussed the success in getting the name of the place and then proceeded with further messages from this Aunt.

I see a box with some furs in it. They seem to be very old, as if kept some years, but it seems as if some younger member of the family had been looking these things over and trying to decide what to do with them, and the lady says she has no feeling about them whatever, and the younger one need not be disturbed about using them or getting rid of them. When she was alive in the home she never wanted anything thrown away, but always kept everything, and had an idea that sometime there might be a call for it. It has been a source of fun and annoyance, but she has given up trying to hold on to the old things.

(Yes, and what kind of furs were they and color?)

Brown and rather faded, but originally rather a good thing. It looks more like sable or something of that sort. There seems to be a piece to go over the shoulders. There is a tint of yellow in them.

[Her niece informed me that this Aunt had a very old and faded set of yellow brown furs, wholly out of style, with a shoulder piece, and kept for a long time. They were disposed of before her death. They were not sable. She had a very marked habit of keeping things as stated and these furs were one of the things so kept. The communications continued without interruption.]

And now she shows me something which looks like a brass ornament. I say brass, but it may be iron. Do you know anything about a weather vane which was near her home, and which looks like a rooster? Do they use such things as roosters for weather vanes out there?

(Yes they do, and I shall look that up; but can she tell whose it was?)

As I stand with her in the kitchen, I look out toward a set of buildings and that is what we see, and she says the wind is North or South as the case may be. It does not seem to belong to her own set of buildings. Do you know anything about a man named Noah?

(No, I do not.)

It seems Noah as she speaks it, and I think it is a neighbor, and somehow I hear the name as I see the vane. She must have lived in that vicinity for many years, for everything seems to be so familiar.

I had to inquire of the niece regarding these incidents. She stated that, looking from the kitchen, she could see a weather vane standing on their own barn, not on a neighbor's. She used to watch it to see the weather probabilities. It was wooden, not metal. Usually such weather vanes are metal, brass or iron painted yellow. They are often roosters in some communities. Mrs. Chenoweth may have seen such a thing in New England, but she never saw the West and there was no reason for guessing the place from which it could be seen. It was an arrow. None of the neighbors' names was Noah. But the neighbor in the direction of the weather vane was named Lowe, and this might have given rise to the mistake Noah.

Reference was then made to an Academy, to girls attending it in whom this Aunt was said to be interested, and to changes and renovations in it. Then the name Carrie was given again, after I had asked a question whether she knew who was going to teach there.

The facts are these. Antioch College is situated in the place, Yellow Springs, and is a very old institution, many changes and renovations having taken place in it. Her nephew had sought an appointment in it and I wanted to see if she knew anything about it. It was pertinent to mention Carrie, because this was the name of the teacher and player of the organ who had been previously named in connection with the church music, but she was not the person I had in mind. I afterward learned that the nephew did not receive the appointment.

I do not believe that this Aunt or any of my relatives were proud of this Academy, or rather College, because they were orthodox and this institution was Unitarian, a denomination held in abhorrence by my relatives. She was interested in the girls that attended the college when they roomed in her house, as was sometimes the case, according to the niece.

An interesting confusion occurred which one wishes had been more evidential. It borders on an excellent incident.

She is trying to show me a peculiar picture in a little case. It is very dark on the outside and has some red velvet on the inside and a picture which is of a lady taken many years ago. I think there are two of them, one is of herself and one is of a lady close to

you like a mother. I think it is your mother's picture. It seems as if they were taken about the same time and they are both preserved. But I think they are not together. One seems to be with your family and one with hers.

The niece informs me regarding these statements: "There was an old fashioned daguerreotype answering to this description, containing a picture of Aunts Cora and Lida seated side by side. She gave it to her nephew (son of the Aunt Lida) when he was here a few years ago." This makes it clear that my mother is not in the picture. But the Aunts Cora and Lida were sisters of my mother, and both were dead at this time. The physical features of the picture seem to have been correctly indicated and the connection of the persons in the picture almost indicated. The pictures were not separate. It is possible that the reference is to a duplicate copy in our family which is very probable, but not now verifiable.

There followed some references which were evidently to the niece to whom I have constantly alluded, but they were not clear and specific enough to be evidential. But the following is excellent.

I see also a letter M there. Do you know who M is?

(If you finished it I might.)

Wait a minute and I will see. [Pause.] M I thought it was a Y that I saw after it but does M Y mean anything to you?

(No.)

Myra or Minnie.

(No, go on.)

