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## DR. HODGSON AS A COMMUNICATOR.

By JAMES H. HYSLOP.

I have been presenting cases in which the conditions were such that normal processes of acquiring the facts were not possible and I wish to take up one case in which we have to suppose that normal knowledge was possible, and then see how successful or unsuccessful it was. By this time readers will have learned why we have to take account of normal knowledge in estimating the evidential nature of the facts. But I shall briefly state how it affects evidence.

The two things against which we have to provide in determining whether an incident is evidence of the supernormal are fraud and subconscious impersonation. Fraud is intentional deception of the person seeking evidence. It involves the deliberate seeking of facts to be palmed off as genuine supernormal knowledge. Subconscious impersonation is the unconscious presentment of facts as supernormally acquired. It cannot be called fraud because the subject himself may be deceived in regard to its source. It involves the normal acquisition of the facts and the delivery of them subliminally and unconsciously as supernormally acquired.

I desire in this paper to study both of these hypotheses in regard to the facts which are to come before us. Mrs. Chenoweth

is the psychic concerned. Philistines of a certain type, who see clearly what it means to admit anything supernatural at all, fight to the last ditch for the theories of fraud and then take up subliminal masquerading when that resource is abandoned, in order to avoid explanation by some supernatural process. They are very fertile in the use of possibilities of normal knowledge for explaining facts alleged to have an unusual character and origin. We desire to see how well such a supposition will apply to the facts considered in this paper.

The gathering of information to be represented as messages from spirits is often assumed by the conjurer and the Philistine as the chief occupation of mediums. There is little evidence given that this is a fact. It has been proved to occur, but the scale is small compared with the mass of facts not so acquired. Given mediumship and a well furnished detective bureau, perhaps with unlimited money, you can imagine many things as possible, but sceptics seldom make themselves liable for either the detailed application of this hypothesis or for evidence that it is a fact in special cases. They prefer to dream *a priori* about possibilities that may hold good in the abstract but that have no application to the concrete. That is, they assume a possibility in some imaginary or real case and then apply it to the special instance without asking whether the conditions are the same as in the imaginary case. Let us examine the following facts in this light.

Dr. Richard Hodgson died on December 20th, 1905. Very soon afterward a lady had a sitting with Mrs. Piper and received certain evidential incidents purporting to come from Dr. Hodgson to this lady in evidence of his personal identity. She went at once to Mrs. Chenoweth and received some of the same incidents purporting to come from Dr. Hodgson. She was an exceedingly careful experimenter and was so impressed with the incidents and the cross reference that she called my attention to the possibility of doing some work with Mrs. Chenoweth. The new American Society was then just forming. But it could do nothing practical until the American Branch of the English Society dissolved. This was not done until some time in May, 1906. After this was done we began our organization and it was perfected in time to begin work at the beginning of 1907. In the meantime the lady mentioned had conceived the plan of experimenting with

Mrs. Chenoweth to see if we could develop automatic writing after the type of Mrs. Piper. She provided the funds for the purpose and to another lady who had been a frequent sitter in the work of Mrs. Piper was delegated the task of holding the sittings with Mrs. Chenoweth and keeping a stenographic record of them. It is the result of this work that I am going to summarize here, in so far as it concerns Dr. Hodgson.

The sittings began on September 22nd, 1906, and ended on August 10th, 1907. There was usually but one in a week. Mrs. Chenoweth knew perfectly the object of them and the parties concerned in having the experiments. She had known of Dr. Hodgson and his work and according to the theory of our Philistine she was on the alert for facts or going in search of them for evidence to deceive, or had casually picked up information innocently enough and impersonated deceased persons in her trance. But before examining these questions let us have a summary of the facts.

Miss Bancroft, who had been a sitter with Mrs. Piper, had the first sitting. She was unknown to Mrs. Chenoweth and also her relation to the Piper case. He was soon referred to in this sitting and Miss Bancroft pretended ignorance of the person mentioned. This device of concealment brought a laugh, as reported, to Dr. Hodgson, as he had himself taught the lady to exercise this sort of caution at experiments. The communication then went on, purporting to come from Dr. Hodgson or to be about him, until the end. Reference was made to New York once that reflected a subliminal conjecture from the statement made by the lady taking notes before the sitting to the effect that the sitter would be in New York, and then later to a man from England who had been a friend of Dr. Hodgson and who had been mentioned to Mrs. Chenoweth the previous summer. Once the subliminal got the impression that Dr. Hodgson was an acceptable communicator it might well recall the incident of the Englishman's visit as related to the Society. That it might take it for a message from him or relevant to him and not be recognized as a subconscious product is quite natural in spite of the doubts about such things. For I have actually witnessed in two or three instances the production of her own memories as messages and the subliminal knew they were personal memories.

Most of the message, however, on this occasion was of the loquacious and general type characteristic of the Starlight control. Specific incidents rarely, if ever, stood out to enforce their evidential character. Now and then something was embedded in the general chaff that was so pertinent that the facts had only to be known to be recognized as important. One is somewhat striking in this respect. The control acted as intermediary.

“His idea is, what he wants is to have himself able to tell the same story in several places, you know, and he says: ‘Of course, if I go to England and tell my story there and then I would come here and tell it there, and then to another place and tell it here, that proves my identity.’ He says: ‘So far we have had such varying experiences from different centers.’”

Now the cross correspondence experiments began to occur soon after Dr. Hodgson's death and nothing had been published about them at this time. They were the kind of experiment he was very desirous when living of carrying out. He had performed a few between Mrs. Piper and Mrs. Verrall, but these were not known. Hence it was very pertinent in this connection, with an old Piper sitter, to refer to a characteristic experiment which he wished to perform. But no specific fact came that would stand out as evidence of identity on any theory whatever. Miss Bancroft recognized many characteristic things in the general mass of statements and felt that Dr. Hodgson was present. But the view depended entirely on her interpretation of the messages, and not upon the meaning evident to a disinterested reader. It was perfectly certain that detective means for acquiring knowledge had either been very futile or very ineffective. The theory of fraud would prove very infertile in this instance. You might well suppose that the subconscious had very little knowledge of Dr. Hodgson and it is certain that, if casual information had come to Mrs. Chenoweth, it had been most extraordinarily meager, much more meager than we would naturally suppose likely under the circumstances. Dr. Hodgson was so well known that much might have come casually about him which seems not to have come at all.

Miss R., the lady in charge of the experiments, was present



alone at the next sitting. He was soon referred to by Starlight, but nothing specific came in two pages of rambling talk, except a reference to Constantine which was remarkably relevant to him, tho not known by the psychic, as this name had been given through Stainton Moses as that probably of Rector and Mrs. Chenoweth had never seen either the work of Stainton Moses or the report of Mr. Myers in which the fact I have stated was mentioned. Casual knowledge might have got something relevant to the personal identity of Dr. Hodgson which this name Constantine was not, tho pertinently connected. Conscious fraud could have sought and obtained abundance of incidents either from friends or from publications that might have been palmed off as spirit messages. Nothing of the kind came. But an intimate allusion later came about the work going on in England about which no one here knew and this message referred more especially to the inner motives and plans of the English work and the character of Dr. Hodgson in his relation to it, both of which were wholly unknown to Mrs. Chenoweth and would entail an extraordinary amount of detective work or of casual information to ascertain, the latter practically impossible in the light of the people with whom she associated.

There was a reference to "a band of literati working to produce certain results," which suggests very strongly the nature and purposes of the classical cross correspondences which were going on at the time and later to be published. This was a kind of thing that could not easily be acquired purposely or casually. But nothing personal about Dr. Hodgson. It was only what you knew he would be specially interested in and in which he had shared, tho that fact was not known at the time.

His fondness for the ocean and ocean bathing was the first incident that bore on personal identity and was true. While the fact was known to a few of his intimate friends and so frequent an incident in his life, it was not a matter of general public knowledge. But it might have been casually acquired and perhaps could have easily been learned in other ways. A reference to some pictures finished up after his death was much better, as this was not a matter of public knowledge and not easily ascertained under the circumstances. But the chance of it prevents assurance on the point. It is so intimate, however, that one wonders why

either purposive or casual knowledge had not brought better incidents and more easily obtained.

A detailed account of a pocket piece like a coin was mentioned, but it seems not to have been verifiable. There was a reference to his interest in India, evidently referring to his work with Madame Blavatsky, but there was no excuse from casual or other knowledge for not dilating on the allusion. Mrs. Chenoweth had not seen his report on the case, but the most casual knowledge would bring to her news of the downfall of that woman.

At next sitting there was much talk by Starlight, purporting to act as intermediary for Dr. Hodgson and others, about the new method that he and his group wanted to carry out with Mrs. Chenoweth. What was said was entirely characteristic of the methods and ideas he and the group he worked with employed in their work. Mrs. Chenoweth had read nothing of the publications, and even if she had she would not have learned from them the inner secrets of his methods and the directions that had been given him regarding the work. Such things had never been published and were known only to one or two of the inner circle of experimenters on this side. No other incidents of his identity came, but those who were or are familiar with the man and his methods not made public would recognize him clearly enough. The things, however, that might easily have been obtained by simple inquiry do not appear in the communications.

Allusion to Professor James might be accredited to casual knowledge as it was well known that he was interested, but there were a few remarks about him and his discussion of the subject with Dr. Hodgson that seem to transcend casual information and to represent an intimate knowledge of things known to few, tho possibly capable of being guessed. It is not, however, the kind of thing that we should expect a detective agent would seek or find. Moreover, as evidence, it is not of the kind to affect a sceptic, as it depends too much upon the opinion of those who have to estimate it.

There was much about the Imperator group that Mrs. Chenoweth did not know, as she had not read about them either in Stainton Moses or in the Piper records and tho it did not reveal anything in the identity of Dr. Hodgson, it was especially relevant to him and the plans they were forming to modify the work of

Mrs. Chenoweth. None of this could be ascertained by inquiry or casual information. You may explain it by subliminal interest, but not by the hypotheses which I am considering here. Instead of representing incidents in the life of Dr. Hodgson as known to his outside friends, it represented inner plans and ideas not involved with publicity. At the end an incident of Dr. Hodgson's habit of walking in the "Public Garden" and poking the leaves, if he had a stick in his hand, was mentioned, and tho it is not verifiable, it is characteristic. He was alone when these walks were taken and it would not be easy to get information of any kind on it.

It was at the next sitting that I obtained the cross references which I published in the first number of the *Journal*. They consisted of messages which had been given me through Mrs. Piper a few hours before and were deliberately arranged for by him at Mrs. Piper's. He promised to give his initials "R. H." and to talk about books. He did this rather promptly, tho Mrs. Chenoweth did not get the initials, but said she thought he was trying to give his name. She also mentioned Washington and his pen which he had mentioned at Mrs. Piper's without promising to repeat them here. Mrs. Chenoweth had never seen me before, I gave no name and my name was not given when Miss R. made the appointment for me, and Mrs. Chenoweth did not know that I had had a sitting with Mrs. Piper a few hours before. Mrs. Piper knew nothing of what had happened in the trance. Besides these several other incidents of a very private nature were given through Mrs. Chenoweth, private, however, only in the sense that they could not have been acquired by either casual or purposive methods. One incident was known, perhaps, by no other living person than myself. At least only one other person possibly knew it, and this reference was to my deceased brother's clothes. It was the same of the reference to my deceased sister's hair and eyes. It was not possible in any of these cases to have obtained casual knowledge of the facts and I regard it equally impossible to have gotten them by any process of fraud.

The next two sittings were attended by Mrs. L., the lady who had made the arrangements for the series of experiments. Tho she had had previous sittings nothing evidential occurred. The opportunity for seeking information regarding her was good, but

neither casual nor other knowledge betrayed itself, tho twenty-one pages of typewritten material came in the trance.

At the next sitting only Miss R. was present. Here for the first time there was the appearance of direct control by Dr. Hodgson. On previous occasions he had communicated through Starlight as intermediary. On the present occasion the speaking was slow and deliberate and wholly unlike Starlight. While everything in his talk was very characteristic it was not definite enough to be clearly evidential to anyone who did not know him and his work intimately but to such it would appear very striking. To those who know Mrs. Chenoweth's character, habits and social connections and limitations, it would appear very evidential indeed. But to those ignorant of these better knowledge than is easily accessible about her would have to be produced. But there is no trace of casual information in the record. There was some forecasting of what the Imperator group was willing to do and this was finally achieved tho against the desire and inclinations of Mrs. Chenoweth herself. I had no such plans in mind and it was apparent for a year or two that no tendencies existed, as superficially indicated, to bring about what actually took place after Mrs. Piper ceased to be their agency for work. The whole tone of it was Hodgsonian and represented intimate knowledge of the man which it was impossible to obtain casually and it seems to me equally impossible fraudulently. It was too mixed up with a future of which we who were experimenting had no plans or knowledge and which was complicated with facts that could not be ascertained in any normal way and were not even known by us who were at work. For instance, he spoke of the effort to ascertain the identity of Imperator and that it was for a long time a matter of conjecture, but was finally dropped from consideration. This was true and was known only to the inner circle of the leading persons concerned. Mrs. Chenoweth never came into contact with these and would have learned nothing, if she had. What was said about Imperator was not inferrible from anything readable, except the time in which he lived: for it related to his work on the other side which is not verifiable and so not capable of casual acquisition except on the supposition that Mrs. Chenoweth obtains casual information from spirits! But readers may divide upon the question of its supernormal nature, tho, if they knew all

the facts, they would be impressed with its verisimilitude and possibilities. They would need only to know what Mrs. Chenoweth's reading and character are to decide that matter.

The next sitter was Mrs. James. Tho Mrs. Chenoweth lived almost within stone's throw of the James's home, the record was a total failure in the specific evidence desirable or necessary for scientific conviction. There were pertinences in it and hints of the right direction for evidence, but its impressiveness was wanting. Mrs. James tried a cross reference with Mrs. Piper, but failed in it. Neither fraud nor casual information had succeeded in anything here, if tried.

Miss R. was alone at the following sitting. Dr. Hodgson again purported to communicate and only indirectly, that is, through Starlight. What he said was generally characteristic and it is hard to see how any casual information would account for it, whatever may be thought of other methods. I quote one passage which represents him so intimately in his psychological habits, that one would have to know him well to represent him as was done.

He is constantly planning and working how best to accomplish the things that he was most interested in, and of course along with that is an entirely new view of the whole psychic life, and he is seeing things in so much different light than he saw them here that, when he comes into an unfamiliar atmosphere, there is questioning and theories and all sorts of things come to him, but his interest and his purpose is here, and it is more with the American Branch—he calls it that—owing to the new Society than it is with the English, because they always kept certain lines that he felt fettered, and he has got better response from the American people than he ever did from the English.

Certain general features of this passage were probably common property of the public or inferrible from the well known existence of an American Branch and the reputation of Dr. Hodgson. But it would require a very intimate knowledge of Dr. Hodgson's psychological habits to describe him so accurately as is done in the statement about the "questioning and theories" elicited whenever he came into an "unfamiliar atmosphere."

This was very distinctive of the man. He bristled with scepticism and explanations whenever a new case came to him. He was known, of course, as more sceptical than he was about spiritualism, because his jealous regard for evidence, made him very cautious and critical. His conservative and sceptical attitude was well known to the public and could hardly escape Mrs. Chenoweth's casual knowledge. She with most spiritualists most probably knew this and indeed confessed enough to me personally to show that she thought him very sceptical, tho gossip brought to her knowledge of his spiritistic belief. But it would not bring to her that intimate psychological knowledge of his attitude when a new case came to his attention. The prompt and vigorous doubt that would rise at once and put him on guard against accepting as genuine anything that might be ordinarily explained was revealed only to those who knew him personally and they were people who had been Piper sitters.

We must remark, however, for the benefit of the sceptic that the passage does not purport to come from him. It is Starlight's statement about him, and assuming that she is but a subliminal personality of Mrs. Chenoweth, the sceptic might well say that it is objective "character reading" from previously acquired normal knowledge. He would hardly speak of himself in that way and this has to be admitted. But it is not my contention here that it is communication *from* him. I concede that it is *about* him and probably not *from* in the sense that it is his own direct message. What I know of the process of communicating and the interpretation which transcendental stimuli have to undergo in the transmission through the control, sometimes half a dozen of them, would explain the form of these statements very well. A direct and personal statement could well be made by him of the same facts and they could be transformed and abbreviated into Starlight's own form of expression. Classical students are familiar with this in the *oratio obliqua*, which, tho it is not exactly like this, has psychologically the same aspect. She could very well reflect what she saw going on in his mind at any time when studying Mrs. Chenoweth or trying to give a message, and such a description might well come out in this manner.

But we cannot apologize for the phenomenon in this way. The question is not the *form* of the information, but its *contents*.

It is this that betrays the necessity of very intimate knowledge of Dr. Hodgson's habits which might be seen or inferred from his publications, but these had never been seen by Mrs. Chenoweth, taking her own statement about them as true. What she knew about him was casual knowledge and that was very meager. Like all or most Spiritualists, she was not interested in the work of the Society. It was deemed too slow and conservative for them. Hence casual information was the primary source of information about its work, and especially about the personalities conducting the work.

Further, the friction with the English Society was not a matter of public knowledge. It was known to very few of his intimate friends. I was one that knew it and I did not learn it casually from his friends. I learned it only by personal contact with him, and I knew very little of it until after his death when I learned more from one of his intimate friends. He did feel himself much fettered by the situation and even now the facts can hardly be told. Mrs. Chenoweth had no opportunity to learn these things casually. What might have been done deliberately is another matter. The man who proposes fraud would have to give evidence. No *a priori* hypotheses will be admissible.

It must be said, however, that even the points here commented upon represent very meager evidence and perhaps the need of elaborate explanations of their possible genuineness betrays weakness and I do not question this. I am content only to show that the opposite view has to give proof. It is certainly no more assured than the view favorable to a spiritistic source. Taken with the proved capacity for supernormal knowledge by Mrs. Chenoweth it certainly renders useless the ordinary hypotheses and puts the burden of proof upon them, tho to convince a sceptic we should have to concede his right to question that premise. But in the scientific problem which is the exact truth on both sides, we may exact of him as much evidence for his theory as he demands of the spiritist.

It was on this occasion that the first automatic writing occurred and this purported to be by Dr. Hodgson. But not a trace of evidence is to be found in it. There is no resemblance to the method or contents of Starlight's work. It was less verbose and loquacious, but not more specific. A coincidence was in-

volved in a message to Mrs. James, but it would not have scientific weight. There was neither casual nor other type of knowledge represented in it beyond what had been discussed in previous sittings.

A stranger came to the next sitting in regard to whom neither casual nor other knowledge was possible. There were a few points of evidence in it, but nothing striking. The sitting taken alone would make it appear that Mrs. Chenoweth had no considerable powers at all and it would negatively confirm the possibility of casual information in other instances.

At the next sitting Dr. Hodgson purported to talk directly, but there was apparent interfusion with Starlight or some other control, and finally automatic writing came, but not with the Hodgson control. A friend of Miss R. tried to communicate in that way, but did not succeed in anything specially evidential. Dr. Hodgson's apparent effort was weaker than usual, as it should have been by this time, December 15th, if casual or other information are to be supposed as characteristic of the process.

The next sitting was by a complete stranger who lived in California and was wholly unknown to Mrs. Chenoweth. In the course of his sittings a number of good incidents of evidential nature came. We cannot detail them here, as we are studying Dr. Hodgson's supposed messages. But the remote incidents connected with this other gentleman are so much testimony to the needlessness of relying on either casual or purposive knowledge.

This sort of thing continued through the year with more frequent efforts at automatic writing until I took the matter up in the spring and had a series of sittings in New York to study the opportunities for developing the automatic writing more fully. But at no time did any striking incidents as in the Piper case come out in proof of Dr. Hodgson's personal identity. The record consists of 743 pages of typewritten pages and if the whole of it could be reproduced the reader would find that collectively the incidents in proof of Dr. Hodgson's identity would be considerable. But he could raise a doubt about each incident by itself until he learned the facts on both sides. But the record would require much knowledge of both Dr. Hodgson and Mrs. Chenoweth to estimate it correctly. Considering that Mrs. Chenoweth is in Boston and the abstract opportunities to secure



information whether by chance or by deliberate effort, the sceptic could create much difficulty for the defender of the supernatural. Any advocate of the spiritistic hypothesis would have to show facts standing out clearly as evidence without apology or explanation, if he were to sustain his case forcefully. Those little trivial incidents which would possess that characteristic are not present in the record, incidents that would unmistakably be so private and personal that neither fraud nor chance could obtain them. Readers of the record, however, would not find such incidents in the record. Such as are present are usually characteristic traits of the man, tho so personal that it is extremely difficult to suppose that information about them would come to any one but his friends and they certainly would not easily be obtained casually by a stranger wholly uninterested in him and not likely ever to suppose she would require to know them.

There is a certain kind of meagerness in the evidence of his identity and the sceptic might well say that this meagerness is not much in favor of casual sources. I might concede this for a certain kind of meagerness. If it be only meagerness in quantity the objection might have more force, but there is a meagerness in quantity that is easily offset by quality, and there is often a quality in the incidents, even tho buried in a mass of chaff that is not evidential, that is very striking and where the facts are known will appear quite cogent. It is impossible to quote the record in proof of this. Half of the 743 pages would have to be quoted to show the aptness with which certain personal beliefs and incidents in the career of Dr. Hodgson are given where the chance for casual knowledge of them is practically nil, whatever you might say about fraud. But when you come to apply the hypothesis of fraud you will find that it could ascertain with much greater ease salient incidents that would prove identity far more clearly than such as are actually given. With proper funds and time detectives could easily ascertain the right kind of incidents that would leave no doubt about the personality to whom they refer. But they would be very different incidents from those we actually get and indeed they would probably lack in evidential value what they gain in clearness of force. But they would not leave room for doubt as to their meaning.

The situation is this. If this record were the only one we had

to support a spiritistic hypothesis by, it would be worthless. It has to be measured entirely, on that theory, by better cases and by what we previously know of the powers, the habits and the character of Mrs. Chenoweth. It would not prove the supernormal by itself. On the other hand a critical examination of the hypotheses of fraud and casual information would meet as much difficulty to support them. With all the opportunity for fraud that may be assumed or proved in the case it is certain that it was not very effective. How it could be effective on any theory of detective fraud may be settled by knowing the remuneration she received for the work. She got \$2 a sitting and this was only \$12 a week for the work. Readers familiar with the cost of detective service may decide what Mrs. Chenoweth could do with that amount. The paucity, indeed the complete poverty, of the facts that could have been secured by fraud is very good testimony to the absence of it. Indeed the man who undertook to entertain that hypothesis would soon find himself driven to casual sources for the information and that eliminates fraud as a deliberate and organized policy. Casual information through gossip would be harder to refute than deliberate and organized fraud, as it would require an investigation into the casual associates of Mrs. Chenoweth that would cost more than any detective agency would have to pay for the material of fraud. It is the safest hypothesis to defend on the side of scepticism. One could not read the record and maintain the hypothesis of detective fraud. He might defend casual gossip, tho it is doubtful if he could stand by this if he took into account all the facts in the record and especially the facts known of Mrs. Chenoweth's actual habits and character. The record in fact is much more intelligible on the theory of defective and undeveloped mediumship than it is on either of the other hypotheses.

This last statement would not be true, if we did not have cases in which the evidence for the supernormal is unmistakable and in which also there was the same unmistakable traces of personal and private incidents which would inevitably come on the spiritistic theory. Hence when you come to a case which cannot easily be accounted for by casual or fraudulent means, and is yet not satisfactory as proof of the supernormal, while it bears traces of suggestive facts explicable by the supernormal, we may well

entertain the hypothesis of communication under difficulties. What we should have to study in that instance would be the conditions that affect the process of communication and not press hypotheses which are not adequately supported on either side. We are not obliged to choose between fraud and spirits, on the one hand, and between casual information and spirits, on the other. There is the alternative of imperfect mediumship which may give results like both fraud and chance gossip. But we have determined this fact by the study of cases of good mediumship in which we find imperfections which would only have to be free from as conclusive evidence as the better cases to enforce their consideration. Just what those difficulties are in the case of Mrs. Chenoweth we have not accurately determined and may not be able to do so. But there are incidents in the ten years work with her that show without question the existence of difficulties where the evidential character of the phenomena cannot possibly be questioned even tho we do not adopt spirits as the explanation. We find also that the results vary with different people, and may even be poor where she either knows the person or has abundant opportunity to ascertain the facts normally. When good evidence comes under the best of conditions that exclude the possibility of normal acquisition of the facts, we must admit that poor results are not evidence of questionable or of normal information, and to admit that forces us back on the hypothesis of difficulty in communicating.

Accepting this last point of view, and also the uselessness of resorting to normal methods when they are costly and supernormal methods cost nothing, we may well admit that this record, meager as it is in striking incidents that make their meaning clear without explanation, contains some very good evidence of the presence of Dr. Hodgson, tho I concede it is not impressive to the sceptic who has yet to accept anything supernormal. Much better evidence came later when there was either no possibility of normal methods of ascertaining the facts or no motive for doing it, the object being to experiment with strangers for evidence that could not possibly be impeached by any sceptic. But the only thing that I emphasize is not the presence of Dr. Hodgson as evidenced by this record, but that the case is evidence of difficulty in communicating and to establish that is no less important than to establish the fact of communication with a spiritual world.

## PREMONITIONS AND OTHER STRANGE EXPERIENCES IN FRANCE DURING THE GREAT WAR.

Collected by PROFESSOR CHARLES RICHEL.

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During the course of the year 1915 notices appeared in the Press of various countries, of a series of short articles published in that year in the "Bulletin des Armées," a bi-monthly journal, which was published under the auspices of the French Minister of War and of which a million copies were printed and distributed gratuitously among the soldiers. These articles were entitled: "Have you had presentiments?" and were written by Dr. Charles Richet, professor of physiology in the University of Paris, a member of the Academy of Science holding the Nobel Science prize. Professor Richet is very well known, also, for his researches and publications in connection with psychical research. In the above mentioned small articles he addressed all the "poilus" of the French armies to the following effect:

"It seems as if the great war, the cause of so many deaths, dangers and events of a startling and dramatic character, might furnish the occasion for a large number of cases of presentiments, telepathy, etc. Therefore I ask you to communicate to me any instance that may be known to you. Try to give reliable testimony in support of your narratives."

The Professor then indicated as simply as possible what he meant by reliable testimony, giving examples to make this clearer.

In response to this appeal Professor Richet received numerous letters, amounting to hundreds, written by privates, officers, surgeons—from both educated and uneducated. All are not of equal value, of course, but all, as he has said, reveal the same sincerity. These "poilus" who, at an interval between two battles, in the constant presence of imminent death, in the midst of the interminable sufferings and fatigues of this long war, snatched time

from their hours of rest to impart impressions which had gripped their minds, did so with absolute frankness of heart.

Unfortunately, it has not been possible, for reasons out of the control of Professor Richet, to investigate these cases as completely and as thoroughly as they ought to be investigated and as is usually done by those who have followed the example of careful inquiry set by Professor Henry Sidgwick and Frederic W. H. Myers. The difficulty always encountered in this sort of enquiry was infinitely increased, on this occasion, owing to the changes in sections, the responsibilities, dangers and work of the soldiers, the death of some, the departures of others on account of wounds or sickness; this will be easily understood when we bear in mind, moreover, that the narrators had to rely for witnesses and corroboration on many of their comrades.

The facts related by his correspondents do not in all cases refer to the war. But these connected with normal every-day life serve, so to speak, to confirm and illustrate the others; therefore it has been thought best not to omit them.

Professor Richet asked particularly for records of presentiments because persons who have not made a special study of psychical research understand this aspect of the subject more readily than some of the others. We are familiar with the records of terrible presentiments experienced by certain warriors, followed sometimes by hallucinations similar to that experienced by Brutus before the battle of Philippi; but as a rule it is difficult to distinguish clearly between presentiments of a subnormal kind and simple pre-vision suggested by feelings of danger. Professor Richet points out, however, that what is remarkable in these presentiments of death is that they are often sudden and unexpected, and do not coincide with increased danger incurred by the percipient; and it is this circumstance that makes it desirable not to reject them without examination.

"A man, until now quite unconscious of and indifferent to danger, suddenly alters his mental attitude and character. He is obsessed by the certainty that he is going to be killed."

The inquiry which we have been making gives us the record of many such facts. We will only cite one as an example.

Dr. Brodin, a medical officer, relates that Captain V. acting as Commandant, called one morning on the Chaplain, Abbé L——, and told him that he would be killed that same day. In the evening he issued from his Commandant's office for a tour of inspection; it was very cold; he had thrown over his shoulders a gray wrap; a startled sentinel mistook him for a German, fired on him and killed him.

In certain cases the presentiment is related to a danger which has no fatal consequences. Dr. Hugues Clement, attached to the faculty of medicine at Lyons, has related a case of this sort. For years he has driven in a motor car, going out and in without the smallest anxiety. On May 2nd, 1915, however, he was seized without any apparent reason, by a terrible dread of being injured in the course of the drive he intended to make. Consequently he refused to take his friends with him, explaining to them the reason; he confided some papers to one of his colleagues charging him to burn them if he did not return at the usual hour. During the journey, the steering gear of the automobile snapped, and the vehicle was deflected toward a ravine; there was only a single obstacle in its path, about fifty yards ahead—a telegraph post; the motor chanced to hit it and was arrested, half hanging over the ravine.

In some cases the presentiment of death does not concern the percipient, but some one else. Lieutenant Ertzbischoff, of the Engineers, has related a case of this kind, which is the most interesting because it was accompanied by symbolical, visual perceptions, of a character well known to psychical researchers.

"At the beginning of June, 1917," he writes, "I went on leave for a week. On my return whilst I was driving from the station at which I debarked to the train which should convey me to my Company, I was thinking of the losses which the latter might have suffered during my absence. After a few moments of such dreaming, I perceived, very distinctly, the image of a grave; on the cross of this grave were clearly painted the following words: X—Adjutant to X . . . Company of the engineers died in camp with honours.

"When I reached the regimental train my first act was to ask for news of the Company. A man replied immediately, 'The adjutant has been killed.' This adjutant was the senior in command

of the section; he was 37 years of age, the father of a family. On that account he had been assigned, before my departure the least exposed task."

The records sometimes contain accounts of presentiments of the arrival of enemy aviators. They are well attested. We will merely cite one which was communicated by the military telephonist, A. Laluque. Events occurred precisely as this soldier had dreamed, and as he had related his dream to his comrade Labie, who witnesses to it. The German aeroplane arrived, throwing its bombs, the French aviators went up and gave chase. The enemy's machine fell, losing a portion of its wing. This was at a time when the occurrence was so rare, that the regiment had never witnessed an aerial engagement.

Dreams in which subconscious activities are manifested are frequent in this record, as one might expect.

A peasant soldier of La Creuse was wounded in the left arm; on that night, his little girl of seven years of age, announced to her mother that she had seen her father, in a dream, stretched on the ground and his left arm was bleeding.

Captain M.— who has given his name but asks that it may not be published, relates the following incident:

"On the 27th, August, 1914, I was hit in the Vosges, by a ball right in my chest, and left for dead on the ground; this happened about 11.30 p. m. On that night, at the same hour, my daughter (aged 15) who was sleeping profoundly, awoke, and went to her mother and awoke her saying: 'Mama, papa is wounded but he is not dead.'

"I should add that I have two daughters and the one whom this concerns shows a striking physical and moral resemblance to me."

Dr. Jean, military physician, has sent us the following, which is not the less remarkable because it is not connected with the war.

"About ten years ago I had under treatment in my village Cogolis (Var) a young patient, aged about seven. One morning I was urgently called to attend him. The mother, much alarmed, told me that he had suddenly become delirious. He awakened as usual and

seemed better, then at about 10 a. m. he sat up in bed, terrified by an hallucination. He saw water everywhere and cried out 'save! save!' His father was drowning, he said. The father was absent; he had gone to spend a few days with his brother at Nice. When I arrived the child was calm, but he persisted in saying that he had seen his father drowning. Shortly afterwards an urgent telegram summoned the widow (for in fact that is what she was) to Nice where she learned that her husband was drowned that morning in the effort to save his brother who was drowning, having been seized with cramp, whilst bathing in the sea. His last words were: 'Our poor children!'

All the premonitory dreams are not as tragical as this. The next one relates to a joyous little incident. Mme. Dup . . 's daughter (ten years of age) residing in the rue de Bruxelles at Montlucon told her mother in the autumn of 1916, that she had dreamed of her father; that she had seen him in the train, returning on leave; she mentioned that he was wearing a mackintosh coat. During breakfast the child exclaimed, with excitement, "There is Papa!" A sound was heard on the stairs and Lieutenant Dup . . . appeared unexpectedly without being announced (he was not expected until a month later); he was wearing a mackintosh overcoat, which he had bought on the journey.

In the same town of Montlucon, Mme. Raul . . . heard herself called during the night with a cry of distress, "Maman!" She hastened into her second son's room (the eldest was at the front); the young fellow had also been awakened with a jump by hearing the same clear cry. A doleful presentiment for the household! On the following day the news came that the eldest son had been wounded that night. This is a clear case of a collective auditory hallucination of a veridical character.

The following incident was communicated to Professor Richet by Colonel C— of the Eastern army:

"On November 13, 1914, in the battle of El Henin (in which the column of Colonel Laverdure was decimated) near Khenifra, in Morocco, died Colonna de Leca, a member of an historical Corsican family, who was commanding a battalion of infantry. He was wounded early in the action and removed on a mule. Having pro-



ceeded halfway to the rear, however, he observed that affairs were going badly; he then decided to return to his men, and was killed shortly afterwards.

"On the same night, at Fez, his brother, Lieutenant Colonna de Leca, of the 2nd foreign regiment (who has since also fallen gloriously at Morocco) awakened with a start, sobbing, and said to his comrade Manudy (my former lieutenant who has also been killed) who was sleeping in the same room with him: 'I have just had a horrible dream; one of my brothers has met with some misfortune; I do not know which; but it is one of them assuredly.'"

"Manudy wrote at once to me to ask if anything had happened to the Commandant.

"This incident was known at the time to all the officers of the 2nd foreign regiment in Morocco."

Instances of premonitory dreams of this kind are numerous in the records. But there are also cases in which the percipients affirm that they were wide awake at the moment when they had these veridical hallucinations. The following case of a soldier, Pierre Cotte, is of this class. He wrote:

"I had gone to bed and it was about a quarter of an hour after we had said goodnight to each other, my neighbor and I, when I perceived at first an indistinct form leaning on the bar of my bed; this form became clearer and I recognized my foster brother; his voice, which I knew well said to me: 'How are you Pierre? As for me, I am going.' I sat up in bed and called my friend; he saw nothing, the form had disappeared.

"Four days later I received a letter from my good old foster parents announcing the death of their son, Auguste. The date of the apparition coincides exactly with that of his death."

A case reported by M. Belbeder of the 6th Colonial regiment is similar. Having a few day's holiday he spent them in the country at the house of one of his friends, near Ribérac (Dordogne). He had been in bed for about half an hour, and had just read his paper, and put out his candle, when, at the corner of the mantelpiece which was opposite the bed, he saw a white and transparent mist gradually detach itself, advance toward the

bed and bend over him. Belbeder states that he clearly heard it say: "Always be a friend to my son." The misty form then retired slowly as it came. "I clearly recognized," adds the soldier, "the mother of one of my best friends, whom I had left in the best of health. When I returned home, I was very surprised to learn that she had died just on the day when I saw the apparition, an hour or two before it approached my bed. I did not go to sleep until after I saw this. I got up to assure myself that I was not the victim of an illusion produced by the moonlight reflected on a mirror; there was no moon on that date. The night was very dark."

Together with death warnings communicated auditively or visually, there are others well authenticated and very interesting of a tactile nature. These were investigated and communicated by Count Arnaud de Gramont, member of the Academy of Science.

The following concerns a certain M. Bachelot, a chief official of the Electrical Company at Angers, who had received from a friend, M. Morin, (an artist) an aluminum ring, made by himself, which he always wore on his finger. One night this ring which had never given him the slightest discomfort, suddenly hurt him so much that it caused a swelling on his finger, and M. Bachelot was obliged to take it off. He then said to some persons in the house: "Some trouble must have come to M. Morin." The testimony of these witnesses has been published. Subsequently it was found that M. Morin had at the very same hour been seriously wounded by a ball during an engagement.

Among his documents there is a very strange case of death warning by the sense of smell. It concerns a lady at Dijon of good reputation who was awakened by a strong smell of gas. She awakened her husband who assured her that he smelt nothing; the gas apparatus was examined and everything was found in order. The following morning the cook came to her mistress's bedroom and told her that she had found all her saucepans and all her silver utensils, which she had thoroughly cleaned the day before as usual, blackened as if by gas. An expert affirmed that the effect produced on them was that of an asphyxiating gas. Later, the news arrived that a Captain, who was godson to the lady, had died that night by suffocation from asphyxiating gas.

Premonitory hallucinations of an olfactory nature are not unknown,<sup>1</sup> but the objective phenomenon of the gas tarnishing the kitchen utensils and the silver will seem very extraordinary even to psychical researchers with long experience.

On the other hand a great number of premonitions are on record, by various noises and especially by raps. The investigation made by Professor Richet has brought to light a few of such experiences. The most remarkable is perhaps one related by M. Théophile Lemonnier, a chemist at Rennes, because it was duplicated, occurring at two different places at the same hour.

One morning at about 5.30 a. m. M. Lemonnier was awakened by an unusual and violent sound in the shutters of the chemist's shop. He went to investigate, and saw no one; some sweepers who were in the street declared that they had seen no one. Shortly afterward a friend came to the chemist, a certain M. Nivot, a dentist, who told him that at 5.45 a. m. he had been awakened by the sound of violent and inexplicable raps on the door of his room. The two friends concluded that a M. Escolan had died, to whom they were both attached and whom they knew to have been ill for a long time. They called at the hospital where they were informed that M. Escolan had died at 5.30, that is to say at the moment when the mysterious sounds had been heard.

A phenomenon of the same kind has been reported by a Parisian lady, widow of a well-known philosopher, who has herself published various works under the pseudonym of Madame Pierre Ulrie. Her only son, who was a sergeant, was at the front last July [1916], but she believed him not to be in a very exposed position. During the night between the 1st and 2nd of July between 11.45 and midnight this lady was awakened by an astonishing noise. She sat up in bed to discover the cause; she then observed that the noise emanated from a little wooden table in the corner by the window on which she kept the portraits of her husband (who had died thirty years earlier) and of her son; the two portraits were surrounded by little crystal vases. Very distinct rapid raps sounded, not on the surface of the table but as if

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<sup>1</sup>See, for instances, the Proceedings of the Society for Psychical Research, Vol. XIV, p. 266 and following, where an account is given of a fire preceded by odor of burning, persistent and inexplicable.

in the interior of the wood with a rhythm well known to her and to her son, who whilst still a child used this rhythm when he wanted to attract his mother's attention, repeating with insistence: "Maman . . . Maman . . . Maman. . ."

Later, when he was grown up her son used to repeat, in a jocular way, this word in rhythm when he wanted his mother to stop what she was doing to listen to him. Then the raps in the table ceased, but began again more feebly on the little crystal vases; this phenomenon had been related in a story of Madame Pierre Ulrie, called "*Maison hantée*;" of this story the mother and son had been talking together a few weeks before. It seemed as if the mysterious, invisible visitor wished to say, "Tonight it is I who am the ghost." The raps passed again into the table and again to the vases, alternately, until at last they became weak and distant and then entirely ceased.

A few days later the lady was officially informed that her son had been instantaneously killed on the Meuse by a hand grenade, which struck him full in the chest on July 1st, at 11.30 p. m.

The fact that he had been instantaneously killed seems to indicate that this was a post mortem manifestation.

In the records there is another instance which has the same character of communication after death, the manifestation is of an entirely different kind, being a veridical dream. It was sent to Professor Richet by Captain G. V., attached to the staff of the 40th Army Corps.

On the 3rd of September, 1916, during an engagement on the Somme at the "*Chemin Creux*", Lieut. D—, Bataillon des Chasseurs Alpins was wounded by a ball and quitted the line to have his wound dressed in the rear. That evening and for fifteen days following he failed to respond at the roll-call. He was sought for in vain at all the dressing stations; and he was at last assumed to be "missing."

On September 18th the 13th Battalion returned to the same section, the line having been advanced about three kilometers, thanks to the success of September 3rd. During the night between the 18th and 19th an intimate friend of Sub-Lieutenant D— (Mr. V— Sub-Lieutenant in command of the artillery of the 37th of the same battalion) had a strange dream. He saw

D— at the bottom of a shell hole, at the edge of this “Chemin Creux”; lying at the base of a willow tree, D— was dying and reproached him strongly for leaving his best friend thus, to die without succor.

Mr. V—, who is of a calm, cold, sceptical temperament, was obsessed by this dream. He straightway related it to his Commandant (M. S.) who at first did not take it seriously; but at length to satisfy him and to settle the matter gave permission to Mr. V— to make a short search in the “Chemin Creux.” When he had so done, he discovered the place which he had seen in his dream. At the base of a willow tree was a staff with this inscription: “Here lie two French soldiers.” There was no reason to suspect that the body of D— would be found there. Sub-Lieutenant V— caused the earth to be turned over, however, and he found the remains of Lieutenant D— perfectly identifiable by various details of his uniform. He had evidently died about a fortnight before.

Captain G. V. who reports this incident, states “that this strange fact could be confirmed by the officers of the 13th battalion;” and he adds: “It is difficult to explain it, for the dream occurred after the death unless it is assumed to be a case of telepathy from the man who buried the body; and this explanation is hardly comprehensible for Mr. V. had no knowledge at all of those who were charged with the task of burial.” We must also admit that it is very difficult to accept the theory that telepathy from the dying, after remaining latent for about fifteen days, resulted in producing the dream of Mr. V.

Some cases among those reported are of a very curious and complex character, and are of that perplexing class which so often confronts students in psychical science. We will quote only one of these which was reported by a very distinguished lady, Madame Gay, living in the town of Jasmins, at St. Jean de Luz, in the Pyrenees.

The essential parts of her narrative are the following:

“One of my dearest friends, Madame J. J. lost her husband about a year and a half ago. In the month of December, 1916, he appeared to me in a dream, calm and smiling as in life. Whilst I was looking at him in order to fix his features well in my memory

gradually they were effaced and he was transformed and became the brother of Mme. J. J. who was greatly beloved by her husband and who had been in the army from the outset of the war. Then Monsieur J. J. reappeared and several times the same transformation occurred. I awoke with an inexpressible sense of fatigue. On the same morning a letter to Mme. J. J. informed her of the death of her brother."

So far there was nothing extraordinary. One may imagine the subliminal consciousness of Mme. Gay having received telepathically from Mme. J. J. the communication of her brother's death, had in a dream become conscious of the communication and had expressed it symbolically ("the brother of Mme. J. J. is in the same state as her husband). This sort of symbolism is the language of the subconscious mind, so to speak, and has been recognized as such by psychical researchers for a long time past.

"I shared my friend's sorrow the more keenly," continues Mme. Gay, "because I had myself two brothers at the front, one of the two, Edmond, being in a specially exposed position.

"On the 24th of March, 1917, I saw my father in a dream; he had died five years previously. He was standing in front of me with one of his friends, M. L. —, whom I had not seen for months, and of whom I never thought at that time. My father looked at me gravely as if he had important news to communicate. He pointed to M. L. —, who also seemed to wish to tell me something which I did not understand. The dream made a profound impression on me. I spoke of it to all who were with me. I tried to understand its meaning; at last I concluded that M. L. must have died.

"Days passed, and as we did not receive any letters from my brother Edmond, who usually wrote to us every other day, my mother and I became very anxious. Nevertheless we constrained ourselves to reassure each other; we did not even dare to utter aloud the word 'wounded'. My little girl who is only two years and four months old could not therefore have received any impression from our conversation. On Thursday, April 5th, as she awoke she said to me that she had seen, when in her bed, her uncle Edmond (my brother was very fond of my little Lise). I got her out of

bed and when she was on her feet she pointed with her finger as if to show me something which she still saw, murmuring: "Uncle Edmond—red mark on his head!" She smiled as she spoke, without any apparent fear. Very much upset I wrote at once to my husband to tell him of this vision.

"Three hours later a letter of sympathy from M. L. (the friend of my father whom I had seen in the dream) informed us of the death of Edmond.

"Now my eldest brother, my husband, and other relations knew of this sad event since March 29th, but they did not wish to communicate it to us until they were absolutely certain about it. They had mentioned it to a friend who had told M. L. without thinking of asking him to keep it secret. It thus happened that he was the person to announce it, an occurrence which could not have been foreseen, since, as I said, we only rarely see this friend of my father.

"After being for three days in cruel ignorance of all details, we learned that my brother had been killed on March 24th (the eve of my dream) by the bursting of a shell which hit him between the neck and the right ear."

In this case how can we apply the theory of transmission of thought? A few hours after the death of her brother Mme. Gay had a symbolic dream which seemed to imply that M. L. would communicate to her the sad news, or at least that he would be connected with the communication in some essential manner. But, at that moment M. L. did not yet know of the death of Captain Edmond, any more than did the relatives of the deceased. This is then a case of a very interesting real premonition received by Mme. Gay. Telepathy in this case is not "transmission of thought, but the phenomenon X which Professor Richet and Dr. Hyslop have both discussed. It is to be noted that the case is one very thoroughly attested, several persons having known of the dream and the vision of the child, etc. before the death was confirmed.

Of course one cannot claim that the facts collected by Professor Richet present on the whole anything specially novel. Those who have pursued these studies know, on the contrary, that there is characteristic uniformity in the repeated occurrence. This uniformity is so marked that more than two centuries ago

Glanvill could state in his book, *Sadducismus Triumphatus*, that the persistence in type of this kind of narrative was such that all who studied them could recognize by merely listening to the reports whether the incidents were real facts or invented stories, or simply a misinterpreted occurrence.

The special interest attaching to Professor Richet's inquiry, however, lies in its connection with the period of the terrible war just terminated. From the second year of the war, as soon as psychical journals began to publish the first supernormal cases observed by the combatants, some newspapers (the *Eclair* and probably others) hastened to express their surprise that there were not more cases reported, when for so many months death was harvesting such a large number of soldiers. The journalists concluded that this was a "weak point in the case for Psychical Research." We see, however, that an appeal made to the French soldiers was sufficient to elicit an abundance of narratives, which could be added to the numerous accounts already published. This proves that in connection with this subject, as in others, it is only necessary to seek and we shall find; and it is obvious that the facts involve problems of such immense importance that the search is really vastly worth while. This conviction is gaining ground in France as elsewhere.

CÉSAR DE VESME.



## AN INCIDENT BY "MARK TWAIN" VERIFIED.

BY WALTER F. PRINCE.

The distinguished writer, Samuel L. Clemens, furnished an article for the December, 1891, issue of *Harper's Monthly*, entitled "Mental Telepathy," and another for the issue of January, 1896, called "Mental Telepathy Again." Both dealt with supposed telepathic experiences of the writer. Unfortunately, the statements of his biographer, Albert Paine, regarding the peculiarities of Mr. Clemens's memory, somewhat undermine confidence in their strict accuracy. They may be absolutely without error, but the man who knew him so intimately says that his imagination was so active that it sometimes embellished his memories.

But there is in the files of this Society a letter by Mr. Clemens, accompanied by a statement over another signature, which corroborates and verifies one of these incidents, just as it was told in the earlier of the two articles mentioned above. We quote the passage before giving the letter and subjoined statement.

My mother is descended from the younger of two English brothers named Lambton, who settled in this country a few generations ago. The tradition goes that the elder of the two eventually fell heir to a certain estate in England (now an earldom), and died right away. This has always been the way with our family. They always die when they could make anything by not doing it. The two Lambtons left plenty of Lambtons behind them; and when at last, about fifty years ago, the English baronetcy was exalted to an earldom, the great tribe of American Lambtons began to bestir themselves—that is, those descended from the elder branch. Ever since that day one or another of these has been fretting his life uselessly away with schemes to get at his "rights." The present "rightful earl"—I mean the American one—used to write me occasionally, and try to interest me in his projected raids upon the title and estates by offering me a share in the latter portion of the spoil; but I have always managed to resist his temptations.