It is something like Marg. I do not get it. Mag [read 'Mag'] no no. [Pause.] Martha.

(Yes, who is Martha?)

Did I write Martha? I think she used to call her another name like Marthy or Matty.

(Mattie is right.)

That is where I got the M——y (Yes.) Matty is a good girl, but she will say right off: "I never spelled it with a y." It is Mattie.

(What relation to the old lady was the Martha?)

Is she her grandchild?

(You say.)

The reason I ask this is because Mattie seems so much younger than the old lady, and as if her life was to be lived instead of having been lived. Is Mattie a Christian?

(Yes.)

Why do you think I asked that? I saw some of the narrow creedal conditions there. She is too intelligent and too bright to hold to all the dust covered ideas of the past.

(Which one do you mean?)

Mattie.

Martha was the name of my mother, sister of this Aunt Sarah. Aunt Sarah always called my mother Mattie, and I believe other members of the family also did. But she was never called this in my father's family. Father always called her Martha and so did relatives outside her own immediate family.

The mistake of considering the Martha as my Aunt Sarah's grandchild is an interesting one. My mother died when she was just 40 years old and this Aunt Sarah lived to be nearly 90. My mother remained in a church having very narrow creeds.

Following this came an allusion to a wen on my Aunt's head. But my cousin, her niece, reports that she had no wen on her head. However she had a red spot there, somewhat raised, but the niece never heard of its giving any concern to the Aunt. Allusion was made to "a small monument of gray stone and it is apparently on the lot where this S—— is laid away." Inquiry showed that there was a gray stone at the graves of her father and mother and this Aunt was buried in the same lot. I did not know these facts and doubt if I was ever inside this graveyard. If so it was not after 1860.

In the subliminal an interesting incident came, closing the communications, or rather two incidents.

I keep wanting to say up and down the Ohio.

(Yes.) Do you know any one whose name begins with L?

(Yes.)

I mean in Ohio? Did you have a big fire there?

(Explain.)

I see all smoke and fire. Do you know anything about a town where there are several rows of brick buildings like tenements? You know corporation, factory houses? Right in a row. Do you know anything about a canal?

(Where?)

Where you have been. - It looks like a canal and it has to do with factories. I see pouring out through the tenements smoke and a big fire for a little place. It is a place where there are hay scales, where there is a square and they weigh hay. Does that mean anything to you?

(Not yet. I shall have to inquire.)

The whole family lived in Ohio in the early days, but later became scattered. The L probably refers to the sister Lida who lived in the Ohio valley on the banks of the Ohio River. This is the one who was in the daguerreotype mentioned above. The surviving brother of this Aunt writes me that Aunt Sarah took a trip on the Ohio River somewhere about 1865 or 1870, to visit this sister. Such pleasure trips were very common at that time on this river. But they are no longer so and have not been for more than 30 years.

The niece tells me there was a fire in the neighboring town in the tenement houses which this Aunt owned after her husband's death. These houses were connected with a factory in the town. There is a river in the town, but no "canal". It might refer, however, to the channels, called "races" not "canals" there, by which the water was taken to mills. The allusion, however, may have been to a sewer which cut across some corner lots. The niece could not verify the weighing scales, but such things were common in towns of that kind.

It is hardly necessary to comment on these incidents. They must tell their own story after the introduction. Some of them are as good as any that the most captious critic would demand. One of the best, barring the remark made about the name Sarah given the year before, was the allusion to having answered questions on this subject before her death. The getting of the name of the village in which she lived was also exceptionally good. Possibly other incidents are even better, such as the furs, the

weather vane, especially as it included the point from which it was visible, and the church and the organ. The detailed record would make them appear stronger, tho it has not been garbled to any disadvantage. Wherever an incident was quotable at all, nothing has been omitted that is relevant. I have abbreviated only those which were not good ones. The Aunt was so old and so isolated from her own generation when she died, all her friends and relatives but two or three having preceded her, that it was difficult to ascertain some of the facts, and indeed I was fortunate in being able to verify as many as I did.

There is, of course, only one interpretation of such incidents and that is their spiritistic source, when taken in connection with other records which establish the genuineness of the phenomena beyond dispute. It is not the place here to discuss the limitations of the messages. The explanation of those we have is the primary problem and later generations may understand the difficulties and limitations of the phenomena.

MRS. BROWNE, PRIVATE MEDIUM.

By DR. WALTER F. PRINCE.