Well, one day last summer I was lying under a tree, thinking about nothing in particular, when an absurd idea flashed into my head, and I said to a member of the household, "Suppose I should live to be ninety-two, and dumb and blind and toothless, and just as I was gasping out what was left of me on my death-bed—."

"Wait, I will finish the sentence," said the member of the household.

"Go on," said I.

"Somebody should rush in with a document, and say, 'All the other heirs are dead, and you are the Earl of Durham!'"

That is truly what I was going to say. Yet until that moment the subject had not entered my mind or been referred to in my hearing for months before. A few years ago this thing would have astounded me, but the like could not much surprise me now, though it happened every week, for I think I *know* now that mind can communicate accurately with mind without the aid of the slow and clumsy vehicle of speech.

It appears that Dr. Hodgson wrote to Mr. Clemens Feb. 16th, 1892, asking for corroborative testimonies and documents. William H. Wright, and "Mr. O"—otherwise Parsloe—were persons referred to in the magazine article as sharing in the remarkable coincidental experiences.

MENTONE, ALPES MARITIMES, MCH. 18.

DEAR SIR:

Your favor of Feb. 16th has been forwarded to me, and in answer I am sorry to be obliged to say that I possess none of the evidences which you mention.

My article was written before the day of Psychical Societies; at a time when people did not even consider such experiences as mine worth remembering, let alone recording and subjecting to examination. It is now (or will be, 6 or 7 weeks hence) fourteen years since the first part of my article was written, and the Wright incident was already a year or so old at that time. Documents do not stay with me over such lapses of time as that.

Truly yours,

S. L. CLEMENS.

I think Wm. H. Wright is still on the staff of the "Enterprise."  
Virginia, Nev.    S.L.C.    *over* (inside).

[Inside] DEAR SIR:

I am the other person concerned in the Durham incident, and it occurred just as stated by my husband in his article.

O. L. CLEMENS.

P.S. Yes, I told "O" at the time. "O" is Parsloe, the actor of Chinese parts.

S.L.C.

The above letter and added statement by the humorous philosopher's accomplished wife not only bring corroboration of an interesting incident, but also supply the identification of the partner of another. If attention had been called to the value of corroboration in time, it is as likely that others of the incidents related might have found exterior support. It is probable that the peculiarity of Mr. Clemens's memory to which his biographer referred grew upon him with age, and was less in evidence in 1891, and especially in 1878, when the major portion of the first magazine article was written.

## 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.

## PHYSICAL AND MEDIUMISTIC PHENOMENA ASSOCIATED.

The following from the collection of Dr. Hodgson is especially interesting. The raps seemed not to mean any detectible thing until the development of mediumship in the child and the disappearance of the raps when the desired information was conveyed through the child. The story is not so well told, that is in detail, as we might desire, but its general purport is evident. The incident has a practical connection that gives it added interest to most people, tho this is of no special value to the evidential character of it. The chief interest of it to the scientific man is the association of raps or physical phenomena with messages more definitely intelligible through mediumship and showing the more or less abortive character of raps and physical phenomena generally in conveying information of the kind. The facts tend to associate foreign intelligence with physical phenomena and that once established would revolutionize our conceptions of the relation of consciousness to action in inorganic bodies. That is, once concede causal action by mind on inorganic matter and there is no end to the speculative problems opened up by it.—Editor.

NILES, MICH., March 4, '92.

DEAR MR. HODGSON:

\* \* \* \* \*

A Mrs. Russell Jones of Benton Harbor, Mich., could, and would, I am told, tell you a wonderful story, for which it would not be impossible to obtain affidavits, about the spirit of a Lake captain, who was drowned, speaking through a child and giving needed information about property. \* \*

\* \* \* \* \*

EUGENE C. DANA.

BENTON HARBOR, 4, 13, 1892.

MR. RICHARD HODGSON.

DEAR SIR:—

The event to which you refer in your letter of March 17th, occurred in my sister's family, when she was living in Clayton, New York, and my niece, then a girl thirteen or fourteen years old, was the medium.

Her father, Captain William Cary (who is now living in our city), has consented to give you full details of what is to me the most remarkable circumstance I ever heard of.

From that time to the present there has not been a marked change in my niece's life, or scarcely in the family's, that she has not received a warning. The night my little boy died (though unaware of his illness) she and a younger sister, while sitting and chatting before retiring for the night, were startled by seeing the leaf of a closed table rise up, even with top of table, then fall with a crash. This I believe was repeated three times.

After her marriage, while living in Janesville, Wis., her brother's child died at her home. On that day an unusual noise was heard in the basement, and the servant man called in some [one] else to help him investigate, thinking burglars or tramps were there, but they found nothing. The sounds were transferred to the front hall, and it was like the shuffling of the men's feet who brought in the casket the following day. The noises and sounds continued, to their great annoyance, particularly when callers and friends would ask, "What is that noise?" and without any intention to use slang, they had to reply "rats." It finally became unendurable, and although they had paid several month's rent in advance, they abandoned the house, and the sounds ceased.

\* \* \* \* \*

JEANNIE M. JONES.

BENTON HARBOR, May 24, 1892.

MR. RICHARD HODGSON.

DEAR SIR:—

I send you what is to me the most remarkable incident I have ever known in connection with the phenomena of Spiritualism, where vital, practical results were obtained by virtue of knowledge thus gained. There is much more that Captain Cary could have added, which he will give you, if desired.

He omitted to tell you that he was not aware of the existence of two papers that the child instructed him to get in Oswego (even indicating the number of the pigeon hole that contained them) and which were all important factors in the ensuing law suit.

If you make any use of this, please send me a copy.

Very truly yours,

JEANNIE M. JONES.

BENTON HARBOR, May 24th, 1892.

MRS. R. W. JONES.

DEAR JENNIE:

You are asking much of me, when you require an account of what occurred at my home in Clayton, N. Y. that has been kept as a secret almost entirely in my family so many years. You are well aware we sought no notoriety at the time, nor do we at present; and expect the names of individuals who may figure in this account, will not be given publicly. So many years have passed since the occurrence, that much that might be of interest may have escaped my memory.

It will be necessary to remind you of the loss of vessel of which my brother was captain and part owner, during the gale of November 19th, 1857, on Lake Erie, in which all perished and not a body, or any part of vessel found, so far as ascertained. John Cary dying intestate, it became necessary to take out letters of administration. His wife being appointed administratrix. Her father, A. R. Calvin and William Cary, were bondsmen, she giving A. R. Calvin power to transact her business for over two years,—which will be alluded to in another place.

Some time during the early spring of 1860 our daughter Sarah heard raps on different articles of furniture in the house. This she told her mother, who being slightly deaf, did not hear them. About this time, the first of April, I sailed from home, being master of the barque Republic in the upper Lake trade. Shortly after [my] sailing, one night soon after retiring, Sarah said, "Mother, don't you hear the noise on the bed?" She replied, "No." Instantly it came loud and distinct, so much so as to frighten her mother very much. They lighted a lamp, looked about the room for the cause, but of course found none. The following night, at same hour—ten P. M.—raps came again,—if they could be called raps. Were so loud as to awaken my little boys in the chamber above, and when described to me, all who heard them agreeing that the sound was like the striking of an open hand with full force of an adult. The bed rocked, or tilted at same time, it being occupied by Mrs. C., daughter Sarah and our little Nellie, who died two years later.

On my arrival home I found wife and daughter were much excited about what had occurred during my absence, and it was difficult to persuade them to remain in the house during my absence again. Finally it was agreed to let my sister, Mrs. Allen, know of what had transpired; for it had been understood by my family that it was to be kept a secret, and had been up to this time. She (Mrs. Allen) being inclined to believe in Spiritual phenomena, also had investigated some, it was thought she would have the courage, as also the language necessary for the occasion. I will say here that

nothing unusual had occurred at any time when I was at home. Mrs. Allen, being made acquainted with all that had taken place, very readily came to spend the night.

After my departure, about ten P. M., wife and daughter retired, Mrs. Allen occupying a lounge in room adjoining. The light being extinguished and all quiet, the raps came, but with increased force. Mrs. Allen sprang to her feet greatly excited, crying out, "Caroline, is that what you hear? Is that what you call the raps? My God! what can it be?" She (Mrs. A.) had been accustomed to hear those light taps that many of us have heard. She was not prepared for what she heard, and was about ready to desert her post, but finally plucked up courage and addressed it as an intelligent being. Of course, this was done in the usual manner by raps.

It purported to be my lost brother. He was asked what he desired. In reply, said he wished to communicate with me. It was agreed that I should be informed of all, and no doubt [he] would be able to do so. Subsequently Sarah said, when in a clairvoyant state, that he could not control her when I was present, until I have become interested, and in her I would have full confidence (she at this time was but thirteen years old). He was requested not to rap any more, Mrs. Allen stating the cause, to which he agreed; and he, or whatever it was, kept his word.

Some two weeks later, Mrs. C. and Sarah being alone, she came to her mother, looking very strange, which frightened her mother, who said, "What is the matter, Sarah?" She replied, "Uncle John's here; says father will be here in just one week," and he would be here on my arrival. Sarah resumed her natural condition at once. I arrived on the day, just one week, and about the hour of the control. Now on the day this was told my wife, I was on Lake St. Clair above Detroit, just getting under way for home, having to pass Lake Erie, the Welland Canal and Lake Ontario,—over five hundred miles,—not taking into account the delays in the canal.

On my arrival I found those who had been present and heard, much less excited than when I sailed. We had an early tea. Nothing occurred until the younger children left the table. Mrs. C. and I [were] conversing, but not of what I am writing, when suddenly Sarah came towards me with her little sister in her arms, looking very strange, holding out her hand, saying, "How are you?" or "How do you do?" The look she gave me and the expression was such as to startle me. I lacked language suitable for the occasion, being wholly unprepared for such a demonstration. I was about speechless, until prompted by Mrs. C., I gave her my hand, saying, "I am very well, I thank you." While this was transpiring she seemed in much distress, at least her face indicated it; but when I said, "Is it brother John?" she laughingly replied, "Yes, it's me," giving a strong pressure of the hand which she held while speaking

stronger than it seemed possible for a child of thirteen to give. I said, "What do you wish?" Reply was, "He will beggar my family. You can and must stop it. Get your name off those bonds." Then I was told to go or send to Oswego, for papers that would explain all; also much more in regard to business matters in Clayton, whereby his wife and children were being defrauded.

Acting upon the suggestions, I wrote to Oswego to all parties that had had a claim against Schooner *Radiant* for outfit and supplies, to send me duplicate bills, if paid, and how paid, giving all particulars. Some bills were received by me. Sufficient was found on examination by my attorney to warrant us to prefer charges before the Surrogate against Mrs. John Cary and A. R. Calvin. All the charges (which were many), were sustained, and a judgment rendered of something over \$6,000.

All this, no doubt, is on record in the city of Watertown, Jefferson County, N. Y., where the matter was settled. Perhaps it would be well to state, although a bondsman, I had not the slightest idea that anything was wrong in his (Calvin's) accounts. Had not my attention been called to it in this strange way, I should not have investigated, having no suspicions until too late to remedy it.

In conclusion, will say we were not disturbed any more by raps, nor Sarah under that singular influence without her consent; and not always by brother John. All seemed to change as I took hold of the matter in earnest.

Sarah, now residing in Kansas City, frequently writes us of seeing most wonderful things without any effort and much against her will.

If this should be found worthy of publication, will they kindly send us a copy?

Yours sincerely,  
WILLIAM CARY.

#### THE TESTIMONY OF MRS. WILLIAM CARY.

At first the raps came light, and I, being a little deaf, thought the noise was made by mice. But they continued to grow louder, and finally I got up and lighted the lamp; could find nothing. They continued night after night, increasing in violence. I felt I should go crazy, and one night got my husband's sister, Mrs. Allen, to stay with me. We put out the light and we went to bed, Mrs. Allen, my daughter Sarah and self. At the first rap Mrs. Allen sprang up. "My God! is this what you hear?" She said the raps were like a person striking with a heavy fist against the head-board of the bed. Mrs. Allen first asked, "Is it mother?" "No"—one rap. "Is it father?" "No,"—one rap. "Is it brother John?" "Yes,"—or three raps, louder than all the rest, came. I said,



"Why does John come to us instead of his own family? Is it on business?" Again three raps. I said to Mrs. Allen, "Do ask him to go away. I can't stand it." And after that night I was not so much troubled.

One day Sarah came to me and said, "I see Uncle John. He stands here; and he says when your father comes (meaning Sarah's father) I shall come, and will explain all." He told the day that my husband would be home, and he came on that day. He had not been in the house but a short time when Sarah walked up to him and said, "Father, Uncle John is here and wishes to shake hands." Then she stood off a few steps and commenced to tell him about the business,—that he must get his name off, as one of the bondsmen, for the children would blame him when they came to be of age and ask where the money had gone to; also, that he wanted my husband to protect the interest of his (John Cary's) children, and Sarah said, clapping her hands together: "That old villain is robbing my family"—meaning Mr. Calvin, his father-in-law.

I have read the statement written and forwarded to the Psychical Society by my husband, and corroborate every word.

MRS. MARY CAROLINE CARY.

#### ANOTHER EXPERIENCE COINCIDENTAL WITH SHIPWRECK.

The following incident from the collection of Dr. Hodgson came to him indirectly through the general information that the subject of it had had a dream coinciding with the death of a brother. The time elapsed removes the objection to the printing of the narrator's name.—Editor.

Name private.

D. C. HEATH & Co.,

Publishers of Text Books for Schools and Colleges.

No. 5 Somerset Street, Boston, March 30, 1895.

PROFESSOR WILLIAM JAMES,

CAMBRIDGE, MASS.

DEAR PROFESSOR JAMES:

. . . A friend tells me that "several years ago" he learned from Rev. Daniel C. Roberts, D.D., rector of Episcopal Church in Concord, N. H., that he (Mr. Roberts) dreamed of the death of his brother at sea and subsequently discovered that the brother's death did occur at the very time of the dream.

My friend (Elisha Barlow, at one time a member of the faculty of Lafayette College, Easton, Pa.) thinks Mr. Roberts is still at Concord, N. H., and would be glad to give details of his peculiar experience.

Yours very truly,

C. H. AMES.

No. 6 Court St., CONCORD, N. H., April 9, 1895.

MY DEAR DR. HODGSON:

I can't imagine how you can have learned that I have a "short story." I am so entirely convinced of its truth myself, and other people are so scornful, that I don't tell many of the "other people." You will observe that the element which is lacking in my story is precision of data. If I could make affidavit as to the dates I should have volunteered my story for the records of your society. But that is a fatal defect in anything claiming to be serious history.

My story is as follows:

My brother and I grew up together to the ages of 17 and 15, respectively, he being the older. Our mother dying when we were young children, we were very much to each other, and all our thoughts and plans for our future were joint and common ideals. My brother went to sea early in the spring of 1856 or '57. The year I could verify. In October, one night, being restless and wakeful I was in the condition in which one is conscious of surroundings but incoherent in one's thoughts. Suddenly my brother appeared to me, and he was shedding tears. There was nothing happy about the meeting, as there had been in dreams. I was so sure that I was awake that I was startled, and then found myself overcome with grief. I wept much, without any reason for it except sympathy. I tried to address my brother and he mournfully and slowly shook his head and disappeared. This was repeated, with more distinctness, and then I slept a troubled sleep, my dreams disturbed by an occasional reference to my brother.

Late in December my father received a letter from the captain of the ship, saying that my brother was lost on a given day in October. I had said nothing about my brother's apparition, because I was in a very sensitive frame about possible ridicule. So there was no one to share with me in the reminiscence, and as I had not thought of making a memorandum, I had no record of the date. But I was very much affected by the announcement of the date, and verified it as well as I could by comparing events with each other. The coincidences were, so striking that, young as I was, I felt the importance of carefully considering every particular, so far as my own impressions and sensations were concerned. Perhaps it was just as well for my balance of mind at that time that I could not exactly verify the coincidence of dates and hours. Since that, however, notwithstanding the fact that I cannot present the facts and data in such an accurate way as to be convincing, and so cannot ask anybody to form an opinion, I have convinced myself and made up my judgment.

I believe that my brother's mind, acting upon my spirit, or, if anybody wishes me to be too conservative to name organs, or powers, something of my dying brother, in his extremity, acting

upon something of my nature, quick to respond with ready sympathy, did stimulate the nerves of vision and produce a simulacrum of my brother's self; or, the psychical intensity of the moment became a force enabling to the point of materialization. That the effect came from my brother either before or after the article of death I do profoundly believe.

To assure you that I am not an irresponsible visionary I will add the personal information that my fellows so far believe in my level headedness that I am President of the Convention of the Episcopal Church in New Hampshire, President of the "Standing Committee," the Executive of the Diocese, and Grand Commander of Knights Templar.

They would not give me those offices if they did not believe that I had reasonable command of myself. Perhaps they wouldn't if they knew that I believe in my brother's apparition.

Yours truly,

DAN'L C. ROBERTS,  
Vice Rector S. Paul's Church, Concord, N. H.

No. 6, COURT ST., CONCORD, N. H., April 19, 1895.

MY DEAR DR. HODGSON:

I remember telling the incident to Prof. Barlow. I have no objection to the story being told in the right way and time, if any good or help in the way of throwing light on problems can be done. I am not ashamed of my name or my story and yet, unless the giving my name were in some way necessary to the accomplishment of any given result I think it is just as well to keep it in reserve.

There is no similar incident in the family, and I have had no other like experience.

Yours very truly,

DAN'L C. ROBERTS.

#### TELEPATHY OR COINCIDENCE?

The following incident is from Dr. Hodgson's records. It explains itself and does not look like chance coincidence, tho the fact that the boy liked bottles suggests this view. But the funny cover is against it.—Editor. [J. H. H.]

Boston, May 13, 1890.

MR. HODGSON,

DEAR SIR:

I have a case of possible thought transference for you. Ralph and Karl are having the measles. Karl was in the worst of it day before yesterday. I am in the habit of taking something to them almost every night—little boxes, bottles, bananas, oranges, etc.

Yesterday morning at the store, a pretty little bottle, with a metallic cover was given me for Karl. I put it in my overcoat pocket so as not to forget it, and after I came back from lunch, between twelve and one, I took it out of my pocket and thought it would please Karl very much, as he is particularly fond of bottles. I put it back in my pocket and thought no more about it. As I was going to the station I bought the children some oranges, and when I got home I took one for each of them and went up stairs, Mrs. B. remarking that Karl had been calling for me all the afternoon. I thought it strange, as he is not in the habit of doing this, except sometimes when it is, most time for me to come. Karl almost cried when I gave him the orange; his lip quivered just as it does when he is expecting something and does not get it. I asked him what it was he wanted, and then happened to think of the bottle and went down stairs after it. Showed it to Mrs. B. when I reached the landing, and she asked if I had told Karl that I would bring it to him. I said no, it was given me that morning. She replied that it was very queer, for Karl had been telling about it all the afternoon. (I asked her afterwards when he first spoke about it, and she said soon after lunch, about 1 o'clock); that he kept saying—"Papa is going to bring me a nice 'bobble' with a funny cover." I listened for the trains, and kept asking when I would come. When I gave the bottle to him he was perfectly satisfied, and went to sleep with the bottle in his hand.

Karl will be three years old the 30th of this month.

Whooping cough, grip, measles, all in one season, but they are tough and can stand it.

Very truly yours,

JOHN F. BROWN.

#### PREVENTABLE OBSESSION.

8 Upper Fitzwilliam Street, Dublin

Sept. 26th, 1919.

#### *Sitting No. 1.*

In the spring of 1918, at one of my regular weekly sittings an acquaintance of mine (whom I shall call Rev. Mr. D—) asked whether he might attend one of my evenings and bring a friend with him who was interested in psychic work—I consented and on the evening in question Mr. D. arrived, bringing with him a lady, gorgeously attired, blazing with jewels; very unlike our usual visitors; with them came a young man, who told me he was a wounded soldier who was staying with the lady, Mrs. L—.

The sitting began; I sat, as usual with a regular attendant at

our séances, Mr. B. Mrs. L. refused to sit, she said she was afraid of work of the kind—(I may mention here that I knew *absolutely nothing* of Mrs. L., either personally or by reputation.) It soon transpired that Mrs. L. desired information about a near relative whom I discovered to have been her husband. The desired name appeared at the board and various messages were given to Mrs. L., who seemed much impressed. These messages meant nothing to me and I did not preserve them. After a break in the sitting, messages came from Mrs. L.'s husband again and I gathered that his eldest son had just come of age and that his father had left a letter to be opened on his 21st birthday. The message left no very vivid impression on me but of course I knew nothing of the circumstances talked of by the communicator. After the sitting was over, Mr. D. told me that Mrs. L. did not know the contents of the letter addressed by her husband to her son—Mr. D. said that he had read this letter and the actual words of it had been spelled out on the board. Mr. L. (the husband) had been dead for twelve years—a point to be remembered is, that Mr. X. was *not* present at this first sitting.

#### *Sitting No. 2.*

A week after the first sitting our usual circle met (Mr. L. and Mr. D. were not present). Mr. X. had come up from the country and was staying in my house. His play was to be produced in a few days at the Abbey Theatre and he was attending rehearsals. He was not present at this second sitting until the end, when he came in after the theatre and sat down wearily in an arm chair. Mr. B. and I were at the Ouija Board and just as Mr. X. came in, Mr. L.'s name was spelled out and he began to send messages to his wife. Mr. X. suddenly became very distressed, hid his face in his hands and begged us to stop. He said he felt something horrible was at the board. We looked on this as mere nerves and fatigue, but I cut off the communication, knowing that Mr. X. is very sensitive.

#### *Sitting No. 3.*

Four or five days afterwards we had another sitting (just my usual circle)—again Mr. X. was at the theatre. The same thing occurred again—Mr. X. came in after rehearsal and sat on a low stool by the fire. Mr. L.'s name was again spelled out at the

board—and he began again to send messages through. Mr X. suddenly collapsed—burst out into violent sobbing and said he could bear it no longer. We broke off at once and Mr. X. came slowly to himself. Later on he asked Rev. S. H. to hypnotize him—he said he wanted to try automatic writing under hypnotism. I protested, but Mr. X. had his way; Rev. S. H. hypnotized him and put a pencil in his hand. Immediately Mr. X. wrote, violently. “Take this horrible thing away. It’s in the room,” etc. I put my hand on his and he quieted down and went on writing in an entirely different hand on some subject connected with psychometry we had been doing together. The instant I removed my hand, the first writing reappeared. “The other has come again—away, away.” I became alarmed and begged Rev. S. H. to wake Mr. X., which he did immediately. On being questioned as to his sensations, Mr. X. said, something horrible and depressing had been at the board and in the room.

The next day my sister told me a most sensational and unpleasant tale about Mrs. L. Her husband had committed suicide. On the evening of this day, Mr. X’s. play was produced at the Abbey Theatre. I was going to see it and had invited a large party to my house afterwards. At dinner time I felt very tired and my head ached badly, I took a dose of aspirin and knew no more until I found my sister remonstrating with me and telling me I couldn’t go to the play, it was nearly over. She said I had been in a very strange state and repeated constantly that I would commit suicide. I was much distressed and slowly came to myself, and actually went down and entertained my friends.

A fortnight after this, the young officer who had come to the first sitting with Mrs. L. came to one of my evenings and was very keen on our experiments. He said they interested him greatly and asked if he might come regularly. He told me he had been badly wounded and had been living in Mrs. L’s. house for some time. A week after this sitting this young officer blew his brains out in Mrs. L’s. house.

(Signed)

HESTER TRAVERS SMITH.

#### PREDICTION OF A DEATH AND OTHER INCIDENTS.

Readers will recall that Mrs. Hutchings, who reports the following facts of recent occurrence, was the original reporter of

the record of *Patience Worth* and the material purporting to come from Mark Twain which we tested by cross reference. Her fitness to report such phenomena was explained in the introduction to the Mark Twain incidents and I need not repeat here. The story will tell itself, except as I shall have to explain certain features of it in the examination of their evidential import.—Editor. [J. H. H.]

ST. LOUIS, April 24th, 1918.

MY DEAR DR. HYSLOP:

You told me, when I was in Boston, that you were accumulating data in regard to prognostication, to determine what the underlying principle is. Now I have a curious case to relate. You remember I wrote you that I went out to see Miss Clara Riedel about the middle of January, a month after my father-in-law was taken seriously ill. The letter from the farm that morning had been very grave. My mother-in-law wrote that the doctor said that the end was very near, and that Papa Hutchings would never get up again. I had this very vividly in mind when I asked Miss Clara if she could foresee anything for my husband's parents. I did not tell her that one of them was very ill. She said:

"I see the father lying and the mother waiting on him. You think he will pass out soon, but it is a question of weeks and months. We will have hot days before he goes. I see him walking around in the sunshine, out in the yard, and everything is green. I can't tell whether it is spring or summer, but he won't go before the winter is over. You will visit him again, and I am glad that you have a happy visit because that is the last time you will see him alive. The next time you see him he will be in his coffin."

I said to her, "If he doesn't pass out till warm weather, why won't I see him again? We usually go down once a month when the weather is fit." She replied:

"You will be sent for, but I don't see you go. Your husband goes alone. It is either a telegram or a long distance call. I hear the ringing of the bell. But when you answer a long distance call, it will all be over, and the end will come without pain. Your mother-in-law is not alone with him at the last. I see a man bending over the bed with her. I don't know whether it is the doctor or not."

I have all this written down in a note book, which I will send if you wish. Now the way it has been fulfilled is remarkable. We went to the farm in February, and did have a very happy visit, altho I did not believe my father-in-law would ever get out of bed again. Then my hip became so lame that I could not climb the hill, and Mr. Hutchings had such exacting duties at the park that he could not get away. His father was so much better that he was up every day, and had been out in the yard on the morning of the 8th of April, when he suffered a paralytic stroke. We were called by long distance telephone, but Edwin [Mr. Hutchings] answered the call. He went to Victoria that afternoon, not knowing whether his father was dead or alive, because the message was confused and indefinite. I went to Dr. Siebert's that night, to the independent voice séance, of which I will speak later.

The following day my husband tried to get me by long distance to tell me that his father was alive, but stricken with paralysis, and I was down at the *Globe-Democrat* office, so my brother-in-law took the message. So you see I did not respond to either one of those calls. Last Saturday morning, after my husband had been at home a couple of days and had gone back to the farm, he called me on the 'phone at my sister's house, and I answered the call. He said his father had died the previous night. I did not go down because I had to make all the arrangements for the funeral here. So the next time I saw my father-in-law he was in his coffin. We have had some hot weather, in March, and the day of the funeral was very warm. The man whom she saw bending over him was my husband, of course. 'The end was as peaceful as a death could be.

Now I have a curious thing to tell you about Mrs. Hays. When I called her up and told her that Edwin had been sent for, the first time, she said: "Oh Emily, may be it is Edwin's father, and not Edwin. I am so relieved. I have been terribly worried since I had that dream, about a week ago." I asked her what it was. She said:

"I dreamed that Mrs. Baumhoff and I went to your house to a funeral. We didn't seem to know who was dead, but you conducted us into a queer, low-ceilinged room, like a room in a log house in the country. There were beautiful flowers, and when I looked into the coffin I saw Edwin, but very changed and old. I awoke in horror, and next day I told Mrs. Baumhoff about it. I said to her, 'Emily seemed sad and grave, but not at all grief



stricken, the way she would be if Edwin should die. The part I can't understand is that queer room. I never saw such a room.'"

The way that dream was fulfilled is also remarkable. When Lola, [Mrs. Hays] saw Edwin's father (she and Mrs. Baumhoff came to the funeral together) she said it was exactly the face she had seen in the coffin. Then I explained to her about the room she had seen. Our farm house was originally a one-room-and-attic log house, and the frame part has been built on gradually, on three sides of that log room. After the undertaker came, it was raining so hard and the rain made so much noise on the roof of the one story part of the house that my mother-in-law had him put the coffin in that log room, because there was a second story room above it.

Of course Lola did not see Papa Hutchings in the log room, and I was not there, but she was with Mrs. Baumhoff when she saw him, and I was not grief-stricken.

I must tell you about the message that came through Mrs. Ehrhardt, that Monday night. On both of the previous occasions we had had explosive communications from Little Wolf, and other communications from White Eagle, two Indian guides. That night at Dr. Siebert's, Little Wolf merely shouted "Good Evening" and said no more. At eleven o'clock I asked why we didn't hear from Little Wolf, and White Eagle said he was disappointed because my chief was in trouble and had gone away to find him. I asked what my chief was doing and he said, "Bending over Big Chiefie, with little squaw." (My father-in-law was a big man and his wife is 5 feet 2 inches tall.)

I asked whether Big Chiefie was alive, and he said, "Not gone, but weak, so weak, and almost gone. Can't turn over, can't open eyes. Poor Big Chiefie."

I didn't credit the message, because whether my father-in-law was actually dead, or the call had been a false alarm, I didn't think my husband would be up. We go to bed very early in the country. And the medium had the impression that Mr. Hutchings had been called away because of the death of his father.

When my husband came home I asked what he had been doing at eleven o'clock on Monday night. He said: "Papa seemed to be in distress and Mamma and I tried to turn him; but he was too heavy for us to handle, and so weak that he couldn't help himself. Even

when we lifted him up in bed, he seemed unable to get his eyes open. We didn't know then that the left side was paralyzed."

Now I don't know whether the message would be significant or not. Mrs. Ehrhardt might have supposed that "Big Chiefie" had passed out. My mother-in-law is very excitable, and she might have sent for Edwin on very slight pretext, so the thing was altogether uncertain. I told Mrs. Siebert that I expected the worst, and she told Mrs. Ehrhardt that Mr. Hutchings could not come because he had been called away by the serious illness or probable death of his father. Mrs. Siebert is a sceptic, and had an idea that Mrs. Ehrhardt would try to show off, by faking a message from my father-in-law, but nothing of the sort came.

Sincerely yours,

EMILY G. HUTCHINGS.

I wrote at once asking Mrs. Hutchings to see the journal which she mentions in her letter, in order to inspect the notes made on the occasion mentioned in the letter. She cut out the original record from her diary and I copy it below.—Editor. [J. H. H.]

24 January, [1918], I asked Miss Clara what would happen down at the farm. She said: "The end comes in warm weather, very suddenly." That was the first thing she told me. She concentrated a few moments, then said: "It looks now as if the old gentleman would never get up again, but he does. I see him up and around, but not able to do anything. It is warm weather. That is after you and your husband come back from a very pleasant visit with him. The next time you go it will be a hurry up trip and I don't see you going along. It looks as if your husband went alone. Either telegram or long distance. I hear the ringing of the bell. It seems like long distance telephone. When you answer a long distance call it will all be over and the end will come without pain or warning."

I asked if Edwin's mother would be alone with Papa when he died and she said, "No, I see a man with her. I don't know whether it is the doctor or not, but she is not alone."

Mrs. Hutchings then adds in further explanation of these notes the following statements, written when she sent the diary for inspection. It contains another prediction which I do not

include in the above, but which I have on file for reference.—  
Editor. [J. H. H.]

“The pencil notes are only a brief outline of what Miss Clara Riedel told me, written down to help my memory. At the time I talked to her it was bitter cold weather and my mother-in-law had written that her husband might pass away any minute and she wanted us to come at once. It was impossible for my husband to leave town and I went to Miss Clara to ask advice. I did not tell her my father-in-law was sick, so she had no clue. She did not give me a reading for money; but talked to me as a friend, as she had often done before.”

The facts are briefly this. The prediction was made on January 24th, 1918. The correspondence which suggested the reading with Miss Riedel was prior to this date and showed that her father-in-law was expected to die at any moment. He did not die until April 19th, 1918. The details of the prediction seem to have been fulfilled in most respects. The curious distortion in the dream of Mrs. Hays is worth remarking because it shows how subconscious knowledge and conjecture will intermingle with foreign impressions. The interfusion of the idea about Mr. Hutchings and his father was probably due to the emergence in the normal dream consciousness of only a part of the message predicting the death. We may suppose that both Mrs. Ehrhardt and Miss Riedel might know enough to conjecture the coming death of the father-in-law, but the details about some one bending over him, the presence of a man so doing, the postponement of the death till warm weather, walking in the sunshine, not seeing him again until he was seen in his coffin, that Mrs. Hutchings did not go along with her husband, are all items not easily accounted for by guessing or prior knowledge. But it is not necessary here to explain them. It is our primary business simply to record them and when we have accumulated a larger census of such phenomena we may venture upon explanatory hypotheses.

I wrote for further information and made inquiries on essential points affecting the possible knowledge of Mrs. Hays and of Miss Riedel in regard to place and details. Mrs. Hutchings replies to say that her sitting with Mrs. Ehrhardt was on April 8th, 1918; that Mrs. Hays had never been at the farm before the

funeral; that the coffin was placed in a "low ceilinged room" which was the "original log room to which the frame house was added," and that Miss Riedel only knew the fact that Mrs. Hutchings' parents lived on a small farm. Mrs. Hutchings then appends the following statement to the answers to inquiries. It was on the date of May 31st, 1918.

"We had an appointment at Dr. Siebert's home, for Monday, the 8th of April, to participate in a séance with Mrs. Ehrhardt, an independent voice medium.

"That morning a long-distance telephone call came to our home, saying that Mr. Hutchings' father was 'very low,' and he must come on the morning train. The morning train had already gone, so we had little hope that he could see his father alive. I told Mrs. Ehrhardt this that evening, when she asked why Mr. Hutchings was not with me.

"Mr. Hutchings' father had been ill since December, but had partly recovered, and the man who telephoned did not say what form his disease had taken. It transpired that he had had a paralytic stroke that morning, but we did not know this until Tuesday, the morning following the séance. Mr. Hutchings was actually *bending over his father* at eleven o'clock Monday night, the time when Little Wolf reported through Mrs. Ehrhardt. We noted the time, and Mr. Hutchings remembered the inability to understand his father because of the striking of the clock."

The letter of the same date states that Miss Riedel never knew Mr. Hutchings's parents and that she never saw Mr. Hutchings until about two weeks previous to the writing of this letter, and that she, Mrs. Hutchings, had known her since 1913. In regard to Mrs. Hays's dream she says:

"In the case of Mrs. Hays's dream vision, which she had several weeks before the paralytic stroke, that preceded my father-in-law's death, there are some curious points. She told the dream to Mrs. Baumhoff at the time, saying: 'I am afraid Emily is going to have some sorrow. I saw Edwin in a coffin last night. It didn't look like Edwin, and I was in the strangest place, a low ceilinged room in an old fashioned house, but Emily took me in to see the corpse. You seemed to be with me.'

"Mrs. Baumhoff repeated this conversation to me when she came here to our home for the funeral; but Mrs. Hays had already told me about it. Her telling me came about in this way: When Mr. Hutchings was called to the farm, on the 8th of April, I talked to Mrs. Hays over the telephone and told her that Edwin's father was at the point of death. She heaved a sigh of relief that I could plainly hear, and said: 'Oh, maybe it will be Edwin's father. I hope so.'

"I asked her what she meant, and she told me of the dream. She said: 'I told Mrs. Baumhoff at the time. I have been so worried about it. When I have that kind of dream there is always something to it.'

"She described the room and I recognized the description at once, as being the old log room of the farm house, which we use for a bedroom, but I could not believe that, if my father-in-law should die, he would be laid out in that room. The living room of the new part of the house would be the logical place. So I was doubly astonished when my husband told me that his mother insisted on having the coffin go in the bedroom. It was storming fearfully, and she thought the middle part of the house would be safer. When Mrs. Hays saw Edwin's father, she said that was the face she had seen in the coffin in her dream. She had never seen him in life, and did not know there was one room with low ceiling in the house at the farm."

If the details of the dream had been told before their fulfilment it would have added to their significance. But assuming that there is no illusion of memory in regard to the facts the prediction would have to be explained on the basis of an intention to fulfil, or to influence the fulfilment of it. But it is not necessary to explain the incident. We are concerned only in putting on record an experience of an intelligent person who has been as careful in other incidents to get the facts as correctly stated as she knows how.

3667 Shenandoah Ave., St. Louis.

April, 30, 1918.

MY DEAR DR. HYSLOP:

Here are the pages which I took out of the little memorandum book. I added an explanatory note in ink, after receiving your letter.

You may keep the notes if they are of any value. It has long been my habit, when I have received any psychic communication that might afterward prove evidential, to jot down just enough notes to help my memory. If I had been making investigation seriously, and not merely for my own satisfaction and comfort, I would have written out the statements of the medium more fully. But you know I have such an excellent memory that a few notes are all I have ever needed.

As I looked over the pencil notes, I noticed that Miss Clara said, "The end comes in warm weather, very suddenly." I took this to refer to the prospective death of my husband's father. That was January and the weather was bitter cold. We had just received a letter from my husband's mother, saying that his father could not live more than a few days. He had cystitis and was suffering fearfully.

He actually lived until the 19th of April, and then died of heart failure. He had been in a dying condition—that is, the extremities had been cold—for two days, but the doctor said he might linger for a week. Then all at once life ceased. There was a little gurgling noise, which caused my husband and his mother to rush to the bedside, and in a moment it was all over.

My mother-in-law had written that the doctor said Papa "would never get up again." Miss Clara mentioned this, without my telling her one word about the illness or my reason for coming to her, beyond my question, "What is going to happen at the farm?" She knew we had a farm and that my husband's parents lived on it.

She said, "You think your father-in-law will never leave his bed again, but I see him walking around in the yard in the warm sunshine, and everything is green. I don't know whether it is spring or summer, but I feel hot days before he passes out."

During March we had warm and even hot days, and all that month my father-in-law was up and dressed a part of each day, and on the morning of his paralytic stroke he had taken a walk before breakfast, so that was verified.

The long distance call is a peculiar point. Miss Clara said: "The next time you go it will be a hurry-up trip, and I don't see you go along." Later she said: "When you respond to a long distance call, it will all be over."

There were three long distance calls. My husband answered

the first, telling him of the serious turn in his father's illness. The second one my brother-in-law responded to, because I was down at the *Globe Democrat* and could not be reached. The third one I answered, and it was my husband telling me that his father had passed out the night before. That was early in the morning. I did not go to the farm on account of an injury to my hip which made hill climbing difficult.

Sincerely yours,

EMILY G. HUTCHINGS.

3667 Shenandoah Ave., St. Louis,

May 8, 1918.

MY DEAR DR. HYSLOP:

On our return from the farm I found your two letters. I am curious about Kennerley. I wonder what will be the effect of the sudden death of Ripley Hitchcock. He was to be the Mark Twain Estate's star witness against us.

You want me to give you specific information about Miss Clara Riedel. I suppose you would call her a professional medium. It is not safe to say that in St. Louis. We prosecute all the honest ones, fine them and put them in jail if they try to use their gifts for the benefit of people in distress, or those who wish to investigate.

Miss Clara never takes any money from me, so in that relation she is not "professional." I don't know why she gives me her time and ability without compensation; but she is hurt if I offer her money. She has a Spiritualist church with a large Sunday school and is training a bunch of little mediums.

Her previous knowledge of my husband's family might have enabled her to guess at the things that have happened within the past month. That is: She knew that we had a farm, and that my husband's parents lived on it. She knew that they were elderly people, and that a year ago my mother-in-law had come to St. Louis to consult a physician. I say she knew this, but I am not absolutely sure I told her. It would have no bearing on the case, that I can see.

When I went to her in January, after the receipt of the letter from my mother-in-law, in which she urged us to come at once, as the doctor had said my father-in-law could live only a few days, I was very careful not to say a word that would give Miss Clara a clue to the situation. I remember exactly the form of my ques-

tion. I said: "Miss Clara, what is going to happen down at the farm?"

Without another suggestion, she told me that we expected my father-in-law to die very soon, but that it was a matter of "weeks and even months," that there was no reason why we should go to him at once. She added: "You think he will never get up again, but I see him walking around in the warm sunshine and everything is green. I don't know whether it is spring or summer; but there will be hot days before he goes."

I was surprised when she told me that I would see him in life only once more, for we usually go to the farm about once a month. That was before I realized that my sprained hip was going to give me so much trouble. Her next statement was curious. She had said that we would have a pleasant visit with my father-in-law, and that when I saw him again he would be in his coffin. She said: "You go to the farm in response to a telegram (or long distance etc.) but I don't see you going along. It looks as if your husband went alone; but that isn't the end. When you respond to a long distance call, it will all be over."

I told you how every detail of this was verified—the three long distance calls, only the last one of which I answered—my husband's repeated trips to the farm after his father had the paralytic stroke, and my inability to go on account of my lameness, and my first sight of my father-in-law when they brought him to our house for the funeral on the 22d of April. There had been hot days in March, and my father-in-law had been so far improved in health that he had been walking around in the yard the very morning of his stroke, which was the 8th of April.

Miss Clara did not see that Mr. Hutchings would be with his father when the end came. I asked if Mamma Hutchings would be alone at the last and she said, "No, I see a man with her, bending over the bed. I don't know whether it is the doctor or not." She said the end would come without pain or warning, and it happened just that way. At least a dozen times they had thought he was dying and each time he rallied, and when he really went, there were just a couple of gasps.

I don't understand what is behind a medium's ability to foresee these unimportant details; but Miss Clara does it right along. She has little difficulty in getting names across, but frequently misses



out on matter of time. She tells clients not to put too much faith in her statements of time when things will take place, because she has missed out so often. She can tell what the weather will be, or what kind of clothes people will have on or whether they will be in the house or out of doors when the thing happens. These accessories seem to be a part of the revelation.

I have asked you whether, in your opinion, I had any mediumistic gift. Now I want to tell you of a queer dream I had in February, just before I went down to see my father-in-law the last time. When we bought the farm in 1907 we got an old black horse named Selim. He and my father-in-law were great friends, and together they worked the little farm until the old horse died, on the 8th of April, 1917. We thought of course we would buy another horse, but wanted to wait until I got back from Boston. To our surprise my father-in-law said he would not have another horse. He said he and Selim had worn out together, and he had no use for a horse. He was in pretty good health at the time.

Early in February, when he was in bed after the sharp attack of cystitis, I dreamed that I had to climb a flight of 92 white marble steps in order to get at a pan of chicken that I was going to fry for dinner. It did not seem silly or confused in the dream. When I had almost reached the top of the stairs I found Selim blocking my way. He kicked a hind foot out at me and said, "You get on back. I don't want you. I am waiting for my master. We are going in together."

Two weeks later I had a severe attack of gastritis and came near dying. And on the 8th of April, just a year after Selim died, my father-in-law had the stroke which terminated his life on the 19th. This is probably only coincidence, but I wanted to tell you. I so often have that kind of dream, which is afterward verified.

One other thing I must tell you. Mrs. Curran called me up when she learned of Edwin's father's death, she told me that she had long ago decided that nothing in the world was worth the loss of my friendship, and she wanted me to forget the past and be friends again. I am going out to see her this afternoon. I don't know how long it will last, but I don't want any enemies, and she may be sincere this time. What do you think?

Sincerely yours,

EMILY G. HUTCHINGS.

## BOOK REVIEWS.

*Insight: A Record of Psychic Experiences.* Christopher Publishing House. Boston, 1918. pp. 357.

The editor or author of this book is not mentioned in the title or anywhere in the volume itself. The book is intended to stand on its own merits without saying anything special about its origin. Readers will not get the slightest information in Preface or introduction about the form of these "psychic experiences." So far as the editor is concerned it might be a piece of fiction or a literary *jeu d'esprit*, written for amusement or inspiration. What the psychic researcher wants to know about such things is a thousand facts connected with its mode of origin and the character and intelligence of the parties through whom the "experiences" came. He wants above all to know what reading on this and religious subjects generally had been the habit of the person through whom the alleged communications came. Until this has been given no progress in the explanation of the facts is possible.

As I have remarked, the book itself gives no hint of the authorship. But a circular issued with it gives its origin. It says:

"It has come to the knowledge of the writer of this notice that the person who edits this book is Mrs. Emma C. Cushman, a daughter of the distinguished citizen of St. Louis, Mr. Wayman Crow, who was one of the founders of Washington University. Mr. Crow was a generous patron of art, and in his day and generation opened opportunities and privileges to his city which have incalculably enriched its life for all time. The bust of Mr. Crow, by Harriet Hosmer, is in the St. Louis Art Museum which he built and donated to the Washington University. The second daughter of Mr. Crow became the wife of Edwin Cushman, nephew of the great tragedienne Charlotte Cushman and who was attached to the Corps Diplomatique in Rome. Mr. and Mrs. Cushman lived for many years in the Eternal City, all the early part of this period being in the picturesque Rome of the Popes, with its splendid Catholic processions and ceremonies."

This does not prove the supernormal character of the book, but it undoubtedly shows the respectability of its source and that is the thing which some people demand as evidence of interest in the facts. It is unfortunate that the facts which give the book its primary interest to students have been omitted. The reviewer knows Mrs. Cushman personally and learned from her that the evidential items were omitted as trifling and unimportant. But the reviewer must maintain that they were the important things in it and that the non-evidential matter, which has received the imprimatur of the editor is the least important part of it. There is no way to defend the facts or material in the book against the scoffer but to let him have proof that the supernormal was associated with the non-evidential data. It is true that they would not have vindicated them against the sceptic, but they would have compelled the consideration of the supernormal in connection with the facts and would have classified the case with those of scientific interest. As it is there is nothing in the volume to induce the critic to listen to its claims, unless he knows the whole literature in which he may find common ideas not traceable to previous reading by the automatist in the phenomena. Nor does the agreeableness of the teaching have anything to do with it nor the honesty of the parties involved. All that their honesty establishes is the sincerity of the work, not its validity as a spirit message. The subconscious has to be reckoned with and there has not been the slightest attempt to eliminate this from the explanation of the facts. The subconscious may not be half so great as we suppose, but

on the other hand it may be greater than the believer in spirits supposes, and until proper efforts have been made to eliminate it as an explanatory agent in such phenomena, they will be exposed to the corrosive influence of scepticism.

The editor should have collated all the facts and fully stated the conditions under which the book was produced and have fully stated the reading of the automatist. Then it would have been something like a contribution to the scientific side of the subject. Most of it is wholly unverifiable as representing events in a transcendental world. The alleged spirits decline to do anything like evidential work. At every point at which they were asked to give information which the living have a right to know there was hedging and refusal to give it. In genuine phenomena, or in phenomena that lay any claim to intelligent recognition this hedging does not occur. Failure may occur, but failure under difficulties and impediments to communication is one thing, and refusal where the communication is apparently easy is another and inexcusable thing.

For those who are interested in psychology, and especially the psychology of this subject the book will have its interest and perhaps comparison with similar works of the kind may reveal common points that indicate its origin, however highly colored by the subconscious of the automatist, but no scientific man can use it as representing a receivable revelation of any kind. It can be only another illustration of a large and increasing literature purporting to have a spirit origin, but which is without scientific evidence of any such origin. Those who may feel convinced that it has such an origin will have to make allowances for subconscious knowledge on the part of the automatist and perhaps for influences whose revelations would not be acceptable tho they were proved to be revelations.—J. H. H.

*The Theory and Practice of Mysticism.* By CHARLES MORRIS ADDISON. E. P. Dutton and Company, New York. 1918. pp. 216.

This book consists of a series of lectures delivered before the Episcopal Theological School in Cambridge and at the Theological Department of the University of the South, Sewanee, Tennessee. It is certainly a curious book and is the type of thought that is now offered to theological students and religious minds instead of strenuous thinking on the facts of the world. "Mysticism" is a very comprehensive term. Even the author remarks that one author mentions 26 definitions and types of it, and that fact ought to make him pause in presenting it to the public. We are all clear about our tables, our chairs, our literature, our politics, but "mysticism" even as defined by the author is as various as the people who claim to be governed by it and that tends to make it impossible to talk about intelligently.