In the year 1894, Mrs. Sarah E. A. Browne, of Exeter, New Hampshire, reported a sheaf of incidents, mostly in connection with her own experience as a psychic. These were more or less recent at the time they were sent in and several of them were corroborated, though some witnesses Mrs. Browne was either not able to reach or not able to persuade to give their witness to the facts as they knew them. The incidents like many others which remained buried in the archives at the time of Dr. Hodgson's death would doubtless have been published promptly, had he been at the head of an independent American Society with sufficient funds. But incidents which were timely reported and corroborated have not become impaired in value by the lapse of time since, except that it is not possible now to prove farther by questions prompted by the more advanced state of Psychical Research, which, could they be asked, might cause the phenomena in some instances to stand out more clearly.

A portion of the letter written by Mrs. Browne Feb. 11, 1894, at a time when she was distributing a questionnaire put forth by the Society, may be useful in estimating the mentality of the writer:

I have distributed the circulars, and would like more. Permit me to explain. The public know in a general way about the S. P. R. but comparatively few understand the importance of the work; or the great leaders who control it. Very many families have seen in their own homes the most convincing proof of spirit return, but are unwilling to have it made public, for, to quote from Prof. Dolbear in *Sunday Globe*, Feb. 12th, '93. "There have been so many arrant frauds, the whole thing has been brought in disrepute". Now, to place a circular in the hands of such people, and so help induce them to make known the facts, is a step gained, in helping the Society establish important truths. So as a diplomatic move, send

me as many circulars as you choose. I can place them where good results may be obtained.

Very respectfully,

SARAH E. A. BROWNE.

We glean from other remarks that Mrs. Browne was a devout believer in spirit return, but an intelligent and discriminating one. She recognized the existence of much fraud and foolish credulity, and considered that evil as well as good may express itself in "communications" from spirits, as it does in our ordinary verbal and written intercourse with the living. She held that the church had become stereotyped in some of its dogmas and interpretations, and needed the results which she expected from Psychical Research to free it and make it more receptive of the truths which are its rightful heritage.

The lady volunteered testimonials from a physician with whom she had for years served as a nurse, from a Boston lawyer, and from Gen. Gilman Marsten, also a lawyer. The last named said:

"I have known the bearer, Mrs. Sarah E. A. Browne, for many years. Her character is unblemished, and in all respects she is entirely reliable in executive ability and business capacity. I have never known her superior.

GILMAN MARSTEN.

Exeter, N. H., Jan. 7th, 1888.

The incidents were sent in July 31, 1894, and are here printed for what they are worth.

I. VERIDICAL IMPRESSIONS.

Document I.

My first knowledge of an unseen intelligence trying to make itself understood, was impressions of coming events. At first I paid little attention to them; but as they invariably proved true, I learned to rely upon them. I will cite one instance. In Sept. '88, I was *irresistibly drawn* to the home of a friend, Mrs. Horace Whittier of Raymond, N. H., feeling she was very ill.

It being impossible to leave home, I wrote to her, and as I

look back, understanding the case as I do now, I feel I was inspired to do a work of restoration even by letter. For my letter reached her when she was too ill to be moved in her bed, and did her great good.

Also May 13th, '91, I was strongly impressed of bad news coming by letter. My son went to the office and brought a letter from Mrs. Whittier of Raymond, saying her daughter was sick of diphtheria, and would I come even if I could only stay over one train? I went and stayed until the danger was past.

SARAH E. A. BROWNE.

Document II.

I am glad to verify Mrs. Browne's statement, and have always considered it very remarkable, as she had no knowledge of the illness of either myself or daughter, and we shall always feel that it was through the skilful nursing of Mrs. Browne that our daughter's life was saved. I remember of her telling me also, of being strongly impressed before it occurred, of her son's sickness in Washington.

MARY L. WHITTIER.

Document III.

In April 1883 my brother in Washington, D. C. was very ill of scarlet fever. Previous to that time, my mother, (Mrs. Sarah E. A. Browne) often said, "the boy is going to be sick."

Also in May, 1891, she said, "I am going to have bad news by letter," and requested me to go to the office. I did so, and received the letter from Mrs. Whittier of Raymond, telling of Diphtheria, and asking mother to come.

FRANK J. BROWNE.

II. VERIDICAL MEDIUMISTIC STATEMENT.

Document I.

In the Autumn of 1885 Mr. Peter Tilton, a respectable farmer of Hampton Falls, disappeared from his home, leaving a letter saying, it was no use to search for him, the water was deep, and the weights heavy.