The mediæval mystics claimed to have immediate communion with God and the present author agrees with that dogma. He does not try to prove it. He seems to despise all reasoning and evidence of a rational sort. Then there is another type of mystic at the opposite extreme and that is the "mystic" who claims to have communication with spirits. This was the position of Karl Du Prel and the author quotes that writer, without seeing that he had no affinity with his own position. But it is no use to quarrel with him. A doctrine that uses the language of the senses and yet cannot be tested by the senses will only fool the groundlings and can only hurt the cause which it defends. The present reviewer would resent all accusations that he is a mystic, tho he believes that we communicate with spirits, and he resents being called a mystic because there is no such process as the mystics assert in their doctrine. If they claimed scientific methods and proof it might be otherwise. But they despise science and rely on *feeling* or *emotion* alone to prove the truth of their theories. Emotion proves nothing. It only pronounces on values. We can no more justify the belief in God by that method than we could argue to God's existence from the fine aroma of a cigar. If Christianity has to depend on such books as this it is in a sad plight. The author quotes

all sorts of men, men who are as far apart as the poles in their thinking, and it would leave the impression on readers that they are all mystics, when the fact is they are most of them opposed to it. What mysticism needs is proof of its dogmas and then it can indulge its poetry and emotion as it pleases.

The author evidently has no sense of humor about his problem. He does not tell us what he means by the term "God." Of course he dare not do this without making a concession to logic which he despises, tho he is surreptitiously using it all the time. The term "God" is not only a very complex one, but it is not used in the same sense by all people. The effort of the philosopher and theologian as a philosopher is to reduce it to consistent meaning and until that is done you can shelter under it all sorts of ineptitudes and follies. Man's emotional reactions are far less uniform than his cognitive. That is, the pleasures he feels are not as uniformly the same in different individuals as are his perceptions of the material world. More people see the same color or feel the same hardness than have the same pleasures with the same objects. That fact makes the emotions wholly unreliable for determining the general concept that shall serve for the idea of "God." Society depends on men and women that have the same volitional reactions; that is, the same conduct. But adjustment to the world will not be the same, if the emotional reactions, the pleasures, are not the same in response to physical stimuli. This author has evidently gathered up some emotional experience and called it "God" or the evidence for the existence of "God" without recognizing what that term denotes for other minds, and until they can agree in their conception of it they cannot work together in the same social order. Besides the manner in which he gets the idea is such that those who have no such emotional reaction not only cannot be blamed for not believing in it, but are entitled to go their own way with the same liberties as the believers. You can get no unity of belief and sentiment in that way. You have only anarchy, and that is the logical result of all mysticism like that of this author. He will only fool people who think that the word "God" is an open sesame to all the problems of mind and nature. The fact is the term simply challenges investigation.—J. H. H.

*The Mystery of Space.* A Study of the Hyperspace Movements in the Light of the Evolution of New Psychic Faculties and an Inquiry into the Genesis and Essential Nature of Space. BY ROBERT T. BROWNE. New York. E. P. Dutton & Co. 1919. Pp. xvi.+395.

The literature of the fourth dimension has grown rapidly in recent years. From being the plaything of the mathematicians it has been pressed into the service of all kinds of physical and psychical theories.

The present volume may be compared with the *Tertium Organon* of P. D. Ouspensky, reviewed elsewhere in this *Journal*. These authors differ in important points. Ouspensky believes in the objective existence of the fourth dimension, while Browne considers that it belongs to the world of pure thought (pp. 124, 172). Again, the former, following a hint of Riemann, considers time to be the fourth dimension of space; but the latter considers the fourth dimension to be merely one more mental construction. For him (Chapter IV) real space is a limited objectivity not to be confused with the mental constructions we put upon it, such as direction, extension, systems of space-measurements, and systems of manifolds (p. 99). In this connection he quotes the valuable article of Dr. Hyslop in the *Philosophical Review*, Vol. V, pp. 352 et seq. (1896). Supporting, but not proving, the views that the fourth dimension is spatial is the fact that it is possible to make models in three dimensions showing the projection of objects in four and even five dimensions. In favor of the view that time is the fourth dimension is the fact that time can be used interchangeably with any one of the three dimensions of space in many mathematics—physical operations. Browne's four-

space world, if it were an actuality instead of a mental construction, would differ greatly no doubt from the world as we know it; but Ouspensky's would differ more, on account of the virtual suppression of motion, which is bound up with our time sense.

Both writers believe that the fuller comprehension of the universe will be dependent upon the development of new faculties of human perception. Ouspensky, while maintaining that descriptions of the higher world must be non-conceptual and for us practically mystical, leaves the methods of developing the higher perception to be described in a book not yet translated. Browne considers that the higher perception is in the nature of intuition (agreeing therefore that it is non-conceptual); and, following various occult writers like Max Heindel, believes that it will be brought about by a development in the functioning of the pineal gland and the pituitary body (Chapter X). Of the two books, Ouspensky's is much the more valuable, on account of its originality, daring and clearness. Browne goes into more detail, and much of his writing is by no means clear.

Chapter II contains a useful and interesting sketch of the history of the hyperspace movement. Chapter III takes up the essentials of the non-Euclidian geometry. I may note in passing that Ouspensky (contrary to Browne, p. 90) insists that non-Euclidian geometry has nothing whatever to do with higher spaces, being merely constructions in three-space upon various sets of postulates. Chapter IV on Dimensionality; chapter VI on the Norm of Space Determinations; chapter VII on the Genesis and Nature of Space; and chapter VIII on the Mystery of Space, are rather involved, and raise too many questions to be discussed here. In the last chapter mentioned the author approaches occultism.

Browne (pp. 153-155) deprecates the attempts to explain spiritistic phenomena by means of the fourth dimension, mentioning Hinton and Zöllner (to whom might be added Bragdon); although he believes (pp. 338-344) in supersensuous realms and beings who will be contacted more clearly as human faculties develop. No formulæ are given for developing the pineal gland.

There is a bibliography, which is by no means complete, and which contains the aggravating feature of grouping by periodicals instead of listing articles under the name of the author.—PRESOTT F. HALL.

*The History and Power of Mind.* BY RICHARD INGALESE. 2d edition. New York. Dodd, Mead & Co. 1920. Pp. xxiv, 329.

This book, by a lawyer, is a combination of occultism along Rosicrucian lines, and of that mental science which asserts that by certain mental processes health, wealth and other things may be acquired. It is the cleanest and best written exposition of the latter subject which has come to my notice. Much of it is good and helpful, like the chapter on how to attain self-control, whether one accepts the theories of the book or not. It cannot be denied, also, that mental attitude has a great deal to do with health and success, and various concrete rules are given for attaining a favorable attitude.

The author is of the opinion (Lecture VIII) that most of the communicators at séances are astral shells or earth bound spirits, who personate departed friends or famous characters. These low grade spirits demoralize both the sitters and the mediums. The author makes the not uncommon error (p. 190) of asserting that mediumship usually results in the physical, moral and mental deterioration of the medium. While this may be true in the case of ill-balanced or low grade personalities, the cases of Mrs. Piper, Mrs. Chenoweth, Mrs. Smead and many others disprove the general statement. The case of Stainton Moses disposes of the assertion on p. 191 that a positive, strong character is incapable of becoming a medium. To any one familiar with the subject, the statements on pp. 53 and 192 that the societies for psychical research have accomplished nothing are absurd. On the other

hand, the emphasis on the importance of not trusting everything received through a medium and the remarks (p. 189) as to the part played by obsession in insanity, are sound and wholesome.

The author (Lecture III) lays great stress on the difference between the "objective" or conscious mind and the "subjective" or subconscious mind. The latter is to him the more important, and it is that through which mental science works, although the impetus is given by the formulations of the objective mind. This is in accord with the opinions of Myers and Bergson. It is the doubts and arguments of the objective mind, occupied largely in dealing with matter, which impede the operation of the subjective mind; and the former must therefore be controlled by the will (Lecture IV).

Reincarnation is affirmed (Lecture V), but no argument is offered for it, except that the changes in the bodies of insects and the fact that the elements of man's body are changed several times during his life, indicate that the spirit is able to create bodies, and therefore presumably does so in the first instance. Of course this does not prove that a spirit ever reincarnates. Like most occultists, the author is very strong against hypnotism (Lecture IX). Here, again, scientists would condemn the universality of his statements; for there are plenty of instances where no perceptible harm, but even good, has come from it. On the other hand, when used by evil and unscrupulous persons upon subjects of weak character, harm may no doubt result, and some of Dr. Hyslop's recent work goes to show that, after all, "malicious animal magnetism" may be a fact. If obsession by the incarnate can work havoc at times, it seems logical that control by the incarnate may do the same. There is a great deal about the colors of cosmic vibrations (Lecture X), and of thought vibrations (Lecture VI), which may interest those who think they can see such things.

On the whole, the book is one of the best representatives of its class; and those who like this sort of thing, will like it very much. To the scientific man, it will merely suggest a lot of questions which have not yet been answered.—PRESCOTT F. HALL.

*The Fellowship of the Picture.* An automatic script taken down by NANCY DEARMER, with an introduction by PERCY DEARMER, M.A., D.D., Professor of Ecclesiastical Art, King's College, London. E. P. Dutton & Co., pp. 104.

In July, 1919, Mrs. Dearmer, a lady emotionally opposed to psychical phenomena and claims, suddenly announced to her husband that her hand was writing she knew not what. He looked, saw the meaningless initial scrawls were settling down into intelligible writing, and instead of calling for bell and candle and proceeding to exorcism, sensibly advised his wife to keep on and see what would come of it. He might have suspected another man's wife of faking, but he knew Nancy.

Thereafter, she submitted her hand for writing about half an hour a day, and often read or conversed while it was going on.

There are a few intermitted days, and on September 10th the end of the little book here presented was reached. It professes to be from a friend who was killed in France in 1918; a gentleman of high character who had in his life time "written valuable contributions to religion and philosophy," and had intended to write another book after the close of the war.

Dr. Dearmer is sure that the writing did not come from his wife's brain or his brain and is "unable to form any hypothesis except that in some unexplained way it did emanate from the mind of the friend." One wonders if he would have said so much if he hadn't known Nancy. It does make a wonderful difference to most folks. Even psychologists, hitherto contemptuous, sometimes topple over with a dull, sickening thud when there is an outbreak of psychism in their own families.

We find 36 sections, with such titles as Hope, Faith, Helping God, Creeds and Family Prayer, Understanding and Stupidity, Wisdom, etc. There is nothing particularly evidential in all this, judging by the hard canons of psychical research. But the little book is one of many refutations of the oftmade reckless charge that "messages" never contain anything but trivialities and twaddle. Here we have religion and ethical matter that is far from being twaddle, expressed in language which is simple as a heart-to-heart conversation, and is often beautiful.

We make room for a sentence or two. "Happiness is an attitude of mind, and it isn't difficult to acquire it if you will set about it the right way. Only most of you confuse pleasure and happiness and spend your energy pleasure-seeking, and that is a terrible waste of time. Happiness is construction and leads to further happiness; but pleasure ends in itself, and only leads to further unrest."—W. F. P.

*Les Apparitions Matérialisées des Vivants et des Morts.* By GABRIEL DELANNE. Paris, 1909.

This work is composed of two volumes, the first of 527 pages, on Phantasms of the Living, the second, of 841 pages, on Apparitions of the Dead.

There is no index, but the summary of contents placed at the beginning of each chapter, and massed at the close of each volume, generally enables one to find what is wanted without much trouble. The work is illustrated by 117 cuts, representing noted investigators and mediums, photographs of "spirit" and "materialized" forms, etc. Those of the second volume are listed, but no list is contained in the first volume. Other infelicities appear, as the numbering of cuts in the first volume in the order of 39, 40, 41, 40.

The treatise has all the perspicuity and analytical preciseness that is characteristic of the French genius. At the same time, this remark is not entirely a compliment when applied to a scientific work. While the German disposition to grub among the roots until the whole surface of the water is muddled is exasperating, there is such a thing as carrying the passion for clarity to an extreme, and producing a fictitious lucidity which the present state of knowledge does not justify. Mr. Delanne has not wholly escaped this fault, which, however agreeable to the reader the student must deprecate. Among the phenomena which he sets forth as though they were on a cognitional and evidential parity are some which are obscure or even of doubtful authenticity.

This is the chief defect of a valuable book—this and the fact that occasionally the zeal for a wealth of illustrative instances has led to sources of doubtful authority and cases which are so far from being *doubtful* that they should have been severely let alone.

There *may* have been supernormal incidents in connection with the Davenport brothers, but since in general their lives were a continuous lie, one must demand specially good verification of the incident which Mr. Delanne quotes from their biography, regarding the seeing of a phantom of Ira Davenport jingling a tambourine in what would have been a fraudulent fashion had he not been seen sitting quietly in his chair at the same time. The only witness quoted, and he at second-hand, was the father, who acted as manager in money-making exhibitions of the brothers. And where at the time was William, who resembled Ira so much that one could hardly have told one from the other? The story is highly questionable.

Eglinton's alleged feats are recited with as much respect as is paid to the carefully-canvassed incidents in the *Phantasms of the Living*. Either the writer did not know, or ignored, that Eglinton was caught in fraudulent materializing, telekinesis and slate-writing (Proc. Soc. Psy. Res. IV. 350-35, Journal Soc. Psy. Res., Jan., 1905.)

Even the Oriental-looking "materialization" shown on page 299 of Volume II looks suspiciously like Eglinton himself, disguised with beard and turban. Reproducing "spirit" and life script of "Willie" he shares with her father, Dr. Nichols, the confidence that "there is a perfect identity between the scripts before and after death." But, as the writer of this review has demonstrated by a number of tests, they decidedly are not and cannot be the writing of the same person.

It is not strictly accurate to affirm that the "spirit" photographer, Mumler, "triumphantly emerged" from the attacks made upon the genuineness of his products. It is true that he was acquitted when tried in New York, but apparently because the case against him was prepared carelessly. And he had previously been caught using models for his ghosts, in Boston.

For similar reasons the citation of an incident in the mediumship of Mrs. Fay is not a happy one. And it ought to have been mentioned that the genuineness of Madame d'Esperance's "partial dematerialization" feat has been called into serious question.

On the other hand, the author is aware that there have been many frauds, and points some of them out. Eight pages are devoted to the exposure of the materialization impostures of Mrs. Williams, in Paris, in 1894, and these ought to be interesting to her present weekly audiences in New York City. Several cuts present Mrs. Williams and her fraudulent devices.

There can be no doubt of the value of the book, even if it would have been improved by leaving some things out. A large quantity of evidence is taken from the best accredited sources and is of a more satisfactory character than the examples just given. Being so largely from standard sources, such as the publications of the Societies for Psychical Research, *The Phantasms of the Living* and the researches of Crookes, Myers, Maxwell, de Rochas, Richet and many others of standing, the material is more or less familiar to the advanced student. There is much about Palladino and both the attacks made upon her phenomena and the defense are fairly set forth.

On the whole the work is an unusually valuable one of compilation and comment, in the hands of the reader who has a discriminating mind and some acquaintance with the history of the subject.

The allusion to the Rev. Minot J. Savage on page 504 of the second volume as the president, in 1891 "of the American Branch of the S. P. R." is a pardonable one, for while Mr. Savage was never president of the then American Branch he did hold that relation to one of the short-lived societies which have more or less imitated its name, in this case, "The American Psychical Society."

W. F. P.



## BOOKS RECEIVED.

- The Animal Kingdom*: Two volumes.
- Diarii Spiritualis*: Four volumes.
- Index Général des Passages de la Divine Parole Cités Dans Les Ecrits D'Emmanuel Swédenborg*, par I—F—G—. Le Boys des Glays.
- The Science of Correspondences Elucidated*: The Key to the Heavenly and True Meaning of the Sacred Scriptures, by REV. EDWARD MADELEY.
- The World Beyond*: Passages from Oriental and Primitive Religions. Compiled and Arranged by JUSTIN HARTLEY MOORE. Thomas Y. Crowell Company, New York, 1920. pp. 143.
- Claude's Book*. Edited by L. KELWAY-BAMBER, with an Introductory Letter by SIR OLIVER LODGE. Henry Holt and Company, New York, 1919. pp. 136. \$1.50.
- Claude's Second Book*. Edited by L. KELWAY-BAMBER, with an Introduction by ELLIS THOMAS POWELL, LL.B., D.Sc. Henry Holt and Company, New York, 1920. pp. 123. \$1.50.
- Practical Views on Psychic Phenomena*, by GEORGE E. WRIGHT. Harcourt, Brace & Howe, New York, 1920. pp. 136.
- Spiritism and Religion*: "Can You Talk to the Dead?" Including a Study of the Most Remarkable Cases of Spirit Control, by BARON JOHAN LILJENCRANTS, A.M., S.T.D. The Devin-Adair Company, New York, 1918. pp. 295. \$3.50.
- Man's Survival After Death, or The Other Side of Life in the Light of Scripture, Human Experience, and Modern Research*, by CHARLES L. TWEEDALE, Vicar of Weston, Otley. E. P. Dutton & Company, New York. pp. 582. \$6.00 net.
- The Open Vision: A Study of Psychic Phenomena*, by HORATIO W. DRESSER, Ph.D. Thomas Y. Crowell Company, New York, 1920. pp. 350.
- Spiritism the Modern Satanism*, by THOMAS F. COAKLEY. Extension Press, LeMoyne Bldg., Chicago, 1920. pp. 132.
- The Menace of Spiritualism*, by ELLIOT O'DONNELL, with a Foreword by FATHER BERNARD VAUGHAN, S.J. Frederick A. Stokes, New York, 1920. pp. 206. \$1.50 net.
- Neither Dead Nor Sleeping*, by MAY WRIGHT SEWALL. With an Introduction by BOOTH TARKINGTON. The Bobbs-Merrill Company, Indianapolis, 1920. pp. 320.
- The Religion of the Spirit World*: Written by the Spirits themselves, by the REV. PROFESSOR G. HENSLOW, M.A. Dodd, Mead & Company, New York, 1920. pp. 265.
- An Encyclopedia of Occultism*: A Compendium of Information on the Occult Sciences, Occult Personalities, Psychic Science, Magic, Demonology, Spiritism and Mysticism, by LEWIS SPENCE. Dodd, Mead & Company, New York, 1920. pp. 440.
- The Beginning and Way of Life*: In Three Parts. Illustrated with One Hundred and Twenty-four Half Tone Copper Plates. Part I the New Biology, Part II The New Psychology, Part III The New Healing. By CHARLES WENTWORTH LITTLEFIELD, M.D. The Rainbow Temple Association (Inc.), 1919. pp. xxxvi+632. Gift of the Author.

- Beyond the Grave: Being Three Lectures before Chautauqua Assembly in 1878, with Papers on Recognition in the Future State*, by BISHOP RANDOLPH S. FOSTER, of the Methodist Episcopal Church, 1879. pp. 269. Gift of Walter F. Prince.
- Why Do We Die?* An Essay in Thanatology, by EDWARD MERCER, D.D., Oxon. (Formerly Bishop of Tasmania.) E. P. Dutton & Company, New York, 1919. pp. 202.
- The Fortnightly Club for the Study of Anthropology*, Organized at Yonkers, 1888. Handbook with the Program for the Fifth Quinquennium, 1908. Gift of Charles P. C. Scott.
- The Power of Prayer: Being a Selection of Walker Trust Essays with a Study of the Essays as a Religious and Theological Document*. Edited by the RIGHT REV. W. P. PATTERSON, D.D., Professor of Divinity in the University of Edinburgh. The Macmillan Company, New York, 1920. pp. xi+471. \$4.00.
- L'Arduo*. Numero Dedicato ad Augusto Righi. Bologna—Luglio, 1920. Editore, Lucinio Cappelli. Gift of the Editor.
- The Message of Anne Simon*. RICHARD G. BADGER. The Gorham Press, Boston, 1920. pp. 145. \$1.75.
- The Trinity of Life*, by JEAN BERRY and J. MACKENZIE. The Knickerbocker Press, New York, 1920. pp. 75.
- Life in the Circles: Further Lessons Received Through Automatic Writing*. By ANNE W. LANE and HARRIET BLAINE BEALE. Dodd, Mead and Company, New York, 1920. pp. 192.
- Primitive Society*, by ROBERT H. LOWIE, PH.D., Assistant Curator of Anthropology, American Museum of Natural History. Boni & Liveright, New York, 1920. pp. vii+441. \$3.00.
- Introductory Course in Philosophy (Syllabus)*, by W. P. MONTAGUE, PH.D., Columbia University, and HELEN HUSS PARKHURST, PH.D., Columbia University. A. G. Seiler, New York, 1920. pp. 38+50.
- The Lost New Testament Book Restored Through Spirit Agency*. FREDERICK SEABORNE. The Austin Publishing Company, Los Angeles, Cal. pp. 58.
- Concentration*, by CHRISTIAN D. LARSON. Thomas Y. Crowell Company, New York, 1920. pp. 94.
- In Memoriam: SISTER AURELIA G. MACE, 1835-1910*. Gift of Walter F. Prince.
- The New Wheel of Fortune and Egyptian Dreamer*. Gift of Walter F. Prince.
- United Society of Believers, Commonly Called Shakers: A Summary View of the Millennial Church: The Rise, Progress and Practical Order of the Society, 1848*. pp. iv+384. Gift of Walter F. Prince.
- Higher Psychical Development (Yoga Philosophy): An Outline of the Secret Hindu Teachings*. By HERWARD CARRINGTON, PH.D. Dodd, Mead and Company, New York, 1920. 10+296.
- The Adventures of a Modern Occulist*, by OLIVER BLAND. Dodd, Mead and Company, New York, 1920. viii+221.
- Rachel Comforted: Conversations of a Mother in the Dark with her Child in the Light*. By MRS. FRED MATURIN. With a Preface by W. T. SREAD. Dodd, Mead and Company, New York, 1920. pp. 252.
- The Fellowship of the Picture: An Automatic Script, taken down by NANCY DEARMER, with an Introduction by PERCY DEARMER, M.A., D.D.* E. P. Dutton & Company, New York, 1920. xi+103.
- Activism*, by HENRY LANE ENO. Princeton University Press, N. J., 1920. pp. 208.

- Eleven Pamphlets, Reprints from Medical Journals*, by S. ADOLPHUS KNOPF, M.D. Gift of the Author.
- Annual Report of the Smithsonian Institute for 1918*. Government Printing Office, 1920. Gift.
- Occult Philosophy*, by ISABELLA INGALESE. Revised Edition. Dodd, Mead & Company, New York, 1920. pp. iv+292.
- Across the Stream*, by E. F. BENSON. George H. Doran Company, New York, 1919. pp. 347. \$1.75.
- Life and Destiny*, by LEON DENIS, Translated from the French by ELLA WHEELER WILCOX. George H. Doran Company, New York, 1920. pp. 315.
- Three Essays in Re-Statement: Suggestions from the Philosophy of Spiritualism*, by the REV. H. AYDE PRITCHARD, (M. A. Oxon), Rector of St. Mark's Church, Mt. Kisco, N. Y., with an Introduction by the REV. CHARLES LEWIS SLATTERY, D.D., Rector of Grace Church, New York City. The Northwestchester Pub. Co., Mt. Kisco, N. Y., 1920. pp. 70.
- Human Psychology*, by HOWARD C. WARREN, Stuart Professor of Psychology, Princeton University, Library Edition. Houghton Mifflin Company, Boston and New York. The Riverside Press, Cambridge, 1920. pp. 460.
- Exact Science of Christianity; or Mystery of the Subconscious Mind Revealed: Immortality a Fact*, by L. BUCKLAND W. THOMPSON. For sale at 2725 N. 17th St., Waco, Texas. pp. 157. \$1.50. Gift of the author.

Anonymous gift of the following five volumes.

- The Immortality of the Soul*, by SIR OLIVER LODGE.
- The Riddle of Personality*, by H. ADDINGTON BRUCE.
- Hypnotism: Its History, Practice and Theory*, by J. MILNE BRAMWELL, M. B., C. M.
- After Death—What? Spiritistic Phenomena and Their Interpretation*, by CESARE LOMBROSO.
- Mysterious Psychic Forces*, by CAMILLE FLAMMARION.

The following are the gifts of Miss Cornelia Hartshorn:

- The Journal of Abnormal Psychology*: Vol. IV, No. 2.
- International Congress of Experimental Psychology*: Second Session, London, 1892.
- Annales Des Sciences Psychiques*: No. 3—Mai-Juin, 1899.
- Statistical Inquiry Into the Nature and Frequency of Hallucinations of the Senses Experienced by Sane Persons*.
- Journals of the English Society for Psychical Research*: 1890, through 1915.
- Proceedings of the English Society for Psychical Research*: 1890, through 1915.
- The Unseen Doctor; or the Power of the Unseen*, with a Preface by J. ARTHUR HILL. Henry Holt and Company, New York, 1920. pp. 142. American Edition of the English Publication. "One Thing I Know," favorably commented upon by Dr. Hyslop in the January, 1920, number of the Journal.
- The World Beyond: Passages from Oriental and Primitive Religions*, Compiled and arranged by JUSTIN HARTLEY MOORE. Professor in the College of the City of New York. Thomas Y. Crowell Company, New York, 1920. pp. 143.

*Memoirs of Edward Eighth, Earl of Sandwich*, 1893-1916: Edited by MRS. STEUART ERSKINE; with portraits and illustrations. E. P. Dutton & Company, New York, 1919. pp. 301. \$7.00 net.

The following works of Swedenborg are the gift of the Rev. John Whitehead, Librarian of the New Church Library, Boston:

*Arcana Coelestia*: Thirteen volumes.  
*Index to Arcana Coelestia*: Two volumes.  
*Apocalypse Explained*: Twelve volumes.  
*Index to Apocalypse Explained*: Two volumes.  
*Prophets and Psalms*: Latin and English.  
*Divine Love and Wisdom*: Latin and English.  
*Heaven and Hell*: Latin and English.  
*Divine Providence*: Latin and English.  
*Economy of the Animal Kingdom*: Two volumes.  
*The Swedenborg Concordance*: Six volumes.  
*Apocalypsis Revelata*: Two volumes.  
*De Amore Conjugale*.  
*Quatuor Doctrinae*.  
*De Ultimo Judicio*.  
*Opera Minora*.

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FOR

## PSYCHICAL RESEARCH

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### SURVEY AND COMMENT.

#### *The Proceedings.*

A volume of the *Proceedings* is assigned to each year, and goes to every person who is a member of the Society for that year or otherwise entitled to it. But it has not always been issued within the year itself. The numbers for 1915, 1916 and 1917, three large volumes, were all actually issued in the summer of 1916. Part 2 for 1919 was not printed until the spring of 1920. When the material left by Dr. Hyslop for inclusion in the 1920 *Proceedings* was examined it was found to be in a far from finished state, and very much more labor was necessary to complete its preparation than would have been the case had Dr. Hyslop lived. Considerable new matter was also required. Consequently, it will be yet a month or two before Vol. XIV, will issue.

#### *The Journal.*

The reasons for occasional delays in the appearance of the *Journal* have been many and various, as well as of long standing.

The present editor is determined, if possible, to have this liability to delay extinguished. An arrangement has been made with the printers which will, it is hoped, insure the mailing of the *Journal* by the fifteenth of each month.

*Errors in Mailing.*

In many cases, persons who change their places of abode fail to inform us of change of address promptly. And if any person becoming a member fails to receive the *Journal* but does not notify this office of the fact, we have no way of discovering it, as the periodical is mailed from the place where it is printed in another state. If notified, we at once set on foot inquiries and see that the error is rectified. One member went fourteen months without ever receiving anything before making complaint. That is patience of a celestial quality, but we really wish it would not be exercised to that length.

*Dr. Hyslop Still a Contributor.*

Readers will be glad to learn that Dr. Hyslop had so many articles, edited incidents and book reviews ready for publication before his death that they will continue to appear for a considerable time.

*A New Department in the Journal.*

Next month we shall start a new department, as an occasional or constant feature, depending upon the degree to which it gives satisfaction. It will be headed *Chat with Members*, and will consist of very brief, pointed communications by way of query, comment, suggestion or discussion, with brief and informal answers or remarks by the editor. Members are invited to express themselves. Only pertinent topics of a more or less extended interest to psychical researchers are to be admitted.

*What Mr. McKenzie Found in America.*

J. Hewat McKenzie in "Light" December 4, 1920, referring to his visit in the United States says, "Mediums for spirit photography are not at all plentiful, but where the gift is found it is to be noticed that as a rule the psychic forms are much larger and more distinct than we get in Britain, but there as here, only a very limited number are recognized."

It is to be suspected that he is mistaken in the last remark. There is in existence one group alone of some thousands of photographs, which have been "recognized" for the excellent

reason that they all depict one man and are all founded on two life photographs of that man. Many other alleged photographs produced under various auspices are "recognized," even though unprepossessed examiners are unable to detect any convincing resemblances. It is odd that spirits can approach nearer the camera in this country than in Britain, and thus reveal themselves "larger and more distinct." Perhaps this is owing to "the highly electrical state of the atmosphere" that Mr. McKenzie has discovered exists in the United States.

The late visitor continues: "Slate-writing mediums in the States are few and far between, but I tested several who had undoubtedly this gift in varying degrees of excellence."

In eighteen years work in "the States" Dr. Hodgson determined the status of many bogus spirit photographers and slate-writers, but left on record not a line announcing the discovery of one in either class whom he considered genuine. The same may be said of Dr. Hyslop's investigations during his leadership of this Society for fourteen years, as well as of his previous studies of American mediums. The present writer has not been more fortunate. But the astute Scotch mind, under the influence of the highly charged electrical atmosphere to which it was subjected, was able within a few weeks to find a number of American mediums who produce genuine spirit photographs and spirit scripts between closed slates. *Admirabilis!*

Mr. McKenzie found in Los Angeles several public entertainers who "do not claim that their work is done by spirit agency but leave the agencies to decide for themselves as to the method of production," a well-known device of conjurors to get the attention of classes of people opposed to each other. The visitor was easily able to determine that these showmen demonstrated "psychic powers combined with pure legerdemain."

He remarks, "I wonder whether credulity or scepticism is the greater bugbear to psychic study."

We would nominate credulity without a moment's hesitation.

## QUESTION-BEGGING EXPLANATIONS.

BY JAMES H. HYSLOP.

From time to time we get explanations of mental phenomena that seem very plausible and that pass for established fact because they are associated with current phrases in physiology which no one questions, but a little examination will show them to be pure imagination and without the slightest foundation in fact. There is a great deal of this in psychic research growing out of the desire to be very "scientific" and it is assumed that, if you can use terms familiar to physical science you have explained all the mysteries of the world. The substitution of physical science for the *a priori* methods of mediæval philosophy has led to the substitution of physical centers of explanation for older mental analogies. This may be justified. But it all depends on the question whether older methods and conceptions were explanatory at all and whether the new ones are relevant. At any rate we have a great aptitude for selecting physical causes for everything today as against methods that avoided them. The moment that we found that consciousness was more intimately connected with the nervous system than with any other part of the organism, or at least the moment that we thought this was the fact, we let the imagination loose to revel in all sorts of fictitious theories and causes. We behaved ourselves as physical science did when it discovered galvanic electricity. When Galvani found that a frog's leg would manifest convulsions when in contact with two metals, the world set about explaining all life by "animal magnetism." Even Humboldt wrote a book appropriating the idea to point out the one fundamental force of nature and afterwards became ashamed of it. But it became the vogue of all Europe to talk about "animal magnetism," "animal fluids" and "electricity" as the solvent of all perplexities in nature. It soon extended to psychic-phenomena and table tipping was explained by "magnetism" and "electricity." Even Hume accepted the idea and talked about vital fluids and animal spirits in the blood. The accepted phrases of so-called scientific



men became dogmas to other people and when the "scientific" men became ashamed of their credulity and folly the public retained the terminology and often the ideas of the previous "scientists" long after they had died a natural death.

The trouble is that men are more interested in theories than they are in facts, and they will evade, distort, and prevaricate rather than give up a propensity to fool both themselves and others for the purpose of maintaining a point of view. They will invent, fabricate, and imagine to any extent rather than limit their knowledge to facts.

Psychic research has not escaped this tendency. The revival of physical science established a propensity to emphasize physical causes and men soon adjusted themselves to this in order to defend their intelligence. If they could not find or invent a physical cause for all phenomena, they felt or feared their intelligence could be impeached, and when any defence of other causes occurred they rushed into physiology and its theories for an explanation that would supposedly eliminate non-physical theories.

Very few of them would raise the question as to what the explanation of any phenomena really is. If they found A always antecedent to B and B absent when A was absent they rested satisfied with the conclusion that A was the "cause" of B. If A happened always to be a physical fact they assumed that physical "causes" were all that was necessary. They would not go further and examine what they meant by A being the "cause" of B. It sufficed to find that it had the evidential connections with B that necessitated reckoning with it in the series, and no attempt would be made to examine the situation for complications. A was the visible attendant of B, and while this assured its place in the series as a condition, and while practical life might require nothing more than this relation, the scientific problem might require much more. But rather than press inquiries the mind would rest in the dogma that A was the "cause" of B and be so far right that it could not be denied tho it was not the sole "cause."

But let us avoid abstractions and take a concrete case. I quote some statements from the recent work\* of Sir William

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\* *On the Threshold of the Unseen*, reviewed in the *Journal*, August, 1917.

Barrett which we have already reviewed. He is discussing apparitions and explains them in the following manner. "If we regard apparitions," he says, "of the dying and dead as *phantasms* projected from the mind of the percipient, the difficulties of clothes, and the ghosts of animal pets which sometimes are seen, disappear."

I have often myself described apparitions as telepathic phantasms produced by the influence of an outside mind, in many cases by the mind or thoughts of the dead, and if that is an explanation it may be taken as such, and so I would not require to analyze or criticize the statement of Sir William Barrett. But there is one difference between his description or explanation and my own. He uses the term "projected" and I omit this idea from my conception of the phenomena or explanation. I do this purposely, as it may give rise to an illusion about the case. If the expression "projected phantasms" is to be taken literally, as physical science might demand that it should be to subscribe to its demands, the conceptions would involve an internal contradiction. A "phantasm" in psychology and philosophy is a purely subjective and not an objective phenomenon. A "projected phantasm" could not be distinguished from the external reality, perhaps, unless we meant to invoke internal causes for its nature instead of reality outside the subject. These difficulties mean that the idea should either be dropped or the term "projected" be taken only as a metaphor. But to admit that it was metaphorical is to cast it out of the legitimate language of science. In science we must describe the facts as they actually appear to perception. All that we know about veridical phantasms is that they are correlated with external "causes." The evidence shows that they are not due to chance in a certain number of instances, and that they cannot be classified with subjective hallucinations which are correlated with intra-organic stimuli. Now subjective hallucinations are quite as uniformly "projected" as apparitions, and yet we do not try to defend their veridicity by that characteristic. There is no difference between subjective and veridical phantasms in this respect. The only difference is the externality of the "cause" in the veridical type and the internality of the "cause" in the subjective type, the "projection" being the same in both. In describing or ex-

plaining them it is this difference, and this difference alone, that we have to take into account, at least until we can find some other characteristic or connection to make them more intelligible. Sir William Barrett sees clearly enough that the chief interest in this conception of them is the removal of perplexities about "spirit clothes." We do not require to regard them as any more fully explained until we ascertain the exact process by which they are produced. We may remain content with the elimination of the ordinary criterion of reality, which is that the object of perception is what we take it to be in normal life. That is, if I see a table in normal sense perception I assume that the table is *there*, can be touched, used, bought and sold, is impenetrable, hard, etc. But with a phantasm I find this untrue, even tho it be veridical, and hence its subjectivity, tho qualified by its correlation with an objective "cause." But it is not "projected" in any scientific sense of the term.

Sir William Barrett shows where he obtains his conception in the following statements which appear immediately after those which we have quoted. He feels some necessity for adjusting an apparently paradoxical statement to normal experience and he borrows the language of idealism and some of our psychologists. He continues:

"There is nothing improbable in this subjective theory of apparitions, for all the things we see are phantasms projected from our mind into the external world. It is true that a minute and real inverted picture of the objects around us is thrown on the retina by the optical arrangements in the eye, but we do not look at that picture as the photographer does in his camera; it creates an impression on certain brain cells, and then we mentally project outside ourselves a large erect phantasm of the retinal image. It is true that this phantasm has its origin in the real image on the retina, but it is no more a real thing than is the visual image of ourselves we see in a looking glass. If now, instead of the impression being made on certain cells in the brain through the fibres of the optic nerve, an impression be made directly on those same brain cells by some telepathic impact, it may reasonably be supposed that a visual reaction follows, and a corresponding image would be projected by our mind into external space."

Now there is a mixture of fact and speculation in all this that should be unravelled. In the first place, the comparison of apparitions to normal sense perception, as already hinted at, breaks down with the very conception of a "phantasm" when taken in its exact sense. We use the term to distinguish the phenomena from those of actual reality as we conceive it in normal sense perception. If we do not, then we have either to make all reality subjective, as some idealists at least apparently do, or we must take the phantasm is representing reality quite as definitely as does sense perception. This is apparent in the very language of Sir William Barrett: for he distinctly speaks of "things we see as phantasms projected from our mind into the external world." But what becomes of the "external world" in the main conception? If the "things we see" are "phantasms" are they not subjective, "such stuff as dreams are made of?" How does the idea of "projection" alter that nature or the implications. "Projection" takes for granted that an external world exists which is not a phantasm, and this external world is assumed in his first sentence, just after saying that it is a "phantasm" and comparing it with "phantasms" which do not represent or present external reality, tho correlated with it. In comparing them we should never lose sight of the difference and that is fundamental, unless we make all mental states the same and dismiss objective reality from them altogether. The only resemblance between apparitions and objective realities is found in the "causal" datum, not in their intrinsic characteristics, and that "causal" datum is externality in both cases, but in other respects they cannot be distinguished from ordinary hallucinations. The best that we can do is to describe three sets of phenomena. (1) Subjective phantasms or hallucinations which are correlated with intra-organic stimuli or "causes." (2) Veridical phantasms or hallucinations which are correlated with extra-organic stimuli which are not capable of affecting other senses in the same way at the same time, at least as a general rule. (3) Sensations of sight which are correlated with external or extra-organic stimuli which at the same time may affect other senses in the appropriate way. The distinction between the first two is between the place of the "cause," neither being an object of sense. The distinction between the second and third is

between a "causal" and a sense interpretation of the facts, or perhaps better, between a supersensible "cause" and sensible "causes" that may simultaneously affect other senses. The distinction between the first and the third is between an intra-organic and non-sensible "cause" and an extra-organic and synthetic sensible "cause." The "appearance" of the facts is the same in all of them. The difference is the important thing always to be kept in mind and that difference excludes the motion of a "phantasm" in its limited sense.

The only way to make the comparison effective is to dismiss the assumption of an external world altogether. This could be done, the Kantians would say by making *space* ideal or subjective. We should then have no distinction at all between veridical phantasms and external reality, the latter, so far as it would be a sense datum, would be non-real or wholly supersensible. But Sir William Barrett, while he borrows the comparison from the idealists does not go with them the whole way. He still abides by the common sense idea of an external world in his idea of "projection." He finds a superficial similarity between phantasms, especially veridical ones, and sensory reactions, but forgets the radical differences in their meaning, whatever their similarities. This is only to say that veridical apparitions have only a superficial resemblance to sensory reactions.

But this is not the main question in his statements. He recognizes that there is a difference and goes into the process of visual perception to show the possible relation of veridical apparitions to what is presumed to occur in normal vision. He says "it is true that a minute and real inverted picture of the objects around us is thrown on the retina, etc." Now we do not know *directly* the existence of any such retinal picture. It is only an inference from what we know of optics in physical science. It may be just what we infer it to be, but we have not the same sensory evidence for it that we have for sensory phantasms which are direct objects of consciousness. It is an inferred fact and not a sensory datum of immediate consciousness, and we suppose that it is like the object which we see in its presentable character, and examining the retina of an eye removed from its socket seems to confirm this view. But if the phantasmal theory be true, with its implication of non-presentative or non-repre-

sentative nature, there is no reason to suppose that this retinal "image" in any way resembles reality. It is but a system of physical vibrations impinging on the sensorium and not visible at all. A "real picture" may not be the expression by which to describe the facts. Now if objects, "the things we see," around us, are "real" you have more than a phantasm to reckon with in normal sense perception and the comparison with phantasms, whether subjective or veridical, cannot be carried out as is done here, except in their most superficial characters. But the whole force of the comparison is to make them essentially alike which they are not, and if they are not alike, the comparison should not be pressed in the manner in which it is done.

Sir William Barrett notes that the situation is not exactly like that of the photographer with his camera. The photographer directly sees the image. But if we remove the eye we can put the observer at the same point as the photographer and it is that which enables us to prove the nature of the image on the retina, tho even then only by inference and by assuming that phantasmal analogies do not apply to the situation. But the idealist can press his claims here and regard the "real picture" as equally as phantasmal as apparitions, or if not exactly that, as a purely subjective construct from inference. But this aside, as only introducing the vantage ground of the idealist who has been invoked by Sir William Barrett while still remaining by the realist's conception of external nature.

But he further adds that this "real picture" "creates an impression on the brain cells, and then we mentally project outside ourselves a large erect phantasm of the retinal image." Now there are two things asserted here as facts which are pure conjecture, one of them, the "impression on certain brain cells" without any scientific proof whatever and the other a misdescription of the facts. We may treat the existence of the retinal image as a fact, a proved fact, whether directly or indirectly known, but the "impression on the brain cells" as an explanation is pure imagination. We know nothing about such a thing. We imagine it from the fact that the brain is intimately connected with all mental states. But it may be the brain as a whole that is affected, and not any particular cells. Sir William Barrett says it is "certain brain cells" which had better have been called

centers, as we do not know whether it is the individual cell that is so affected or the collective mass of them as a whole. There might not be much difference in the end whether it was one or the other, as the collective whole is made up of the individuals, but the reference to "cells" tends to individualize or localize the "impression" more definitely than the use of the term "centers" which represent what is scientifically proved. Moreover to talk about "impression" on even these centers or cells may leave a false idea on the mind of the reader, as if it was a fact rather than an hypothesis. Hypotheses, to explain, should represent proved facts and there are no proved facts of "impressions" on the brain. We are only in the region of imaginary theories when talking about them.

Then comes the statement that "we project outside ourselves a large erect phantasm of the retinal image." We have just been told that this "picture" on the retina is "real" and now name it a phantasm, which is a change of conception. We project a "real picture," and we project it erect outside ourselves and it becomes larger than the minute image on the retina. Now is this fact or conjecture. (1) We do not have any sensory knowledge of this "picture." (2) How or by what process do we alter it from a minute picture to a larger one? (3) What ground have we to suppose that we "project" an erect phantasm when the "real picture" is inverted?

The fact is the author is but describing a set of interesting facts. He is not explaining either them or the veridical phantasms or apparitions which are the subject of discussion, and the process has no intimate connection with phantasms in respect of the main question, which is the objective reality related to veridical phantasms as distinguished from subjective ones. There is only a superficial relation between the two sets of phenomena, normal sense perception and veridical apparitions.

Now Sir William Barrett assumes, as physiologists do, the validity of our sense perception of external reality. Yet he plays fast and loose with the problem here. To get a comparison with phantasms he assumes the idealistic position and forgets that his continued use of the naïve idea of external reality is in contradiction with this comparison. You can make it effective only by taking the idealistic position all the way through and that



makes it unnecessary to talk about "projection" of any kind. Later he tends to this when he treats all reality as the thought of God. But here he only causes confusion in our thinking and explains by what does not explain at all, but only describes facts superficially.

The description of visual perception as "projecting" retinal images or phantasms is misleading or false, misleading if it be regarded as anything more than superficially descriptive and metaphorical, and false if it be regarded as a scientific fact. The perplexity about vision in this respect is self-created. In other words, we create an illusion and then take it for an adequate account of the facts. We find reason to believe that there is a retinal image and from assuming that it is a condition of perceiving external objects we suppose it an actual part of this perception. There is no ground whatever for this assumption. So far as perception is concerned there is no need of taking the image into account. We never knew it was there at all until comparatively recent times, and but for certain assumptions about the relation between sensation and external reality we should never have felt there was a problem in the matter. The existence of illusions and hallucinations precipitated the question as to the criterion for distinguishing between them and the perception of reality. But however that be solved, the problem of visual perception was supposedly complicated by the fact that we could presumably distinguish between the retinal image which was purely subjective and the external reality which was purely objective, and also by the fact that the retinal image was inverted and the external object erect. In the fact of perception this perplexity should not arise, as we have to accept the validity of our judgment as to this external reality in order to have any perplexity about the image and its inversion, while the idealist in abstracting from external reality cuts away all direct or other knowledge about retinal images. But even then the existence of a retinal image would give no perplexity, were it not for certain conceptions about the intermediate process between the object and the retinal picture. Optics tells us that light consists in undulations and that as such they are not visible at all, and that they are not the object which we see by means of them. We have three steps then in the process. (1) There is the emanation



of undulations from the object, supposedly not undulations itself. (2) There is the impinging of these undulations on the retina forming an image which is also not like the undulations. (3) There is the perception of the object by means of these vibrations which are neither the object nor similar to it in nature.

Now there may be a great deal of confusion and error about these assumptions. In the first place, the distinction between the object and the undulations supposed to radiate from it is based entirely on the acceptance of our sensory judgment about the nature of the object and the validity of it. If there be no distinction we have an interesting situation. The undulations and the object are the same thing and not data of sense at all. Undulations are the object of pure inference and we may have the idealistic doctrine of reality in which no perplexity should arise about retinal images, especially as they are hypothetical. If the distinction between them is accepted, then we have to accept sense perception and that makes the process independent of the retinal image as a known fact, and we should not have the perplexity which we create for ourselves by our imaginations. Moreover the assumed distinction between the undulations and the image is without sensory knowledge, when they may be identical in fact, and if identical all perplexities and paradoxes disappear and we are left with nothing but the perceived object. The fact is that we are not aware of any "sensation" at all in vision. The very existence of "sensation" in vision is conjectural or hypothetical or even imaginary. In making a perplexity of it we are supposing that something like a sensory facsimile of the object occurs on the retina, when nothing of the kind may take place. At least no such sensory knowledge of it occurs as is supposed to represent the object. But if the object is a mental construct, a phantasm, what evidence have we of it in sensory terms? The fact is *how* we can see does not determine the *fact* of it, nor affect the validity of it, and yet the physiologist is always trying to make us believe that vision is not valid unless we first know the process, but if we can know the process we can also know the fact, and it may be that it is the fact which we know and the process we may not, at least by no such act as knowing the fact.