Every one believed he was drowned. A long and diligent search was made for him without avail, and finally abandoned.

In the Autumn of 1886 I was at a circle, and heard a medium, Miss Dollie Simpson, insist Mr. Tilton would be found fastened in the top of a pine tree. We all noticed the statement it was so contrary to what we believed that he was drowned.

Her prediction proved true.

In January 1889, Mr. Tilton was found fastened in the top of a pine tree.

We the undersigned heard what Miss Simpson said, and know the above account is correct.

SARAH E. A. BROWNE.

Mrs. ANNIE A. FOLSOM

Mrs. SARAH A. CLARKE

LAFAYETTE CHESLEY, M. D.

JOHN P. ADAMS

We do not feel *quite positive* in regard to 1886 being the year Miss Simpson made the statement. She *thinks* it was 1885 that she was at the circle at Mrs. Folsom's.

SARAH E. A. BROWNE.

Document II.

HAMPTON FALLS,

March 19—, —94.

Mrs. SARAH E. A. BROWNE

DEAR MADAM

Mr. Peter G. Tilton disappeared Sept. 22nd, 1885,— He was found Jan. 20th, 1889.

If this is satisfactory it is with pleasure that I answer your letter. I shall be very glad to answer any inquiries I am able in the future.

Very truly,

Your friend

W. A. CRAM.

III. VERIDICAL STATEMENT IN AUTOMATIC SCRIPT.

Document I.

EXETER, N. H., Feb. 28, 1892.

On the above date my hand was controlled and wrote, Susan is sick, Annie is very sick. Caroline needs you. Go.

MOTHER.

Ques. How shall I go?

Ans. Telephone for Mr. Whittier.

This was in the evening.

I went to the house of my sister on Feb. 29th 1892, and found one member of the family so sick of Pneumonia, I was not recognized, and two others very sick of grip.

I had no knowledge or intimation in *any way* of the sickness referred to.

SARAH E. A. BROWNE.

Witness:

I was at Mrs. Sarah E. A. Browne's house on the above date, and know the statement to be true.

GEORGE W. LAMPREY.

Mrs. Sarah E. A. Browne called at my house on her way to Hampton, and told me of the communication. Said she did not know if it was true, but would write back. The next day I received a postal, saying, the communication was more than true.

ANNIE A. FOLSOM.

Document II.

Hampton, Aug. 12, 1894. We are glad to verify the statement of Sarah E. A. Browne that she telephoned for Mr. Whittier Feb. 29, 1892, to carry her to her sister's. Before going there she told us of the communication she had received but did not know if it was true.

After her return she told us the particulars, showing the communication was more than true.

O. H. WHITTIER.

ANNIE L. WHITTIER.

IV. VERIFIED PREDICTION THROUGH SCRIPT.

Document I.

At another time, in September 1892, I proposed letting my farm to a man in a distant place, and was about writing to agree to his terms, when my hand was controlled and wrote,—Wait for a letter. Mother.

The next day I received a letter which changed all my plans for the better.

SARAH E. A. BROWNE.

V. SPIRIT? OR SUBCONSCIOUS MEMORY?

Document I.

At one time I lost a pair of valuable glasses. Failing to find them after a long search I asked, Mother, can you tell me where are my spectacles? My hand was controlled and wrote, "out in the yard". I found them there.

SARAH E. A. BROWNE.

VI. RAPS AND OTHER PHENOMENA.

Document I.

In the winter of 1886, at my house a friend being present we took a four foot pine table and put shawls around it. We placed a bell weighing a pound under the table, then placed our hands on the table.

Soon there were raps, then the bell was thrown up under the table, and out into the room.

The friend was strongly mediumistic and had been told that an Indian White Eagle controlled her.

There were two men boarders in the adjoining room who wished to come in. The question was asked "May the men come in? A heavy rap (no) was heard. Then three soft raps were heard showing another spirit desired their presence. I went to call them, when the table began to strike back and forth. The lady said "O come quick this table will hurt me".

The men came in and had to use much force to hold it.

Then there were other raps and after asking various questions all of which were answered we learned the name of the spirit was Viola Carter, who wished to communicate with her brother who was present. We asked her many questions all of which were answered correctly. Then she played by raps on the table. "Nearer my God to thee" and "Sweet by and bye."

SARAH E. A. BROWNE.

There were three others present at the time referred to, but I have been unable to reach them though I may later.

Whatever the facts of this last incident it is of a lower grade of evidentiality. It is not necessary to impute bad faith to the mediumistic friend in order to surmise that her foot *may* have moved the bell, since in an altered state of consciousness she may have done it without being normally aware of the fact. The possibility has been proved since the date of the report.

The raps, so many and voluble, even to the tapping of tunes, are not easy to explain, if all the hands were held in full light, but unfortunately this point was not covered in the narrative. Mrs. Browne, if living today, might say that if the room had been dark she would have so stated, but we cannot assume it.

The communications made to the man boarder, if they embodied facts which could not be guessed and which were unknown to the ladies, would be impressive.

Another incident was added, relating to the mysterious playing of an accordion in an adjoining room, as a person was dying. The room was entered and the accordion found slowly closing, with no person present. The incident is amply corroborated, and so far, the facts are clear. But when the parties go on to state that no one was in the room while the actual playing was going on, a grave doubt appears. How do they know that no one heard the approach of footsteps and fled? Was the closing more than what normally takes place when air escapes from the expanded bellows of an accordion? Was there no child not satisfactorily accounted for, in the house?

Had the accordion-story contained data indicating a normal solution of the phenomenon or excluding a normal solution, it would be printed. But it simply looks in one direction while a door is open (at least as narrated) in the other direction.

The value of the incidents seems to range about in the order they are given. Some of them at least are worthy of record.

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.

TWO EXPERIENCES.

The following experiences were reported to us by Miss Dallas, the author of *Mors Janua Vitæ* and *Across the Barrier*.—Editor.

A near relative of mine was "told" when writing impressionally (not in trance) a story of a man who had a farm; there was a boy called Tom and a girl called Mrs. Sidley (pseudonym); she was told that he kept cats and butterflies. Although she knew Mrs. Sidley very well this story seemed to her nonsense. Mrs. Sidley was at the time waiting to see her in the next room. When Mrs. Sidley was told of this story she informed my relative that, as a girl, she and her brother Tom used to stay at a farm with a relative; that there were a great many cats there, and that her brother's hobby was butterflies.

I use the expression "was told" to indicate that to the writer it seemed as if some extraneous mind was guiding her writing and speaking this through it.

A friend of mine Miss E—— sent me a message: "You will be influenced to study Hellenistic Theology". I wrote back and told her that I had already been attracted to this subject. Later she wrote: "I see someone holding up a book bound in red with the word Hellenism on the cover". I then told her that I had a red book on my shelf—on the subject of Latin and Hellenistic Theology and that one chapter was headed "Hellenism". When I met her at a later date she said: "Religion and Races", and described the size and thickness of the book correctly, the book was called "Race and Religion". I asked had I told her the full title of the book when she wrote previously? and she replied that I had not;* indeed, I had no recollection of having done so. She

*Her truthfulness I can absolutely rely upon.

then said emphatically, "*Page 18*". Afterwards I looked at page 18, having no recollection of what was on this page; I found that it was a blank page, but on the opposite page, "*19*", which lay before me as I opened the book, was the word, "*Hellenism*," heading the new chapter, opposite the blank page.

This incident seemed to me very curious. To the best of my recollection Miss E. had ever been inside my room where the book was, and as she was not an intimate friend had not heard me talk about it. Miss E. has given many tokens of possessing the psychic gift. But why did she specially refer to this book? Certainly I was interested in the subject, but my interest does not *seem* adequately to account for her sending me a message about this.

I may mention, however, that my views on theology approximate much more to the Hellenistic type than to the Latin.

DOUBLE APPARITION.

The following incident is second hand. I wrote to the parties in England who were mentioned by my informant as cognizant of the facts, but my several letters were returned undelivered. I had little hope at the outset of finding the parties to make the story first hand. It comes, however, from a reliable source. Its chief interest lies in the fact that it resembles two instances published in the May number of the *Journal*. Cf. pages 271-275. They favor the hypothesis that phantasms or apparitions may be caused, in some instances at least, by other agencies than those who appear in them. The present instance is explicable, of course, by the supposition that the two persons appeared in succession instead of one of them being caused by the other. That view, however, is not so apparent in the instances previously published and the present one may be like them.—Editor.

LYNBROOK, L. I., March 29th, 1919.