Now as to projecting the retinal phantasm and making it

erect and larger than the retinal image. The language of the physiologist or physicist at this point is taken from the laboratory where sense perception is accepted as the criterion of reality. We certainly do not "project" any image in any such sense as science must interpret that language. The retinal phantasm, if it exists at all, remains subjective and we do not "project" it as we would a projectile into the space outside the body. Even if we did, it would remain a phantasm, or we should be creating physical objects instead of seeing them. The whole description of the process is misleading. It is far better to use the term *reference*. We *refer* the "cause" of the phantasm to a point outside ourselves and leave it where it is as a phenomenon on the sensorium. If we look a little more deeply into the process we shall find that the language of "projection" is wholly false. The *reference* of which I speak is simply that we assign in judgment the locus of the object or a point in it to a position in space from which, if a line is drawn to the retina, it will fall vertically on the plane or curve of the retina. That is we *refer* objects along a line vertical to the plane of the sensorium on which the impression is made. The impression may not be vertical to it at all. Thus for instance, if we press the finger on the eyeball next to the nose we see a phosphene off at the right, if it be the right eye, and at the left, if it be the left eye. If we press on the outer side of the eyeball the direction in which the reference is made is the opposite. If we take a microscope and throw a beam of light on the sclerotic coat, or white of the eye, it being sufficiently translucent to let it pass to the retina, and then shake the microscope slightly we shall see the shadows of the veins in the retina apparently "projected," to use the repudiated term, in another direction than the light's falling on the retina. The direction in which we see or refer the object is determined, not by the direction of the light's coming to the retina, but according to the law of its own structure, the law of eccentric reference. This involves a nice adjustment to the laws of optics. These laws require a lens in the eye to form the image and lenses invert the image, as in the microscope and photographic camera. Now the retinal sensorium is concave and this enables the law of reference to compensate for the inversion of the image. In referring the object along a line vertical to the sensorium it corrects

the aberration due to refraction. If the surface of the retina were a plane and the same law of reference prevailed we should see objects upside down. It would be the same with a convex surface of the retina and the object then might be magnified as well as inverted. Now the eye of the spider, Professor Joseph Le Conte remarked to me in a letter, has a convex retina and yet it sees uprightly, according to him. But then the image in the spider's eye is not inverted. It is upright and the same as the object. Hence even here we find the law of eccentric reference still holding.

This eccentric reference also holds in the other senses and means reference vertical to the plane of the sensorium. It is not a question of "projection," but of reference by judgment in the application of the idea of causality, and nature has but adjusted herself to the complicated laws necessary to get vision at all. The trouble with both physiologists and psychologists has been that they confuse the conditions of sense perception with its validity and too often make its validity depend on a knowledge of the conditions themselves. But I need not discuss this large question. I can only call attention to the fact that they more often forget what those conditions are and confuse the partial with the total set of them necessary to make the process valid and also confuse inferences with sensory processes in the beliefs they entertain in the case. This only goes to show that we cannot compare, except in the most superficial manner, the phenomena of apparitions and the phenomena of normal sense perception. And this regardless of the question whether they are subjective or objective, whether they are peripheral or central in their stimulus. Each may be valid in its own field and is not to be confused with the other. The validity of an apparition does not depend on its corresponding to a normal sense object and the validity of a normal percept does not depend on comparison with one centrally initiated, if it be that it has any such cause. That is to say, normal sensory data are not necessarily the standard of reality at all, whether central or peripheral, subjectively or objectively initiated. It is the law of causality that determines this and that does not require sensory criteria to determine its nature or meaning. This truth once understood we should not compare apparitions with normal sense percepts, except to

establish the limits of the meaning of the one and the extension of that of the other, in respect of sensory equivalents.

The confusion grows out of assuming that sense determines the nature of reality as presentative or representative, and this once done a phantasm seems to favor only subjective and hallucinatory objects of consciousness and normal percepts only objective realities. Both points of view misunderstand the situation. The reality interpreted in causal terms may involve objectivity, tho this objectivity may not be the same in kind or appearance. To put the difficulty more plainly it is this. We are in the habit of assuming that objects are exactly as they appear regardless of the conditions which affect their appearance. This is the naïve view of sense perception, and then, when we find our conception objects or reality disturbed by normal conditions, we begin to doubt the validity of our normal perceptions. We spring to the conclusion that the percept is subjective or phantasmal, because, being at least that, it is probably nothing else. Hence all the perplexities, mostly imaginary, in illusions, hallucinations, images in mirrors, and perceptions in cases of apparitions. But let us start with an important and invulnerable fact before concluding for real or apparent contradictions in such phenomena.

Now it is impossible to accept the fact of illusions, hallucinations, or phantasms without assuming that we have a knowledge of reality as our standard of judgment. That is, we cannot call anything an illusion or hallucination without using a valid conception of reality from which it deviates. With this constantly in view, we may come to the apparent perplexities in normal sense perception in which we find illusions, *i. e.* images in a mirror, or the puzzle of seeing objects when the impression on the retina is produced by ethereal undulations which are supposedly different from the object seen. Take the latter situation.

The physical vibrations which produce retinal images are supposed to be different from the object from which they emanate and the question arises How can we see the object when the intervening cause has no resemblance to it? Are we aware of anything but the image on the retina? Or is it only a phantasm in the mind and the object wholly concealed from knowledge? The idealist always proposes this puzzle for us.

But this idealist has to accept judgment at some point. He assumes that our judgment as to the existence of a retinal image is correct, tho we have no sense knowledge of it at all. He also assumes that our conception of the undulations is correct, tho we have never seen them. Then he questions the validity of what we do see in the interest of what we do not see at all! If we questioned the validity of our judgment of the retinal image and the vibrations intervening between the object and the retina, we should be left with the conception of normal sense perception and no problem would be before us. The problem is created only by distrusting one perception and trusting another of our inferences, where we have no sense perception at all. That is, the idealist assumes that sense perception is not valid, tho he accepts the validity of inferences to something identical in nature to the sensory phantasms which he will not accept! Our judgment of the object is wrong because it is a sensory phantasm while the retinal image and undulations, not conceivable in any other terms, are assumed to be valid. This is only fooling himself and the plebs. If perception is valid in the one, it is valid in the other, or it is valid in none.

But let us approach the perplexity in another way. Let us see if we can find in nature a similar situation and a solution for it in actual facts. Take first the camera of the photographer or what occurs in optics. An object reflects an image of itself on a plate through a lens. This image resembles the object, tho the luminous undulations producing it have no supposed resemblance to either of them. Here we have identity between object and image in spite of difference between the intervening cause and the two terms at the ends of the series. This difference does not make the likeness impossible. The photograph of an object is so like the object itself that we can recognize the object by the picture. The fact that the luminous vibrations are different from both does not prevent this resemblance, which is more striking still in color photography. The image on the glass plate has exactly the colors of the object. Now as the image on the retina only repeats the laws of optics, why may not perception of the object be valid in spite of the fact that we do not see the undulations intervening between object and image?

This law prevails on a large scale in the color adaptations of nature. Animals, insects and plants take on the color of their environment and do this on a large scale. Cause and effect are here alike in kind. They start with a difference but assume by adjustment an identity of characteristics. The color of environment or objective world transfers itself to the subject and we have an analogy of what takes place in photography and perception. In perception we see or may see things as they are. The appearance and reality may be the same. The conditions do not present this. The paradoxes of perception, which are an illusion of stress on certain incidents in the conditions affecting the phenomena, are self-made and easily removed by a little more knowledge. The difficulty for the mind is made by supposing that the intervening influences, ethereal undulations, are unlike both object and image, which they may be, for all that I know or care, but we have to trust the process of perception for this which we assume to be untrustworthy in order to find the perplexities. But as we find in optics, photography and color adaptation an identity between cause and effect, this law may apply in perception, and if it does, it removes all the illusions which the idealists imagine and still maintains some relation of identity, on the one hand, and objectively, on the other, between perception and its judgment of the object. The phantasm of sensory experience in spite of the peculiarities of the process in producing it, may still have an objective meaning and we need feel no perplexity either in the normal cases or in those of the veridical type. We do not need to distinguish between peripheral and central stimulus in order to explain them.

The fact is there is too much tendency to explain apparitions or phantasms as a condition of recognizing them as significant facts. We do not require to explain anything prior to the admission that it is a fact, and a fact of a new kind, if the conditions make this necessary. The only advantage of classifying them as phantasms is that it removes the perplexity about "spirit clothes" which always puzzles the layman, because any other interpretation is confronted with the judgment of a reality that seems too preposterous to believe. But linking them with phantasms, on the one hand, and with an objective, probably a mental cause on the other, satisfies the need of veridicity without im-

posing the logic or normal sense perception on the phenomena. It does not complete the explanation of the facts. Nor does a reference to central functions help much in the matter. It is possible that central phantasms would be different from peripheral ones or peripheral and sensory meanings, but there is nothing in such a source that enables us any better to understand them. If we remove the main perplexity about "spirit clothes" by finding that they are more closely connected with hallucination than with normal sense perception, we satisfy the mind about the paradoxes in the matter and leave it to explanation along the lines which account for such phenomena without assuming that they are necessarily caused by central activities. Illusions and hallucinations are themselves due to peripheral stimuli, only they are secondary and not primary, and the principle of external causality is saved while we modify the interpretation of its meaning.

It is even possible that we may yet ascertain that phantasms have causes similar to the experiences of sense perception. It is possible that the soul is a spiritual body or organism which duplicates in a transcendental sense the functions characteristic of the bodily senses and in that case phantasms represent a reality, tho not a material one. In normal experience reality or objects are synthetic. That is, they represent the union of properties that may simultaneously affect different senses, so that the experience of one sensation is a sign of the possible experience of another. That is, a visual sensation imparts the possibility or suggests the inference to a possible tactual or auditory sensation. In phantasms this synthetic nature or inference to synthetic qualities is not so common, and hence they appear to be more closely related to ordinary illusions or hallucinations, while their more complete development might show them to be a replica in the ethereal world of what takes place in the material, and this view would completely remove the perplexities of the problem and show analogies between supernormal and normal perception, and the invoking of central functions would not be necessary.

I am far from supposing that there is any evidence as yet for this, but it is as legitimate to speculate in this way as to do it in regard to central processes to account for apparitions. The

truth is that we have no clear evidence of any causal explanation, and should be contented at present with the classification of phantasms with those phenomena that give less umbrage to our judgments than the supposition of quasi-material or objective reality. The reason that causal explanations of phantasms is wanting is the simple fact that all processes assumed to go on in the brain are purely conjectural and nine tenths of what passes for fact there is pure imagination, and the sooner we admit this fact the better. We may have evidence that something goes on there, but we do not know just what it is. We should never have known that there is an image on the retina in visual phenomena but for objective discoveries in optics and the inferences which we can draw from the similarity of visual mechanics to the mechanics of lenses. We should have nothing to guide us but the actual perception of objects. But we have been able to apply this perception to the physical structure of the eyes and its resemblances to physical optics, and then infer the existence of similar phenomena in vision. But there our knowledge stops. We do not know what goes on behind the retinal image. All talk about molecular processes in the nervous system may be true enough as a conjecture, but we have no means of defining their character, or of making them intelligible in sensory conceptions and analogies.

I must add, however, that all these animadversions must not be taken as criticism or unqualified objection to anything that has been said by Sir William Barrett. They are only qualifications of inferences that might be drawn from his statements. No doubt we have often to use language in the effort to make certain things intelligible that are liable to misunderstanding. For instance his invocation of the idea of projection in visual perception has the defence that it describes the apparent nature of the facts, and it is extended into the interpretation of cosmic agencies in the same way, making nature the "externalized thoughts of God." By substituting the principle of causality for this or by interposing it upon such a conception I may accept what is meant by such description, and I may also admit the limitations we are all under in the attempt to make any of these phenomena intelligible, but nevertheless it will not be invidious to



suggest critical acceptance of the idea of "projection" in the interpretation of visual perception, whether of reality or phantasms, and in the explanation of nature. We must always be aware of the qualifications under which the invocation of such analogies is possible.

## CREDIBILITY AND TRUTH.

BY JAMES H. HYSLOP.

If you tell the average man a ghost story he is likely to look at you with either pity or contempt. Such things are incredible and he is apt to take an attitude that no amount of evidence would convince him. If you tell him you can communicate with the dead, he may assign you to the insane asylum. Such facts, however, are less challenged to-day than a generation ago. But the average man of the world is still bomb-proof against spiritual realities, except as day dreams or fine emotions. Such a thing as a spirit or as traffic with them seems to him impossible. He cannot tell you why, but he thinks so. •

But if you tell the same man that the great Andromeda Nebula, as Showalter in the *National Geographic Magazine* tells us (August, 1919) is approaching the solar system at the rate of 12,000 miles a minute we should find the man swallowing the story without wincing. He would perhaps exclaim at the wonders of nature and science and would show no resistance to the allegation. That is at the rate of 200 miles a second, while the velocity of a shell on leaving the muzzle of a cannon would be about 2,500 feet a second while that of Andromeda is 1,076,000 feet a second. The 12,000 miles a minute is half way around the earth. Such a body would go from Maine to California and return twice in a minute. Or the same to England and return. Our sun which is more than 8,000,000 miles in diameter is moving at 63,000 feet a second or about 12 miles. This is 43,200 miles an hour or 1,036,800 miles a day. The reader may amuse himself with further calculations. Altair is said to be rushing toward the solar system at the rate of 800,000,000 miles a year. This is 2,191,800 miles a day or 91,325 miles an hour or 1,522 miles a minute. The constellation of Coma Berencis is still more remarkable and is supposed to be the fastest moving celestial body known. It is so far away that it is said that its light does not reach the earth in 30,000 years tho light travels at the rate of 185,000 miles a second! This is eleven millions one hundred

thousand (11,100,000) miles a minute, six hundred and sixty-six millions (666,000,000) of miles an hour, or fifteen trillions, nine hundred and sixty-four millions (15,964,000,000) miles a day.

Sir William Crookes, in his Presidential Address before the English Society for Psychical Research in 1897, invoking a possible analogy between luminous vibrations and hypothetical thought vibrations, gives 63 steps in the calculations of the undulatory theory of physical phenomena. Beginning with 2 vibrations a second he comes to sound at 32 and these terminate at the 15th step for audible sound for man at 32,768 vibrations a second. Between this and the 35th step we reach electrical undulations. The 35th step represents 34,359,738,368 vibrations a second. The interval between the 35th and the 45th step is unknown, but from the 45th to the 63rd they are light vibrations. When we reach the 50th or 51st step between this and the 63rd the vibrations are from 35,184,372,088,832 to 1,875,000,000,000,000 or 35 trillions 184 billions 372 millions 88 thousand 832 to 12 quadrillions 875 trillions of vibrations a second. The Roentgen rays are supposed to represent 288 quadrillions of vibrations a second.

We can see the trembling or vibration of a steel rod at the rate of 8 to 16 and perhaps a few more vibrations, but this visibility soon reaches its limits and it is hard to conceive a rod moving back and forth, which the wave or vibration theory implies, at the rate of a thousand times a second, to say nothing of 32,000 times a second. What shall we say of the rate of light and Roentgen rays at 12 quadrillions 875 trillions up to 288 quadrillions of vibrations a second?

I think we can challenge any one to regard such things as conceivable. If you would tell a savage such facts he would treat your statements with contempt. They are incredible. They may be true. With that I have nothing to do. I only say they are inconceivable. We cannot even conceive 5,000 vibrations a second as asserted in music. Much less the trillions and quadrillions of vibrations per second assigned to light. I think I may safely challenge any one to distinguish between any such a rate of motion and absolute rest. We are only using words in such velocities. We are not expressing imaginable things. If conceivability be the test of truth a ghost has a thousand times the

chance for credulity that the velocity of light or of stars has. But we swallow the one without a gulp and stick at the other as incredible or impossible.

I do not dispute the calculations of astronomers and physicists. It may be exactly as they say, but it is not conceivable or credible in terms of normal experience. If there is any difference between the velocity of light and the existence of a spirit it is all in favor of the credibility of the ghost. It is easier conceived and I am not sure but that the evidence is much stronger. It is certainly stronger to the ordinary man who can no more appreciate the facts and calculations of astronomers than a savage can appreciate the velocity of light. We take the velocity of the stars and of light on faith entirely and we can get evidence for spirits that can appeal to the humblest man. Only the man who is without imagination and who is saturated with the inconceivabilities of physical science can balk at this evidence.

We are asked to believe in the existence of atoms, of ions and electrons and of the ether tho no one has ever seen them even with the most powerful microscope. But we have quite as distinct evidence of the senses for spirits as we have for atoms and other supersensible physical realities, yet men are obstinately incredulous of the one and naïvely credulous of the other. The reason for this is very simple. It is prejudice and ignorance. We have contracted a bias for whatever physical science proclaims, whether conceivable or inconceivable, while we rather inconsistently make conceivability the test of truth in psychic phenomena. We have any amount of imagination in the one and none in the other. We accept what physical science says without wincing and hesitate without thinking when it comes to psychic facts. We have only to think, to show a little intelligence, to see that spirits are quite as possible as atoms, ions, ether and the velocities of the stars and light.

## MISCELLANEOUS INCIDENTS.

REPORTED BY DR. H. S. GARFIELD.

*Edited by W. F. P.*

Dr. Henry S. Garfield, of Pendleton, Oregon, is the reporter of the following incidents, partly of his own experience and partly of the experience of others, more or less within the scope of his cognizance and means of investigation. His thoughtful remarks, and his whole manner of reporting the incidents, indicate that he is intelligent, conservative, slow to make up his mind, and trained by the advancing years to re-examine the hasty assumptions of youth, and to open his mind more widely to the alternatives presented by facts. I do not admit that his earlier preference for material, not yet entirely abandoned, made him a better judge of facts than a more idealistic or religious position would have done. There are just the same opportunities for prejudice and bias in the one case as in the other. Aside from intellectual acumen, it is all a question of whether one is willing and has the capacity to lay his prejudices and biases on the shelf and observe and reflect upon what he observes *de novo*. But if the observation and reflection causes his previous scheme of things to be "tainted with doubts," and he is able to present good reasons for the doubts, then the change wrought upon him makes the facts doubly impressive. For there is generally that in the whole complex of facts which are able to work such an alteration in an intelligent and cautious mind which cannot fully be communicated in words. Some extracts from Dr. Garfield's letters will assist the reader to estimate his attitude and mental processes.

[From letter of January 29, 1915.]

"Youth is the period of exact knowledge. When a man passes 50, as I have, he begins to qualify every certainty. I am unable to say that I believe in another life after this one, though I admit that I hope for it. My materialism is becoming tainted with doubts.

But with me, belief is not a creature of my will, and faith will not come spontaneously, but only as a result of evidence. I regret that my isolation from large, populous centers deprives me of study of and direct participation in those experiments which I understand to be in progress looking toward an analysis of these phenomena and any generalizations justified therefrom."

[From letter of July 3, 1917.]

"I care nothing for publicity [In answer to the query whether his name could be used in connection with the publication of the incidents.] I am aware that the public scoffs at almost every new thing which it does not understand. I have done it myself. I am now fifty-seven years old and have outgrown my age of dogmatism and have ceased to care a red cent for anything but the truth, with such issues in the balance. In common with my kind there are those who would be impressed favorably by my statements and those who would not. Some would say that he is one of those spiritualists and does not realize it. Others would say that my mind is not what it used to be and this would be true, in a sense. A few who are still young enough to be cocksure of things would, perhaps, say that I am a liar. All of this and similar would have no real effect as to the facts and but little as to my feelings. Whatever I am able to furnish you are at liberty to make free use of without any limitations.

I am not a spiritist and do not have a spiritist heredity in any common understanding of the term. In the light of my reading of recent years I now think that my mother was what would be called a "psychic," but I am certain that she was unconscious of it, and I recollect that she attended some séances many years ago and withdrew in disgust over the silly quality of the so-called manifestations which occurred. She was thereafter inclined to ridicule all such investigations. My father was totally indifferent to it. There is not a taint of it in the stock. I have not even been an investigator in any consistent sense though the subject is intensely interesting to me. The experiences which have fallen within my observation have come my way unsought."

July 21, 1919.

"Whatever I say to you privately I stand ready to repeat publicly. Whatever may be said of my statements is of secondary

importance to the impulse I experience to fling my mite upon the vast pile of accumulating similar testimony. The world swarms with scoffers. The most active of these are the younger portion of our citizenship. Youth is the age of all positive knowledge. Age is the period of uncertainty. In youth we know all, are sure of all. In adult life we come to doubt most everything because of long observation and experience. The fact of today is the uncertainty of tomorrow and the fable of the next day. If this were not true we would now be at the ultimate of all things. Probably there is no end to this lesson of progress and evolution or none which the finite mind can comprehend. The scientific world is grappling with the boundless stores of the wisdom of the universe seeking to unlock, for the benefit and education of man, such portions as are within the reach and understanding of the age. Some of us can help in one direction, some in another. All of us can serve within the limitations of our natural qualities and endowments. All should so serve.

"I think that there are many thousands of experiences similar to those which have been observed by myself that have never been told outside of small circles of acquaintance. It was a long time after the occurrences before I ever realized the desirability of repeating those which have fallen to my lot. The attitude of incredulity and derision which the world long assumed toward such questions is to blame for some of the reticence. This is only natural. When you come to think of it the 'world' is almost always wrong at first about every new thing. If this were not so the world would almost always be right at first about every new thing and would go forward so fast that the infinite would soon be in sight. Evolution to perfection would be accomplished in a jiffy. This seems to be no part of the plan. A celebrated humorist, now deceased, said, 'Let us thank God for the fools. If it were not for them what would the rest of us do?'"

Whether the maturer period of life is the "period of uncertainty" depends, it appears to me, upon whether one has or has not hitherto recanvassed the ill-considered convictions of callow youth—which task some attend to when comparatively young, and whether he does or does not find sufficient data so that he can settle down comfortably on either an old or a new

conviction. Or it may depend upon whether he is so constituted that he ever cares to face the facts and study them anew at all; some do not and become more dogmatic in their old ignorance and prejudice the older they grow. But it is true that the thoughtful mind is apt to arrive at a period of uncertainty, if only as a transient stage, in the maturer years.

The opinion expressed by Dr. Garfield that thousands of experiences similar to his are related only in private or small circles is unquestionably correct. If one broaches the subject of psychical research in a small company, and the members of it regard each other as "safe and sane," there will almost always be several who have experiences, either of their own, or of someone whose testimony they credit, to relate, and this holds true whether the company is composed of doctors, college professors, clergymen, business men or almost any other class. I recently spoke by invitation to a body of clergymen on the subject of the scientific evidence for the continuance of the spirit after bodily death, the subject having been selected by the clergymen themselves. After the most had departed, eight or ten lingered to relate experiences. They were all asked to write out the incidents which they related with so much interest, and to send them to the Society, but not a soul did so. I ought to add that they did not all promise to do so.

The first incident related by Dr. Garfield was not of his own experience, but he knew the subject of it, and appears to be thoroughly conversant with the facts involved. Most important of all he, and others whom he names, heard the dream related on the morning after its occurrence, at least two days before its confirmation was learned. He personally vouches for the fact that the dream was contemporaneous, or nearly so, with the tragic event which it pictured.

#### 1. *Coincidental Dream of Death by Drowning.*

PENDLETON, ORE., June 12, 1908.

H. S. GARFIELD, M.D.

Homoeopathic Physician and Surgeon,  
Office Rooms 9 and 10 Judd Block; Residence 1102, W. Court St.  
JAMES H. HYSLOP, New York, N. Y.

MY DEAR SIR: \* \* \* \* \* Myself, a sister and two brothers still live and retain a vivid recollection of the vision referred to



and I think other witnesses are yet alive who are not relatives of ours nor associates with us by any past ties of any kind whatever.

I am now entering into correspondence with the relatives above named with a view to eliciting their recollections of the circumstances, and when I have received their replies and compared them with my own impressions I will lay the whole before you for investigation.

The remaining members of our family are somewhat scattered, and probably other witnesses must be sought so that you can find them readily when the matter comes before you. This will require time, so that it may be fall before I am ready to submit to you my final report. When I do this I am extremely desirous that it shall be such a one as you can fully approve, and to this end I invite your further advice touching any limitations which you might deem proper to impose. There is neither anything to gain nor lose between us, of a selfish character, and I am as anxious to present the matter on its merits as you are to receive it. ,

Briefly, I will say that in January, 1878, at Olympia, Washington, our nearest neighbor, Mrs. A. Farquhar, a member of the First Presbyterian Church of the same city, had a vision. This vision occurred at night, at about 1 A. M., and lasted, in her judgment, some 20 or 30 minutes. In it she traced with much accurate detail the drowning of her son-in-law and his blind father in the waters of Gray's Harbor, Wash., some 40 miles away. The conditions absolutely precluded fraud, or any possibility thereof, or motive therefor. Her son-in-law's name was John Van Wormer, his father's name Charles Van Wormer. The younger man was, at that period, engaged in carrying the U. S. mail from the town of Montesano, Wash., on the Chehalis River, to Chehalis Point, one of the promontories at the entrance to Gray's Harbor from the Pacific. The older man was totally blind but vigorous, and an efficient assistant at the oars. The mail was carried in an open boat. Mrs. Farquhar was not asleep, as we understand sleep, when she saw the vision, for she awoke her husband by her side, and attempted to make him cognizant of the things seen. This attempt was futile. He scolded her and went to sleep again.

Two or three days passed before the principal facts of the vision could be verified. After these were found to be true, careful comparison revealed the additional fact that so far as details were sus-

ceptible of verification they were precisely in accord with the circumstances of the vision. No witness to the drowning was ever found, but numerous descriptive circumstances which Mrs. Farquhar had no means of knowing otherwise, touching the type of boat, the topography of the harbor, the position of the men in the boat, the manner in which the storm or squall descended upon them, these and other discoverable facts all tallied with the vision as related to us and others on the morning immediately following its occurrence.

I regret that one of our best witnesses is dead. This is the Rev. John R. Thompson, who was then pastor of the church named before, and who heard Mrs. Farquhar's story with us next morning. We subsequently often discussed it and agreed that it merited preservation. Mr. Thompson went to the Philippines, during the unpleasantness with Spain, and died of dysentery in a Manila hospital.

Finally, neither Mrs. Farquhar nor any member of her family were spiritualists before nor after the vision, and the same is true of our family. We have never been even active investigators. We merely feel that this thing was an unexplained wonder, and we think the world and the race is entitled to such light as it may serve to shed in its small way and that associated with numberless other facts of a similar character it may help us forward on the interminable road to knowledge. Personally, I have been long convinced that it was not thought transference nor mental telepathy. Mrs. Farquhar's whole story was given from the point of view of a spectator, not of a participator. A man sitting in the audience of a theater will describe the actors and their doings in one way. One of the actors on the stage, in attempting to do the same would tell a very different story. Mrs. Farquhar's story throughout was from the point of view of the man in the audience.

If the impression came from the mind of either participator it would have to come in the form in which the retina of their eyes received it. One could not see at all. The other obviously could not see himself, his own expression of countenance, his own back, and other things impossible to be seen by his eyes. Mrs. Farquhar saw many trifles like these which neither of the drowned men could have seen. If there was any other spectator we never heard of it, and we sought diligently. \* \* \*

Yours truly,

H. S. GARFIELD.

Dr. Garfield's view of the inapplicability of the telepathic hypothesis to the vision is worthy of consideration, but it would not be conceded by resolute propounders of that hypothesis. In urging that the phantasm seen of a dying person is instigated automatically by the person himself, they do not mean that he transmits pictures of what he sees at the time only, but that, particularly, he transmits his thoughts. Even then, in some cases, where the seer correctly describes the garments worn, pallor, arrangement of the hair, and many small details as to the surroundings, etc., these theorists have a hard row to hoe, as it is extremely unlikely that the dying person could have been thinking of all these small matters, some of them not visible to himself. Besides, even psychical researchers who are convinced that messages are received from spirits, recognize that imagery apparently so instigated and begun may be filled out and altered by the mechanism of the medium's own mind, operating subconsciously and automatically. The mechanism acts by way of association of ideas, calling up features from memory and mixing them in, or by inference, adding features which are usual or likely. But such additions, when they appear to be traceable and separable (often by later and spontaneous correction in the automatic deliverances themselves) are frequently away from, and not toward, the truth of the external facts. Thus, in the vision of Mrs. Farquhar, if her own mind mechanically supplied details to fill out the dramatic scene begun either by telepathy or by spirit communication, these elements would be at least as likely to be in error as correct. If it could be proved that the great mass of details pictured was correct, the possibility that any large percentage of them could have been added in this way would be negligible. And on the basis of the statement by Dr. Garfield (which, though uncorroborated, I regard as highly dependable considering the type of mind from which it comes), it must be said that no authenticated report of what is termed experimental telepathy ever recited a feat one twentieth as complexly accurate.<sup>1</sup>

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<sup>1</sup> Personally I do not concede that it is *certain* that even the feats of experimental "telepathy" are accomplished by the passage of thoughts between the living and the living. But, granting that they are—and I have no objection to granting it, only I refuse to assume it—yet the conditions of such

*An Apparition Gives Advice Which Saves Life.*

The experience of a sister of Dr. Garfield, culminating in her recovery from a physical condition which had been pronounced hopeless, seemingly in consequence from heeding advice given by an apparitional visitor, is covered by two documents, the first from the lady herself.

State of Washington }  
County of King } ss.

Leila M. Church, being first duly sworn, on oath, says:

My named is Leila M. Church, I reside at 4547 Seventeenth St., N. E., in Seattle, Washington. I am the only living sister of Dr. H. S. Garfield, of Pendleton, Oregon. We have shared the experience and knowledge of two remarkable instances of what are commonly known as supernormal phenomena. The one which particularly concerns myself I shall now describe and certify at my brother's request:

In the Spring of 1894 I was living in Seattle on Fourteenth Avenue about four blocks north of Madison Cable. My only child, Ruth, was born in this house about two months before the event above referred to.

I had just slowly recovered from the effects of this confinement when I was obliged to return to my bed with an attack of complete jaundice. Drs. Bayley and Baldwin, prominent physicians of Seattle at that period, were called in attendance. My case did not improve under treatment, and after about three weeks of ineffectual endeavor, during which I gradually became weaker, the doctors informed my husband, Mr. W. L. Church, that they were unable to modify the case and that, exclusive of some change which they could not foresee and did not expect, the continuance of my life was a matter of but a few days.

At this time my body had become badly discolored and my skin

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feats are so far from the conditions of Mrs. Farquhar's experience that some nearer approach should be made by experimental telepathy before one is glib to "explain" such an experience by the telepathic hypothesis. For one thing, the lady was forty miles from the drowning persons, and for another it is hardly likely that while battling with the elements either of the men in the boat was endeavoring to impress his thoughts upon Mrs. Farquhar or anyone else.

bore numerous ulcerated pustules filled with offensive secretion. I was very weak but still able to get to and from the lavatory near by. My husband slept in an adjoining room and cared for our baby at night and his mother and my maid attended to my nursing. It was then in the last week of May, early in the morning but daylight well advanced, I was fully awake and heard the clock in my husband's bedroom strike four. I arose and made my way into the lavatory for a moment. Upon my return I had just arranged myself in bed when my mother, who had been dead nearly five years, took shape in a bright, golden effulgence and approached the foot of my bed upon which she placed her hands, leaning toward me with her face radiating an expression of utmost love and sympathy. She paused only a few seconds and then said softly but with great distinctness: "Daughter, you are very sick. Go to the hot springs this week or it will be too late." The tears rushed to my eyes and I was so overcome that before I could speak to her she faded from my sight. To verify my own convictions that I had been awake during the vision I crept at once to my husband's door and looked at the clock. It was four minutes past four.

After nearly 25 years, I am still firm in the conviction that this apparition was not a dream. Pressed by my brother, the doctor, to describe details of my mother's appearance I find that I can go no further than to say that my power of detailed observation was overwhelmed in the great fact of my mother's presence. I did perceive, with great distinctness, that she was encircled in an area of bright, golden colored aura or effulgence, her general appearance precisely as I had last known her when a girl at home even to the old brown and white checked gingham wrapper in which she was a most familiar figure in the later period of my home life last preceding my marriage.

When I looked at the clock in my husband's room he and the baby were both sleeping. During the period of my illness his rest had been so broken than I did not awaken him. When all had finished the morning meal, I called my husband's mother and told her what had occurred. She advised me to comply with my mother's advice immediately and we then summoned my husband and upon hearing my recital he quickly arranged to take me to the Harrison Hot Springs in British Columbia where we arrived the evening of the next day. No particular hot springs were specified by my mother

and I do not know what considerations led to this choice among the various hot mineral springs within a few hours travel from Seattle by rail. It is a fact that I have been ill twice since the sickness described above and went to other hot springs and found quick relief. It would appear therefore that any such springs within easy reach of Seattle are beneficial to my health.

The manager of Harrison Hot Springs at that period was a Canadian named Fred Browne, who demurred to placing me in the bath upon the ground of my dangerous weakness. It was late in the evening and the nurses did not want to handle my case until the next morning. My husband found means to overcome all obstacles and I went into one of the baths at 8 P. M., drinking freely of the water while in the bath. I slept better that night than for weeks. After a week I was so much improved that my husband ran back to Seattle, leaving instructions for the management to wire him if any relapse threatened. After another two weeks I found myself nearly well and longing to see my baby. Without informing my family of my purpose I quietly left the springs for home where I walked into their midst much to their surprise, and our mutual pleasure, and continued to make rapid progress until my health was fully restored.

I did not know of my husband's telegram and letter to Dr. Garfield until 1910, nor did he know of my experience with the apparition of my mother until we met in Seattle at the world's fair in that year and our conversation touched upon my sickness in 1894.

My husband, his mother, the maid referred to, the doctors and all the other best witnesses have passed away. When the experience was still very recent I told it to my friends, Mrs. S. A. Hoyt, 845 D 16th, Seattle, Wash., and Mrs. W. F. Delabarre who may be found at Port Angeles, Wash.

I seldom speak of this vision, I never can do so without tears.

In sickness and in health I have dreamed dreams in the same way I suppose as others have done, and have duly recognized them as such, as others recognized them, once they were awake. I am unable to identify this vision as being in the dream class so far as I have ever experienced dreams. I could not then discount it as a dream. I cannot do so now. There has been no difficulty in consigning all of my dreams to the dream waste basket where they belong, but this apparition can never be so put away in this life.

After long reflection I have agreed with my brother's point of view that we should add this occurrence to the sum of human experience for whatever benefit it may be in the quest for human knowledge.

LEILA M. CHURCH.

Subscribed and sworn to before me this 10th day of Nov., 1919.

D. H. LUTZ,

Notary Public for Washington.

State of Oregon }  
County of Umatilla } ss.

Dr. Henry S. Garfield, being first duly sworn, on oath says:

My name is Henry S. Garfield; I reside at 1102 West Court St., in Pendleton, Oregon, where I have practised medicine and surgery for twenty-nine years.

I am a brother of Mrs. Leila M. Church, who signs the accompanying statement; she is a woman of age, education, character and intelligence; far from the type of women who cherish delusions of dream fool dreams.

No member of our family has ever been grouped, socially or otherwise, with those about us who are known as "Spiritualists." Our only motive in presenting this case lies in our inclination to contribute our mite to the sum of human experience in the hope that it may help those who follow to discern the elusive truth which everything in nature seems striving to conceal.

Sometime in the last week of May, 1894, I received a telegram from Seattle, Washington, signed by my sister's husband, in the following language: "Leila very sick. Recovery considered doubtful. Prepare to come. Will wire again."

The agitation produced by this communication gradually subsided as time passed on without further word from my brother-in-law, and in about three or four weeks after the date of the telegram I received a characteristic letter from him briefly saying: "Leila is now at home and is well. There were some remarkable circumstances associated with her recovery which I will tell you about the next time we meet."

About the summer of 1902 this brother-in-law, W. L. Church, with my sister and their daughter, visited me for two or three days in Pendleton, but the subject of my sister's visitation did not come

up, presumably because neither of us chanced to think of it at that time. Church and I never had another opportunity, as his accidental death intervened before we ever met again.

In 1910 I visited the world's fair in Seattle, and then met my sister who told me the story as she tells it here. My recollection of the telegram and letter from her husband had been gradually fading but her narrative immediately revived it with much precision. I regret to say that, with the passing of the emergency, both telegram and letter found their way into my waste basket along with the other accumulations of a professional correspondence. I did not and could not foresee, at that period, the importance of preserving these bits of silent testimony. The first impulse of curiosity excited by the indefinite language of the letter from Church was soon buried in the more acute mental activities of a doctor's life. Finally, I will state that while I am securing this record at the request of Mr. James H. Hyslop, I believe I should, yet, be classed among those who are the proponents of modified materialistic philosophy. Professor Hyslop's request for the record followed an initial letter from me in which I outlined my recollections of my sister's visitation,<sup>2</sup> which is only one of several similar experiences that have come to my observation.

HENRY S. GARFIELD, M.D

Subscribed and sworn to before me this 12th day of Nov. 1919.

J. P. WALKER,

Notary Public for Oregon..

There are those who would undoubtedly interpret this incident to mean that the subconscious mind of Mrs. Church became somehow spontaneously illuminated regarding her malady which

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<sup>2</sup> The original account referred to was sent Jan. 29, 1915. There are a few minor discrepancies between it and the narrative later sent, but none that reach to the heart of the matter, or in any way cast suspicion upon good faith or the facts. They are just those little variations which always result when a story with many particulars is related second-hand. In fact, were it not for the limitations of space, the earlier letter would be printed, if only to show how remarkably well the orderly mind of Dr. Garfield was able to adhere to the original story of the sister, in spite of the liabilities which attach to a story told second-hand and after the lapse of several years.



was baffling the skill of the physicians, to the extent of prescribing what had not occurred to them, and the means by which cure could be wrought, and that it took the extremely roundabout, spectacular and unheralded method of creating a phantom which was not only seen but heard giving the unexpected advice. To others, especially against the background of a mass of cases more or less similar, it will seem more simple and reasonable to take the experience at its face value.

### 3. *Experience with a Gypsy.*

[From letter of July 21, 1917.]

The experiences which have fallen within my observation have come my way unsought. I have at rare intervals made efforts to evolve psychic phenomena in the usual table circles at home and in disjointed experiments with the Ouija Board. The results have not encouraged me to continuance. It has seemed to me that the reliable communications come unsought or with little seeking, while those received under urging are conflicting, inconclusive, often inconsequential, sometimes false and most of the time of that hide-and-seek medley which leads to no conviction. The rarer communications, which come voluntarily to unexpecting recipients, I have learned to heed, I never shall scoff at these again. Whatever they are and wherever they come from they are without the pale of my satisfactory analysis. Men may explain them as they choose and adopt the theory which satisfies them. I am mystified and do not, yet, adopt any.

Within the past two years I have gone through a personal experience with a stray gypsy woman which I am impelled to recite. I am well informed as to the general low estimate of this class of people and I share in some of the poor estimation in which they are held. This experience also came to me uninvited, unwelcome and against resistance. There was one witness who was not well informed as to my whole life but who was fairly so as to my life during some recent years. This witness is as trustworthy as it is human to be. The witness was greatly impressed by the truth of the statements so far as he could know them, while the interview left me aghast and mentally helpless over the simply wonderful analysis and disclosure of my most secret and guarded thoughts.

This gypsy woman was about 25 years old and was following

a cheap circus which was billed here. She loafed into a furniture store where I was seated conversing with a friend. She was about as attractive as a sow, and scarcely more intellectual. She insisted upon reading the hand of my friend who sat some yards away and he gave her a dime to be rid of her. She picked up his hand and reeled off a lot of facts concerning him which he was not in any position to know the truth of. I did know them but could not confirm the matter because to do so would have been to violate my obligations to another friend and to oppose my own best judgment and sense of propriety. I therefore held my peace, then and thereafter. It took her about one minute to finish with this friend and it was a minute of concentrated truth, I assure you. She then approached me and I told her that I wanted none of her services, but she persisted to such length that I also gave her a dime in order to get to the end of her importunities. She took my hand, half shut her eyes in an upward gaze and put in about three minutes in such a boiled down ebullition of concentrated rooting around into the most cherished secrets of my brain as left me absolutely dumbfounded. I have never quite believed in mind reading or mental telepathy, whatever they may be, but this woman made no errors during those three minutes. My friend was in a position to know the truth of some of the things she said but his acquaintance with me was of but a few years' duration and he could not know the wonderful truth of the rest of it and some of the statements were, in their nature, then and now, beyond the verification of any living person except myself. She spoke of sadness in the past; of happiness following it, not generally, but specifically; of my particular fears identically by title; of my natural habit of thought and disposition; she described my temperament; she recited my first, unhappy, marriage and my second, happy, one; she spoke of items in detail and by title which I shall not repeat now, and she wound up with the prediction that I would soon make money faster than usual, would live long and happily, would get a letter soon and then would go on a fine and long trip or journey. The latter part of her "reading" was of such an old type of the stock in trade of the common fortune-telling class of mountebanks that I gave it little attention. However I must tell you that some months after this experience I got a letter from a friend who owed me considerable money and from whom I expected no remittance, offering to make a considerable payment of interest

long over due and inviting myself and wife to join with him and his wife in a tour of the United States, and we made the tour. In the two years since I saw the gypsy I have made money faster than ever before in my life and the rate of increase continues now.

I was so impressed with the known truth of this "reading" that I tried to get more. I offered more money for further information and reading and she tried to give it but could not get anything but drivel. During the reading she talked very rapidly as if fearful of losing the thread, and ceased abruptly when it terminated. She tried for a half hour to get some more but it was absolutely out of her power to do it and she manifestly made up material on an obvious par with her real intellectuality in the effort to please me.

Passivity, whether on the part of the psychic or the experimenter with the psychic, plays an important role. Other things being equal, the experimenter who, aside from letting it be known that he is interested in getting evidential data, does not clamor for it or show dissatisfaction or impatience when he fails to receive it, will get the most in the end. The experience of Dr. Garfield in the ouija board trials, in that "the reliable communications come unsought or with little seeking while those received under urging are conflicting, inconclusive," etc. is an indication of the method that should be pursued. To start in at the beginning of the development demanding tests, asking why this or that cannot be done, and insisting upon particular information, before the psychic as a communicating machine is under control and in working order, is simply to make the psychic nervous and anxious, and to stir her subconscious mind to attempt to produce the material demanded, with disappointing results. We have in this field the precise parallel to what was alleged to occur with Eusapia Palladino in the physical field. It is alleged that it was only when she was not in condition as a machine to cause levitations, etc. without contact, that she, in her trance or secondary state "*made* things happen." Perhaps nothing is so important in the development of a new psychic as the maintenance of such serenity and apparent satisfaction with anything and everything that the emotions of the psychic are kept at a calm level, and neither curiosity, undue interest, nor anxiety are aroused. Most promising subjects are ruined by wrong methods

of dealing with them. Call in a school psychologist and give him free hand, and he will most likely proceed as an inspector of machinery who begins by dropping bricks into the works.

I have always found it conducive to success to cause the psychic almost to forget that a test is being conducted, say when one visits the office of the Society. Surround her (or him) with paraphernalia, make a great spread of taking notes, fix a pitiless eye upon her, and she is generally crippled. Be as critical as you please, but hide the frowning armament of science, take notes casually, and treat the whole thing as an interesting game, so that she loses restraint and self-consciousness, and then, if it is in her, you may get surprising results. There is one lady who begins by reading my palm, as she thinks. I have no belief in palmistry, but I let her proceed, for that gives her initial confidence. Presently her eye drifts away from the hand and looks abstractly into space, and she is in the full course, doing better than when she was looking at the innocent and insignificant lines. So it was with the gypsy; when she tried the least she succeeded the best. Conscious effort balked her. Not only this, but I have noticed that certain other phenomena, seemingly objective, seem to be aided by passivity. For some months I have been studying the phenomena of raps for which no normal cause has been discovered, both in my residence, and when at my office desk. I cannot remember that one has ever occurred when my mind was fixed upon the subject, whether in expectancy or reflection.

#### 4. *Predictions.*

[From letter of July 3, 1917.]

Ten years before the death of my oldest brother my mother in a casual and musing vein foretold the age at which this brother would die, the place of his death and the place of his burial which was not the place at which he died. At the time there seemed no reason to expect verification of this prophecy, but I can testify that it came true according to her statement. At this same interview I requested my mother, in mere boyish curiosity, to foresee my own future in the same way as she had my brother's, and she did so, but the result has not been verified in my case. This reminds me of what I have before said, that the revelations which come spontaneously are reliable while those which are solicited are not to be

trusted.<sup>3</sup> In the brother's case no one had suggested to my mother's mind any forecast. She made it impulsively while speaking of him to her other children. In my own case I requested her to speak of my future if she thought she could divine it. I think she complied merely to please me. The result has been unreliable.<sup>4</sup>

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<sup>3</sup>I do not think that the matter can be put so precisely as that; but the tendency seems to be as Dr. Garfield states it. The more conscious effort is eliminated, the more likely, generally speaking, are those conditions to be attained under which, if at all, supernormal results, or what appear to be such, are manifested.

<sup>4</sup>The remarks which follow the above incident it is perhaps well to present in the form of a footnote. It is not so much for the sake of the discussion or the half-conclusions themselves that we introduce them, but as an interesting exhibit of the, as it were, chemical effect wrought by new and perplexing facts upon a mind of this class, which previous to the irruption of these facts was in a way of settling comfortably down to a material and mechanical philosophy of things. The new knowledge comes almost as a calamity, playing havoc in his orderly china-closet, but his intellectual honesty is such that he will not blink facts, even though he does not quite relish them and does not pretend to fathom them.

"I am evolving toward the conviction that there is but little exact knowledge now within the grasp of the mind of man. I have seen so many of the convictions of former years blown to atoms by facts of daily life that I am prone to believe that anyone who dogmatizes lacks either experience or depth or both. I have denied mind reading. I do not yet admit it. But how explain the interview with the gypsy? To my mind the theory of mental telepathy or mind reading is not less wonderful, unusual, revolutionary, and mystifying than the theory of spiritism. It is merely less objectionable to our senses. If I can reach a point of complete acquiescence to mind reading I can go the rest of the way. My mind objects to all of it, yet the facts stare me in the face. I even find myself wondering why I am so lightly impressed by the wonderful things which I have observed. I read of the similar experiences of others with comparative indifference, not to say unbelief, and I cannot solve the reason for these conditions. In this knowledge of how lightly such serious matters impress other minds lies the comparative indifference I have felt during all of these years to the submission of my testimony for publication. Latterly I have read such publications on these subjects as have come within my reach and there is no reason to weigh the things said in such publications more lightly than similar things which have come to my own knowledge, yet the whole of them, my own experiences and those of others, fail to bring the measure of settled belief which would come from similar testimony as to any other fact on earth. I take it that the gypsy's work in my case was mind reading in its fundamental form but the rest of the things are coming and have come precisely as she said during the period when she was speaking without effort in the rapid and abstracted manner which I have described.

5. *Table Tipping.*

I am going to tell you about my experiences and observations while experimenting with table tipping. My step-daughter seemed, some years ago, to be a "table medium." She found this faculty out while experimenting for pastime at gatherings of young women of her age here. When it came to my knowledge I took the matter up with her and we made some experiments at home with a very few friends and family intimates. On one occasion she made the table tip far beyond its center of gravity, twice, so that the edge of the table was within a foot of the floor. All were standing clear of contact except that the tips of all fingers were on the table with fingers and thumbs united around a circle. As the table went down we arose, pushed our chairs back and all stood clear. If the table did not do as I say, the observation of all was at fault. Many questions and answers were asked and given in the weeks during which the experiments were made. All questions, the correct answers to which were within the knowledge of any person in the room, at the table or away from it, were answered correctly without fail. There was never an error or flaw in such answers. Sometimes the correct answers were within the knowledge of the medium, but oftener not. Questions not within the knowledge of any sitter or other person in the room were totally unreliable in the answers. Much the same as if some person were idly guessing at replies. Sometimes right, at other times wrong. The conclusion that the sittings were developing merely local forces within ourselves was strong. Mind reading seemed the only solution of these tests. The tipping far beyond the center of gravity is still unsolved. Yet this may have been "animal magnetism," whatever that may be. Animal magnetism is an easy way out. It explains everything, which is to say that it explains nothing. Nobody knows what it is. If anybody does know I would thank him to inform me. If there is anyone in creation who will give me the genesis of a single atom of matter, a single grain of sand or any other single thing in creation I will fall down and worship him.

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I am beginning to think that there may be persons who, upon occasion, may get in touch with sources of knowledge which are scientifically inexplicable by any process of reason or deduction now accepted as natural or logical. This thought rouses every antagonism of my mind, for it negatives the habit and the education of my whole life."