DEAR DOCTOR HYSLOP:

On Nov. 28th, 1897, while visiting the patients in the convalescent ward of Bellevue Hospital, New York City, I met a Mr. W. Stuart Wright, an Englishman, who related to me the following story: "On the 29th or 30th of March, 1889, I was occupying with my two sons a room at 300 west 15th St. That night after

we had all retired, leaving a lamp burning low on the table by my bed, I happened to look toward the ceiling and there in the circle of light cast up by the lamp through the chimney, I saw a faint shadowy picture like a photograph of a woman's bust and head which, on rising up in bed, I distinctly and clearly recognized to be the likeness of my wife who had died two years before. I called my sons' attention to it and they arose and Willie, the eldest, then aged sixteen, at once exclaimed "O there is Mamma!" We gazed at it in wonder and astonishment for several minutes (cold shivers running up and down my back, and my eyes feeling as if they were bulging from their sockets). We slowly turned up the lamp, whereupon the image disappeared. The light was then turned low again, and we had all once more retired, when suddenly, possibly about half an hour later another face began to form in the circle of light, but this time to our astonishment it was the likeness, not of my wife but of my mother, who was then in England, as distinct and clear as it had ever appeared to us in life. The incident so upset me that I did not sleep that night, and the next day I wrote home to my folks in England relating the occurrence and inquiring concerning my mother. About three weeks later I received a letter from my sister informing me of my mother's death on the very day and at the very hour, possibly instant, that I had seen the above vision. My mother died in my home in Hull, England, No. 23 Portland St.

Although I am not a believer in these things I must confess that this occurrence has mystified me. It can be substantiated by my two sons in America and by my sister in England who will remember receiving my letter. I was my mother's favorite child and it is possible that she was thinking of me strongly at the time of her death. I had been thinking of her all day, but what made me feel most apprehensive was that my dead wife's face appeared first."

* * * * *

The above account is a faithful transcript of the notes I took at Mr. Wright's dictation. He referred me for substantiation to Mr. Walter Wright, to his sister, and to his sons. I regret to say I never made any effort to get confirmation of the story.

Very truly yours,

ARTHUR GOADBY.

CORRESPONDENCE.

The following letter was written to the Editor by a clergyman and it deserves mention in the *Journal*, as showing what intelligent ministers may think on the relation of psychic research to the main problems of religion, and I asked permission to publish it. This permission was readily granted and the letter follows.—Editor.

BENNINGTON, VT., August 14th, 1919.

PROF. JAMES H. HYSLOP, LL.D.,

MY DEAR SIR:

I have just read with much interest "Life After Death". I have followed the development of Psychical Research with deep interest for over 25 years, and as Pastor of Congregational Churches for 20 years past have felt deeply convinced of the value of Psychical Research as throwing fresh and invaluable light on the supernormal element in the Gospels. I do not remember to have seen as thorough and adequate a handling of the subject as that given by you in "Life after Death". It seems strange that New Testament critics have been so blind and ignorant—or perhaps have so willfully ignored—the light which psychical phenomena throw on the very center of their field.

I think your treatment is on the whole fair and just. May I refer in a sympathetic and friendly way to one or two points where, as it seems to me, the line of argument might be presented in a way that would be more winning to "orthodox" believers? (the progressive ones, surely).

1. *The Resurrection and Psychical Research.*

To hold that the resurrection appearances were no more than the "usual psychical phenomena" (p. 71), i. e., I suppose merely veridical hallucinations, seems to me to ignore the possibilities of materialization, as in the case of "Katie King" (Sir William Crookes) and others. It was clearly necessary for Jesus to *create* in the disciples' minds the *reality* of the post mortem life. Mere hallucinations were not sufficient for this. (Cf. their exclamation:

"It is a spirit" when seeing him walk on the water.) To their materialistic mind only a *physical* body was real. Therefore the materializations were necessary to assure them of his continued and real existence. When this truth was firmly fixed in their minds the materializations ceased.

The physical phenomena of the resurrection connect themselves directly with the feeding of the multitudes—paralleled by the "apports" in the case of Stainton Moses and others.

There may be elements in the Gospels which must be surrendered as mythical, but hardly those for which we can so readily find parallels in psychical research.