Undoubtedly the conclusion that, considering that correct answers were invariably given by movements of the table when the answers were known to any persons present but seldom otherwise, there were only "local forces" employed, is correct. But it does not follow that this force was telepathy; and it is even probable that it was auto-suggestion combined with muscle-reading. I have been present at table-tipping experiments, not participating but watching the participants and the movements of the table. It has often been interesting, when it was known to me that a particular person was previously acquainted with the correct answer, to observe his or her rapt and absorbed expression as the hands were on the table awaiting response. I had no doubt that in the cases in mind such person unconsciously brought a greater pressure to bear, which was unconsciously yielded to by the participants opposite and seconded by those on the same side of the table. This is not an *ex cathedra* dictum regarding all table tipping, but applies to the particular sittings referred to, and may well apply to those of Dr. Garfield's narrative.

The balancing of the table far beyond its center of gravity is another matter, and, while we would like to know other facts, such as its weight in the position maintained, the number of finger-tips applied, etc., there is no special reason to assail the supernormality of the phenomenon, in the light of so many authenticated cases of complete levitation.

#### 6. *A Case of Apparent Telepathy.*

An instance involving "mind reading" on the part of my wife occurred about twelve years ago, in the late summer of 1905. I was called up at night by telephone to go to a case reported to be in a desperate condition by a friendly medical associate in a town about 20 miles distant. My relations with the sick person were such that I was greatly distressed over the matter. I hurriedly secured a team, autos not then being practical nor in this field, and drove furiously to the bedside of the friend in danger. I left home in great mental anguish. The distance seemed interminable. I ran the team into a foaming condition. I rushed to the bedside upon my arrival to find that the associate was drunk and the case trivial, not requiring any medical interference whatever. I nearly collapsed.



I returned home at once, arriving there just about daylight. My wife came to open the door and before I had time to say a word she said, "There was nothing the matter, after all that scare, was there?" This stunned me and I asked her how she knew that. She said that she was thinking deeply of me and of the case after I left and was much worried over my manifest distress and that she lay awake with it on her mind for about an hour or a little longer, which was about the duration of time which it required for me to reach that bedside, and then complete conviction came to her mind that all was well with the patient and with me and she went to sleep at once not to awaken until she heard my footsteps on the front walk.

This incident is arbitrarily classed as a "telepathic" one, but neither that name nor the circumstances involved throw any positive light upon the process by which Mrs. Garfield received her assurance that nothing ailed the patient about whom such alarming news had been received. If there is such a thing as direct passage of thoughts from the living to the living, this would appear to be an instance; but if the assurance was received from a discarnate spirit, the impartation at about the time when the doctor learned the facts might be merely a coincidence, for in fairness it must be admitted that the possibilities of coincidence do not belong to one side of the question only.

The incidents related by Dr. Garfield are not of recent date, and are, with one exception, uncorroborated. But the compiler is convinced that no cast-iron rule can be applied to narrations of this kind, but that the type of mind to which that of this physician belongs is capable of remembering and reporting with a large degree of accuracy. The guarantees are found not only in the whole manner and method of his narration and discussion, but particularly in his ability, as already stated, to report a secondhand story, of many details, some years after he heard it, with only such minor divergences from the facts afterwards certified by the subject of the experience as are commonly found in the testimonies of the best witnesses in the courts.



## PECULIAR EXPERIENCES CONNECTED WITH NOTED PERSONS.

*(Continued from July, 1920.)*

Edited by WALTER F. PRINCE.

### XXXIV. AN EXPERIENCE WITNESSED BY THE PRESIDENT OF MEXICO.

The following extract is from an article in the *Saturday Evening Post* of November 6, 1920, by Dr. E. J. Dillon, entitled "Elvaro Obregón; The Man and His Policy."

Obregon once had a curious experience which to minds more akin to the metaphysical temperament might have served as a point of departure for speculation of a mystical order, but in his case led merely to a note of interrogation mentally addressed to scientists. It turned upon the death of his mother, who was worshiped by her numerous children not only for the generosity with which she was wont to sacrifice herself for their good but also for the sweetness and firmness with which she faced her trials and hid them from those whom they would have grieved and might have dispirited. Toward Alvaro in particular she displayed a warmth of affection which he still loves to recall. It was to him, when he was nineteen years old and penniless, that she confided the care of his sisters, for she had a presentiment, or rather the firm conviction, that he would one day rise to a high position in the social scale.

### A CURIOUS EXPERIENCE.

Well, he and his brother were employed far from the town where Senora Obregon dwelt, on a hacienda, working twelve hours daily, earning a mere pittance and improving their minds in their leisure hours at night by reading aloud to each other. Unfortunately, the only books available—those of the landed proprietor—were almost exclusively novels, and mostly poor ones. One night after Alvaro had gone to sleep his brother woke him up and said:

"I have terrible news for you. Mother is dead."

"Whatever do you mean?" rejoined Alvaro. "Have you been dreaming?"

"No, nor sleeping either. Wide awake, I have just seen her as I see you. She lay on the bed a corpse, rigid and bloodless, her face drawn and her skin like parchment. I actually saw her."

Alvaro argued against the possibility of such an apparition, set it down to a hallucination, and after a time induced his brother to go back to bed.

Soon, afterward however, a knock was heard at the door, and the brother returned with an account of a second apparition and protesting that he could not sleep.

"Well," rejoined Alvaro, "I have to be up betimes in the morning and at my work, so I cannot afford to do without sleep in order to keep you company. You are ill."

He then woke up the housekeeper and asked for some medicine to calm his brother's nerves and, having obtained it, he went to bed, slept soundly and rose next morning as usual. Two days passed after that, during which he forgot the incident completely. But during the night of the second day he heard the clatter of a horse's hoofs afar off, and suddenly the episode revived in his memory. Gradually the sound grew louder, and then stopped. He felt certain that it bore a direct relation to himself and his mother. The horseman entered the house. He was a messenger with the tidings of the death of Senora Obregon, who had expired at the exact moment of the first apparition.

A letter to President Obregón received a most courteous response, embodying his first-hand account of the occurrence.

Alvaro Obregon  
Nogales Sonora: Mexico  
México, D. F.  
a 15 de dic. de 1920.

SR. WALTER F. PRINCE,  
Director de The American Institute for Scientific Research,  
44 East 23rd St.,  
New York, E. U. A.—

Muy apreciable señor:—

Tengo el gusto de contestar su atenta carta fecha 10 de noviembre ppdo., siéndome grato satisfacer el interés de usted sobre el

becho que relata el Sr. Dr. E. J. Dillon en el artículo a que usted se refiere, haciendole la siguiente versión auténtica:

—En 1897, mi hermano Alejandro y yo trabajábamos en una Hacienda denominada “Tres Hermanos” y distante como 75 kilómetros del lugar en donde residían nuestra mamá y hermanos. La Hacienda estaba completaente aislada, no contando con comunicación telegráfica ni telefónica y ni siquiera con un regular servicio de correo, pues apenas cada ocho días llegaba allí correspondencia.— Nuestra madre estaba delicada de salud y era todo lo que sabíamos a este respecto, no teniendo medios de seguir el curso de su enfermedad, por la falta de comunicaciones que he anotado.—Mi hermano y yo acostumbrábamos, después de la cena, entretenernos en la lectura de algún libro; uno de los dos leía y el otro escuchaba.—La noche del 27 de agosto de 1897, al terminar la lectura, nos retiramos a dormir, y llevabamos aproximadamente una hora de reposo cuando fui despertado por Alejandro, quien, presa de una grande excitacion, me dijo: “—Acabo de ver a mi mamá; está muerta y tendida sobre una mesa.—” Yo le dije que aquello era un sueño como cualquiera otro y que debía de calmar su excitación e irse de nuevo a reposar.—El me replicó que no había sido un sueño común, que la visión había sido demasiado clara.—Logré, sin embargo, convencerlo y hacer que se retirara a su cama dejándome dormir.—Poco tiempo había transcurrido cuando volví a ser despertado,—esta vez más bruscamente—por Alejandro, quien en un estado de mayor nerviosidad me declaró que no podía recobrar el sueño porque apenas se recostaba en su cama y cerraba los ojos, volvía a obsesionarle aquel cuadro.—En esta vez llegué a alarmarme creyendo que Alejandro era víctima de una perturbación mental, pero luego me tranquilicé porque su conversación, ya reposada, me demostro que era infundada mi alarma; y entonces le supliqué que volviera a recojerse y que no me interrumpiera más el sueño, advirtiéndole que de lo contrario iría yo a dormir a otro lugar que él no supiera, para tomarme el reposo que tanto necesitaba por haber trabajado todo el día y tener que trabajar al siguiente. Y para asegurarme de su quietud hice que una vieja ama de llaves que dormía en la Hacienda le diera algún medicamento para calmar su nerviosidad.—El resto de la noche pasó sin nuevos sobresaltos, aunque Alejandro ya no pudo conciliar el sueño.—El día siguiente transcurrió sin registrarse nada anormal. Por la noche, como de costumbre, dedi-

camos un rato a la lectura.—Entregados a ella estábamos,—era yo quien leía,—cuando Alejandro, interrumpiéndome, me hizo notar el ruido perceptible de un caballo a galope sobre el camino que conducía a la Hacienda, diciéndome; “—Ahí viene un correo y está relacionado con lo de anoche.—”

Suspendimos la lectura y quedamos atentos al galopar de aquel caballo, cada vez más cercano a la Hacienda.—Por fin llegó el caminante hasta nuestro aposento, y bajando del caballo nos entregó un telegrama que había sido recibido para nosotros en un pueblo distante como—30—kilómetros de la Hacienda. En aquel telegrama nuestros hermanos mayores nos comunicaban que nuestra madre había muerto la noche anterior.

Es lo anterior un relato detallado de los hechos que han llamado su interés en el artículo del Dr. Dillon, permitiéndome observarle que ninguna superstición ha podido jamás perturbar mi espíritu.—A tiempo de los sucesos relatados, mi hermano Alejandro contaba 21 años y yo 17.—

Deseando que con lo anterior queden satisfechos los deseos de usted, me suscribo

su afmo. y atto. S. S.,

A. OBREGON.

Mr. Frank Hyslop, a brother of the late Dr. Hyslop, has kindly translated this letter into English.

MR. WALTER F. PRINCE,

Director of The American Institute for Scientific Research,  
44 East 23rd St., New York, U. S. A.

MY DEAR SIR:

I have the pleasure of replying to your courteous letter received November 10th, being myself greatly pleased at the interest you have shown in the incident referred to by Dr. E. J. Dillon in an article to which you refer of which the following is the correct version:

In 1897, my brother Alexander and I were working on a ranch called “Three Brothers” and distant about 75 kilometers from the place where my mama and brothers resided. The ranch was entirely isolated, without telegraph or telephone connections and not even

a regular postal service, since the mail arrived only about once a week.

Our mother was in delicate health, but that was the extent of our knowledge in this respect, as we had no means of keeping ourselves informed in regard to the course of her infirmity, owing to the lack of means of communication above mentioned.

My brother and I were accustomed, after supper, to entertain ourselves by reading some book; one of us would read and the other listen.

On the night of August 27, 1897, at the close of our reading, we retired and had been at rest approximately an hour when I was awakened by Alexander, who, under great excitement, said to me: "I have just seen my mama; she is dead and placed on a table." I told him that it was a dream like any other and that he ought to quiet down and go to sleep again. He replied that it had not been an ordinary dream, but that the vision had been very vivid. I succeeded, however, in convincing him and inducing him to go back to bed. Only a short time had passed when I was again awakened—this time more rudely—by Alexander, who in a state of great excitement told me that he could not banish the dream, because scarcely had he retired and closed his eyes when that picture returned to take possession of him. This time I became alarmed, believing that Alexander was suffering from some mental disturbance, but afterward I became reassured by his conversation, now more composed, which satisfied me that my alarm was unfounded. Then I urged him to return to bed and not disturb me with the dream any more, taking the precaution to go to another part of the house so as not to be intruded upon, in order that I might take my repose which was very necessary, because I had been working all day and had to work the following day. And in order to assure myself of his quietude, I made an old servant who lived at the ranch give him some medicine to quiet his nerves. The rest of the night passed without incident, although Alexander could not get the dream off his mind. The following day passed without anything abnormal occurring. At night, as was our custom, we spent some time in reading. In the midst of our reading—it was I who was reading—Alexander interrupted me and called my attention to the distinct sound of a horse at gallop on the road leading to the ranch, saying

to me: "Here comes a messenger and he is connected with what happened last night."

Suspending our reading we remained listening to that horse, continually drawing nearer to the ranch. Finally the traveler arrived dismounted and handed to us a telegram which had been received for us at a village some 30 kilometers from the ranch. In that telegram our older brothers informed us that our mother had died the previous night.

The preceding is a detailed account of the facts which attracted your interest in the article by Dr. Dillon, (permitting me to observe that no superstition has ever been entertained by me). At the time of the occurrence related, my brother Alexander was 21 years old and I was 17.

Trusting that the preceding account will satisfy your desires, I remain,

Your sincere and obedient servant,

A. OBREGON.

## XXV. GROUP CENTERING AROUND THE DEATH OF HORACE TRAUBEL.

Horace Traubel (1858-1919) was the Boswell of Walt Whitman. He studied the latter as minutely as Samuel Johnson was studied by the Scotch laird, and as a result produced the "Diary" of several volumes. He was also author of a number of volumes of poems of the Whitman type, which some of his own disciples regard as equalling those of his master. He was also the founder of the well known Contempory Club of Philadelphia.

Nov. 4, 1919.

MRS. FLORA McD. DENISON,  
Bon Echo, Ont., Canada.

DEAR MADAME:

A gentleman present at the obsequies of the late Horace Traubel stated to me that a lady, who was the hostess of Mr. Traubel at the time of his death, related a narrative, as a part of the funeral ceremonies, of Mr. Traubel's having seen an apparition of Walt Whitman, and of another person, if I understood rightly, having been present and seen the same.

It is very possible that the story has reached me in a distorted

way, but I would very much like to know what, if any, truth there is in it, and to have the narrative in full, if you would be so kind.

Sincerely yours,

WALTER F. PRINCE.

Mrs. Denison replied Nov. 9th, 1919, from Bon Echo, Ontario. Her remarks show commendable caution, appreciation of the importance of making immediate records and of adhering to them in any subsequent report.

WALTER F. PRINCE,  
American Society for Psychical Research—

DEAR SIR:

I was pleased to get your letter and would at once comply with your request and relate the story of the psychic phenomena which took place during the last week in the life of Horace Traubel but the notes which I took at the time of the happenings are all at the Big House and I am in a cottage some distance away. I am however going to write a story of the last days of Horace Traubel and relate what occurred and publish it in the *Sunset of Bon Echo* a little magazine published once in a while for the Whitman Club. I will send you a copy some time next spring or if you really wish it sooner I could send you typed copy as soon as I get it in shape. Professor Hyslop may remember me as the Author of "Mary Melville," and whom he met at the home of Dr. Garrett in Toronto 17 or 18 years ago. If I can find a first copy of "The *Sunset*," I will send it to Dr. Hyslop. I do not trust to my memory when writing psychic phenomena because I find one cannot depend on oneself and will unconsciously color, forget or vary the story with one's mood so, as each succeeding incident occurred with Horace (who by the way was not an enthusiastic believer in Psychical Research) I wrote it down almost immediately. I see no reason for withholding the story from the Public as it was Mrs. Traubel herself who requested me to tell it at Horace's funeral ceremony in New York.

Sincerely yours,

FLORA MACDONALD DENISON.

On May 17, 1920, Mrs. Denison sent the April-May issue of a Magazine entitled "The *Sunset of Bon Echo*," together with

a letter in which she says, "I have given the story without any coloring whatever."

An article in the magazine entitled, "Horace Traubel," by Flora MacDonald (Mrs. Denison) gives an account of Mr. Traubel's last days, which were spent at Bon Echo, Mrs. Denison being his hostess. One of the incidents was the dedication of what was known as The Rock, a bluff some two miles in length and three or four hundred feet high at its highest elevation, to the memory of Walt Whitman. It appears that a crag somewhere on the rock presents the appearance of an "Egyptian head," but there is no intimation of any resemblance to the be-whiskered and un-Egyptian head of Walt Whitman himself, and any theory that his profile played a part, by way of suggestion, in the incidents to be narrated would seem to be far fetched.

The pertinent extracts from the article follow:

Frank Bain talked of going on the 29th. All day on August 28th Horace was very low spirited. Anne's illness and the going of the Bains was too much for him. Mildred was with him a good deal and we decided not to leave him a minute. He had been brought in from the veranda but absolutely radiant. "Look, Look, Flora; quick, quick, he is going." "What, where Horace, I do not see any one."

"Why just over the rock Walt appeared, head and shoulders and hat on in a golden glory—brilliant and splendid. He reassured me—beckoned to me, and spoke to me. I heard his voice but did not understand all he said only "Come on." Frank Bain soon came and he repeated the story to him. All the rest of the evening Horace was uplifted and happy. So often Horace would say "Do not despise me for my weakness," but now he was quite confident even jocular as I handed him a drink. "The Lord may be able to make better water but I don't believe he ever did." \* \* \* \*

On the night of September 3rd, Horace was very low. I stayed for a few hours with him, once his eyes rolled, I thought he was dying, but he just wanted me to turn him. As I did he listened and seemed to hear something. Then he said, "I hear Walt's voice, he is talking to me." I said, "What does he say." He said, "Walt says come on, come on." After a time he said, "Flora I see them all about me, Bob and Bucke and Walt and the rest." Then he



laughed and told me the story about Ingersoll writing to Walt "May the Lord love you but not too soon."

To Anne he said jokingly even though too weak to hold the glass, "Home, sweet Home."

I telegraphed for Nathan Mendelssohn, hoping against hope that Horace could be moved. He arrived September 4th. On September 5th I stayed with Horace while Anne had dinner and went for a walk with Nathan. He had great difficulty breathing. He said, "Flora I wish to God I was dead." I said, "Yes Horace you want to give up your body but that won't make you dead." He laughed. "No I won't be dead even when I am dead." Then a hard breath and he said, "Flora what does it all mean?" "I do not know." He said, "But Flora what is to become of me." I said, "Why, Horace you are all right here with your friends and Anne." "Yes, yes, but why is it so hard to die." I spoke of Walt's waiting for him and he said "Yes, yes."

September 6th, Nathan left Horace sinking, Anne constantly by his side. "You're triumphant Horace, you've affected the ages, no regrets, Horace, no regrets." Anne asked for Col. Cosgrave to come in and he took the seat by his side.

At 11:30 Anne came into my room just next to theirs and asked me to go out on the north verandah. The moon was partly clouded and old Walt was in the shadow, but the sky was bright back of it. The water was black and still, reflecting the darker rock. Near the end a point of water rippled and Anne said, "Do you see a white boat?" I saw something white and I looked intently to make sure, two distinct lights appeared in either end of the phantom boat. Anne said, "Yes he's aboard, even his lips no longer respond to the moistened cloth I hold to them."

We came south along the east verandah and looking up into the sky a huge eagle was circling round and round. I referred to Ingersoll calling Whitman an eagle soaring above the theological chic-a-dees and sparrows. Anne did not seem sure of its being an eagle, but it screamed its eagle scream and flew away into the bright moonlight. Col. Cosgrave had been with Horace in the afternoon and had seen Walt on the opposite side of the bed and felt his presence. Then Walt passed through the bed and touched the Colonel's hand, which was in his pocket. The contact was like an electric shock. Horace was also aware of Walt's visible presence

and said so. There was no gloom about the house. No one seemed depressed. A feeling of triumph, of pride and of exultation permeated the atmosphere.

It was obviously desirable to get a first-hand statement from Col. Cosgrave and accordingly a letter was addressed to him requesting such statement as he cared to make. His reply, written from 209 Balmoral Ave., Toronto, was received about June 1st, 1920.

MR. WALTER F. PRINCE,  
American Society Psychical Research.

DEAR SIR:

With reference to your communication of May 25th, in connection with the Psychical occurrences connected with the passing of Horace Traubel I hereby state as follows:

During the months of August and September, 1919, I was in close touch with Mr. Horace Traubel, well-known for his numerous writings and spiritual plane of thought, previous to that time I had not known him personally, nor had I a deep knowledge of the works and ideals of Whitman, this I state to show that my mind, conscious or subconscious had been engrossed in their works or beliefs, in addition, my long service in France with the Canadian forces, practically continually in the advanced lines from January 1915 to the Armistice, had, naturally, made me familiar with the presence of death and the atmosphere around the dying, though imbuing me with natural reverence, created no unusual tension or emotional excitement such as is common to those unfamiliar with death, this is also stated to indicate that I was in a normal condition when the occurrence took place to which Mrs. Denison alludes, and I beg to corroborate in toto the statements made by her in reference to myself. Briefly, it was as follows: during the three nights previous to the passing of Horace Traubel, I had remained at his bedside, throughout the latter hours of darkness, momentarily expecting the end, my thoughts at all times were very clear and spiritual, owing to the quietude of the surroundings, the close touch of nature and the peculiar clean magnetism that seemed to surround this remarkable selfless man, who had given his whole life to the service of humanity,

I had felt this curious spirituality surrounding but few great people, and never with ordinary beings.

During this long watch, Horace Traubel, who was suffering from paralysis and debility, was without visible pain, and semi-conscious, unable to articulate owing to paralysis of the tongue. His eyes however, which were remarkably brilliant and expressive, gave us the clue to the majority of his needs. On the last night, about 3:00 A. M., he grew perceptibly weaker, breathing almost without visible movement, eyes closed and seemingly comatose, he stirred restlessly after a long period, and his eyes opened, staring towards the further side of the bed, his lips moved, endeavoring to speak, I moved his head back, thinking he needed more air, but again it moved away, and his eyes remained rivetted on a point some three feet above the bed, my eyes were at last drawn irresistibly to the same point in the darkness, as there was but a small shaded night lamp behind a curtain on the further side of the room. Slowly the point at which we were both looking grew gradually brighter, a light haze appeared, spread until it assumed bodily form, and took the likeness of Walt Whitman, standing upright beside the bed, a rough tweed jacket on, and old felt hat upon his head and his right hand in his pocket, similar to a number of his portraits, he was gazing down at Traubel, a kindly, reassuring smile upon his face, he nodded twice as though reassuringly, the features quite distinct for at least a full minute, then gradually faded from sight. My eyes turned back to Traubel, who remained staring for almost another minute, when he also turned away, his features remarkably clear of the strained expression they had worn all evening, and he did not move again until his death, two hours later. I reported the occurrence to Mrs. Denison who entered the facts in her diary at once, as she had records of several other psychic phenomena to date. I am thoroughly convinced of the exactness of the above statements, and did not regard it as extraordinary, owing to the fact that I had experienced similar phenomena at crucial moments during heavy casualties in France.

I have the honor to be,

Sir,

Yours very sincerely,

Lt. COL. L. MOORE COSGRAVE.,

Late Can. Forces.

The following extract from my letter of June 8th explains itself.

June 8th, 1920.

MRS. FLORA MACD. DENISON,  
The Whitman Club,  
Bon Echo, Ontario,  
Canada.

DEAR MRS. DENISON:

I received your letter and the magazine and promptly wrote to Colonel Cosgrave. He responded very politely and gave a valuable account of his experiences in relation to the apparition of Walt Whitman. But he entirely omitted from his account any reference to the circumstances which you state on page 9 of the magazine, "then Walt passed through the bed and touched the Colonel's hand which was in his pocket. The contact was like an electric shock." It is necessary to learn whether you misunderstood Colonel Cosgrave as to these little particulars or the Colonel forgot to mention them. There are discrepancies between the two documents as they now are. If your memory of Colonel Cosgrave's statement errs, please state that fact. If Colonel Cosgrave has forgotten to mention some of the particulars it is very necessary that he should supply them, not only for the removal of discrepancy but in order that the account of what really happened shall be complete. I am waiting to hear from you before writing to him again. If you see him, perhaps you may find it convenient to suggest to him that he supply the missing particulars.

Furthermore you state on page 9 of the magazine, that "Horace was also aware of Walt's visible presence and said so." Who heard him say so? If Colonel Cosgrave did, it is an important part of what he should have reported. If any one else did it, we should have that person's signed testimony.

I understand that you entered the details in your diary at the time. I wish that I might be able to see the entry in the diary, but at least could you not copy your entry just as it was made and have the copy witnessed by some one else, who compares it with the original, that it is a correct copy.

On June 21st Col. Cosgrave supplied the facts which he had omitted from his former letter, again writing from Toronto.

With reference to my last communication *re* the events connected with the appearance of Walt Whitman during the last days of Horace Traubel at Bon Echo, I have received a letter from Mrs. Denison together with your enclosure of the 8th inst. and I hereby beg to add my confirmation of the facts stated *re* the close of the incident when Walt Whitman appeared to me. Unfortunately, I have mislaid my notes *re* the occurrence until recently and I find that the facts are as related by Mrs. Denison, in amplification of my previous letter.

Walt Whitman, towards the end of his appearance, while Horace and I were gazing at him, moved closer to Horace from the further side of the bed, as Horace from weakness was forced to allow his head to roll back to a frontal position, and said "There is Walt." At the same moment, Walt passed apparently through the bed towards me, and appeared to touch my hand, as though in farewell, I distinctly felt it, as though I had touched a low electric charge, he then smiled at Horace, and passed from sight. This occurred on Sept. 6th, two days before Traubel's death which were [passed] in a coma, and paralysis, he being unable to articulate, though his eyes were full of unspoken messages, and he was apparently seeing many other things which we could not vision. Trusting that this will clear up the matter, I remain,

Sincerely yours,

L. MOORE COSGRAVE.

The exhibits close with the extract from Mrs. Denison's diary contained in her letter of June 15th.

I copy from the notes taken by me on Sept. 6th.

"Colonel Cosgrave had been with him in the afternoon and had seen Walt on the opposite side of the bed and pass through the bed and placed his hand on his which was in his pocket and felt his presence like an electric shock. Walt also was seen by Horace and he said so to the Colonel and afterwards to me.—" I am sending your letter on to Colonel Cosgrave—I could not trust my memory because one so soon forgets, colors, adds to or takes from—not intentionally, but just because our minds are mixed with facts and imagination.

Yours sincerely,

FLORA MACD. DENISON.

To some it may at first appear as incomprehensible, and furnishing an insuperable difficulty that Col. Cosgrave should have omitted from his narrative sent the Society two of the most important particulars of the incident asserted to have occurred. And indeed it would have been so if after the lapse of nine months a second narrative had for the first time *included* those particulars, without any original contemporaneous record to support them. This would indeed have been a case of those "accretions" of which we hear so much. There is no question that types of mind exist which are liable to these accretions, glosses and remodelings with the lapse of time and in the course successive retellings. But, as I have before had occasion to observe and illustrate, there is another type of mind, of a scrutinizing and critical character, somewhat averse to the rehearsal of uncanny events, which seems subject to the opposite liability. Probably often for the very reason that there is something about the event not quite pleasing because of its "occult" character, the vividness more or less rapidly fades from memory and important particulars slip from view at the moment of narration, though still latent in consciousness. It is difficult to doubt that Traubel did declare that he saw Walt Whitman and that Cosgrave did experience the hallucination of seeing him and feeling his touch, for the reasons that Mrs. Denison took down the Colonel's testimony on the same day, and the Colonel himself entered it in his diary which he consulted in the writing of his supplementary report. \* \* \*

\* The following letter is included for its general interest :

92 Waters Avenue,  
WEST NEW BRIGHTON, N. Y.,  
October 24, 1919.

MY DEAR DR. HYSLOP:

In reply to yours of the 21st, let me say that in my address at the funeral of Horace Traubel I gave a brief statement of my faith in the survival of the human spirit in the crisis of death. I gave my reasons for this faith. I set forth my belief in two kinds of substance—material substance and spiritual substance; and I took the ground that spirit is formed of spiritual substance, and that this substance is the only living reality in the universe—that the life in a tree as well as the life in a man is a form of this deeper reality. I declared that the Spiritual World is the deeper substantial world that gives life and form to the physical world, just as the spirit man is the deeper substantial man that gives life and form to the physical man. The soul is an organism which wears for a time this veil of dust. Death does not destroy the rock

when the vapor obscures it. At death, the soul of a man passes into the soul of the world.

In my Traubel address I did not discuss the possibility of our communicating with departed spirits. I have my ideas on this problem, and I am discussing the question at some length in a volume I am preparing for the press, a volume to be called "New Light on the Old Riddle." This volume will appear doubtless in 1921.

Yours with high regard,

EDWIN MARKHAM.

P. S. You are at liberty to use this letter in any way you may wish.

#### XXXVI. DREAMS CONNECTED WITH THE GRANT FAMILY.

The *New York Sun* of December 16th, 1920, and other papers of the same or near date, had the following item:

East Orange, N. J., Dec. 15. Mrs. Mary Grant Cramer, a sister of Gen. U. S. Grant, who lives with her sister, Mrs. Virginia Grant Corbin, at 70 Lenox Avenue, East Orange, says the death of Mrs. Grant was foretold to her in a dream on Dec. 6.

"The dream was exceedingly vivid," said Mrs. Cramer. "I thought that Mrs. Grant came to my bedside and, placing her hand on my shoulder, said impressively: 'Mary, I have come to talk with you and to say goodby, because I am not going to be with you much longer.'"

Mrs. Cramer told her dream at the breakfast table the next morning and to her astonishment a friend of the family, Mrs. Katherine Lawrence, who was visiting them at the time, said that she, too, had had a singular dream. Mrs. Lawrence said that she dreamed that she, Mrs. Cramer and Mrs. Corbin stood in the portal of Grant's tomb on Riverside Drive, New York, and that there appeared to be a large crowd of persons outside awaiting the arrival of a cavalcade of some kind."

Dr. Hodgson wrote to Mrs. Cramer, but it was not until April 23rd, 1903, that she replied, from Hotel Hygeia, in New York City. After apologies for her delay, Mrs. Cramer continued:

As to my dream in November, it was as follows: One morning at the breakfast table I said, "Last night I dreamed that Julia (Mrs. Grant) came toward me and bending till her head was close to mine, she said in a low, impressive tone, 'I will not be here long.'" Mrs.

Lawrence sat opposite to me, and as I glanced from my sister to her, I noticed a look of astonishment on her face, and she proceeded to say, "I dreamed last night that we were at your brother's tomb and there was a great crowd of people there. Mrs. Corbin pressed through, pushing with her hands and called to us, 'Come on.'"

That is all there was of the dreams. I had not been thinking about Mrs. Grant shortly before and cannot tell why I dreamed about her. In a few instances, I have had a premonition of coming events.

Yours respectfully,

MARY GRANT CRAMER.

It would not be surprising if the first version of the dreams as given to the reporter were the more correct. At least at that time she could give the date of them, but the following spring she names that erroneously. At least, the reporter's version was widely circulated, and there does not seem to have been issued any correction of it, which other reporters would have been exceedingly eager to get hold of, had it been made.

No particular interpretation of the dreams is here pressed, and they are included only because they come under the title of this series. If the editor of the *Springfield Republican* was right in saying, in the issue of Dec. 18, that Mrs. Grant "had been in a failing physical condition," it is not very strange that two friends should have had dreams which expressly or inferentially indicated her death. If he is right in saying that this failing condition had continued "a long time," the coincidence is more impressive than if she had been suddenly taken ill. He is certainly correct in remarking that the coincidence of an eight days' interval was much less striking than if the death had taken place a few hours later. A son of Mrs. Cramer (Mr. J. Grant Cramer) was unable in 1919, to say whether or not Mrs. Grant's death had, in fact, been anticipated, and we have not been able to learn. But if it had seemed imminent, Mrs. Cramer would hardly have said that she "had not been thinking about her shortly before." The particular of Mrs. Grant seeming to bend over the bed of Mrs. Cramer rather arrests attention, and makes one wonder whether it was not a vision rather than a dream. It would be interesting to know how many persons *dream* of themselves as



being in bed. The compiler cannot remember ever having done so.

The dreams yield easily to a normal explanation, though the easy and plausible solution may not, in fact, be the true one. If, as Mrs. Cramer seemed to imply, she had had veridical premonitions before these, had they been stated, they would have supported the view that the latest dream contained a supernormal element.

#### XXXVII. SIR REDVERS BULLER'S GHOST STORY.

(From "Light," London, March 29, 1919.)

Under this title the *Evening Standard* of the 22nd gives the following:

Lady Ritchie's ghost story reminds Lady Redvers Buller of an incident in the life of her husband, Sir Redvers Buller. Some time after the Franco-German war of 1870, she writes to the 'Spectator', Sir Redvers left England to visit the battlefields, and on arriving at the town of ——— gave directions that his letters should not be forwarded, and started on his tour of inspection. After he had been away some days, he awoke suddenly one night, thinking he saw Lord Wolseley, and that he heard him say; 'I wonder where that fellow Buller is. I can't think why he has not answered my letter.' This so impressed him that he returned at once to the town of ———, where he found a letter awaiting him from Lord Wolseley, saying that he must return to London immediately, as an expedition against the Ashantees was imminent."

#### XXXVIII. AN APPARITION SEEN, HEARD AND FELT.

Mrs. T. B. Stenhouse was for more than twenty years the wife of a Mormon missionary and Elder. Both she and her husband deserted the Mormon faith, and in 1874 she published a book, entitled "Tell it All," which attained considerable note. It is in this book that the following narrative is found.

During my husbands' absence, my poor friend Carrie Grant had been daily growing worse in health. I had once asked my husband if there was any truth in the rumors that I had heard of his attachment to her, but he had assured me that there was no foundation

for them. Subsequently I learned from Carrie's own lips that this was not exactly true. She said he had deceived me for the sake of sparing my feelings, but I did not appreciate such kindness. Mormonism is full of deception. \* \* \* \* Poor Carrie! Hers was a short and unhappy life—even her little dream of love was overclouded by disappointment. She was now constantly confined to the room, and whenever it was possible I used to call upon her, and attempted to make her feel more happy and cheerful. She used to ask me to talk with her about Mormonism. "You know", she said, "that I have never known any other religion, and I believe that this is right though it does not make me happy. My father loved Mormonism so much that I feel it *must* be right; the fault in my own evil nature that does not bend to the will of Heaven." One day she said to me: "I am getting worse, Sister Stenhouse, and I am glad of it, for I shall die. I am of no good here—there is nothing for me to do; if I lived, I should only cause trouble; it is better as it is." In this melancholy mood I found her one day when she appeared particularly sad. She had been ill then about ten months; but her loving blue eyes were just as bright as ever, and I could see very little change in her, except that she was not able now to leave her couch without assistance, and she spoke as if it fatigued her very much. It was quite impossible to arouse her from the state of melancholy into which she had fallen, and it seemed to me that she could not last long. I offered to take her to my house and said I would nurse her there and take care of her. \* \* \* \* I went home that evening with tears in my eyes. As the end was fast approaching, she one day said. "I want to tell you now, Sister Stenhouse, what I spoke of before, if you are willing to listen and will not be angry with anything I say. Remember, I am dying, or I never would speak to you as I am going to." I told her of my great love for her, and that nothing that she could say would change that love.

"You do not know what I want to ask you, or you would not say so", she replied; "and I so dread to lose your love that I am afraid to tell you what is in my mind. But you know that I am dying and you will not be very hard with me." She was then silent for some time, as if too much fatigued to continue the conversation. "No, I cannot tell you today", she said at last, "I want you to love me one day longer." \* \* \* \* She took my hand, and looked

long and tenderly at me, and then she said, "I will tell you all, and if your love can stand that test, then indeed you *do* love me." I encouraged her, and she began: "Would you hate me if I told you that I love your husband?" "No", I replied, "I would not hate you, Carrie." I said no more, for it seemed to me that it would be wrong of me to tell her of my suspicions and all that I had suffered at the thought that my husband had conceived an affection for her. "Can you possibly answer me as calmly as that?", she said, "I thought that the very mention of such a thing would almost kill you, for I saw how much you loved your husband, and, ah! how I have suffered at the thought of telling you. But that is not all I wanted to say, or I need never have spoken to you at all. I wanted to ask you to do me one last kindness, and then I think I shall die happy. You know that we have been taught that polygamy is absolutely necessary to salvation, and if I were to die without being sealed to some man I could not possibly enter the celestial kingdom. My friends wish me to be sealed to one of the authorities of the Church, but I cannot bear the idea of being sealed to a man whom I do not love. I love your husband, and I want you to promise that I shall be sealed to him. If I had thought that I should recover, I never would have let you know this, for I would not live to give you sorrow. But, when I am gone, you will kneel by your husband's side in the Endowment House, and be married to him for me? Will it pain you much to do that for me, Sister Stenhouse?" \* \* \* \* We shall then be together in eternity, and I am happy at the thought of that, for I think I love you even better than I love him. \* \* \* \* So I knelt down by her side and whispered into her ear a solemn promise that I would do all that she desired. Poor girl: how I felt for her! \* \* \* \* I told her of my husband's contemplated marriage with Belinda Pratt, and she appeared a good deal troubled at it. "Let me be second", she said, "for then I shall feel that I am nearer to you, and I want you always to think that, when you die, if I have the power, I shall be the first to meet you and take you by the hand."

Before I left I said: "Carrie, whether you live or die, you shall be married to my husband, if he ever enters into polygamy; and I say this although I do not doubt that he will do so, and at the same time I think that you will live." \* \* \* \* "How do you think he will feel" she said, "when he gets your letter? Do I look pretty well

today? And do you think that if I continue to get better I shall have regained my looks before he comes home?" "Oh", I said, humoring her, "you will look quite pretty by the time he returns, I shall be really jealous of you." In an instant the thought of how much all mention of her in connection with my husband must be painful to me, occurred to her mind, and she begged me to forgive her for her carelessness. "No", said she, "I will try never to give you pain, and must always love me." \* \* \* \*

But the change in poor Carrie's looks was altogether deceptive. News came to me one morning that she was very much worse, and I hastened to see her. As I entered the room, her eyes brightened, and she said: "I'm glad that you have come, Sister Stenhouse, for I feel that I am going soon." Then, after a pause, she added, holding up her hands, "Do you know what that means?" The finger nails were turning blue. "That means death", she said, "and it is better so." \* \* \* \* And presently she said, as if asking a question, "You will keep your promise I know." "Carrie", I answered, "if there is anything that I can say or do that will make **you** feel more certain that I will keep my promise, if I live to do so, tell me, and I will do it." "I am afraid", she said, "that after all, he never loved me. He pities my lonely situation, and was so kind and good to me that I learned to love him, and those meddling sisters tried to get him to marry me, but I would not be false to you. Then we both thought it was best not to tell you, as it would make you grieve, although it never could take place. Even now, had I not known that I was dying, I never would have told you. But you will not love me the less when you think of me after I am gone?" I told her that my affection for her would never change, and I talked with her, and tried to soothe her dying moments, and to make her feel less lonely \* \* \* \* and before another day dawned she had passed away to her rest.

The following evening I went around again to the house to gaze once more at the form of my dear friend. She was lying in her coffin, dressed for the grave, and I looked at her long and tenderly as she rested sleeping there. \* \* \* \*

I was musing sadly over these things as I returned home that evening, resolved that nothing on my part should be left undone which might insure her future happiness, and I presume that in my mind her death, and the promise which I had made, were the all-

absorbing thought. Certain it is that a little incident occurred to me, which produced a vivid impression upon my mind, then and for a long time after. I believed that I was visited by my departed friend.

Now, I was not naturally superstitious, and I would not, on any account, have the reader think that I was a believer in the absurdities and delusions of modern Spiritualism. At the time of which I speak, I knew absolutely nothing of the "manifestations" and "communications" received at séances—I had in fact, been so isolated, and was so ignorant of doings of the world in general, that I had never even heard of such things. I certainly did not believe that apparitions of the dead returned to trouble us with communications of any kind; but, nevertheless, I was that night convinced that Carrie's spirit stood beside me, and spoke to me, just as in life she might herself have done. Even now, after the lapse of several years, I hardly know what to think of the matter, for it made such a powerful impression on my mind. Probably it was all a dream—a vivid and life-like dream, but nothing more. The reader will remember that at the time I was in a very delicate condition of health, my mind was quite unsettled with trouble and anxiety, and for some time past my thoughts had been constantly fixed upon poor Carrie and her sad fate. These circumstances combined might perhaps have shaped my ideas and raised up before me that strange vision. To me, however, at the time, it had all the force of reality; and while I leave it to the reader's common-sense to determine what really were the facts of the case, I think I should not be justified in altogether omitting an incident so singular, which, at such a critical period of my life, so strongly affected me.

I was sitting alone in my room, and reading, when suddenly I felt as if someone had opened the door and entered, and I looked round to see who it was. I felt a "Presence", if I may so speak, but I saw no one. So, thinking that I was nervous, and resolved to control my feelings, I took up my book again and tried to interest myself in it. A few minutes elapsed, and then I was startled again, for I felt sure that someone was leaning over me, and I seemed almost to hear them breathe. Quite certain now that the events of the preceding day had unsettled my mind, I laid aside my book and prepared to retire for the night. But still I could not get rid of that feeling which we all experience when someone is near us

whom we cannot see but of whose presence we are instinctively aware. After disrobing, I lay down and began to read until I was sleepy; I then turned down the light, without entirely extinguishing it, when, immediately after, the "Presence" seemed to stand beside my bed, and I lost all power over myself. I was not, I believed, asleep, but at the same time I did not seem to be perfectly awake. I plainly saw Carrie leaning over me. "Is that you, Carrie?" I said. "Yes", she answered, or seemed to answer, "I want something from you." Then, pointing to a gold ring upon my finger—not my wedding ring, though it was *a* wedding ring—she said: "I want you to give me that ring." "You shall have it", I answered; and she then bent over me and kissed my cheek. I distinctly felt the coldness of her lips as she touched me; and in another instant she was gone. I was wide awake and trembling, and covered with a cold perspiration, for I felt certain that Carrie's spirit had been with me, and now that she had spoken to me I felt that the "Presence" in the room was gone.

I could sleep no more, although all fear had left me, and I lay awake for hours thinking over the matter and trying to explain it away. In the morning, I persuaded myself that it was all a dream or the effects of a disturbed imagination; but as I had promised—whether dreaming or awake it mattered little—to give her the ring, I resolved to keep my word and put it on her finger secretly as she lay in her coffin. With that intention I went to the house, some time before the funeral was appointed to take place, but, as there was constantly some one in the room, I felt ashamed to carry out my purpose, lest they should think me silly to do such a thing.

As the time approached when they could carry her to the grave, I became so troubled about the ring that I could not rest, so I went into another room where one of Brigham Young's wives, and a plural wife of Carrie's father, were talking together; and I told them of my dream; for so I called the vision of my dead friend, although it seemed to me reality. They urged me to lose no time but to go instantly and put the ring on the finger of the corpse. "If you do not", they said, "you will never feel happy; she will never rest, but will be sure to come back to reproach you." So I went and did as they said. Without any one noticing me, I stood beside the casket, and raised the beautiful hand which looked so pure and wax-like, but oh, so cold! and I placed the ring on the

wedding finger, and then covered it with the other hand. Then, again, beside the dead body of my friend, I vowed to be faithful to the promise that I had made to her; and after that I felt at peace.

It is hardly necessary to suggest the alternative possibilities in this case, as Mrs. Stenhouse took them fully into consideration from the first. The speaking and tangible apparition, or whatever it was, had to force the barriers of a robust and questioning mind. Such a person's "must have been a dream" is no more trustworthy in itself than a credulous person's "must have been a spirit." Besides, the lady was evidently somewhat ashamed of having had such an experience, as not being quite the thing, and while she feels that it is important and should be reported, it is only between the lines that we read that she really believes that her friend's spirit actually appeared to, addressed and touched her. The experience classifies with that of the Rev. Dr. "V" (Journal, Vol. XIII, November), who had no doubt that he was awake, and that the experience was valid. However, we quote this narrative only to put it on record in this place.

## BOOK REVIEWS.

*The Truth About Spiritualism.* BY WM. J. BRYAN, M.D. Albert Publishing Company, 333 East 16th St., New York. 1918.

This little book will not interest the scientific sceptic. It does not explain the manner of its production, but a letter from the author does state through whom it came and how. It is evidently an automatic product by an honest person, but it assumes that the message carries its own credentials which is far from the fact. A number of notable personalities purport to communicate, but there is no reckoning with either subconscious production on the part of the psychic or impersonation on the part of deceiving personalities on the other side. The book is one of the flood that seeks a sale before the public, but it will not make any converts.—J. H. H.

*A New Revelation and a New World.* BY FRANCES HINDERMAN. Innes and Sons, 129-135 North Twelfth Street, Philadelphia, Pa., 1918. Pp. 146.

This little volume does not explain the method of its production, and is more of the inspirational type and endeavors to rest on the character of its contents to support its claims that it comes from spirits, the fundamental mistake that such books make. It may make interesting reading for some who are convinced of the existence of spirits, but it would not convince a scientific sceptic.—J. H. H.

*Psychical Phenomena and the War.* BY HEReward CARRINGTON. Dodd, Mead and Company, New York, 1918. Pp. 363. Price, \$2.00.

This book has been called out, like many others, by the great war. It shows the marks of such an origin. It is hastily thrown together in a sort of "omnium-gatherum" fashion, and seems like a collection of newspaper articles. It does not profess to be a scientific product and it has no characteristics of that kind. Perhaps it would not be read if it had them. Whatever interest it will have will come from its appeal to the popular interest in seeing everything in the light of the present world conflict. The book is largely quotations and tho they represent both facts and opinions of many persons they are presented in an uncritical manner and will leave a very different impression from the probable facts in the case. It is not possible or profitable to review it in detail in this respect. It would take much space to protect readers from the illusions which many of the experiences narrated are calculated to create. Readers must do their own thinking in connection with such data. We can only say that Mr. Carrington is capable of better work.—J. H. H.



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## A CASE OF WITCHCRAFT IN A MODERN COURT.

BY W. L. SULLIVAN.

It is rather startling to find in a recent legal trial where the action was based upon trespass and assault, that the defendants entered the plea of justifiable violence because of the harmful practice of witchcraft by the plaintiff. It is no less extraordinary that the court based its decision upon the validity of the evidence for witchcraft, and upon the efficacy of the means employed by the defendants to put an end to the sufferings ascribed to the diabolic agencies. When we further consider that the man accused of these dark doings was a prelate of a great church, and that his assailants were members of his own communion, we must acknowledge that we have a case of quite unusual interest to the lawyer, the historian, the psychical researcher, and the common man who is simply curious to know what is going on in the world. For the investigator in psychical research, it is true, we have not here that detailed statement of duly attested happenings which alone constitute his evidence for alleged facts that he has not seen. But perhaps even for him the following summary of the incidents will not be without value.

The unhappy heroine of the story is one Madame Mesmin, of Bordeaux. Madame Mesmin, now fifty-two years old, is a humble housekeeper. She had always been pious and always

"nervous," to use a large and loose term. In her earlier life she says she suffered considerably from evil that was "put upon" her by a dismissed lover. In 1903 she was visited with a similar affliction by the spite of a neighbor. Moreover she would have it that her father-in-law died as a result of somebody's magical machinations. Thus she seems to be a person who has taken seriously to heart the legends and superstitions of the evil eye and other unearthly maleficences current among a humble peasantry.

In 1907 she went to the great shrine at Lourdes as a devout pilgrim, and brought back a statue of the Virgin which she set up in her kitchen. Before this statue she was accustomed to recite her prayers. Presently, she says, the statue began to weep. Marveling much, and no wonder, she consulted certain priests. They advised her to pay no attention to the miracle and not to speak of it again. For two years she obeyed. But in 1909 the weeping of the statue became frequent and copious. From that time to 1913 many witnesses saw the prodigy. *Procès-verbaux* and apparently careful attestations were drawn up by persons who declared that by the evidence of their own eyesight tears fell from the eyes of the statue. Of the character and intelligence of these witnesses, or whether they had ever heard that weeping statues were one of the most commonly reported miracles of the middle ages, and one of the staple marvels of Græco-Roman paganism, I can gather nothing from the reports. At all events, the fact is that many persons declared that in their presence the statue wept. When, however, some time later, by the vicar-general's order, the statue was removed to a convent the weeping ceased. The miraculous tears fell only in Madame Mesmin's kitchen. The head of the convent, too, had some of the tears analyzed by a chemist, who found them to be pure water, the kind of water that runs from a tap. What caused this substance to flow from the eyes of an image remains unsettled.

Madame Mesmin was distressed by the removal of the statue, and found consolation only when a friend presented her with a copy of a Milanese representation of the Virgin. This was placed in the kitchen where the other statue had been, and it, too, began to weep. Then we are told of apparitions of the Virgin to Madame Mesmin, of celestial warnings, prophecies, and recom-

mendations, and of other prodigies not less astonishing. There is little need to delay on the communications vouchsafed to the devotee; as all of them that I have read run the commonplace round of Madame Mesmin's own thoughts; for instance, the command that a chapel and an orphanage be built on that spot, and the injunction to pray for the conversion of Free Masons.

By this time (1913) rumor had spread far and wide of Madame Mesmin and of *la Vierge qui pleurt*. The owner of the house disliked the notoriety and ordered his tenant out. Madame Mesmin removed her belongings to a house in the *boulevard du Bouscat*, and new marvels began. Then came upon the scene the man whom we may call the hero of this episode, Monseigneur Sabungi. This churchman was a Syrian, a doctor of philosophy and theology, and vicar-general of the diocese of Sidon. He was in Europe when the war broke out, and found himself unable to return home. Hearing of Madame Mesmin he went to see her, with the design, he says, of scientifically examining the reported miracles, and of sending his mature conclusions to the proper church authorities. He went to live with the Mesmins, that is, actually in the house with them, in November, 1914, and there he remained until June, 1917. He seems to have acted as the woman's spiritual director, and to have taken rather complete control of the household.

In June, 1917, Mgr. Sabungi went to Nantes; and for a time he and his penitent corresponded in the friendliest manner. But soon an extraordinary change occurred in Madame Mesmin. She began to have fits of furious passion, sometimes becoming dangerous to other persons. Again she would fall into melancholy. She grew sickly. She lost all savor in her devotions. Above all she turned against Mgr. Sabungi, and expressed the utmost hate of him. She said he gave her homicidal thoughts, had bewitched her, and that she had seen him celebrating horrible rites of black magic. When she touched anything that had been near his person, for example, the letters he had written her, she felt cruel pains, and had accessions of maniacal violence. She threatened to kill herself, and uttered words of dreadful impiety. Madame Mesmin was a changed woman indeed.

While she was in this deplorable state her own spiritual director, who had been long absent at the front, returned. Alarmed

at the woman's condition he consulted theologians upon her extraordinary transformation, and after these advices, decided that the woman was possessed of an evil spirit and should be exorcised. As no priest is allowed to exorcise one thought possessed unless he has the bishop's permission, the clergyman applied to the cardinal-archbishop, and was granted leave to read the exorcism over the unfortunate Mesmin. What seems to have especially led this priest to think the woman possessed was that when she touched a holy article, such as the crucifix, she seemed to suffer terribly. And once, it appeared, she cried out in his presence: "Why don't you kill this man who is trying to drive me out?"—words which the priest interpreted as proceeding from the demon within her.

After her exorcism the woman was considerably calmed; but after a short time fell ill again. Whereupon certain friends of hers and believers in her former revelations, decided that Mgr. Sabungi was still bewitching her at a distance. It is not clear whether this idea was put into their minds by Madame Mesmin or not. In any event they came to believe that the monseigneur exercised diabolic influence upon her through two material instruments: first, the papers in which he had written the history of her case; and secondly, a witch's wax doll, which they felt sure he was using. As this wax doll represented Madame Mesmin, the incantations spoken over it would take effect in its original. So thought the Madame Mesmin's zealous friends. They decided, therefore, to go to Nantes, confront the monseigneur, command him under threats to stop bewitching their townswoman, and, if possible, get possession of his manuscript and wax doll.

Four of them set out upon this amazing journey, like four knights of the middle ages going forth to fight an enchanted dragon. And they were by no means ignorant roughs. One was a clerk in an insurance office, another a musician, a third in the employ of the police department, and the fourth a worker in a money-exchange. They entered the churchman's apartment, had a struggle with him, and tied him fast to his bed. They declared in court that reluctantly he promised to stop bewitching Madame Mesmin. The manuscript they found and took with them, and also a skull, but of the wax doll which they were extremely anxious to get, they discovered no trace.

Monseigneur Sabungi brought suit against his assailants in January, 1920. He both charged them with criminal assault, and sued them for twenty-five thousand francs. He denied the whole story of his witchcraft. The defendants admitted the trespass, and minor assault; but declared that the man had bewitched Madame Mesmin and others. They told of the sudden death of two priests who had been interested in the case of Madame Mesmin, and had been an obstacle in the way of the monseigneur's monopoly of that celebrity. They added that a police officer who had gone to interrogate the dignitary died with like sinister swiftness. They quoted an array of learned authorities testifying to the existence of witchcraft, and to the necessity of restraining witches. They maintained that it was a public service to put pressure on so dangerous a character in order to end his noxious practices. They begged the court to remember that they were not blackguards or housebreakers; that on arriving at Nantes they took communion to bring down God's blessing on their enterprise; and that their one aim was to serve religion, morality, and the public safety.

The judge said in imposing sentence: "In the present state of science it is not certain that the evils complained of by Madame Mesmin were caused by the witchcraft of M. Sabungi; nor is it certain that the means used by the defendants in her behalf were of a nature to put an end to her sufferings." After this admirably guarded utterance, the court bound the defendants to pay five hundred francs to Mgr. Sabungi, and sentenced them to three months in jail.

Estimating the case by this imperfect account, most students of psychical research or abnormal psychology will probably feel some sympathy for Mgr. Sabungi and a considerable interest in Madame Mesmin. She, and not the monseigneur, offers a problem to science. This holds true, I think, even if by design or accident he dropped suggestions that worked upon her susceptible and unstable mind, and completed a dissociation that was already well begun. If she is a problem to science, she is not a new one. Marvelous auditions and visions, quick transformations from ecstatic devoutness to insane blasphemies, and a mystic sense of a rare and momentous mission to the world, are common enough in the darker precincts of the human mind. Whether they are

due to explosive releases from old and forgotten repressions; whether we all have in us one or more submerged and undeveloped "souls" besides our normal and self-conscious one, and that these occasionally take control and play the rowdy and the lunatic in our mental life; whether when some mysterious balance of the normal in our minds is upset there is an anarchy of thoughts and feelings, just as there is an anarchy of the cells in cancer; or whether we may yet have to admit the appalling hypothesis of actual invasion and obsession, are questions that give to every science of the abnormal so great and so grave an importance. In any event we have had one case, and we may wonder if there will yet be others, in which modern jurisprudence has been asked to take cognizance of mental and physical disturbances alleged to be caused by psychic influence.\*

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\* There are fanaticisms, extravagances and insanities in speech and conduct perceptible in every direction one looks. There is chaff in every bushel of wheat before it is winnowed. Fanaticisms, extravagances and insanities feed on the unknown, the mysterious, far more than upon the known and the illuminated. No matter what the subject, there are of course multitudes who mentally react in foolish and even unhealthy ways, but especially if the subject is one which science has neglected so that it is yet involved in clouds. The need of calm and patient investigation in the way of psychical research is imperative, for the very reason that the matters within its province are of a nature to fascinate the ignorant and the unstable. It would be not only opposed to the whole march of the scientific spirit, but it would be pusillanimous not to pursue it to the end.

The fantastic case summarized by Dr. Sullivan, which reads as if it were from records of the sixteenth century, is simply another lesson in the necessity of enlightenment. And enlightenment will never come except by the same calm, intelligent and persistent analyses of complex phenomena which have accomplished progress during our age in other fields.

So curiously does the human mind work under the influence of a bias of prejudice that the reading of Dr. Sullivan's sketch will cause many, even persons of culture, to say or think, "Here is an illustration of the danger of dabbling in the occult. Better keep entirely aloof from such matters, since the tendency of attention to them is toward vagary, hallucination, mental disintegration and even insanity."

But such conclusions, with their practical corollary of abstention from all effort to determine the yet undetermined, to explore a great field of diversified phenomena which certainly exists whatever its nature and explanation, are unscientific, reactionary and mischievous. For vagary thrives in ignorance, hallucinations most abound in semi-darkness, and as long as there is room for

questions there is opportunity for erroneous conclusions. If the field referred to is filled only by evils, mental, moral and whatnot, it is all the more necessary that competent investigators should explore it inch by inch, map it out and describe it in detail, that all men may know precisely why they are to avoid it, what they are to avoid and how. And there must be no wearing of indigo spectacles while the exploration is going forward, nor any refusal to set down what appear to be the exact facts. Even if there is danger in the process, investigation must go on, for the larger purpose of benefitting the race, though the investigator perishes. The same spirit should actuate him that nerves physicians to brave the danger, and in many instances actually to incur the consequence, of death in the process of determining the causes of yellow fever and other diseases. Of course I do not mean to admit that there actually is danger to the psychical researcher of stable and healthy mind. I do not believe that this is the case, unless over-work exercises its destructive influence, as it may in any line of endeavor.

Suppose that logic of the same sort employed adversely to psychical research were directed elsewhere. The theologian would be warned to keep away from religion, since the existence of strange, fantastic forms of religious belief and practice, and the many instances in asylums for the insane, of patients who think they are Jesus Christ, the Virgin Mary, etc., and that they are commissioned to save the world or destroy individuals by divine command, show the tendency of religion. The physician would be counselled to see in the groups of quack practitioners and the swarm of patent medicine fakirs the dangers which confront the study and practice of medicine. A host of paranoiacs are raving about mystical, diabolical, persecuting telephones, wireless telegraphs and electrical machines, and so the inventor would be warned to desist from his dangerous occupation. Every weird and frenzied notion conceivable about the cosmos is maintained by somebody or other, oftenest among the ignorant classes, and therefore philosophers must cease their speculations.—Editor.

## TWO SEPARATE PROBLEMS IN PSYCHIC RESEARCH.

BY JAMES H. HYSLOP.

There are certain fundamental illusions about the work of proving the existence of spirit that should be indicated and provided against, tho all that we may do on the matter will not affect many minds. But it will help those who are interested in the subject to protect themselves against illegitimate criticism and reproach.

One of these illusions is the alleged triviality of the facts on which the argument for the existence of spirit rests. That illusion is inexcusable with people who lay claim to intelligence and it will suffice merely to mention it, after the many explanations of the problem and the experimental proof that triviality is both necessary and the natural resource of intelligent people in the proof of personal identity, which is the first demand in the problem. That subject has been harped upon enough, tho even men laying claim to scientific abilities still bring it up. In a recent number of the *New York Medical Journal* a physician advanced it and in order to get attention demanded that we study genius instead of mediums for the solution of the problem. His contention is simply laughable, tho it would have a fair reception among the respectables who know nothing whatever about the issue. Besides it betrayed another illusion of which a scientific man should not be guilty; namely, the illusion that fine thought had anything to do with the problem. We shall come to that again. I only wished to call attention to the absolutely inexcusable ignorance of self-constituted authorities on the subject. Any man who knows the alphabet of the subject would treat it as an axiom that triviality is necessary to meet the demands of the problem, which is not fine truths, but personal identity of the dead.

Enough on this question. The chief illusion, however, is that which is betrayed by the above mentioned physician's demand that we study genius instead of mediums. His assumption was



that we could not accept the deliverances of mediums, but that we could accept those of genius! Now a man who would act upon any such assumption is hopelessly ignorant of the problem. It is quite true that we are not to believe the revelations of mediums, but not for the reason assumed by the gentleman under notice. He cannot resort to genius until he has determined his genius. How does he know that what a genius says is true? Must he not first ascertain what the truth is in order to identify the genius? He certainly does have to do this. It is truth that is the measure of genius and not genius that of truth. It is the same with the poor medium. It is not the triviality or the exalted nature of her or his revelations that make them interesting, but the assurance that they are true and not normally known by him or her. Whether they are mediums or not depends upon the extent of their normal knowledge and not upon the truth of what is obtained through them. The truth of their statements has another interest altogether, as we shall see in further discussion of the problem.

The two fundamentally distinct problems which I wish to examine here are the *origin* and the *validity*, the *source* and the *truth*, of a statement. The two are wholly distinct from each other. The origin deals with the *cause* of a statement and the validity with the *truth* of it. The criteria for determining them is not the same. A statement may have a provable origin and have no validity at all. It may also have validity and not have a particular origin. There is a marked tendency with most uninstructed laymen to assume that spirit messages must be true, if we assume that they actually come from spirits. There is no basis of truth in this assumption. It is not an excusable assumption on the part of intelligent people. A man is ignorant who makes it. A statement may be wholly false tho it comes from a spirit, and we might be able to prove both its falsity and its spiritistic origin. The two problems are absolutely distinct from each other. Let us prove this by an elaborate illustration, while we at the same time show the basis upon which we prove both the origin and the validity of any statement whatever.

Copernicus told men that the earth went around the sun instead of the sun going around the earth, as the Ptolemaic system asserted, and instead of believing him they sought to burn him at

the stake for his assertion. Tho he was an astronomer entitled to an opinion and to the assertion of it, men did not believe. He had to *make his facts* clear before they would believe his statement. In this age "Brother Jasper," of Richmond, asserted the opposite and no one would believe him. He gave his reasons. "I hab seen de sun on one side ob de house in de mawnin and on de odder side of de house in de aftahnoon, and as de house hab not moved dafo' de sun he do move." But "Brother Jasper" has never been able to give his facts any more definitely than those of the simplest sense perception and from these he was quite justified in his conclusion. It is the knowledge of facts which he has not noted that refutes his claim. Authority must rest on facts. Without them its statements are worthless. Our criterion of truth is not mere authority, but intelligence backed by facts. If a first-class astronomer should tell us that the sun goes around the earth we should either demand his facts or put him in the asylum. We do not rest upon his *ipse dixit*, unless we assume his sanity and intelligence, and these are determined by various facts which we do not need to discuss.

Now let us vary the illustration. My father, whose probity and intelligence I know, tells me that he saw a ghost. However perplexing the fact may be, I may accept it for meaning something. I may require to have the matter explained or defined in order to be sure what it is that I am to believe. I may want some perplexities removed, but accepting his honesty and intelligence I cannot readily believe he is lying. But suppose some one else whose character I do not trust tells me the same fact, my scepticism may be decided. I would require more evidence for belief in this case. Again suppose that this second person whom I do not trust tells me, not that he saw a ghost, but that my father told him that he, my father, saw a ghost. It may be true that my father saw it, but I may not believe it because the authority for the statement is not trustworthy. I may set about inquiries and find that, after all, my father did make the statement and whatever credence I give it now is not based on the second person's statements, but other known facts about my father. It is not even that my father made the statement, but conclusions from experience with him that make his usual statements credible.

Now make the illustration a little more complex. My father

dies. The second person, whom we call B, is alleged to be a medium. He says that my father appeared to him and told him that he once saw a ghost. If I believe that ghosts are possible and that B is honest I may not oppose the statement. But if I do not believe in ghosts and distrust the medium B, I am sceptical and this on two grounds, the supposed inconsistency of the story with known facts and the distrusted character of B. But suppose B is honest, I may admit that he has had some experience of note, whether I choose to believe that its character is as represented. But note it is not the man's statement that is final. My test of its truth is independent of his testimony. I may accept his statement as representing a true experience to him, but question its character. I may not even raise the issue whether I am actually hearing from my deceased father. I may either believe that he continues to exist or I may doubt it, and yet concentrate the problem on the qualification of B to speak on the matter at all.

But suppose B is in a trance, we shut out the question whether he is either honest or dishonest. He may be either, but we have no easy and ready made criterion for determining this in such cases, and the issue is thrown back upon other grounds. First I must be sure that my father said it. I must prove that the fact was true in his life and unknown to the psychic, and in determining this I do not rely upon the testimony of the psychic, whether honest or dishonest. I rely upon some other living person who knew the facts. I verify the statement. Then in addition I have to prove that B, the psychic, did not know the facts. I thus trace the origin of the incident to my father by proving that the medium could not possibly know the facts. This, however, does not prove them to be true. It only determines the origin or source of them. The truth of the statement will depend on verification by some living person who knew the facts. It would not even suffice that my father had actually said it through the psychic, no matter what probity and intelligence he may have had when living. The conditions under which the transmitted message came might affect its integrity in various ways. So I am thrown back upon the usual criteria of truth in normal experience to determine its validity after I am convinced of the source of the statement. Science will not permit any other procedure.

If this is true in so simple a matter as the assertion of an

experience, it is much truer in the statement of opinions. Suppose my father gives me a philosophy of the universe. If it is the same that he held when living I have two questions to determine. First, did the medium know what it was? If so, I have no assurance that it came from my father. If the medium did not know it, the fact may prove my father's identity and the supernormal character of the informaton, but not its truth. His opinion after death may not be any better than it was before. The truth of that opinion must depend on the same criteria after death as before it and these criteria are those which we use in common life and science alike in the determination of all truth.

Readers may now imagine what can be said of all revelations purporting to come to us from such sources. They are none the better for coming from spirits. Philosophic systems and opinions must be tested by the same standards that prevail with the living. They must accord with the recognized criteria of truth. Their origin is one, their validity another question. The ignorance of the psychic will be the primary condition of their origin. Their conformity to known facts will be the primary test of their truth. A spirit may tell us that electricity is the basis of all phenomena. We may be able to prove that a spirit originated the statement, but this origin would not carry with it the credentials of its truth. We should still be required to prove it in terms of our own assured knowledge. Indeed we might even be able to prove that a message was false and yet a communication from a spirit. Its falsity would not stand against its origin, nor its truth in favor of it. The condition of proving its source is one thing, the condition of proving its validity or truth is another. I repeat that it is the limitations of the medium's knowledge that primarily determine whether the message is from his own mind or from some one outside it. Transcendence is the condition of its source, transcendence of the medium's capacity or experience. But that does not guarantee that the statement is a fact or a revelation or a law of nature. It determines only its cause, the point of issue or center of reference for its occurrence. Its value must be otherwise determined, and the statement must run the gauntlet of all other allegations, whether normal or supernormal. Supernormality is not a test of truth. It is only an index of its origin as a

statement. The criterion of its truth is its value in an established system of facts and truths.

All this ought to be axiomatic, but with many people, possibly the majority, the source of a thing is the supposed guarantee of its value, forgetting always that the principle that lies at the basis of authority itself is the existence of a body of truths, and the intelligence and honesty of the source is itself based on these truths. Unfortunately the average layman shouts in ridicule at a spiritistic hypothesis when he finds that the messages are absurd or false,—a thing that he never dreams of doing when a crank or a fool utters nonsense. He never denies that the fool said it. He only repudiates its truth and recognizes its source. The issue with the psychic researcher is first the origin of a statement, not its validity. He does not shirk the question of its source because the message is absurd or ridiculous. He may have evidence that it has the origin claimed and he faces the facts. The ignorant layman plunges into denials on grounds that he would not recognize anywhere else, and thus throws dust in the eyes of the ignorant and intolerant public. He is often attended by the aid of the *soi disant* scientist, who should lead him into the way of truth instead of appealing to the mob.

There are, of course, conditions in this work in which the origin of a message may be complex. We are not limited to the choice between A and B for the source of a message. We may regard it as combining the operation of both agencies, and this is probably often the fact, or even that a dozen sources may be involved in the complex contents of a communication. But the truth or falsity of the message will have nothing to do with either its simplicity or complexity, its origin or source. I need not enter into this situation. I refer to it only to state the fact. The main point is to keep clear that our problem is first to ascertain whence a message comes regardless of its value, and then to take up the question of its acceptability as a truth. And the evidence of the latter will have no measurable relation to the former. Origin is commensurate with the extent or limitations of the medium's intelligence or normal knowledge. Validity is commensurate with the methods of establishing truth anywhere and these are reduced to conformity to facts. We might prove that a spirit asserted the existence of human beings in the sun, but we should measure its

probabilities or certitude by what we actually know of the conditions for human life. A spirit might assert that there were inhabitants on Mars, and we might be as powerless to prove it as to disprove it, but we should insist always on testing the assertion by our own proved knowledge regarding the conditions of life and the ascertained facts of that planet. The revelation of the statement would not make it self-supporting. It would have to stand the scrutiny of all scientific truths.

I have stated these facts in order to have on record the principles on which psychic research must proceed in the study of its problems. The first one, as we have seen, is the origin of a statement, the question whether it issues from the mind of the medium or transcends it, and the second one is whether it is true or not. The solution of the first problem is no assurance that the second one is soluble, and does not carry with it the evidence of the validity of the message. It only assures us that we have found something besides the mind of the medium as the cause, and the truth remains to be decided by other standards. These facts should always be kept in mind in the study of our records.

## CORRESPONDENCE.

*To the Editor of the Journal:*

In his recent book entitled *Higher Psychical Development*, Hereward Carrington quotes quite extensively from two articles of mine. The first, "Digest of Spirit Teachings Received Through Mrs. Keeler," was published in the *Journal* for November and December, 1916. The second, "Experiments in Astral Projection," was published in the *Journal* for January, 1918.

The quotations in many instances are made in such a way that they appear to be, not extracts from a psychic record of which I was merely the reporter, but representations of my own belief and experiences. Those from the second article, in particular, would suggest to one who had not read it, that I believed astral projection to be a possibility, or indeed that I claimed to have accomplished it. Whereas in the article I nowhere expressed any positive conclusion from my experiments at all; and as a matter of personal belief I am quite sure that astral projection was not accomplished.

Furthermore, on pp. 283-285, certain exercises are quoted from my article in a way to make me seem to recommend them as suitable for anyone to use in trying to project the astral; and whereas they and others were given to me in a carefully graded order, in the book they are all mixed up, some of the latest being given first. But these exercises were given to a certain individual, in a particular physical and psychical condition; and might not be at all suitable for anyone else, in fact might be harmful. And in my own case, they entirely failed; as the spirit communicators themselves stated, and as appears in my article.

I desire, therefore, to disclaim any personal beliefs and recommendations which may be ascribed to me by reason of the said quotations; and beg that any persons interested will refer to the articles themselves for a precise statement of the matter.

PRESCOTT F. HALL.

Boston, Oct. 8, 1920.

## CONVERSAZIONE.

It is not always easy to find a name, at once fit and succinct, for a new thing. This Department is the new thing, and "Chat with Members" is the name for it announced in the February *Journal*. But that is not quite fit, for we shall have occasion to chat with friends who are not members of the Society, and with persons who are not friends but enemies of psychical research, and correspondents who are neither. A title which would include all classes would be fit but not succinct, unless the word "Anybody" were employed, and that would not be elegant. The name which we have decided upon was at first rejected because it has a pedantic sound. But it is a word regularly adopted into the family of English, and it is both fit and succinct. It means, as defined by the Standard Dictionary, "A meeting for conversation, particularly upon some special topic, as literature or art." That is precisely what this Department is intended to be, a meeting-place for conversation, queries and replies, suggestions and comments on the special topic of psychical research. Therefore *Conversazione* will be the title until such time as our readers suggest a better.

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From Dr. E. P. B.: "I am convinced that Sir Oliver Lodge is mistaken and all of these phenomena can be explained on the theory of secondary personality. We know that secondary personalities exist, but their full powers we do not know. I am of the opinion that they have a cult of their own and can communicate one with another; even at a distance, through the medium. They are wonderfully imitative, and a few facts about a deceased person will enable them to deceive almost anyone."

It appears to us that you are simply setting forth a conjecture, and that a conjecture should not become a "conviction" until it can produce specific supporting facts. We are rather familiar with the literature of dissociation, and have yet to see any proof that the "Sallys" and "Margarets" communicate with each other. The straight telepathic hypothesis can point to some evidence, but not as yet the hypothesis of telepathy through personalities.

And "a few facts," normally imparted, is precisely what, in many cases, it is made certain that the psychics do not get. Dr. E. P. B. should also remember that secondary personalities are psychical entities, and that while they "act" wonderfully, the rule is that they act themselves.

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A clergyman, one of the leaders in his denomination, whose name has not been associated with Psychical Research, writes:



"The best of luck to the great work! I grow in the conviction that you are in the gravest work now done anywhere on earth."

On the other hand, several personal friends have written warning us of the dire consequences, certain to accrue if we continue to "dabble" with "uncanny" matters. One went so far as to declare that to keep on investigating raps occurring in our own house would entail "spiritual, mental and physical damnation." The raps come spontaneously, other phenomena go on whether we note it or not, and the raps ceased (at least for the time being) and we feel and act much the same. The answers to such kindly warnings is in the words of John Sterling (See Carlyle's "John Sterling," Part II, Chap. II).

"I could plunge into the bottom of hell, if I were sure of finding the devil there and getting him strangled."

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QUERY: "Where can the new *Psychic Research Quarterly* most conveniently be obtained?"

Of Dodd, Mead & Co., New York City, who are the publishers in this country. The price of a single issue is \$1.00, and for a year \$4.00.

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A psychologist who has for some time pursued the avocation of pointing out to Sir Oliver Lodge what a dunce he is, was asked by us to vary his method of pointing out holes which are visible to everybody, by paying attention to just one designated strongly evidential case of short compass. He replied:

"I regard that type of argument as unfair. There is no reason to suppose that your case carries with it the clue to its explanation. If it does, well and good! Some one may find it; and I am quite prepared to give you my guess if your material contains clues adequate for guessing. What we can do in these matters is to take those cases that furnish a clue, and from the nature of the clue apply the probabilities to those that do not contain clues,—and they are many."

Did any subject besides *Psychical Research* ever have such logic applied to it? The material which we announce is unevidential or only to a low degree evidential is annihilated by valiant warriors with a shout of triumph, but material which we present as strongly evidential of the supernormal it is "unfair" to expect them to face. But how long do they expect that the discerning will be favorably impressed? We keep piling up evidential cases and multiplying witnesses of character and intelligence, and they keep declining to face such cases and knocking down men of straw. Their reason as stated above, is that the strong cases may not carry with them their clue. And that is true,—though we multiply folios of paper to state them fully, with every circumstantial fact which exhaustive search has shown can bear upon them—these cases do not carry the clues for

their normal solution. If there had been clues were none of us who investigated competent to discover them? If only a laboratory professor of psychology is competent and if he is so interested that he pours out articles made up of quotations from authors whose ignorance has been exposed, and of evasions, would not it be worth while for him to look for clues in one case of moderate compass which *we* recommend? No law obliges him to discourse upon the subject at all, but if he is to discourse, surely it is his duty to meet the real evidence. The case recommended to him could be examined by him *de novo* with a quarter of the trouble taken to punish dead men and cripples. All the witnesses but one are living, and all will testify, if there is anything left unsaid. He may employ all his sleuth-hounds to search out the "clues" which he feels certain have escaped vigilance. So long as he and his like fail to examine and discuss a single first-class case, but only sneer, insinuate, and thumb noses at those who have laboriously investigated, they are in a pitiful situation, and should learn the prudence of silence.

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F. W. V. says: "Most of the members of the society here whom I have met know nothing about the organization of the institute; frequently inquiries have been made as to whether there were any other officers. It would be well to publish each year a brief notice of the annual meeting, a list of the officers elected, and a very brief explanation of its organization. \* \* \*"

The editor heartily agrees with you, and thinks it fairly certain that after certain changes in the organization of the institute are effected, the course recommended will be adopted.

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F. W. V. continues: "The membership has not grown in proportion to the population of the country. Scientists will take an interest in this matter only when a sufficiently large number of people become sufficiently well interested in it to make it impossible for them to ignore it any longer. When that time comes if the society remains in obscurity the endowments will probably go to colleges and universities. \* \* \*"

The society membership increased by one-fifth last year. The rank and influence of a scientific organization is not in proportion to its membership and popularity. Nevertheless, we of course welcome all who have an interest in our inquiries, and believe in our method of pursuing them. It is probable that few scientific societies in this country are better known to the masses, which of course is not saying much. The society cannot now embrace a quarter of its opportunities for investigation for lack of adequate funds, it is true, and needs an endowment of \$2,000,000. But, starting with nothing, in fourteen

years it has reached about \$230,000, and the largest gift of all has been consummated since Dr. Hyslop's death.

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"For awhile no more *Proceedings* should be published but all energies concentrated upon the *Journal* and, without increasing its size, it should be improved as much as possible. \* \* \*

If we should cease publishing *Proceedings*, containing longer studies of special value to students, there would be those who would complain as loudly as you would applaud. We will "improve" the *Journal* as much as possible, and our readers can help by sending, or pointing out, good material.

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A lady sends a photograph of her shoes in a certain position, saying that she put them in another and a few minutes afterward found them in the situation represented, also the photograph of a necktie protruding from a drawer, its end on the handle of the next higher drawer, though she had shortly before shut it, as she believes, in the drawer. She wants to know "How do you explain it?"

This is an example of the queries which we are supposed to answer *ex cathedra*. But the testimony could have been given, exactly as it was given, supposing that you were (1) Insane, and imagined that the position of the articles changed; (2) A hysteric who changed the positions in amnesia; (3) Merely forgetful, not remembering correctly what you did; (4) Non-observant and absent-minded. The tie, for example, might conceivably have caught on your sleeve button and been pulled partly out as you shut the drawer, without your perceiving it. (5) Deceived by another person who for fun or malice, stole in unperceived and changed the position of articles, knowing your love of the mysterious. (6) Witness to real cases of telekinesis.

Unless in a position to determine all the conditions, it is impossible to render a judgment. We are investigators, not diviners.

## BOOK REVIEWS.

*The Psychology of Conviction.* By JOSEPH JASTROW, Professor of Psychology in the University of Wisconsin. Houghton Mifflin and Company, Boston and New York, 1918. Pp. 387. Price, \$2.50.

The title to this book is that of the first chapter. All the other chapters, while the subjects are distinct from this, are discussions that are interspersed with observations affecting the problems of conviction and so the work has a unity that would not be at first apparent in the titles to chapters. This is acknowledged virtually by the author in the statement that the book consists of material published previously in various periodicals cemented together by some such connection as I have stated.

The portions of it having interest for psychic researchers are the chapters on "The Will to Believe in the Supernatural," "The Case of Palladino," "Fact and Fable in Animal Psychology," and "Malicious Animal Magnetism" of Mrs. Eddy. It is not necessary to go into any lengthy review of these chapters here as they would lead us far into discussions which would only result in acknowledging in the end much truth on both sides, tho Professor Jastrow thinks the truth is all on one side, so far as the problem of the supernatural is concerned. But he limits his discussion to those forms of it where he can have the prepossessions of his colleagues on his side and in some respects misrepresents the facts by lugging in the general conceptions by which they are to be adjudged. There is too much truth in many, perhaps most of his observations, to undertake criticism. There is so much healthy scepticism, and not a little justifiable, or at least excusable irony and sarcasm, that it would misrepresent our own attitude to criticize the book adversely. We are not disposed to do so, as style and opinion invoke too much sympathy to put ourselves where we should be interpreted as more antagonistic than we really are. But Professor Jastrow is quarrelling with the lay public and in doing so invokes conceptions like the "supernatural," "witchcraft," and other doctrines which are supposed to name settled questions and in that way diverts the mind from the facts which might have a most important interest for psychology without being either "natural" or "supernatural." There is too much thinking in these worn out terms. It satisfies the prejudices of the academic man to condemn the "supernatural" when in fact you cannot make that idea clear until you have fixed exactly the limits of the "natural" and that has never been done. It only happens to be a superstition of the scientific man that the "supernatural" is impossible, just as it is the superstition of the credulous believer that the "supernatural" is everywhere lying around loose. In fact there is no difference between the two things except in the matter of mere frequency. Professor Jastrow ought to know this. What we in psychic research are trying to do is to ascertain facts and we are as indifferent to the question whether they are "natural" or "supernatural" as a man in the streets of New York is to the reptiles that infest the African jungle. Apart from this position of Professor Jastrow the volume will prove of much interest to all intelligent psychic researchers.

What is said about Palladino is said from the standpoint of the conjurer. Professor Jastrow, however, is not to blame for assuming that position. Her defenders assumed it and offer every excuse for the academic man to adjudge the case accordingly. As the present review takes up no cudgels for that case, but insists and always has insisted that she should have been studied as an hysteric, he can sympathize fully with Professor Jastrow and his opponents without paying much attention to either of them. Some day when we have

studied the subconscious more carefully and understand its liabilities to automatism from foreign stimuli, we shall understand such cases as Palladino much better than by pinning our faith to the knowledge of conjurers. Those who attached so much value to the case are most to blame for the animadversions of Professor Jastrow which, tho conceived from irrelevant generalizations that are mere statements of experience, have so much justification that we must accord him and his colleagues the right to urge such cautions.—J. H. H.

*The Vital Message.* By SIR ARTHUR CONAN DOYLE. George H. Doran Co., N. Y., 1919. Pp. 161. \$1.25.

The Christian Church, when it neglects what is esteemed by multitudes as sacred truth or equally sacred duty, rouses criticism and revolt which indeed may go too far, but which is quite natural, and may be merited. In such cases allegiance to Christ, and to the teachings of the New Testament, is often professed as strenuously as the ecclesiastical organization is called to account. It was so during the American movement for the abolition of slavery; it is so now that evidences of the world of spirits, of more or less similar nature to those alleged in the Scriptures, are believed in by many who profess to have experienced or inspected them, and yet are generally looked upon askance by Church authorities. This is merely stating a patent fact.

Sir Conan Doyle is doing in this little book what he has done before; citing evidences of spirit survival and traceable spirit activity, and reprehending the backwardness of the Church in failing to become acquainted with and to utilize these evidences. He is also urging that the Old Testament, with the exception of certain parts, is unworthy of association with the New Testament as though it were entitled to be a present day guide in principles and conduct, and that it ought, in the main, frankly to be set aside.

This last topic hardly comes within our purview of comment, though arguments could easily be made against the extreme course advocated, as unfeasible, unnecessary and unwise. To disregard the historical evolution of the dominant religion of the civilized races, which is related to the Hebrew stem as the water lily is related to its stem in the river-ooze, would be a most unscientific course. And to disregard the Hebrew records would leave much in the New Testament dark and meaningless. Plenty of New Testaments are now printed apart from the Old Testament. The only thing which can establish the distinctions in evaluation which Sir Arthur thinks called for, and lessen the hold which he considers that the Old Testament as distinguished from the New still has upon many minds to their detriment, is to continue the process of education which seems to be well under way. The remedy is probably in teaching that the advancing tide of the Biblical literature in its historical promulgation has always marked the highest point of spiritual development, which was low indeed at the time of the earliest records, and in absolute repudiation, not apology, for the morality of the Old Testament, wherever it is in conflict with that of the New Testament.

There is much in the little volume which is food for thought. The person who has a mature and well balanced mind need not to be harmed by it. Few intellectual weaklings will read it, anyway.

Attention is properly called to the parallels between phenomena believed on Scriptural authority and modern phenomena, and to the logical difficulty of accepting the former simply because set down in a revered book and summarily waving aside current testimony, corroborated and cross-examined. The author believes that what might be called a rediscovery of active relations actually existing between denizens of the "two worlds" would vivify the church and deepen the currents of personal religion.

Of course minor blemishes in the book may be pointed out. For example, it is hardly fair to the late Madame Palladino to quote the statement of the man who says "he saw her cheat in the most childish and barefaced fashion" (p.

41). So the "man of the street" would have said of Miss Burton, (*Proceedings A. S. P. R.*, Vol. V) if he had seen her toss a tambourine with her teeth. But when one learns that she readily assented to the taking the flashlight photographs which revealed what was being done, he must realize that Miss Burton had not been normally conscious of what she did in what was really an altered state of consciousness. Similarly, fair-minded and trained observers of Palladino have held that the occasional "cheating" was not conscious but was the physical response to the subconscious desire that things should happen at a time when they were not happening in the usual way, and that this was the reason the acts were "childish and barefaced." That is, if she had been a deliberate pretender she would have covered up her acts better.

And it is hardly correct to allege that the "aim of Psychic Science" is to "show you by material and scientific tests that the soul and personality survive", unless the author means something else than the Societies for Psychical Research would understand by the term Psychic Science. The object which actuates genuine scientific inquiry in this field is the discovery of facts, whatever they may be, and the laws underlying facts.

Some of the books mentioned with respect do not seem to the reviewer to be judiciously selected, notably "Thy Son Liveth", the genuineness of which there are grave reasons for suspecting. And the author would do well to be cautious on the subject of spirit photographs.

But it is not worth while dwelling upon what may be esteemed blemishes. The book, while it is not one calculated to convince the most rigidly scientific minds, is among the best, in small compass, for popular reading, and may set many at work studying the source-books wherein evidence is systematically laid down.—W. F. P.

*The Adventures of a Modern Occultist.* BY OLIVER BLAND. New York. Dodd, Mead & Co., 1920.

Although this is intended to be a serious book, the author has such a charming, imaginative style that the reader is constantly tempted to think he is perusing some of Mr. Algernon Blackwood's tales. The author's standpoint is a bit confusing. He properly finds fault with the spiritualists for assuming that only good spirits communicate, and that the next life is a happy summerland. But where shall we place a man who, on the one hand, believes in the possibility of evoking lemurs and elementals (p. 102), in the existence of the N rays (p. 193) and in the raising of the dead (p. 219); and, on the other hand, denies the existence of incubi (p. 162) and spirit photography (p. 184)?

A scientific reader, dipping into the current occult reviews or a book like this, is at once amazed and confounded at the number of astonishing things believed to be true on the strength of ancient writings, someone else's statement, or modern experiments of which the method is concealed "for the public good." Most current writers of wonder books are taking profit by the practice of the Rosicrucians and Theosophists of larding their roost with fragments of modern science. The present writer follows this custom. Thus we learn (Chapter IV) that a haunting spirit can be exorcised by the "protective vibration" of a tube of radium salts. But we are told that it is not yet well known whether it is the  $\alpha$   $\beta$  or  $\gamma$  rays that produce this result. Here we have a single experiment, performed with no witnesses present, with no testimony as to the previous haunting, and with the locality suppressed. The ghost vanished after twenty seconds. What proof is there that the radium salts had anything to do with it? And yet I have no doubt the theory elaborated from this incident will be solemnly quoted in other books of this sort, as well established.

Mr. Bland claims the spiritualists have suppressed communications affirming the existence and activity of sex in the spirit world. He thinks (p. 47) that carnality does exist there, and that unbelief in the sexlessness of the

next life is the result of the confusion of sex with sin (p. 79). In view of his recent articles on the "Pineal Door" in the *Occult Review*, perhaps Mr. Bland is now able to go and see for himself.

There are some very sensible things in the book, such as emphasis on the dangers of séances, and on the importance of drugs in sorcery (Chaps. VI and VII). It may turn out that the whole secret of the grimoires is nothing but the hypnotic effect of sonorous invocations plus the inhalation of various vapors. The mere fact that drugs were used would not decide about the validity of the experiences; but if they were the efficient factor, the whole thing is put upon a different basis.

This book has no value for the psychical researcher, but anyone who wishes a pleasant hour in the region of the possible (or impossible) will find the *Adventures* worth reading.—PRESOTT F. HALL.

*Modern Spiritism: Its Science and Religion.* BY A. T. SCHOFIELD, M.D. 259 pp. P. Blakiston's Son & Co., Phila.

This is an entertaining and odd book. It is odd because it is such a mixture of wise and foolish, information and blunders, quotations apt and inapt, shrewd observations, illogicalities and inconsequences, and because it exhibits such precarious balancing between facts and fear that the facts may be naughty and irreligious. The good doctor is very orthodox, has hankerings for the tree of knowledge, but is afraid that the serpent will bite him.

In a general way the subject matter is arranged in chapters under particular headings, but within a chapter one is constantly coming back to a particular room by another corridor after he supposes he has finally left it, and sometimes runs into strange apartments not properly related to the chapter-edifice. Thus one is surprised in the chapter on "Possession and Allied States" to find a short disquisition on psychometry.

Dr. Schofield talks of "telepathy and allied processes", as though these constituted an unquestioned and explored field, which is far from being the case. And he often starts a paragraph by intimations of the explanatory efficacy of telepathy, the subconscious mind, etc., and then brings in an instance which admittedly cannot be so explained. He believes in communicating spirits but seems to think that evil ones are either vastly in the majority or that the Deity favors them in the granting of passports. Much that he says about mercenary mediums, the character of their performances and the credulity of their audiences, is of course quite justified.

He reports occult incidents within his own experience, some tending to one and some to another conclusion. But one doubts his detailed accuracy of observation and record on observing his frequent inaccuracies regarding details which are of easy access in reference books. An instance is found on page 20, where he speaks of the "advent" of W. Stainton Moses and D. D. Home and "at the same time, the wonderful talents of the Reverend Henry Irving, the founder of the Latter Day Saints, or so-called Holy Apostolic Church, with all the wonders enacted in his services." Irving was dead before Moses and Home attained prominence, his name was not Henry but Edward, he had not and never claimed to have any occult talents as is implied, his followers were never called Latter Day Saints, which is the title appropriated by the Mormons, and the official title of his sect was not "Holy Apostolic Church", but Catholic Apostolic Church. Many such errors appear. David Dunglas Home becomes "Douglas D. Home"; the founding of the Society for Psychical Research is put at 1891 instead of 1882; it is incorrectly stated that Mrs. Piper "denied she ever had any communications with the departed"; the "opportune conversion" of Sir Oliver Lodge is stated to have taken place during the Great War; it is declared that Mrs. Piper was "exposed in fraudulent practices", which is untrue; Richard Hodgson receives the title of "Professor", which was never his; Professor Newbold, of Pennsylvania, becomes "Professor Newbolt"; and so on. It is said that spiritism

is "the child of Theosophy", that is, the child was born before its mother. On page 101 readers are informed that "Professor Hyslop" died some years ago, early enough for William James to pass upon the validity of messages claiming to be from his spirit! And on page 32 they are gravely told that belief in communication from the dead "mainly rests on this work of one medium, Mrs. Piper", while belief in genuine "physical manifestations (levitation, sounds, lights, etc.)" being real and not fraudulent, rests on the work of Eusapia Palladino!"

There is considerable good material in the book, but one must tread with wary step amidst the not infrequent erroneous statements of fact, misleading arrangements of material, and contradictory reasonings.—W. F. P.

*Modern Psychical Phenomena.* By HERWARD CARRINGTON. Dodd, Mead and Company. New York. 1919. Pp. 331. Price, \$2.50.

This book is a summary of the whole field of psychic research with some other phenomena not necessarily related to the subject. It is perhaps the best work done by Mr. Carrington. It is largely the summarized work of others, but will interest readers who wish to find the facts epitomized. There is little theoretical explanation in the work, at least of a systematic type. That does not make it any the worse. It is not necessary to enter into any detailed criticism of the book tho that might be done from the scientific point of view. Such criticism, however, would only conceal the real interest of the facts quoted.

There are perhaps two things, however, which should be noticed in correction. On page 16 Mr. Carrington says: "Dr. Hyslop and others have contended that the primary point of importance, in such a case," referring to Eusapia Palladino, "is to study the condition of the medium, from the point of view of psychological instability, and ascertain whether or not hysteria be present in such a case. I should contend, on the other hand, that the primary question to be settled should be: *Do physical objects move without contact?* after which, if that were once established, the secondary or subsidiary question would be the state of the medium's mind during the production of the manifestations," etc.

This statement is misleading. I have never contended that the "primary" object of studying such a case was settlement of hysteria in it, but that all such cases should be approached through the possibilities of hysteria, and if it was present, the question of fraud was excluded. Mr. Carrington forgets the radical distinction between the problem of the supernormal and the wholly separate problem of convincing the scientific man and the public. You can more easily convince them by showing the existence of hysteria and abnormal psychology in such cases than by approaching them through the point of view of conjuring and as the whole problem of psychic research is more or less one of "abnormal" psychology, the proper thing for an intelligent man is to deprive his critics of the first plausible excuse for impeaching the phenomena. Mr. Carrington does not know how to defend himself. It may be that the "primary" object for the conjurer is the question of moving physical objects, but that is not the first thing the psychic researcher has to consider, but the defensibility of evidence.

The second matter is the indorsement of the phenomena of Mrs. Lee. In my article on the subject I did not indorse the supernatural character of anything. All that the photographs interested me for was the fact, that, accepting the phenomena as genuine, they were not spirit photographs. Mr. Carrington seems to think them evidence of that. I do not think them such, but simply baffling on any theory but fraud, and I did not indorse a thing that Mr. Keeler did. I simply recognized that it was difficult to impeach Mrs. Lee for fraud in her own work. The Keeler work I had to discount because he would not submit to investigation and I made this clear in the report, tho I was careful not to accuse him of fraud. I had not the evidence for this. I could only



mark the coincidences between his work and the statements of Mrs. Lee, throwing the whole responsibility for the data upon her observations and assertions, except in two of the photographs which exempted her testimony from consideration, and these I could not regard as conclusive. But Mr. Carington seems to have accepted the results on their superficial character. The paper by Dr. Walter F. Prince makes this evident, tho it does not affect many of the photographs of Mrs. Lee's own making. These, however, are palpably not spiritistic in their appearance.

The book as a whole does not go beyond the journalistic type of work and was probably not intended to be more. As a summary of facts it will do its work with a sympathetic public, tho it will not appeal to the scientific man as convincing of any view or explanation of the facts.—J. H. H.

*Experiments in Psychical Science: Levitation, Contact and the Direct Voice.*

By W. J. CRAWFORD, D. Sc. Lecturer in Mechanical Engineering, the Municipal Technical Institute, Belfast. Extra-Mural Lecturer in Mechanical Engineering, Queen's University of Belfast. Author of the "Reality of Psychic Phenomena," etc. E. P. Dutton and Company, New York, 1919. Pp. 201. Price, \$2.00.

Readers will remember the review of Dr. Crawford's remarkable experiments on levitation. The present volume reports a continuation of experiments described in "The Reality of Psychic Phenomena," and involves a large number of very careful investigations to determine the nature and extent of the "mechanical" forces implicated in his phenomena. It is not possible here to give an adequate account of the new volume. We can only recommend it to readers as one of the best in regard to a certain type of physical phenomena. Sir William Crookes never published his results over his own signature, except certain summaries in letters to a scientific periodical at the time. But Dr. Crawford has taken up the phenomena of levitation and carried on experiments which scientific sceptics will have to notice or set themselves down as too biased to listen to facts, and this regardless of any explanation whatever. They have, however, come across supersensible physical forces frequently enough to make them pause before dogmatically denying what is here reported. They may have to be repeated by others, but that need is not a justification for neglecting the allegations of Dr. Crawford. The experiments are too carefully performed and the results accord too clearly with the well known laws of Mechanics to invite the scepticism which the theories of Spiritualism have usually to meet. Dr. Crawford is dealing with transcendental Mechanics, if I may use that term to indicate something conforming to mechanical laws and yet not accessible to the senses except in its effects.

The new results in the volume include some that show a decrease in the weight of the medium as well as instances of increase of it. When the table is levitated in the air there is an increase of the medium's weight and when it is pressed down on the floor so that it cannot be lifted easily by others there is a decrease in the medium's weight. It is not necessary to describe the experiments here.

Then Dr. Crawford tried the effect of pushing and pulling the table and found the corresponding effect on the medium. He put a screen between the table and the medium and it prevented the levitation. He tried this same experiment with a coffee sack and the result was the same, but noting that the clothing on her body did not prevent the effect he wrapped the sack closely around her body and got abortive movements of the table, showing that under certain conditions the screen or cloth was not impenetrable to this new "force."

He also tried to find if there was any detectible connection between the phenomena and electrical conduction by the "force" and the results were negative. Experiments with "contact": that is, with hands on the table by the medium, stopped the levitation. Then he constructed a table which he

could suspend to the ceiling by scales and with wings on it that would cause a bell to ring when pressed by the hands to the extent of two pounds and found that the table would weigh 26 pounds more than its natural weight, tho the bell did not ring, showing that unconscious muscular action would not account for the whole. Then with another psychic he tried for independent voices with trumpets and took a phonographic record of it. But he was not satisfied with the results and I mention the experiment only as a part of the record of experiments.