2. *Theism and the Resurrection.*

Have you not stressed the *psychic phenomena* of the Gospels somewhat at the expense of *theism*? "Primitive Christianity had no foundation whatever in philosophy and theology. The existence of God was not made the logical basis of survival." (p. 327). It is true that primitive Christianity was not philosophical or theological, but based rather on vital religious experience. But if "primitive Christianity" includes the teachings of Jesus as recorded in the Gospels, then the whole mass and substance was the Fatherhood of God and the disciples did argue directly from the existence and power of God to its effect in the Resurrection of Christ: "whom God raised up, having loosed the pangs of death." Acts II, verses 24, 32, followed by quotation from the 16th Psalm, where the hope of immortality or survival of death is expressly based on the fellowship with God that the subject of the Psalm had enjoyed. This, the 16th Psalm, is one of the earliest, if not the earliest expression of the Scriptures of the survival hope and has its sole source from the consciousness of fellowship with the immortal God. Significant that it should be quoted in the first public discussion of the disciples after the resurrection.

"Christ taught no system of philosophical theism." True in its technical meaning, but *misleading*. What did he teach besides the Fatherhood of God and its application in human conduct?

"Theism crept into the system after the age of 'miracles' had disappeared." True, if by "theism" is meant a *philosophic* or *theological doctrine*, but unfortunately misleading in that it seems entirely to ignore the religious teaching of the Fatherhood of God which was the substance and body of Christ's teaching and also

of Paul's. Christ's preponderating emphasis on God's Fatherhood follows the psychology of the 16th Psalm, that if fellowship with God is vitally established, the consciousness of immortality will surely follow. Note his reference to immortality in the body of his teaching.

3. "The fundamental object of 'miracles' was to establish the spiritual claims of Christ" p. 66. So represented in the Fourth Gospel and by later apologists and writers on Christian evidences. But in the synoptic Gospels the object or motive of the miracles is represented uniformly as sympathy, pity, mercy—"and being moved with compassion." The *publicity* element is entirely absent here, and instead there is a *constant injunction* on privacy—"tell no man"—in order that Christ's activities as a healer should not overshadow or swamp his work as a spiritual teacher.

4. "Malachi means Messengers and is not the name of a person at all" p. 80. I have not my Hebrew Bible with me nor any commentaries, but I am certain of my recollection that the word means "My Messenger". *Malachim* would be the plural of messengers, as, e. g., *Elohim* [gods], *Cherubim*, etc.

5. If I may add my own belief as to Psychic Research, it is that the whole discussion is going to shift to the basis on which Jesus stood. *Not*; Is there a life after death? Does personality survive? But, *what is the right, the normal use of psychic powers?* Can they ever be rightly used for trivial or selfish ends? How far is it best to avail ourselves of supernormal means of information, except those that come spontaneously and unsought? As with Jesus, it was a question not at all of evidence or the reality of the spirit world, but *solely of the right use of his powers*, so I believe we shall soon come to feel that that is the main question for us.

And as the main stream of his psychic power manifestly ran in the channel of healing and the exorcism of obsessions, may we now expect that the evidence-phase having been disposed of, the psychic powers which are so frequently or uniformly accompanied by the "gift of healing" will take this turn, or *ought* to, and thus the healing ministry of Christ be revived.

"It [Christianity] has, in fact, never tried persistently to carry out his teaching either in respect of healing or practical efforts to organize a brotherhood on a large scale." p. 91.

Even Jesus found it difficult to keep the healing ministry in its

proper subordinate place: perhaps it is not all a mistake that the Church has not developed and cultivated the gift of healing, until the operations of the subconscious were better understood. Perhaps it was better that the Church should have avoided this field which has been such a rich one for superstition, fraud, quackery and exploitation until its laws were better understood. Surely every one who knows anything of psychic research will admit that there *are* real dangers in this field—how to know and avoid them?—how to avail ourselves of its supreme values?

If somebody who knows, or has some idea, would only tell us how to discover those who have the "gift of healing" and how to develop their powers—as the powers of preaching, teaching and ministration have been systematically developed—it would surely greatly aid the Church in following Jesus's example of healing ministry. After the visit to this country of Hickson, the healer, and the lack in his teaching of and reference and articulation with the laws of psychic phenomena which we already know, the time seems ripe for a scientific and spiritual setting forth of the *laws and gifts of healing*.

Yours very sincerely,

JOSEPH B. LYMAN.

Sharon, Mass.

COMMENTS.

I do not wish to enter into any elaborate discussion of this letter, as it is our desire to let the letter itself emphasize the sympathetic attitude toward psychic research by a clergyman of standing. There are points of difference between us, but they are quite reconcilable. But I must note one which is of much interest. It is the third point. I think my own statement in the book holds true even on the author's qualification, but he does certainly call attention to a point which I had not noticed before and which is of much importance in rightly estimating the life and teaching of Jesus. It is the privacy in which he wanted his miracles regarded, in the synoptic gospels, showing that it was the ethical or spiritual life which he desired to emphasize. This was apparent in other passages of the New Testament and I am glad to see it so well stated by a clergyman.