But readers should go to the book. We cannot give a proper account of it here. Dr. Crawford is convinced of the spiritistic interpretation of the phenomena because of the relation of the "co-operators" (controls) to the phenomena. The physical phenomena alone do not prove it, but he thinks the mental phenomena in connection with them and other phenomena associated with his experiments with the same group justify the belief that spirits are necessary for producing the results. He, however, speaks rather disparagingly of mental phenomena on the whole because in his experience he found the medium's mind so complicated with all his results. But he ought not to put forth this argument for the reason that he even admits that his problem is independent of the question whether the "co-operators" might be dissociated personalities or different brain centers of the medium, in which case she is as much complicated—and from the lack of evidence such as we produce for spirits more complicated—with the physical phenomena than the mind of the ordinary medium with mental results. It is no doubt his small experience with mental phenomena that moves him to this view. He admits the strong bias of a physicist, but does not see that physical phenomena alone are never evidence of spirits until their existence and connection with them has first been proved. Moreover he seems not to know that those of us who take the spiritistic view maintain that the mind of the medium is always complicated with spiritistic phenomena, whether mental or physical, and hence his difficulty comes from assuming that we cannot prove the existence of spirits until the messages show no contamination with the medium's mind. No doubt the best evidence would involve that purity of contents, but it may be we shall never get any such conditions. In the meantime the mental phenomena are the only evidence we have and the physical phenomena would have no interest in that connection but for their complication with such types as reflect spiritistic sources and the whole has to receive one general explanation in *source*, tho it may not be the only cause involved.

But the most important thing in his work is the discovery of the natural mechanical connection between mediumistic phenomena and ordinary physical science. The phenomena are less "miraculous" than they seem to many minds and conform exactly to the principles of Mechanics in all but the detection and measuring of the "force" connected with the levitation. He was unable to weigh it or the "spiritual body", tho the loss of *eight* pounds in some experiments, or less, suggested that he had succeeded. But the quick resumption of the normal weight suggested that he had not weighed this "psychic matter" as he calls it. His results in this respect recall Dr. Macdougall's experiments which we published many years ago in the *Journal*. Cf. Vol. I, pp. 237-244. They also suggest a speculation which I called attention to in Volume IV of the *Proceedings*, Appendix, and in which I showed facts which tend to show that spirit might not be subject to the law of impenetrability. His experiments tended to suggest that his "psychic matter" was impenetrable, but when the proper conditions were observed it seemed penetrable. But then this might not have been the spirit. It might have been that "matter", "force" or form of "energy" which is connected with the vital functions and revealed in Kilner's experiments with the aura, in which he found two of these, corresponding to the distinction between the "spiritual" and the "vital body." The fact was not proved beyond the existence of a double aura, but the problem should be looked into. At any rate Dr. Crawford has opened up compli-

cated problems at this point and proved one thing; namely, that the laws of Mechanics are not violated in levitation, and suggests, from the supersensible nature of this "energy", that there is a greater unity in the nature of things than the Cartesian philosophy maintains.—J. H. H.

*The Message of Anne Simon.* Foreword by OTTO TORNEY SIMON. Richard G. Badger, Boston. Pp. 145.

Anne Simon, we are told by her husband the scribe, passed into the higher life in August, 1916. The message is in the nature of a revelation to her husband, automatically written under inspirational influences in the space of twenty-five days. There was no trance condition, the pencil moved unguided by the writer. The message is designated a world-message and is a joy-message—"There is no Death."

Mr. Simon states that "Anne Simon was a woman of unusual gifts, cultivation and charm. Her chosen arts were music and literature. She was an accomplished French and Italian scholar and left a journal which shows her also as the creative literary artist. She possessed an unusual super-vitality to arouse others to the fulfillment of ideals and action."

In a letter written some time before her passing over, she writes: "I am developing strangely—and it is so curious. It is entirely outside my volition. I am being guided, led, moulded, changed by some unseen hand and power. These are no idle words. Something is working in and on me. Sometimes the buffeting hither and thither seems cruel—other times new riches come to me, the beauties of which I have never dreamed. And the beautiful part of it is that I am pursued by Love. I have only to look up and stretch out my hands, and there it is. I can draw to myself what I will. I feel a wonderful power which I don't dare to use or perhaps I do not know how to use it—or is it possible I have no use for it?"

With these statements in mind, it is not difficult to see how Mr. Simon's pencil came to write such messages as (p. 28) "Tell them to love and be kind, Dick. And now they know, as I am telling you, they should not fear; only each one must work on his little earth-plot, and raise flowers, and dig the earth...and pull weeds from his neighbor's plot...Tell them often to reach over, Dick, for while they do this, they will see flowers that were not there before....A flower...yes, you are right...it is like the baby!"

"Tell mortals not to wish to see spirit faces, but to open their hearts and send their aspirations skyward like an incense—it will be star-glittered."

"Tell mortals now that I have given them this message to make their burdens joy-burdens, carrying them lightly, laughingly, happily, walking swiftly and with earth serenity toward the goal which will be the mansion for which they are prepared in our Realm, where may be sensed an exquisite and immediate fruition. Believe and know with new faith and full conviction—there is no death—I have told this to the world—mortals for their regeneration."

That of course is a very pretty idea and has been the theme of countless well meant sermons for centuries past—and carries as much weight—no more.

The message to those of us accustomed to real proof of discarnate memory and intelligence and identity is rather vaporous and sentimental. But for the husband automatist they no doubt breathe a presence and a certainty of joy that many will envy though they cannot share.

"We live, my Beloved—You cannot emphasize this too strongly, and the realization of this truth should lighten the world the moment it is given to the world by you."(?) One cannot see precisely why there is any likelihood that "the world" will be apt to accept the message of Mr. and Mrs. Simon as being more impressive or enlightening than that of dozens of others to whom it gives scant attention. There is no special indication of humility in this claim or that which immediately follows it.

"Do not delay after I have given you this series of letters. There will be

a last one; when, I cannot tell you now. Then act. Your own judgment, with the added opinion of those who have had more experience, will suggest the form of publication." (p. 42.)

And there is a neat way of finishing an argument with—"I have told you"—as though that settled everything—whereas it really raises questions one must deplore as he reads between the lines the husband's confidence.

No, this work proves nothing. There are one or two touches of veridical character in the substance and in the form. But on the whole the work is a poetic prose attempt that will leave researchers unsatisfied, though appreciative of what seems sincere purpose.—G. O. T.

*Death, the Gate of Life?* (Mors. Janua Vitae?) By H. A. DALLAS. With Introduction by WM. F. BARRETT. E. P. Dutton and Company, New York, 1919. Pp. 147. Price, \$1.50.

This is an American edition of the work that has been on the market for some years in England. The author is well known to us and this is only one of her volumes that is very useful to students of psychic research. We have previously reviewed it in the *Journal* and do not need to repeat the review. Our object here is to call attention to the American edition which can be secured more easily than the English one. The author writes from personal knowledge and experiments and the work is as well done as any scientific man would do it who is presenting it to the popular mind. It summarizes the work of the English Society while other volumes by the same author deal with her own work in experiment.—J. H. H.

*Spirit Power.* By MAY THIRZA CHURCHILL. E. P. Dutton and Company, New York, 1918. Pp. 64.

You would think from the title to this book that it had something to do with the influence of the discarnate upon the living. But it is nothing of the sort. It is only playing on both words. The author is evidently one of those who thinks spirit is merely a poetic and perhaps ecstatic state of mind. The writing shows merely the emotional view of things and no realization of the concepts used. This is the reason that religion makes no headway with intelligent people. It relies on poetry for its sustenance and asserts dogma which it cannot prove and which is antagonistic to science. One might wish that he could give an intelligible meaning to the author's language, but he could do it only in terms of emotions, not in terms of verifiable facts.—J. H. H.

*Fear Not the Crossing.* Written down by GAIL WILLIAMS. Edward J. Clode, New York. Pp. 126.

This is one of the best books of its particular class. "Gail Williams" is the *nom de plume* of a lady of high intelligence who studied at Bryn Mawr College. The introduction shows cultivation, and educated commonsense in particular. The author, indeed, leans a little backward from the perpendicular when she says that her experiences as a psychic "was in no scientific sense a proof of anything whatever", unless she means that the experience was no *absolute* proof, *by itself*, of the particular hypothesis of spirit communication, and that is not what her words seem to imply. Certainly, if she has reported correctly the facts stated in the introduction, she has had evidence, tending in the direction of proof, of some source of information extraneous to the consciousness and subconsciousness of herself and the other persons present at some of her experiments. It is true that there is no way, at present, of determining "the possible *proportion* [my italics] of the medium's subconsciousness" in the totality of the messages, but such transmitted facts, some of an unusual and striking character, as she never normally knew, could not have originated in her subconsciousness. *Ex nihilo nihil fit*: out of nothing in the subconsciousness nothing can come.

One could wish for a fuller account of the evidential factor in the introduction, but as far as it goes it is satisfactory in quality and treatment, and one feels that a candid and discriminating mind has been busy upon the facts. And for the especial purpose of introducing the messages which the compiler makes it her chief business to report, she has perhaps given an adequate account.

The messages, dealing with the other world, its relations with this, and the ethical principles and practical maxims which insure well being, are professedly not evidential in the strict sense. Neither are the epistles of St. John. But there is a general correspondence between what is said here and what we find elsewhere in automatic writings which are also attended by an evidential factor, and it is reasonable to assign a certain weight to this correspondence.

Besides, the teachings are of a lofty ethical order, are marked by a "sweet reasonableness", and I am convinced, from a rather extensive experience in therapeutical and reconstructive psychology, that they will work out well to the benefit of readers, particularly those who are in need of consolation because of bereavement or the apprehension of death.

One might question one or two statements on theological grounds, but he should first be sure that, in their condensed and oracular form, he has correctly grasped their intended meaning. And there is manifested, in the record dated February 26th, a misunderstanding of the methods and spirit characteristic of "scientists" in psychical inquiry, which is rather suggestive of the intrusion of the medium's own misinformation. But not necessarily so, since it is unlikely that spirits know everything, or are immune from errors regarding earthly movements. If these messages are indeed, in their main purport, from a spirit, he is likely to receive correction, on this point, from spirits more conversant, whether from memory or from present participation, with the true methods, spirit and responses, of scientific psychical research.—W. F. P.

*Phenomena of Materialisation.* By BARON VON SCHRENCK-NOTZING. Translated by E. E. FOURNIER D'ALBE, D.Sc. Pp. XII + 340, with 225 illustrations. New York, E. P. Dutton & Co. \$15.00.

The editor of the *Journal* is not yet ready to express any opinion in regard to the exhibits and text of this formidable book. He has thus far failed to find, among all the numerous descriptions of the precautions taken, one statement that the black cloth which, as the cabinet was constructed in room after room, lined it on floor, ceiling and walls, and which partly conceal the chair, was ever explored thoroughly *underneath*. If there is any statement that more than the hem was examined, it has escaped notice. It is not clear why, at least in one of the cabinets, black paint could not have been tried, instead of cloth. A number of other questions come to mind, but the time for asking them has not arrived, and perhaps a more thorough examination of the evidence may remove the necessity of asking some of them.

The following review is taken from the *Psychic Research Quarterly*, Vol. I, No. 3:

"Books of real importance in Psychical Research are all too few and far between, but however widely opinions may differ about the investigations described in this volume—and they are certain to become the center of much controversy—there can be no doubt that they constitute by far the most noteworthy contribution to the subject which has been made in recent years.

"The case of 'Eva C.,' which the author describes with the greatest thoroughness, must unquestionably be ranked with those of D. D. Home, Eusapia Palladino, Mrs. Piper, Miss Goligher, and a few others, as one of the great classical cases in the history of Psychical Research.

"This would still be true even if, as some facile critics will instantly assert, the phenomena described were wholly fraudulent. For the hypothesis of fraud would involve problems of method, of motive and of the psychology of deception only less interesting than those which arise if the phenomena are accepted as genuine.

"For the benefit of readers who are wholly unacquainted with the case I may explain that these phenomena consist in the apparent "materialization" by the entranced medium—thoroughly searched and adequately controlled throughout—of masses of a plastic substance which may take forms ranging from amorphous streamers, ribbons and patches to comparatively clearly defined heads and hands or even full length figures. These usually appear flat as if cut out of paper, but sometimes give the appearance of a mask-like relief. They seem to be extruded from and subsequently re-absorbed into the body of the medium—generally *via* the mouth—and have been observed when she has been completely nude. They can readily be photographed by flashlight, and some two hundred such photographs are produced in this volume. There is therefore no question of 'hallucination' or, in this sense, of faulty observation, and critics who are—not unnaturally—unwilling to accept the phenomena and their astounding implications at their face value must concentrate on the question of whether the medium could, under the conditions imposed, have introduced the objects photographed into the séance room, have produced, displayed, and finally concealed them without discovery.

"I have no doubt that many people will adopt this view at once, but although I freely confess that the whole case puzzles me more than any other with which I am acquainted, I equally have no hesitation in saying that this view involves difficulties at least comparable with those which impede our acceptance of the phenomena as genuine.

"It must be admitted that, although there is no positive evidence of fraud, there are—quite apart from the intrinsic incredibility of the phenomena—a number of features which, at first sight, appear extraordinarily suspicious.

"Chief among these is the fact that many of the 'materializations' closely resemble, at first sight, drawings or photographs cut out of some fabric or other, sometimes even showing marks suggestive of folds in paper. When it is added that some of the photographed heads bear an unmistakable resemblance to portraits which appeared at different times on the front page of *Le Miroir*, and that on one occasion the letters MIRO appeared on one of the phenomena, the sceptic will at once think that the whole question is settled. But he will be wrong; for the troublesome thing about this case is that, just when one thinks one has really got to the root of the mystery one lights on some detail which completely upsets the comforting theory of fraud which one was building up. In this case, for instance, the trouble is, that, although the heads in question resemble the *Miroir* portraits, they are found, on close examination, not to be identical with them, and further, to differ from them in certain respects which cannot be accounted for by any process of 'retouching' or 'painting over.' Perhaps the most telling point of all is that when actual *Miroir* portraits were photographed for purposes of comparison the pattern due to the half tone block used for reproducing the portraits was visible, whereas no such marking could be detected in the original photographs of the 'materialized' phenomena. It seems fairly clear then that these phenomena, however much they may resemble *Miroir* portraits in certain respects, are not actual sheets torn from the *Miroir* and exhibited, or even photographic reproductions of them.

"Space does not permit me to discuss in detail all the other interesting and puzzling features of the case, but the above should suffice to indicate how great are the difficulties which beset any honest critic who attempts to attribute the phenomena to fraud.

"It is, however, necessary to touch briefly on the most plausible theory of fraud which has yet been put forward, namely, that the phenomena are produced by regurgitation. It is known that certain persons possess the power of swallowing objects and bringing them up again from their stomachs at will, and Brown-Sequard found, in the course of experiments on digestion, that it is not so difficult to acquire this faculty as might be supposed.

"It has been suggested that 'Eva C.' prepares drawings or photographs on

some material such as gold beaters' skin, silk, chiffon, paper or the like, rolls them up, swallows them, and having thus evaded all searching, regurgitates them during the séance, unfolds and displays them, and finally swallows them again. This hypothesis accounts for some of the facts—*e. g.*, that searching has invariably failed to bring to light any object secreted about the medium's person—and accords well with the observation that the phenomena commonly appear to emanate from her mouth.

"My own first hand experience of the case is limited to some six sittings which I attended during 'Eva's' recent visit to London under the auspices of the Society for Psychical Research. Of the phenomena I then observed, all except one were, in my opinion, of a nature which might have been produced by regurgitation, although it was not very easy to suppose that they actually were, and the one exception was complicated by other factors. I am confident that, under the conditions which then obtained, regurgitation was the only possible means by which the effects observed could have been fraudulently produced.

"But these were quite small phenomena, and if I had, under the same conditions of search and control, observed one of the many very large ones reported by Baron von Schrenck-Notzing, I should have been compelled to acknowledge it as undeniably genuine and 'supernormal.' One really cannot credit 'Eva' with the power of regurgitating something the size of a dressing gown!

"Baron von Schrenck-Notzing describes very rigid methods of control, even extending to the application of an emetic immediately after a fruitful séance. This question of control, of course, is the crux of the whole matter. The only loophole for the sceptic seems to be to suppose that when the searching and control are carried out in such a way as definitely to preclude the introduction of comparatively large objects into the séance room, the medium falls back on regurgitating small objects, and that it is only when, for some reason or other, the search is faulty that the large phenomena are produced.

"But this again involves many difficulties. In the first place it presupposes a remarkable ineptitude on the part of Baron von Schrenck-Notzing; in the second it fails to account for the differences between the *Miroir* portraits and the photographed phenomena; in the third one would expect that, when the search was so thorough as to force the medium to fall back on regurgitation, some large spurious 'phenomenon' would have been discovered. *But this has never happened.* Nor are these difficulties wholly evaded by postulating complicity on the part of Mme. Bisson, the medium's patroness, who is invariably present, for she fully recognizes the necessity of assuming such complicity and is always willing to take any practical steps to deal with this possibility.

"It will be understood that I have not attempted to give anything like a full account of the case or of the difficulties connected with its assessment. I can only hope to have shown that it is one of quite extraordinary interest and complexity and not lightly to be judged on a superficial inspection.

"Most men possessed of any considerable acquaintance with the established facts of science, will, I conceive, find it almost impossible to fit the idea of teleplastic materializations into their present scheme of things. Nor would it be right to condemn this attitude as 'mere *a priori* prejudice,' as some enthusiasts will certainly do. After all, the ultimate test of any new theory or statement is whether it 'fits in'—whether, that is to say, we do more violence to all that mass of coherent and coördinated experience, which determines our process of reasoning, by accepting the new concepts or by rejecting them. If it were not so we should be compelled to accept all statements supported by any positive evidence, however slight. In the last analysis it is always a question of whether it is more difficult to suppose that a thing is true or to suppose that it is not true. In this case I feel as acutely as anyone the difficulties of supposing these phenomena to be true—*i. e.*, genuine. But I hope I

have shown that there are, at least, very great difficulties about supposing that they are not true—i. e., that they are fraudulent.

"Whatever may be the conclusions to which individual students may come, there can be no doubt that this book is of very exceptional interest and importance; it should be bought, read, and carefully studied by all who are interested in Psychical Research and wish to be properly acquainted with one of the most remarkable cases hitherto encountered.—W. WHATELY SMITH."

*Der Kampf um die Materialisations-Phänomene.* VON DR. FREIHERR VON SCHRENCK-NOTZING. München. Reinhardt. 1914. S. 160.

Schrenck-Notzing's *Materialisations-Phänomene*, published in 1913, describing his experiments with various mediums, especially with Eva C. (Marthe Béraud), and the results obtained in the way of apparent materializations, aroused a good deal of controversy. The present volume is a discussion of the attacks upon his experiments and an attempt to refute criticisms.

The materializations took chiefly three forms: masses of whitish, lacey material proceeding from the mouth or other portions of the medium's body; the same containing faces or parts of figures; faces and figures appearing usually upon the chest or at the side of the medium. The critics alleged that the whitish material was produced by the expulsion of some substance which the medium had swallowed before the sitting; that the faces and figures were photographs, drawings or prints which the medium had somehow concealed about her person; and that these faces and figures unfortunately resembled in some cases cuts of various public characters recently published in newspapers and magazines.

The present volume, in addition to recapitulating the precautions used at the sittings is largely composed of the opinions of various experts as to the possibility of the production of the phenomena in the manner suggested by the critics. Thus as to the swallowing of material or "rumination hypothesis," various medical experts testify that no known substances could be used which would produce the volume and the variety of the phenomena. As to the concealment of photographs, drawings or prints by the medium, the author refers to the searching medical examination of the medium at each sitting, to the large amount of light used, to the fact that the face and hands of the medium were usually in full sight at all times, and to the fact that the faces and figures rapidly changed as shown by photographs taken a short time apart. To this are added the opinions of photographic and lithographic experts to the effect that the faces and figures appearing at the sittings (some of them life size) were lacking in some of the distinctive characteristics of any known methods of drawing, printing or photography. Finally there are given control photographs in which the portraits published in the magazines were cut out and placed in the same setting as the figures appearing in the sittings, showing considerable differences from the latter even when the portraits were touched up to correspond as nearly as possible.

There is also a discussion of Professor Morselli's report of materializations in the sittings of Eusapia Palladino in 1902, which he concluded were genuine phenomena. There is, further, a biographical sketch of Mme. Juliette Bisson who had sittings with Eva C., and obtained equally good results when the medium was entirely nude.

The impression one gets from the two volumes of Schrenck-Notzing is that every conceivable precaution against fraud was taken and every possible scientific device and test used. As in the Katie King report of Sir William Crookes, and in the Algiers experiments with Eva C., the phenomena were so remarkable that the scientific world will no doubt demand further similar cases before passing final judgment. Unfortunately the mediums capable of producing such phenomena, whether genuine or not, are few and far between. In any case, researchers are indebted to Schrenck-Notzing for the comprehensive way in which his case is presented.—PRESCOTT F. HALL.



# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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### SURVEY AND COMMENT.

#### *The Glasgow Society for Psychical Research.*

A new Society for Psychical Research has been organized in Glasgow, Scotland, and Mr. Arthur J. Balfour, former Prime Minister, has accepted the presidency and the following persons are Vice-Presidents:

Professor W. MacNeile Dixon, Professor George Beilby, Dr. A. K. Chalmers, The Duchess of Hamilton, Miss Janie Allan, Mr. J. Arthur Findlay, Mr. Peter Fyfe, Professor Robert Latta, Rev. Dr. John Lamond, Dr. Neil Munro, Dr. L. R. Oswald, Lord Sands, Professor W. B. Stevenson, Dr. Henry J. Watt. Chairman of Council, Professor W. MacNeile Dixon. Vice Chairman, Mr. J. Arthur Findlay. Hon. Librarian, Dr. James Knight. Hon. Secretary, Miss Margaret H. Irwin, 58 Renfield Street, Glasgow.

The objects of the Glasgow Society are thus stated:

To conduct, under test conditions, direct investigations into the various classes of psychic phenomena, the results of which may be published and sent to members of the Society, for the reading of papers and for discussion.

To hold from time to time public meetings which shall be addressed by eminent authorities.

To direct attention to the more important and trustworthy works published on the subject; and

To direct interest towards and to spread throughout the community a scientific knowledge of psychic matters.

### *An Introduction.*

We take pleasure in announcing an addition to the official staff of the American Society for Psychical Research in the person of Mr. E. J. Dingwall, late of London. Mr. Dingwall received the degree of Master of Arts from Cambridge University, and in addition to his general scholarship has taken an interest in psychical research upwards of ten years. He has special qualifications for undertaking his assigned work as investigator of physical phenomena.

### *The Subliminal.*

All of us are constantly appealing to the subliminal or subconscious either to explain certain phenomena or to limit the evidence for other and rival explanations. There is always a liability of confusion in this, owing to a double significance in the appeal. When the explanation of any given fact is sought which has at least a superficial appearance of being supernormal or even spiritistic, we discredit the latter explanation by referring the facts to the subconscious. In doing this, however, we are not always careful to indicate just what we are doing. If the facts are such that the subconscious possesses the knowledge of them by virtue of previous normal knowledge, the appeal to the subconscious is always defensible. But we are not always careful to distinguish between the appeal to it as merely limiting the evidence of the supernormal and the appeal to it as indicating the origin of the facts. In one of its meanings the "subconscious" denotes the *contents* of normally acquired information but lying dormant, so to speak, in the memory of the subject. In the other we refer to the *function* of the mind lying below the threshold of normal consciousness. If we explain a set of facts by the functional action of the subconscious we think of their origin there, as if the mind could produce things without the instigation of stimulus. But if we explain it only by referring to

the contents we leave the way open to suppose the possibility of foreign stimulus while we assume that the contents have a domestic source. It is the fluctuation between one and the other of these conceptions that gives so much trouble. There can be no doubt that all supernormal comes through the subconsciousness whether it originates there or from the outside. It is also certain that the contents of normal experience also represents the contents of the subconscious and is not evidence of foreign influence. When we explain by the subliminal, therefore, we must be careful to distinguish between the use of it as a function for expressing foreign and domestic contents equally and the use of it merely to denote the contents of normally acquired knowledge.

Many of the facts on record in the field of psychic research are referred to the subliminal as if it fabricated them or had wonderful capacities for invention *a priori*, when it is possible, and perhaps most psychologists would regard it as probable, that some sort of stimulus is always necessary to get anything out of the mind. It may be only a question as to whether this stimulus is intra-organic or extra-organic. The admission of the intra-organic stimulus is easy and common and also the extra-organic, provided it is not superphysical. But grant the existence of telepathy at all, and an extra-organic stimulus of the nature of mind may be a possibility in many cases. It will be only a question of evidence. Then comes the fact that the contents of a mental state may not always be represented by the stimulus, whether intra-organic or extra-organic. That once accepted, the way is open to the view that all phenomena demanding attention by the psychic researcher have their stimulus and the appeal to the subconscious for explanation will be limited to its use for determining the nature of the contents observed and will not exclude foreign stimulus as the originator, exciting cause, of the events without being the transmitter of them. Hence we have not always disposed of all of the problems by talking about the subliminal, even tho it does qualify the explanatory range of other hypotheses.

Let me illustrate. If I get a name from an alleged communicator, a name that the psychic knows, I explain it by the subliminal. I may not be certain that it is this, but I certainly

do not need to go beyond this to explain the fact. But was the subconscious originating this without any foreign stimulus? We too frequently have the conception that it does so originate it. But suppose I get the name through another psychic that does not know it. I certainly do not explain it by the subconscious there, if there is evidence that it is not due to chance or guessing. But suppose in addition to this last fact I get the statement through psychic B, who did not know the facts, that the same name had been given through psychic A who knew the facts. Then in spite of the normal knowledge of A about the name it becomes most probable that it was supernormal and that it should have the same explanation as the statement through B. Foreign stimulus is admitted as a part of a result which, by itself, was not evidential of the supernormal. The subconscious was not the originator.

Expand the illustration a little. Suppose that a name comes in the trance of A that is not known normally and then the subliminal mentions the same name in connection with an incident in which both name and incident are known to the psychic, we have good evidence that the stimulus to this came from the outside. I have known this to occur more than once. That is, contents wholly subconscious in origin may be called into mind by a stimulus wholly foreign and supernormal. The consequence of all this is that explanation by appeals to the subliminal may not always be the simple thing assumed so often. If we never wholly escape the possibility of foreign stimulus, we have to admit that to the explanation as well as that which accounts for the contents of the message.

J. H. H.

## ANALYSIS OF THE RESULTS OF AN OLD QUESTIONNAIRE.

The American Society for Psychical Research, before its reorganization in 1907 by Dr. Hyslop, at one time and another sent out several questionnaires. From lack of sufficient clerical assistance, or some other reason, the returns on one of these, the questionnaire on Dreams and Hallucinations, issued in 1887, was never tabulated and summarized. This task has now been undertaken, with at least two objects in view: (1) to ascertain what general facts and significant data can, by intensive study, be rescued from these filled-in blanks after the lapse of thirty years, and (2) from what can and cannot be learned by inspection of the returns to judge what new precautions and stipulations should be embraced in a similar questionnaire to be sent out at a convenient time in the future.

The call of October, 1887, dealing with defined types of *spontaneous* phenomena, was issued by the Committee on *Experimental Psychology*.<sup>1</sup> When this committee reported in 1889<sup>2</sup> it had somehow become transformed to the Committee on Phantasms and Presentiments, in order, probably, to suit its selected subject-matter. The metamorphosis is shrouded in mystery only because a committee appointed by the Council made no report of its proceedings to the Annual Meeting, an abstract of whose business was printed in the Proceedings. Even the membership of this committee, with one exception, is as involved in obscurity as are the tailors of Rameses II, and will so remain unless some enlightening document is exhumed. But when the report was rendered, Professor Josiah Royce was presumably the chairman, at any rate he wrote and signed it.

The Committee thus announced its plan, at the beginning of its circular.

"The American Society for Psychical Research is collecting ac-

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<sup>1</sup> See Proc. Amer. Soc. Psych. Res., Vol. I, No. 3, p. 270.

<sup>2</sup> See Proc. Amer. Soc. Psych. Res., Vol. I, No. 4, p. 350.

counts of cases where one person has had some remarkable experience, such as an exceptionally vivid and disturbing dream, or a strong waking impression amounting to a distinct hallucination, concerning another person at a distance, who was, at the time, passing through some crisis, such as death, or illness, or some other calamity. It appears that coincidences of this sort have occurred, but it may be alleged that they are due to mere *chance*. For the determination of this it is desirable to ascertain the proportion between (a) the number of persons in the community who have not had any such experiences at all; (b) the number of persons who have had such experiences coinciding with real events; (c) the number of persons who have had experiences which, though similar to the foregoing in other respects, did *not* coincide with real events.

We therefore beg any reader of this circular in the course of the next six months to repeat the following questions, *verbatim*, to as many trustworthy persons as possible, *from whom he does not know which answer to expect, and who have not already been interrogated by someone else*, and to communicate the results. The questions are so framed as to require no answer but *yes* or *no*, which should be written in one of the blank squares below each question. We draw special attention to the fact that *the object of our enquiry would be defeated* if replies were received only from persons who have had remarkable experiences of the kind referred to (whether with real events or not); and there should be *no selection whatever* of persons who have had such experiences. In cases of negative answers only, it will be sufficient if the collector will send (not for publication) his own name and address on the circular with the replies which he has received."

The circular went on to ask the names of persons who should answer *yes*, whether or not a coincidence was involved, and subsequently endeavored to obtain particulars from these, by correspondence. Each blank was capable of recording the mere *yes* or *no* of fifty persons.

Discarding four reports as meaningless or fatally defective for the purposes of the inquiry, we find 106 collectors of the replies of about 1,980 persons. Six collectors circulated two blanks each. To test the intelligent interest taken in this particular enterprise in psychical research, and the intelligent exe-

cution of it; we may note the names and standing of some of the collectors.

First, Dr. Hodgson himself collected replies from 100 persons. Representing physical science were Simon Newcomb, the renowned mathematician and astronomer; Wilder D. Bancroft, then a post graduate in Harvard, afterwards professor of physical chemistry in Cornell and editor of the "Journal of Physical Chemistry"; W. H. Pickering, astronomer, professor in Harvard Observatory, author; S. H. Scudder, naturalist, then paleontologist for the U. S. Survey, after occupant of many positions, author; Theodore W. Richards, then graduate student in Harvard, afterward professor of chemistry in the same institution, reviser of atomic weights of many elements, investigator and author of international reputation; Professor W. O. Crosby of the Society of Natural History, Boston; Harlam H. Ballard, founder of the Agassiz Association with more than 1,000 branches, author of nature books, translation of the *Æneid*, etc. Among physicians and teachers of medical science we find Henry P. Bowditch, long professor of physiology and Dean of Harvard Medical School, author; Samuel T. Armstrong, Ph. D., then in the U. S. Marine Hospital service, later a physician, especially prominent in relation to hygiene and sanitation; Charles A. Olive, noted ophthalmologist, then a hospital surgeon, since author and editor of standard books on the subject; William R. Dunham, doctor, author, inventor of astronomical apparatus; M. L. Holbrook, long well-known as a medical writer and editor; Clifford Mitchell, then a physician, afterwards professor of chemistry, etc., at Hahnemann Medical College, editor, author of a number of books; Sanger Brown, then a physician, afterwards professor of neurology in Post Graduate Medical School, Chicago, professor of medical jurisprudence and hygiene in Rush Medical College, professor of clinical neurology in College of Physicians and Surgeons, University of Illinois, discoverer of the centre of vision in monkeys, author; Dr. Nereus Mendenhall; Dr. G. W. Topping. Philosophers and psychologists furnished William James, generally regarded as the leader of his generation, whose bare name is sufficient; G. T. W. Patrick, Ph.D., then and long to be professor of philosophy in the University of Iowa, author of "The Psychology of Laughter," etc.; Harlow S. Gale, then

graduate student at Yale, afterwards instructor in psychology in the University of Minnesota, author. Of lawyers we note Charles Warren, then a student of Harvard, afterwards private secretary and law partner of Gov. Russell of Massachusetts, finally head of the firm, writer of magazine stories; Prescott F. Hall, then in Harvard, now a prominent lawyer in Boston, author of legal treatises; Judge W. D. Harden of Savannah, Georgia; Frederick G. Bromberg, a prominent lawyer of Mobile, Alabama, who graduated from Harvard in 1858 and was in Congress 1873-5. Clergymen embrace at least Rev. Charles Van Norden, LL.D., at one time president of Elmira College in New York, author of several books; Rev. Eliza Tupper Wilkes, a very active and prominent Unitarian minister; and Rev. W. C. Bradshaw of Canada. We also see the names of L. T. Ames, afterward Mrs. L. T. Ames Mead, lecturer and writer especially upon the theme of international peace; William E. Hoyt, then Chief Engineer of the B. R. and P. R. R., afterwards Assistant Engineer of the New York Central R. R.; Francis Blake, for many years on the U. S. Survey, inventor of the Blake Transmitter which has played an important part in telephony in the world, etc.; Ferdinand Dewey, a Boston musician and composer; Francis Almy, A. M., graduate of Harvard *magna cum laude*, afterwards holder of a number of responsible business positions.

Mrs. John F. Brown, the wife of a manufacturer of Fitchburg, Mass., represents another worthy class, and, as we shall see, very ably represents it, since she sent in the most mathematically exact and explicit report of all. There were also several additional university students among the collectors.

The above represents about the range of the knowledge of the present writer in regard to the 106 names. There are doubtless others of persons who were prominent in their time. The maiden names of ladies are not easy to recognize under the after guise of "Mrs.," followed by a masculine name, even though they earned repute as artists, writers, etc. The indications are that practically all the canvassers were persons of culture. Probably, with the exception of the few who did the work voluntarily, all were sought out and selected with view to their ability and trustworthiness.

Turning now to the questions in the blank, we find that there



are eight. The four regarding dreams differ from each other only as to the period of time which they cover. The four regarding hallucinations differ only in the same particular. Let it be noted, that "yes" in answer to any of them does not necessarily imply any coincidence in events with the dream or hallucinatory impression. The questions are indicated below, together with a summary of the replies to each.

Query I. *Have you, within the past year, when in good health, had a dream of the death of some person known to you (about whom you were not anxious at the time), which dream you marked as an exceptionally vivid one, and of which the distressing impression lasted for at least as long as an hour after you rose in the morning?*

Replies: 129 yes; 1877 no.

Query II. *Have you within the past three years but not within the past year, etc. (as in Query I).*

Replies: 109 yes; 1882 no.

Query III. *Have you, within the past twelve years but not within the past three years, etc. (as in Query I).*

Replies: 109 yes; 1879 no.

Query IV. *Have you, at any time during your life but not within the past twelve years, etc. (as in Query I).*

Replies: 102 yes; 1882 no.

Altogether we find out of a total of 7969 replies to the questions relating to dreams, Replies: 449 yes; 7520 no.

Query V. *Have you, within the past year, when in good health, and completely awake, had a distinct impression of seeing or being touched by a human being, or of hearing a voice or sound which suggested a human presence, when no one was there?*

Replies: 123 yes; 1833 no.

Query VI. *Have you, within the past three years but not within the past year, etc. (as in Query V).*

Replies: 106 yes; 1845 no.

Query VII. *Have you, within the past twelve years but not within the past three years, etc. (as in Query V).*

Replies: 104 *yes*; 1846 *no*.

Query VIII. *Have you, at any time during your life but not within the past twelve years, etc. (as in Query V).*

Replies: 105 *yes*; 1849 *no*.

Altogether we find out of a total of 7811 replies to the questions relating to hallucinations—Replies: 438 *yes*; 7373 *no*.

The total of answers to both sets of queries, the four sets relating to dreams and the four relating to hallucinations, are 15,780, and out of these Replies: 887 *yes*; 14,893 *no*.

What the Committee regarded as most important to determine by means of the questionnaire, that is to say:

“the proportion between (a) the number of persons in the community who have not had any such experiences at all; (b) the number of persons who have had such experiences coinciding with real events; (c) the number of persons who have had experiences which, though similar to the foregoing in other respects, did *not* coincide with real events”

cannot now in any degree be forwarded by the returns. Since affirmative replies are merely to the fact of having had dreams or hallucinations, without regard to the question whether, in each case, there was any correspondence with an outer event, the latter fact had to be determined by subsequent correspondence. From such replies as were received from the subsequent special letters of inquiry (probably half were unanswered) it would have been possible to have determined the proportion at which the Committee aimed, so far as a census so limited could establish it. But it was not done, and in the meantime the English Society, of which the American Society was a branch, on the dissolution of the latter culled what it wished of the papers which had accumulated up to the time of Dr. Hodgson's death, other papers have certainly become mingled with the file of replies, and it is altogether hopeless to do it now.

But I, for one, doubt if much has been lost. In the first

place, I doubt much if many persons can be sure that in a lifetime they have *not* had a dream to the effect that some particular person was dead, or to a certainty how many such dreams they have had. Nor is there anything mysterious nor attention arresting about the mere fact of such a dream, even though it is "vivid." We dream about all sorts of things, and many persons have vivid dreams about various matters. I would be willing in the case of every person who thinks he has had no non-coincident dream, as defined by the queries, to set him down as having had four, and in the case of every person who remembers one or more non-coincident dreams so defined, to multiply his remembered number by two, three or even four, and then try out the issue between the remembered coincident dreams of the deaths of particular persons, and the non-coincident ones, so estimated or over-estimated, providing that the emphasis of the comparison be placed where it belongs. The emphasis belongs, not on the particular proportion existing between the number of persons in the community having to-a-degree coincident dreams and those having utterly non-coincident ones, nor upon the exact proportion between the to-a-degree coincident dreams and the non-coincident ones in a given person's experience. It should be placed upon the closeness, number and complexity of the coinciding factors in the veridical dreams, and the possibilities of chance be tried out on the basis of comparison with his own non-coincident dreams and any other basis which may be practicable. For example, if Mr. X. dreamed that he saw his Uncle Joseph Brown sitting in a basement room drinking out of a glass, that a tall, thin, dark man crept up behind him and stabbed him in the back, after which he robbed him of his pocket-book and buried the body beneath the floor, while a large fat, light woman burned some of the clothing in the stove, and all this literally took place a hundred miles away within an hour of the dream, the numerous and close coincidences could happen by the one chance (if by chance at all) in many millions, although Mr. X. had previously had a dozen non-coincident dreams of death.

Another factor should be taken into consideration, and that is whether the coincident dreams of a given person have or do not have a peculiar vividness or sense of reality or convincing quality of one sort or another, as compared with his own non-coincident

dreams. It is of little account to compare one person's dreams with those of another, with respect to this quality, as the circular implies an intention of doing. Intensities of consciousness in different persons cannot be compared with any exactitude. Should one person, whose dreams are of low, average, emotional quality, have one somewhat higher in the scale, he might describe it as "vivid" though it fell far below the experience which gripped the sleeping consciousness of another. It is comparison of coincident and non-coincident dreams of the same person, as to their respective vividness or emotional quality, which may possibly yield results, if carried out in a large number of cases. There is this much to start upon, that some individuals, who have had remarkable veridical dreams, as well as dreams which did not correspond to external events, have noted a difference of quality to a marked degree, if their testimony can be trusted.

Though now impossible, owing to the mixing and scattering of letters based upon and subsequent to the questionnaire, to make such a comparison as is above indicated, it is certain that there was an impressive amount and quality of coincidental material alongside of the non-coincident. The most of the 76 incidents printed by the Committee on Phantasms and Presentiments (See Note 2), belong to this lot, and represent the cream of the collection. Other results will soon find brief presentation in the *Journal*, some of it little inferior in quality to that which the Committee selected. Altogether, there were problematic cases enough, both in number and in proportion, strongly to arrest the attention, and to make it highly desirable that another questionnaire, on similar though corrected lines, should be issued, and returns received affecting at least five thousand persons.

To the present writer, the most surprising thing about the returns to the queries of 1887 is that nearly as many affirmative replies were received to the questions whether, during specified periods of life, "when in good health, and completely awake," there had been experiences, "a distinct impression of seeing or being touched by a human being, or of hearing a voice or sound which suggested a human presence, when no one was there" as to the questions whether, during the same periods, there had been death-dreams of a certain defined and limited character. The figures are, respectively, 438 and 449. This does not mean that

438 persons had experienced the particular types of hallucinations, since some had experienced them at different periods and were therefore represented more than once on the blank. But on the basis of 13 returns which are more full and precise than the Committee required, one would judge that about 244 persons out of the 1,980 had experienced, "when in good health, and completely awake," "a distinct impression of seeing or being touched by a human being, or of hearing a voice or sound which suggested a human presence, when no one was there." This would be about 1 person out of 8. A close estimate based upon 60 out of the 112 blanks indicates a slightly smaller ratio, nearer 1 in 9. But since a number of the blanks report very few cases, and the percentage averages considerably higher in these than in the 13 blanks which reported each its full quota of 50 persons, it seems likely that in some of the smaller returns there was unintended or at least guileless picking of cases, contrary to the instructions of the Committee, and that the true general ratio was lower than 1 in 9. We must not be sure that the "picking" is all on one side, for a collector might consider himself in duty bound to steer away from persons antecedently known to him to have experienced hallucinations, which, as such cases would more likely have been known to him than the other class of cases, were manifestly unfair. In fact, one collector blankly remarked in a letter that he did elicit one affirmative reply, but did not think it of enough "value" to enter in the blank. Nor can it be assumed that high percentages of the sort of cases in reports necessarily indicate that the collectors were careless or biased in favor of the supernormal. Had the report, which out of a total of 36 persons shows 1 in 3 to have had hallucinations, been rendered by one John Doe, we might have fancied him as careless or culpable as we pleased, but it happens that he was Theodore W. Richards, the graduate student of Harvard, destined to become one of the greatest of American chemists. He was to calculate the atomic weights of the elements; it is probable that he could even then accurately go through the simple process of filling out the Committee's blank. His percentage is surprising, but I see no way of avoiding the conclusion that he actually found it in whatever quarter of human society he addressed his inquiries to. Fifty per cent is certainly unusual, but the man who

reported it out of ten cases was W. H. Pickering, astronomer and professor in Harvard. It happened that three of the persons whom he interviewed were sisters, and three others were apparently mother and daughters. Hallucinations and the like sometimes run in families. One out of five was the percentage reported by Simon Newcomb, out of a total of ten, and he was one of the ablest mathematicians living, destined possessor of sixteen doctorates of the several brands, and of honors from the leading royal and scientific societies of the world. William James found a formerly hallucinated person out of every 5 among the 50 whom he interviewed, and they do say that he was fairly competent. In fact, so far as this set of returns shows, the more accurate and critical collectors seem to have ferreted out a larger proportion of experiences than others. And it is easily conceivable that a perfunctory and unsympathetic inquirer might elicit perfunctory and evasive replies, which would understate the facts.

Still all things considered, I am inclined to think that 1 in 12 would be a conservatively safe estimate of the proportion between those who had, and those who had not, experienced hallucinations of the defined types, among the whole mass of 1,980 persons. Let it be observed that they must have been in good health, fully awake, and subjects of a hallucination which suggested a human presence, in order to be counted. No hallucinations of places or things, merely, could apply. Even a ratio of 1 in 12 for this class of cases, to say nothing of death dreams, and other kindred experiences, sharpens one's wish that another, larger and more detailed census might be taken.

Sometimes the same collector had very different results in one blank than in another. Out of one set of 400 replies from 50 persons, Dr. Hodgson had 30 affirmatives; but in another set of the same number of replies he had only 1 affirmative. Harlow S. Gale, canvassing among Yale students, out of groups numerically identical with the foregoing, registered respectively 25 and 10 affirmatives. Prof. W. O. Crosby, out of 393 answers, recorded 18 affirmatives; but later out of 400 answers the affirmatives numbered but 3. These examples show that the nationality, ages, intellectual or social status, or other fundamental distinguishing characteristics differentiating a particular group should be reported, or (more likely *and*) the census must deal with very

large numbers, in order to arrive at ratios which can be at all accurately expressed in figures.

For one thing, in order to arrive at analytic valuations, women should be reported separately from men, on account of the cerebro-neural and mental differences between the sexes. At the very least, the proportion of women to men on a given blank should be expressed. This is clearly done on very few of the blanks under review. It can be made out that several deal mostly, but it is not certain that they deal exclusively, with male college students. Dr. S. T. Armstrong, in his two blanks of fifty persons each, and Mrs. John F. Brown of Fitchburg, in her blank of equal number, are the only collectors who reported explicitly how many were women and how many were men.

Of the 421 who both answered *yes* and allowed their names to be reported, 216 were women and 203 men, but these figures are of no import since we are ignorant of the proportions existing in the whole number of persons interviewed.

One of Dr. Armstrong's groups of fifty consisted entirely of sailors. He was thoughtful enough to inform us of the fact, enabling us to make an interesting comparison. It is often supposed that sailors are particularly given to omens by dreams, "seeing things" and the like. This may be true, but can hardly be proved by Dr. Armstrong's report, which gives only 11 affirmative replies to all the questions, while Dr. Hodgson's first group of fifty, mostly among the cultured and refined, yielded 30 affirmatives; and Gale's equal group, mostly of all Yale students, rendered 25 of the same. Had we heard that one set of 284 replies contained 36 affirmatives, equal to 50 in a set of 400, and that the parties questioned were sailors, we would remark that sailors are proverbially superstitious, and all would be accounted for, but it happens that the afterward distinguished chemist, T. W. Richards, gleaned them among college students and instructors, and acquaintances, including four of the name of Richards, while the sailor group, as we have seen, yielded only a meager 11. Must another cherished tradition go? Not until we have a larger mass of statistics, though we very plainly smell a rat.

Women are supposed to be more subject to "occult" experiences than men, and probably this is the case, though it may

prove that part of the supposed disparity is from the fact that men are more apt to be ashamed of theirs. Mrs. Brown's report of fifty, all women but seven, shows 20 affirmatives distributed among eleven individuals, all women; which is more than the 11 affirmatives distributed among nine individuals out of the fifty sailors, all males; but is less than the 25 affirmatives distributed among fifteen individuals out of the fifty Yale students, presumably all males. But groups of thousands, rather than fifties, are needed for comparison.

Two reports of fifty cases each stand preëminent in the whole list for furnishing particulars supererogatory in relation to the terms of the circular. That of Professor William James is characteristically rich in its analytical summary, which we quote:

*"Summary: 50 persons recorded, of whom 7 had hallucinations, 1 an illusion. The hallucination was strong in 3 cases (Nos. 5, 15, 17) weak in 4 (Nos. 1, 10, 13, 16). In every case but one (No. 16) it was visual. In two cases (Nos. 5, 16) it occurred more than once.*

*Eight had dreams of which 1 (No. 3) seems veridical of death, 1 (No. 7) prophetic of something else than death, and 1 (No. 8) telepathic. The others insignificant."*

Mrs. Brown's report excels all others in its clerkly qualities. There is absolutely no chance for any dubiety in respect to a single entry, and this cannot be said of any other fully filled blank. Every little *yes* or *no*, in its tiny square, is perfectly legible, and by a simple marginal device that no one else thought of can instantly be referred to the name of the person who uttered it, listed on a supplementary page. That list shows who are women and who men, and at a glance just what persons had experiences and how many to a person. Even William James entered a *yes* referring to a dream of much interest but which was not a dream of death, and one referring to a hallucination of seeing the devil, though that personage is not usually considered a "*human being*." Mrs. Brown's flawless accuracy encourages us, as we contemplate the prospect of a new questionnaire, to believe that our "*handicapped*" collectors may turn in trustworthy reports, even though they are not all culled from the rolls of fame.