I need not discuss the question of "materialization", as that is still scientifically in abeyance and I question the propriety of the religious man relying upon it, even tho it prove true, because such work as Mme. Bisson's, Baron von Schrenck-Notzing's and Dr. Geley's leave interpretation uncertain even after the facts are admitted to be supernormal. The phenomena are certainly not physical or "materialization" in the ordinary sense, tho their genuineness would leave the ordinary sceptic in a predicament with stories of the resurrection. But it is not time to demand their explanation.

Moreover, if there is a point of radical difference between us and Dr. Lyman it would be on the value of proving the facts. While the proof might vindicate for the New Testament the mention of certain important facts, it would not substantiate the *authority* of the record in any way to protect a system of dogmatism. What we stand for is the view that the truth of anything must be established in a scientific court and then its value comes from the *function* it serves in life, and not its power to stifle thought and present experience. But we are not going to press this question. We do not want to emphasize the differences between us, but the points of agreement and sympathy, while we indicate to readers our readiness to give others a forum for expression.—Editor.

IDENTIFICATION OF REFERENCE.

We are pleased to print the following letter of verification from an interested member.—Editor.

GREENWOOD, VA.

MY DEAR DR. HYSLOP,

I was interested in the item from the March *Journal* (p. 150) and have meant ever since to write and tell you that the very first of Mrs. Browning's "Sonnets from the Portuguese" (the one beginning: "I thought once how Theocritus had sung") ends with these lines:

And a voice said in mastery, while I strove,
"Guess now who holds thee?" "Death," I said.
But there
The silver answer rang, "Not Death, but Love."

which seem to me quite the ones which must have been meant in the communication and would rather enhance the value of it as evidence.

With kind regards,

Very sincerely yours,

ISABEL McKEE HIDDEN.

Oct. 7, 1919. (Mrs. W. H. Hidden, Jr.)

BOOKS RECEIVED.

The following six volumes have been kindly donated by Mrs. J. Harrison Smith:

"So Saith the Spirit", by A KING'S COUNSEL, Author of *"I Heard a Voice"*: (E. P. Dutton & Co., New York, 1919. pp. 201).

Through the Mists or Leaves from the Autobiography of a Soul in Paradise, Recorded for the Author by ROBT. JAS. LEES. (William Rider & Son, London, 1918, pp. 385.)

The Gift of Spirit, A Selection from the Essays of PRENTICE MULFORD, with Preface and Introduction by ARTHUR EDWARD WAITE. (William Rider & Son, Limited, London, 1917. pp. 267.)

How to Speak with the Dead: A Practical Handbook, by SCIENS.

The Abolishing of Death, by BASIL KING.

The Reality of Psychic Phenomena, Raps, Levitations, etc., by W. J. CRAWFORD, D.Sc.

Modern Psychical Phenomena, by HEReward CARRINGTON. xi+331 pp. Dodd, Mead & Co., New York, 1919. \$2.50.

A History of the New Thought Movement, edited by HORATIO W. DRESSER. lx+352 pp. Thomas Y. Crowell & Co., New York, 1919. \$2.00.

The Abolishing of Death, by BASIL KING. 197 pp. Cosmopolitan Book Corporation, New York, 1919. \$1.25.

The Key to the Universe, or A Spiritual Interpretation of Numbers and Symbols, by HARRIETTE AUGUSTA CURTISS and F. HOMER CURTISS. 386 pp. E. P. Dutton & Co., New York, 1919. \$2.50 net.

The History of Magic, by JOSEPH ENNEMOSER, translated from the German by WILLIAM HOWITT; to which is added an Appendix of the most remarkable and best authenticated stories of Apparitions, Dreams, Second Sight, Somnambulism, Predictions, Divination, Witchcraft, Vampires, Fairies, Table-Turning, and Spirit-Rapping selected by MARY HOWITT. 2 volumes. Henry G. Bohn, London, 1854. Given by Mr. L. P. Juvet, from the Library of Judge J. W. Edmonds.

Philistine and Genius, by BORIS SIDIS. A revised third edition with an additional preface on current events and an essay on precocity in Children. "He appeals to American parenthood to rescue from the clutches of tyrannical schooling the genius latent in every child." xxvii+122 pp. Richard G. Badger, Boston, 1917. \$1.00 net.

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