It is interesting to glance through the list of names of persons who reported affirmatively, but it would be a breach of faith to reproduce it even now, though not a few released the Committee from its pledge, in subsequent letters. The whole list would be illuminating both to such as think that hallucinations and alleged coincidental death dreams are characteristic of servant girls and Jack Tars, and to such as deem it *infra dig.* to reply to questions regarding such matters. Among those who did not disdain to answer, and to admit the affirmative truth regarding themselves, I note the names of Prof. P., an anthropologist of international fame; Mrs. P., wife of the foregoing; Prof. C., curator of a noted scientific collection; Rev. Dr. M., a very well-known clergyman and author; Mrs. A., wife of a noted poet and novelist; Mr. D., husband of a popular novelist; Mrs. P. who for more than forty years instructed and entertained women by her pen; Prof. S., one of the leading teachers of natural science of his time; Mrs. B., wife of a celebrated actor; Miss A., whose treatise on one subdivision of mineralogy is consulted in Europe as well as America; Dr. B., a medical instructor of Harvard who has written many monographs; Mrs. B., the wife of the Dean of a leading medical school; Mr. B., a well-known professor of English literature and novelist; Mr. P., afterwards a prominent chemist and professor of chemistry; Rev. Dr. V. N., once a college president, author of several books; Prof. W., long instructor of English at Harvard; Dr. W., for many years chairman of a State Board of Health, and a distinguished physician; Major W., a noted writer on military subjects; Mr. G., afterwards a college instructor in psychology; Mr. H., afterwards a prominent lawyer and writer of legal books; Prof. J., long a president and professor in Friends' schools; and Mrs. B., a writer whose experiences were shared by E. K., a woman writer better known. Also two other Professors, eight other Doctors, and four other clergymen whom we are able to identify as such, with doubtless others hidden by their own modesty, and many other interesting people whom not to know about is the compiler's loss. But who, reading the above, will fail to answer like a little man (or woman) when the next questionnaire comes around? This sort of thing *must* be respectable, since by it one gets into such good company. Even Prof. John Fiske had a hallucination

(if that is not begging the question) that he saw the devil, and wrote Prof. William James a letter describing how *auld Clootie* appeared to him. And a gentleman whose name is expected to live at least some thousands of years reported the experiences of his wife, his mother-in-law, his cook and his children's governess. A national authority in one branch of anatomical and medical science sent in affirmative replies respecting six persons, of whom four were his wife, his two sisters-in-law, and his medical assistant. And again, Dr. M. L. Holbrook, among the eleven persons with affirmative experiences reported by him counted Dr. L. G. with a hallucination to his credit; Dr. J. A. W., with a death dream; Dr. L. J. J., with a hallucination; Prof. A. P. L., with a hallucination; and the author Mrs. P., already referred to, with various dreams and hallucinatory experiences. Tell it in Gath! Publish it in the streets of Askelon! After this array of respectability fear not the Philistines.

It is to be hoped that the world has progressed enough so that there would now be received from collectors fewer mournful wails like the following, which came to Dr. Hodgson:

"In most cases after answering two or three questions the victim would ask if I took him for a damned fool, or would inquire what bloody idiot got up those questions." J. H. H., Boston.

"Men denounce the whole thing as a waste of time, 'humbug,' etc.; women are either afraid their names may be printed or that they may be written to, or that Satan has something to do with it; or, if interested and liberal-minded won't give themselves the trouble to write, or put off and mislay the blanks in the end." W. J. D., Canton, N. Y.

"The almost universal feeling seems to be that it is unwise to attach so much significance to dreams as those questions and answers might create." H. C., Louisville, Ky.

People who are confident that there is "nothing in" dreams and apparitions, and yet fear that an investigation will increase interest in them, are in a curious logical predicament. Suppose that there were a widely disseminated notion that gold could be extracted from moonbeams if we only knew how, would such schemes be promoted by proving to every ignoramus that not

an ounce could be obtained in a million years? If there is certainly no lion in the den, will it not rather tend to stimulate foolish awe for us to shun it so carefully?

In the old questionnaire the four questions regarding dreams are the same, except that each applies to a particular period in a lifetime. It would seem that, in the next questionnaire which shall be sent out, these might be profitably reduced to one, covering the whole lifetime, leaving the particular period of each such experience to be determined by the letters which follow every affirmative answer anyhow. In addition, I would have a question applying to such dreams as the person, at the time or afterwards thought announced a death symbolically, or in some other manner than by picturing or directly declaring it. For there are persons who declare that they have repeatedly had dreams of a defined and peculiar type before the deaths of relatives and close friends. And, in addition to the question summing up the four questions of the old circular on hallucinations, the particular period to be ascertained as in the case of dreams, I would add a question covering supposed omens of death and calamity, for these are alleged as confidently if not as numerous as are presaging dreams and hallucinations. I would leave the degree of vividness in a reported dream to be determined by subsequent correspondence, for to insert it in the circular is to beg the question whether exceptional vividness is an essential factor of dreams which are significant in relation to actual deaths or calamities. It is very possible that a dream, by its close coincidences in person, time and various particulars, might force itself upon the judgment as significant, although it lacked exceptional vividness, and it would be improper to shut out the report of such a dream by the very terms of the query put. The subsequent correspondence should also determine what the reporter means by "vividness," clearness of remembered imagery, or emotional intensity or both.

The last four interrogatories in the old circular, inquiring of the respondent whether he has had an impression of seeing or being touched by a human being, etc., end with the proviso, "when no one was there." This is ambiguous, and should be altered to express the intention. As it stands it literally shuts out all cases where another *bodily* person was present, and there-

fore bars reports of collective hallucinations. It is not safe to presume that everyone will know what you mean when you actually say something else.

Without the need of complicating the blank with another special query, the collector should be instructed, before he says "good day" to the witness, to inquire whether he has had any experience not covered by the questions of a nature to interest psychical research, and if so to note the nature of such experience. The collector should also be instructed at least to set down the respective numbers of men and women covered by his report, and, if his inquiry was directed to a special class, to define the class. There should be a summary of affirmative replies, such that it can be told how many and what types of experiences inhered in the same person. Finally, if the collector is to be warned that "there should be no selection whatever" of persons who have had "remarkable experiences," he should also be warned not to avoid such persons. It was formerly assumed that the danger lay all on one side, but we are getting to know that there is at least as much on the other. The danger of avoidance is the greater because "remarkable experiences" are more likely to have reached the ears of the collector than negative experiences. He should, therefore, take his cases *en bloc*, as he finds them.

The object of setting down the above personal opinions as to the shaping of a questionnaire at some convenient time in the future is that they may haply elicit suggestions from thoughtful readers of the Journal.

**FORTUNE TELLING.****A Complete Record of Messages Received by the Writer  
from a Clairvoyant with Notes upon the  
Circumstances Described.**

By J. W. HAYWARD, M.Sc.

The messages quoted below appear to have been sufficiently clairvoyant and prophetic in their nature to warrant the recording and discussion of them in some detail. The clear prophecy to which they lead up involved peculiar circumstances that I myself did not foresee and which could not have been foreseen in the ordinary way, nor guessed at.

At the time I received the messages (*i. e.* from March to July, 1918) I was living in lodgings in Toronto and was engaged upon the construction and organization of a munition factory. My work there was almost complete and I had a good deal of spare time on my hands.

My wife and little boy were living at my country house at St. Annes, near Montreal. I used to visit them about once a month. The medium never saw either of them.

Most of my own and my wife's relations and all our school friends reside in England.

I was attending the meetings of several mediums, honest and otherwise, in an endeavor to get records of clairvoyance. Whenever I received a message I wrote down as much as I could remember of it the same night, before going to bed. The messages received from this particular medium, Mrs. K, form a complete unit by themselves and I have treated them as such with occasional notes of contemporaneous séances.

Mrs. K is an elderly woman in poor circumstances. When I knew her she lived in an old four-roomed cottage in a working class quarter of Toronto. She was born in Ontario and knows very little of the world outside the southern part of that province. She has a bright, cheerful disposition, in spite of the increasing troubles of old age. Her outlook on life is religious and she sincerely believes herself constantly surrounded by invisible friends. She is a great talker, but she can neither write nor read.

She used to hold spiritualist meetings four times a week in her one living room. Usually about twenty people were present, of whom half would be regular attendants. These were mostly working and middle class women. The meetings opened with an invocation or prayer from Mrs. K. A dime collection was then taken up, after which Mrs. K. started a small gramophone to play, whilst she put herself into a clairvoyant condition.

She did not give her messages in any particular order and did not always speak to everyone present. The messages were usually recognized and well received. She remembered after the meeting what she had said and certainly remembered, from week to week, the ideas she connected with each of her visitors. She mentioned endless Christian names but rarely a surname. Very few names that she mentioned to me personally had any special significance. Most of them I could have applied to any one of several friends or acquaintances.

The family names Robert, Joseph, Samuel, Mary, Isabella, Elizabeth and Ellen which I might naturally have expected to hear, she never mentioned.

After this explanation I will give my contemporary records of her messages to me, with such comments as I wrote down at the time, adding thereto my present comments, and notes on circumstances which have since transpired.

Where statements are incorrect I have said so. Where I have been unable to place a name or circumstance I have left it without remark. I have deleted nothing, so the reader may estimate for himself the proper allowance to be made for chance coincidence.

### *Meeting March 28th, 1918.*

Mrs. K. "I want to come to you from John. He was a jolly fellow like you are sometimes. You feel you are not properly understood now. I see a book with you and papers as if you were writing something out. Also I see a pen behind your ear. I see a square thing with keys like a typewriter.<sup>1</sup> Do you use one?"

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<sup>1</sup> Years ago I wrote two books one of which was published.

At college, before the days of fountain pens, I used sometimes to put my pen behind my ear, but this was hardly a characteristic habit.

I have a square "Empire" Typewriter. It was in storage in 1918, but I have used it since and I am copying these notes upon it.

There are four people looking after you. I hear 'Ed.' Do you know him?"

Self. "He comes at other séances. I have not placed him yet, but I hope to."

Mrs. K. "Is there a LULU or LULA in your surroundings? I thought it was LOUIS but someone said LULU, FRED comes too. He is not a relation but a friend.

"You dropped your watch<sup>2</sup> and broke the glass. The chain pulled out of your coat, and you thought 'I must put this right.'"

Self. "I nearly lost my watch overboard on a steamer once."

Mrs. K. "You lost a charm off your chain."<sup>3</sup>

Self. "There used to be a drop on it, but I lost it twenty years ago."

Mrs. K. "That does not matter.

"You are thinking of making an investigation about something connected with FRED. Go through with it. You usually go through with anything you undertake.

"Are you thinking of studying this work?"

Self. "Not definitely."

Mrs. K. "Study and investigate all you can.

"You have been up and down, up and down for the last five years; unsettled. Don't worry. Things will improve.

"Don't go into that partnership."<sup>4</sup>

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<sup>2</sup> An accident like this actually happened in 1910 on the steamer "ATUA" between Auckland (New Zealand) and Fiji. I was on deck after dinner and my watch fell into the iron waterway along the side of the ship. The glass was broken but no other damage was done. I think a Miss *Lilian* Shaw was standing with my wife and myself at the time. She had serious lung trouble and has probably "crossed the bar" long since.

<sup>3</sup> This is a distinct incident which occurred in 1897. When getting into a row boat from a small yacht called the "GRIFFIN," in Oban harbor, my watch chain caught and the drop was pulled off and lost. The chain was a twenty-first birthday present from my mother, given to me in 1896. In 1910 I was wearing the same chain but a different watch. At the meeting I was still wearing the chain and the same watch as in 1910.

<sup>4</sup> During April, 1918, it was suggested to me that I should take a controlling interest in a company organized by some friends at St. Annes. I did not do so because the scheme did not appeal to me. For further reference to this matter see the meeting of April 9th.

I might mention in passing that my Father (deceased) was always opposed to business partnerships.

Self. "I don't understand."

Mrs. K. "You will."

*Meeting April 2nd, 1918.*

Mrs. K. "You are going to change your business.<sup>5</sup> Do you know someone named CHARLIE?"

Self. "Is he in uniform?"

Mrs. K. "No, I don't see him in uniform. I see him with a leather case of papers under his arm going in and out of a big building. You will know him when you meet him. It is in connection with your changing your business. You will meet *Lilian* too.

"When you change your home surroundings it will be better.<sup>6</sup>

"You will not sit long in the small circle that you will join to train as a medium.<sup>7</sup> There is someone there whose conditions are antagonistic.

"There is something about a five dollars, a mistake in counting change. (This may refer to a little sketch I saw acted at Loew's Theatre a few days before the meeting.)

"Do you recognize fifty dollars?<sup>8</sup> It is someone else's mistake. They will make it alright.

<sup>5</sup> I left Toronto and changed my business at the end of July, 1918. I know of no "Charlie" or "Lilian" in connection with this change or any subsequent one. I was at the time hoping for a change but had nothing in view.

<sup>6</sup> I had not thought of moving my lodgings at this time but did so on April 15th, perhaps on account of this suggestion.

In this connection another medium Mr. T. said to me on April 1st, "In about fifteen days a change will come. I should advise you to leave the people you are living with. They are not congenial."

On April 5th I advertised for rooms. I got replies on the 6th and 7th. On the tenth I engaged a room that I had heard about on the seventh.

On April 7th a third medium, Mrs. B. said to me, "I see a proposition put up to you. You will consider it for three days and will accept it. You will do right." I did not connect this with moving till some time afterwards as I thought it referred to a business proposition.

<sup>7</sup> I was at the time thinking of joining a circle but no suitable opening occurred.

I did not in fact join a training circle till the winter of 1919-20 in London and my wife and I only left that when it was time for us to return to Canada. Joining the latter circle had no connection with Mrs. K's suggestion.

<sup>8</sup> On April 19th, 1918, I was asked to lend (really to give) a friend fifty dollars, which I did. The request was quite unexpected.



You will have more money next week than this week.<sup>9</sup>

Have you any friends in England? I get ALBERT and HAROLD with you.

Can you place a MABEL?<sup>10</sup>

Self. Yes.

Mrs. K. "And 'Gertie.'"

Self. Yes.

Mrs. K. "There is a letter coming which will tell you about them all.

I see a lady writing to you.<sup>11</sup> She is slightly built and fair. She has a swelling at the right side of her neck. I see two letters in one envelope.

Have you a William in spirit life?"

Self. "Yes" (my Father.)

Mrs. K. "I see an old lady, short and rather stout. She was in a big building before she passed out (a hospital). She did not recover."<sup>12</sup>

Have you a pain over you right eye? It is not your pain. It is someone else's. You are very sensitive that way.

Self. I have no pain, but my wife has trouble with her eyes.

Mrs. K. Perhaps it is her pain.

Is there a little boy in your surroundings?<sup>13</sup>

Self. Yes.

Mrs. K. Is he four or five?

Self. Between four and five.

Mrs. K. I feel his throat is bad, I feel swellings here (indicating the glands under the chin.) He has been operated upon lately.

<sup>9</sup> On April 23rd, 1918, I received a letter from England, dated April 2nd and posted April 8th, containing the news that my wife's old home, in which she had an interest, was sold. It had been on the market for eight years.

<sup>10</sup> I have known people by these names, but who has not? The only name with any significance is that of my father.

<sup>11</sup> This is a fair description of a sister-in-law who often writes to me from England, except for the swelling. Another sister-in-law, who sometimes writes, has a swelling on the lower part of the neck, but she is tall and of medium complexion.

<sup>12</sup> This description is insufficient for placing the connection.

<sup>13</sup> My adopted son. He had an enlarged thyroid gland. He underwent an operation in which his tonsils and a small adenoid were removed on March 23rd, 1918.

He died of an affection of the throat and lungs on January 1st, 1919.

(Here Mrs. K. got a bad fit of coughing.)

Mrs. K. Things will improve for you from now on.

*Meeting April 4th, 1918.*

Mrs. K. There is a relation of your better-half coming into your surroundings (coming out to you). Do you recognize EDITH?<sup>14</sup>

Self. Yes.

Mrs. K. Your better half should be careful of her chest. She needs to be a little careful. There is some friend of hers who tells her she is not looking as well as she was, and that depresses her. Had she an illness a year ago?

Self. Not a serious one.

Mrs. K. She stays around indoors too much. You tell her she ought to go out more and pretend to drag her out. She ought to get more fresh air and good exercise.<sup>15</sup>

You will change your work from one building to another and it will be better for you. Both buildings are under the same firm. Don't you go to them about it. Let them come to you.<sup>16</sup>

You are inspirational. You can sometimes string words together into poetry. That is because there is a spirit in your surroundings that inspires you. When inspirations come write them down in a book.

I see copying something out of a book and cutting a piece out of a paper. You pin the two together and send them away in a letter. You mark the paper with crosses.

*Meeting April 9th, 1920.*

Mrs. K. You are very psychic. You draw the spirits for those you meet as you go about your daily affairs. You ought to be standing here giving out messages.

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<sup>14</sup> I have a sister-in-law *Edith*, residing in England, but she has never yet visited us in Canada.

During the meeting I was thinking of a lady named Edith whom I had met in Toronto, and who was then living in the State of Michigan.

<sup>15</sup> I have frequently advised my wife to take more outdoor exercise. She was laid up with a bad cold about this time and I was a little anxious about her.

<sup>16</sup> At the time I expected to move my private office from one part of the factory to another, but the change was not made.

Don't sit in a large circle to train, they will draw on you too much.

You have healing power too.

Is there someone ill in your home?<sup>17</sup> I feel my head so bad.

There is a little boy in your home is there not? Has his throat been bad? Does it make his voice thick? The best thing for his throat is rubbing. Always rub it downwards and outwards.

There is a lady visiting your home.<sup>18</sup> She ought not really to have come. They did not want her, but she said (to herself), "I have my grip packed and it is only a short visit anyway." She was to have come before, but something occurred to prevent her.

Is there anyone in your surroundings with a sore foot?<sup>19</sup>

Self. Yes, there was but I think it is better.

Mrs. K. A seam in the boot rubbed it. It got very much inflamed.

Now I want to go back with you to when you were a child. Did you fall and hurt your head?<sup>20</sup>

Self. Yes, once or twice.

Mrs. K. When you were fourteen you passed a serious crisis. Your life goes in periods of seven years.<sup>21</sup> When you were twenty-

<sup>17</sup> See messages and notes of April 2nd and 4th.

<sup>18</sup> There was such a visitor staying with my wife at the time. She was at first invited for Easter which would have been a more convenient season to entertain her.

<sup>19</sup> A friend had had a slight trouble, as described a few weeks previously.

<sup>20</sup> I had some bad falls, three at least, before I was five years old. My temples are not quite symmetrical, but I cannot say if this is natural or the result of a fall.

<sup>21</sup> After the meeting I drew up the following table of dates. All the events mentioned have had an important influence upon the course of my life.

1875 Born.

1882 I have no recollection of any important change.

1889 I nearly poisoned myself with chemicals.

1896 I wished to get married but my Father thought I was too young. I have since then seen but little of the girl upon whom I had set my heart.

1903 In this year I was first troubled with hay fever, a complaint that has caused me great annoyance ever since.

1910 I began to invest my money in real estate. These investments have since considerably affected my manner of life.

1917 My Father died. This was the first break in my own family circle.

I first read *Raymond or Life and Death*, by Sir Oliver Lodge and the reading of it changed my attitude of mind towards the future.

one you wanted to do something and they would not let you. You had to give in to them and take another course.

Self. Quite true.

Mrs. K. That twelve is alright.<sup>22</sup> I would accept that twelve. I am speaking of money now.

I see two letters coming for you. There is another letter enclosed in the second envelope. There will be a third letter, quite a big packet with papers in it which you will look over and return.<sup>23</sup>

Do you know a MARIAN a long way from here?

Self. Yes.

Mrs. K. Do you know a tall fair man named JACK?

Self. No.

Mrs. K. He is tall and fair and with him is a JANE. You will hear from him and it will be a big surprise to you.

A telegram is coming to tell you to go to a small town near here.<sup>24</sup>

Self. In Ontario?

Mrs. K. Yes in Ontario. I see you packing your suitcase in a hurry. Were you expecting a telegram?

Self. No.

### *Meeting April 11th, 1918.*

Mrs. K. I see Edward<sup>25</sup> near you, in spirit, a very bright spirit. I also see a veteran in a peculiar uniform. It is blue.

<sup>22</sup> About this time my wife bought a second hand incubator for twelve dollars. She wrote to tell me of it afterwards.

<sup>23</sup> Almost every week I get a letter from my Mother enclosing a letter to her from one of my sisters.

On Thursday, April 11th, I received a letter from my wife, posted the day of the meeting, enclosing the prospectus of the company referred to at the meeting of March 28th. I looked it over and returned it with some criticisms.

<sup>24</sup> I never received a telegram telling me to go to a small town in Ontario. At the end of July, 1918, I got a telegram asking me to go to the small town of Shawinigan Falls, Quebec, which I did.

<sup>25</sup> Ed. was mentioned by Mrs. K. on March 28th. Several other mediums have mentioned and described this personality to me. I cannot connect it with anyone I have known.

Self. Is it naval? <sup>26</sup>

Mrs. K. Yes, naval. He has medals on his breast and a wide felt hat. There is also someone connected with you following the sea now. I have to go to Australia and New Zealand. He is sending a paper to you for you to sign. It will be to your advantage.

Have you lost something out of your pocket through a hole in it? Do you carry a lucky coin? <sup>27</sup>

Self. No, but I have at different times lost things through holes in my pockets.

Mrs. K. Is there a watch coming to you? <sup>28</sup>

Self. Yes, I was thinking of writing for it today.

Mrs. K. Well there has been some trouble about it, but you will get it in the end.

Don't sit in a big circle. Always sit at the same time. Keep regular appointments with your spirit friends.

Sit in the rocking chair by the curtain. <sup>29</sup>

Self. I don't understand. I have no rocking chair, but I am going to move my rooms.

Mrs. K. I see the chair and the curtain moving. May be it is a cabinet. You will understand.

*Meeting April 16th, 1918.*

Mrs. K. Do you know a BERT? <sup>30</sup> It may be ALBERT but

<sup>26</sup> I have no close friends or relations following the sea as a profession. An ancestor of my wife was captain of a ship sailing from England to the West Indies. A cousin of my own was formerly first officer of a steamer plying on the west coast of South America. "

I have myself visited Australia and New Zealand.

I am fond of the sea and have sailed upon it a good deal. On the way to this meeting I recited to myself two sea poems to pass the time.

<sup>27</sup> I do not place this.

<sup>28</sup> My Mother proposed to send me my Father's watch and chain from England. I asked her at first to delay doing so till the mails were following more certain. However, I did have them sent to me about July 6th.

<sup>29</sup> I had just engaged a new room. I did not think that there was a rocking chair in it, but when I took possession, four days later, I found that there was a small one standing by the window curtain.

For several weeks I sat in it for twenty minutes every evening before dinner. I usually fell asleep.

<sup>30</sup> I have been given this name by several mediums, and always in connection with the sea. In July, 1920, at a trumpet séance in the United States,

I get BERT. He is at sea. I have to go to New Zealand and Australia. He has a lot of information for you.

Do you know a Frances? She is not here. She is across the water. She has information for you.

You are patiently waiting for a business change.<sup>31</sup> It will come and be a good thing for you. A GEORGE will have to do with the change.

Is there a *Charlie* in your business surroundings? He is rather on the dark side.<sup>32</sup>

Have you an ALICE connected with you?<sup>33</sup>

Self. Yes, my sister.

Mrs. K. She is not here.

Self. No, but she is in Canada.

Mrs. K. I see them coming this way. (My sister and her family.) Did you write them a card?

Self. Not for a long time.

Mrs. K. Well I see a card passing between you in one direction or the other.

Have you a little boy between four and five?<sup>34</sup>

Self. Yes.

Mrs. K. He is full of energy is not he?

Self. Yes.

with a young medium whom I had only met a few days previously, I was spoken to by a personality giving the name BERT. He mentioned Plymouth and the ship MAJESTIC, and said he passed out in 1915. I made enquiries and found that a battleship called the MAJESTIC was torpedoed in the Dardanelles on May 27th, 1915.

<sup>31</sup> I was then hoping for a change as I had not got enough to do.

In May, 1918, I was in correspondence with a Mr. George about work in the United States. In July I went to Shawinigan Falls to take the place of a man whose Christian name is George.

<sup>32</sup> This name was also mentioned on April 2nd. I had at this time an assistant whose first name is Charles. He is "rather on the dark side."

<sup>33</sup> My sister and her husband live in Nova Scotia. They visited us at St. Annes in 1912, but not since. There is talk of their moving to this neighborhood next year. I spent the Christmas of 1917 and of 1918 at their home.

<sup>34</sup> This description is accurate, but refer to the notes of April 2nd.

I learned afterwards that my wife had given him an old watch of hers to play with.

He died when he was five years old.

Mrs. K. He had an operation lately.

Self. Yes.

Mrs. K. He got well again very quickly through your prayers and good wishes.

I think that he is very clever mechanically. He wants to see inside everything he has and to get to know all about it. Did he have an old watch of yours to play with?

Self. Possibly. I am not sure. He wanted to see inside my watch when he was sick.

Mrs. K. Did anyone tell you to be careful of him when he is seven?

Self. I don't know. They may have told my wife.

Mrs. K. Well don't trouble about it. It is no use looking too far ahead.

You yourself travel a great deal in dreams and see a lot of strange places. Your soul travels and passes over the house tops and trees.

You sleep and dream and wake up and sleep and dream the same thing again. You see things very clearly in dreams.

Did someone give you a ring to get mended?<sup>85</sup>

Self. No.

Mrs. K. I see a ring with four stones. An end stone and one of the others are loose. I can't see what the stones are.

### *Meeting April 23rd.*

Mrs. K. I have to go a long way with you to a place where there are hills.

The ground is sandy. I see a man digging with a pick. He digs down to something bright.<sup>86</sup> A short chunky, fair man in spirit shows this so that you may know the place. You will get a letter from there. He mentions *Florence*.

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<sup>85</sup> I have been unable to place this incident. Four stones is unusual, most rings have an odd number.

<sup>86</sup> This might refer to Shawinigan Falls, where factory refuse containing metallic mercury had been thrown out on the hillside. This rubbish was worked over to recover the mercury whilst I was there. The district is both hilly and sandy.

A young woman named FLORENCE was accidentally killed at the factory in December, 1918.

There is an old nurse of yours with you. She is very bright. There is Phoebe too. She is a little lady with ribbons round her head.

I see you saying to your better-half, "Can we make room for them?" You agree that you can do so.<sup>37</sup>

You can pay that deposit alright.

Your little boy is wonderful. He wants to get hold of the alarm clock to see what is in it. I see a violin with him.<sup>38</sup> He likes stretching a string from a chair and twanging it. He prefers a piece of rubber.

*Meeting April 30th, 1918.*

Mrs. K. You have been on a journey. Did you have any difficulty getting off the train with your grip? Did you get off when the train was moving?

It was so hard saying goodbye. Your little boy wanted to come back with you. You are planning and scheming for them to come up here. I see three coming. There is another lady.<sup>39</sup>

Self. Can you describe her?

Mrs. K. She is rather tall and slight. She has high cheek bones, a moderate forehead and a medium complexion. Some people might say she looked delicate.

I see you telling your wife to be careful how she packs a picture.<sup>40</sup>

I see you sending away a photograph of three people.<sup>41</sup> It is your family group. I see you sending it to someone.

<sup>37</sup> I recall several occasions to which this statement might refer.

<sup>38</sup> The clock incident is probable. He actually did at the time try to get hold of a violin belonging to a lady staying with my wife. I was not aware of the fact until April 28th.

<sup>39</sup> I went home to St. Annes, on April 26th, and returned April 30th. There was a difficulty in getting on to the return train at St. Annes. There are two Toronto trains and I had booked a berth on the first. The station agent did not flag this as he understood that I wanted to go on the second. However it slowed down and I should have jumped onto it if I had not been encumbered with a heavy suit case.

I was then planning to leave Toronto, not to bring my wife there.

I do not recognize the lady described in this connection, but the description would fit my sister referred to at the meeting of April 16th.

<sup>40</sup> I was thinking that I would like to have a certain large picture with me but I never spoke of it to anyone.

<sup>41</sup> I do not recognize this photograph, but I had another message about



You can send those papers you were thinking of.<sup>42</sup>

I see a bird cage with you. Did your better-half ever suggest keeping a pet bird?<sup>43</sup>

You are going to hear from Fred. He is overseas.<sup>44</sup>

Things are rather mixed up with him, not very satisfactory, but they will get straight.

*Meeting May 7th, 1918.*

Mrs. K. Can you place a RUTH and a CHARLOTTE (LOTTIE) with long dark curls? They take me back to when you were eighteen, and they show me a room like a mission room where you used to sing and play. There is a raised platform at one end and small windows high up along one side and a row of texts round the walls.<sup>45</sup> They show me this because something you want to know is being investigated there.

Do you know a sailor? I see his brass buttons and a star on his cap. I have to go to Australia and New Zealand. I get a sailing ship with him.<sup>46</sup>

I get the name HENRY.

ANNA is going to write to you about it.<sup>47</sup>

Do you go in and out of a big building?

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it in London, England, last winter. I have taken several photographs of my wife and boy, but I have not got one showing all three of us. The last picture we have of our boy was taken in Nova Scotia between Christmas and New Year, 1918, a few days before he died. It shows the boy, my sister Alice (see note above) and myself.

<sup>42</sup> I had in my possession some cheques which I was going to send to Montreal for deposit.

<sup>43</sup> My wife has often suggested getting a parrot but we have never done so.

<sup>44</sup> I do not recognize this.

<sup>45</sup> When I was eighteen I did considerable Sunday school and "Band for Hope" work, more than at any other time of my life.

I spent two months of that year at Ipswich (England) where I made a number of friends amongst whom may have been RUTH and LOTTIE. Writing from memory I think Mrs. K. has given a good description of the mission room I attended at Ipswich. I have had no connection with the place since 1893.

<sup>46</sup> See meeting of April 11th.

<sup>47</sup> My wife has a brother HENRY, who was in France at this time, and a sister HANNAH in England who sometimes wrote us news of him.

Self. Yes.

Mrs. K. There has been a kind of upset.<sup>48</sup> Two men don't get on well together. One of them has been rather rude to you. That is how it seems to others but you don't want to make trouble.

Do you know a Jim? He is dark with a long face and of medium height.

I see you putting papers into a big envelope and sending them to your wife. You ask her to check them over and return them.<sup>49</sup>

I am looking for a place to put the chickens. It is too cold to put them out of doors yet, but I will find a place for them.<sup>50</sup>

*Meeting May 9th, 1918.*

Mrs. K. You will get a letter. It will be a surprise to you. You will scratch your head and think, "What shall I do about this." You go to the telephone but you won't tell all you know. You understand what I mean.

Self. Yes.

Mrs. K. You will get a letter from Ethel.<sup>51</sup>

You are not very settled in your home here. There is a dark man who looks at you curiously. There is someone who comes in late and goes about in squeaky slippers.<sup>52</sup>

Was there a little discussion two weeks ago?<sup>53</sup>

Self. Yes.

Mrs. K. Going to your own home now. I have such a funny message for you. It is that the chicks have come out.<sup>54</sup> The little boy is so excited about it. He wants to hold one in his hand. He

<sup>48</sup> I regret to have to confess that this description is fairly correct.

<sup>49</sup> I not infrequently have to do something of this sort.

<sup>50</sup> My wife hatched out fifty chickens from her incubator on May 11th. A fortnight later I found them living in a big box in the sitting room.

<sup>51</sup> I cannot place either of these letters, but the following week I got a surprising telephone message from a woman whose christian name is Ethel. I did not tell all I knew in reply.

<sup>52</sup> This description would have applied to the rooms I had vacated on April 15th.

<sup>53</sup> My new landlady raised her charge for my board at the time mentioned.

<sup>54</sup> These chickens were hatched two days after this meeting. See also notes on meeting of May 7th.

is very musical, he will also be fond of machinery. He will do a lot with electrical machinery.

That change in your business that you have been waiting for is coming.

You are wishing your family would come this way for a holiday. They may come soon.

Did you overwind your watch?<sup>55</sup>

Self. No.

Mrs. K. Well be careful, I see it stopped.

*Meeting May 16th, 1918.*

Mrs. K. I have to come in a hurry to you as if there was a telegram or a telephone call. You will have to go somewhere but you don't care about going. You think it may come in the way of something else. It will anyway prevent you from getting settled here for the present.<sup>56</sup>

I see such a lot of letters coming for you from your home. Someone, a lady, is coming into your home surrounds. That is what the letters are about.

You are wondering when that thing is coming from overseas.<sup>57</sup>

You think, "Well I will send a list of names."<sup>58</sup>

Do you know GERTRUDE overseas, a very fair person? She can give you some information.

Do you know ALFRED? "ALFY?"

You are mediumistic yourself, but you don't get a chance to develop because you stand so much alone and are misunderstood.

---

<sup>55</sup> Two days later my watch stopped in the middle of the afternoon for want of winding. Such an occurrence is quite exceptional. I doubt if it occurs once in two years.

<sup>56</sup> When I left Toronto for Shawinigan Falls on July 29th, 1918, it was in response to a telegram sent to me on July 27th. This telegraphic message I first received over the telephone.

See also meeting of April 16th.

On May 22nd another medium, Mrs. B. said to me, "I see you going in a hurry a long way east to a place where there is a water fall and where they handle something black." This is an accurate description of Shawinigan Falls.

<sup>57</sup> Probably the watch referred to on April 11th.

<sup>58</sup> I was at the time thinking of sending my mother a list of the names given to me by Mrs. K. and other mediums to see how many of them she could identify.

You say you will give them that book if it is of any use to them. Not lend it, give it.<sup>59</sup>

Is there someone that tramps about in squeaky shoes so that you can't get your sleep? You feel like going and knocking at their door and would have done so if the trouble had not been settled otherwise.<sup>60</sup>

You do not know what to do with those shoes. You want to wrap them up and send them away. Can you place this message? <sup>61</sup> Self. I think so.

*Meeting May 23rd, 1918.*

Mrs. K. I see a little journey with you. You have not told them you are coming but they will be so glad to see you. The little boy claps his hands. Maybe you will stay over the Sabbath.

In a business way, have you got that letter yet about the change? <sup>62</sup>

Self. Not yet.

Mrs. K. There has been some delay and another man has come to straighten it out. It will come alright in the end and be very bright for you.

I sees lots of writing on little slips of paper, put into pigeon holes. I see you taking out the fourth.

I see you looking through a lot of postal cards for one to send overseas.

There is some hitch and delay about that that is coming to you

<sup>59</sup> I was then thinking of giving someone a book, and I did so a few days later.

<sup>60</sup> This reminded me of a complaint made in my hearing by my former landlady about two other lodgers. They only stayed a week and left of their own accord. See also meeting of May 9th.

<sup>61</sup> I connected the pair of shoes that were not wanted, with those that caused the sore foot, mentioned on April 9th.

<sup>62</sup> In response to a letter received a day or two after this, replying to one of mine written over a week before, I made an unexpected journey to Ottawa. There I heard of a possible vacancy at Shawinigan Falls and I went on to Montreal to see about it. I had not considered going to Shawinigan Falls previously. I was able to break my return journey at St. Annes and to stay with my wife over Sunday.

from overseas. It is yours by right and you should have it. Do you know HARRY overseas?<sup>63</sup> He has to do with it.

Self. Yes.

Mrs. K. And BERTHA? She is helping things along.

Self. I don't recognize her.

Mrs. K. Anyway, things are going to be very bright for you.

Did you hurt your knee? I see you walking along reading a paper and running into some boxes through not looking where you are going. It is a warning. You should be careful.<sup>64</sup>

### *Meeting May 28th.*

Mrs. K. You were sorry you could not stay with them longer, but you said, "business before pleasure."

In a month I see you all united. You have arranged matters so.<sup>65</sup>

Has your wife a pain in her back? I feel that she has and she says it is with going up and down all those stairs.<sup>66</sup>

You will get a letter and wonder why it is sent you. You will hand on some of the information in it to another person whom it concerns.<sup>67</sup>

<sup>63</sup> My brother-in-law Harry sent my wife one hundred pounds from her Father's estate about May 22nd, but I did not hear of this until May 30th. We were not definitely expecting this as my brother-in-law was serving in France and could not attend to business matters during an occasional "leave."

<sup>64</sup> When a school boy, I hurt my knee by running into a box in the dark. I am somewhat absent minded, but I do not remember an accident due to reading whilst walking.

In the spring of 1920 I strained my knee through lifting a heavy weight and it troubled me for some months.

<sup>65</sup> This did not prove true, nor did we expect it.

<sup>66</sup> My wife easily gets tired going up and down stairs and dislikes them. She has never quite forgiven me for making her climb the tower of Antwerp Cathedral during our honeymoon. There is less stair-climbing to be done at our home at St. Annes than in most houses of two floors.

<sup>67</sup> This forecast might apply to either of the following incidents.

(A) About a week after the meeting a friend showed me a very personal letter and consulted me as to why it had been sent. It puzzled both of us.

(B) I had first arranged to go to Shawinigan Falls on June 15th. A post there was definitely offered me in a letter which I received on June 7th. I told the manager of the Toronto factory that I would be leaving, and drafted a formal resignation to be sent to headquarters, but fortunately, as

Did you take a pair of shoes to get them mended? You will have trouble in getting them back. The people are moving.<sup>68</sup>

Do you know a LOTTIE overseas? And a MARTHA? I see a very old lady about eighty. She knew you when you were a lad and used to pat you on the head. She is still alive. The children all gather round her and call her "granny." She gives them sweets like marbles, striped white and brown. She is small and stoops, and uses a stick.

Do you know an "ALF" overseas? He is in a uniform with epaulets on the shoulders. You will be sent a paper with a photograph and description of him.

Do you know a GERTRUDE? She has information for you. And FLORENCE, and FRED, a middle aged man?

During this meeting Mrs. K. said, whilst speaking to some one else, "There will be fighting in these waters." Six days later the first authentic reports of submarines operating off the New Jersey coast were published.

*Meeting June 4th, 1918.*

Mrs. K. Do you know a BERTHA overseas?

Self. Yes.

Mrs. K. And a WILFRED?

Self. No.

Mrs. K. Well BERTHA has some information for you. There will be a letter.<sup>69</sup>

You are worried about FLORENCE?<sup>70</sup>

Self. Not particularly.

Mrs. K. There is an IDA who sends your better-half a photograph of herself.<sup>71</sup> She says it is not a bit like her.

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it proved, forgot to mail it that night. The following day the proposition was cancelled by telegram.

<sup>68</sup> The only incident to which I can apply this forecast occurred in March, 1919. At that time I took a pair of boots to be mended and I never got them back because the shoe menders shop was burnt to the ground.

<sup>69</sup> I have had no letter from or about any one of this name for some years.

<sup>70</sup> On June 6th I learned that my wife's sister, FLORENCE would get no dividend for the current quarter from an investment that I had originally recommended to her.

<sup>71</sup> My wife has an old school friend of this name, but she has never sent a photograph.

I have to tell you that five of the chickens are dead.<sup>72</sup> The little boy looks at them and says, "What will Daddy say?"

You will rent that place and all come this way. Were you looking at some flats?<sup>73</sup>

Self. No.

Mrs. K. I get you looking at some flats, upstairs and down. You say you like upstairs best because there is no tramping about overhead. You will take the one with the separate entrance.

You can send that ten dollars. You may not make it this week but you will next.<sup>74</sup>

*Meeting June 13th.*

Mrs. K. There is a letter for you from overseas. It will be a surprise. It is about that you are expecting.

That business change is coming soon for you.<sup>75</sup> I see your family coming this way for you later on. You say it is easier for you to drop off here and see them than to go away down east.<sup>76</sup>

Susie is here, your old nurse. She used to pat you on the head and call you her boy.<sup>77</sup>

Did you hurt your arm?

Self. I had a little rheumatism in it yesterday.

Mrs. K. Perhaps that is it. Any way you understand how to throw off those conditions.

*Meeting June 20th, 1918.*

Mrs. K. I come to you in a business way. You wonder why

<sup>72</sup> On June 15th four of my wife's chickens were killed by a rat.

<sup>73</sup> I do not place this incident, unless it refers to the autumn of 1916 when my wife and I rented an apartment in Toronto and spent the winter there. I always prefer to live upstairs when it is possible, partly for the reason stated.

<sup>74</sup> I do not connect this with anything.

<sup>75</sup> The Shawinigan appointment having fallen through, as I then thought, I had commenced correspondence about a post in the United States.

<sup>76</sup> One attraction of Shawinigan Falls was that it is two hundred miles nearer St. Annes than Toronto.

Soon after going to Shawinigan Falls I began to look out for a house so that my wife could join me there, but the armistice prevented our taking one.

<sup>77</sup> I never had a nurse of this name. My mother cannot trace it either.

that letter has not come. It will come and things will turn out better than you expect.<sup>78</sup> You are not busy at present, you have three or four hours to yourself every day. However I see you figuring things out to be ready for the change. I see you doing a lot of writing.<sup>79</sup>

I see you looking for a big book. You can't get it at the stationer's here, but you will be able to get it. It has printed headings and places for filling in.<sup>80</sup>

I see your watch stopped. I think the spring is broken. I see you lay it down on a table and when you pick it up it has stopped.<sup>81</sup>

You will move your room soon. You ought to have done so before, on account of one person who disturbs you by whistling and making a noise with their feet.<sup>82</sup>

I see those from your own home circle coming this way.<sup>83</sup>

#### *Meeting July 11th.*

Mrs. K. That change in your work is coming. You have had two letters about it already. It is worth waiting for.<sup>84</sup>

There is a long envelope coming from overseas for you, about war service. It has a round stamp at the end. It contains a printed paper which has to be filled out and returned.<sup>85</sup>

#### *Meeting July 23rd, 1918.*

Mrs. K. I see those chickens of yours growing big. There are a lot of speckled ones are there not? I see them being put up in crates. Some man is coming to look at them. You want to sell them, but you won't sell the machine (incubator). You might want it again.<sup>86</sup>

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<sup>78</sup> I had as yet received no proper explanation of the telegram from Shawinigan. I was also expecting a letter from the States.

<sup>79</sup> This remark and that about the writing are quite true.

<sup>80</sup> I do not follow this statement.

<sup>81</sup> At that time I used to lay my watch on a table at night. The spring did not break till two years afterwards and then it broke as the result of a fall.

<sup>82</sup> See notes on meetings of May 9th and 16th.

<sup>83</sup> See notes on meeting of June 13th.

<sup>84</sup> At the end of June I had gone to New York for interviews about a business appointment. These did not lead to any tangible result.

<sup>85</sup> This is a good description of the British income tax form, which reaches me through the mail every year. I have to fill it out and return it.

<sup>86</sup> These were mostly barred plymouth rocks and so looked speckled. A



Have you got that business letter yet?

Self. No.

Mrs. K. Well you ought to have. Perhaps it has been delayed by the strike (postal strike).

I see you making a hurried trip home and then coming back to pack before going to your new job.<sup>87</sup>

You will get that twenty dollars alright. There is twenty dollars coming to you.<sup>88</sup>

Did you look at some instruments in a shop window? (musical instruments)<sup>89</sup> That little boy of yours is very fond of a violin. You will have to get him one. You would like to get him a toy one first if you could.

### *Conclusion.*

This was the last of Mrs. K.'s meetings that I attended and I have not seen her since.

On July 25th a Mrs. S. said to me, "I see you packing your grip as if you were going away on a holiday."

On Saturday, July 27th (as stated in the notes upon the meeting of May 16th) I received a telegram saying that a position was open for me at Shawinigan Falls if I could take it up at once. I wired my acceptance of the offer, spent two busy days packing and left Toronto on Monday, July 29th.

Although I was sorry to have to bid such a hasty goodbye to many good friends in that city, I have never had cause to regret the move that I then made.

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few were crated and sent away four months later. A few others were sold locally, and the rest were killed about Christmas time. We still have the incubator.

<sup>87</sup> I made the following note against this message at the time: "July 25th I received (from England) this morning my Mother's letter in reply to mine saying that I was going to Shawinigan Falls. This letter of course assumed that I had gone there. What I *thought* I was going to do when I wrote to my Mother corresponds with what Mrs. K. says I will do now."

When I did really go to Shawinigan Falls I stopped over one day at St. Annes en route.

<sup>88</sup> This was part of a debt of forty dollars. Twenty dollars had already been paid, which was more than I hoped for. I had written about the balance four days previously, but I have not yet received it.

<sup>89</sup> I had been looking at some mouth organs in a shop a few days before this.

## BOOK REVIEWS.

*The Doctrine of the Subtle Body in Western Tradition.* An outline of what the Philosophers Thought and Christians Taught on the Subject. By G. R. S. MEAD. London. J. M. Watkins. 1919. Six shillings.

This handy volume will be of literary interest to psychical researchers who, after direct practical investigations of their own, desire to refresh and fill their memories with old-world musings and conjectures and traditions, that go to make up the classic literature of the subject.

But for competent investigators at first hand, and for "chosen witnesses" (Acts x:41), the method which in our modern universities is denominated "laboratory work," is the more pressing duty of the hour—scientific experiment in close touch with the facts. This ought such to do, and not to leave the other undone.—G. W. D.

*The Essential Mysticism.* By STANWOOD COBB. The Four Seas Company, Boston. 1918. Pp. 144.

This is a book of some spiritual interest. The author's mysticism is not defined as a philosophical system to be argued about, but is looked at as representing the common basis of all the religions of the world. The book has not interest for the scientific side of psychic research. The author is not trying to prove there is a soul or survival. He says nothing about the latter, but concentrates attention on what is known as the "spiritual" significance of life by which he means, whether he knows it or not, the emotional reactions in the world that make religion and ethics. The book is not to be judged by the standards of science. It is literature tinged with philosophy. Many statements would be denied by the mole-eyed scientist, but they are of the kind that are wholly true for poetry and literature, but only half true for science and philosophy. They are none the worse for that characteristic, as it puts the work among those of power rather than among those of knowledge. For all who have been convinced that there is a soul and its survival the book will be interesting and most instructive. Wide reading and fine appreciation of many points of view are characteristic of it.—J. H. H.

*Mediumship: Its Nature, Laws, Dangers and Advantages.* By W. J. COLVILLE. Foreword by CORA L. V. RICHMOND. The Austin Publishing Co., Los Angeles, California. 1918.

Mr. Colville was an inspirational speaker on Spiritualistic platforms, but did not do any test work to satisfy the sceptical mind. This book by him was probably produced as a consequence of his experience. It has no scientific pretensions about it and probably the views expressed are the result of his own mediumship which was most probably a mixture of subconscious influences from normal experience and no one knows what else. There has never been any measure of his own mediumship, nor even whether he was a medium in any sense that science would accept. The laws of mediumship which he mentions are hardly laws at all, and certainly do not have the credentials of scientific support. They may be interesting as one man's experience, but would not move the scientific doubter.—J. H. H.

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### THE PLASMA THEORY. (1)

BY E. J. DINGWALL.

In this paper I propose saying something about the theory which hypothecates the existence of a mediumistic power for producing "plasma" which in turn acts as the basis for the so called physical phenomena of spiritualism. The power, or ectoplasmy, as Myers called it, borrowing from Ochorowicz, consists, to use his definition, in the faculty "of forming, outside some special organism, a collection or reservoir of vital force or of vitalized matter, which may or may not be visible, may or may not be tangible but which operates in like fashion as the visible and tangible body from whence it is drawn."

This hypothesis has recently received a great impetus through the experiments conducted with the mediums, "Eva C.", Kathleen Goligher, Stanislaw P., Willy S., and a few others. Before the earlier experiments with "Eva C." which were conducted by Mme. Alexandre Bisson, the word "plasma" was not often

1. For the purposes of this paper I am assuming the objective existence of that substance which has been called plasma or ectoplasm. My use of the term will be retrospective; and will embrace phenomena to which this term was not commonly applied. I wish it to be distinctly understood that I am in no way committed either to a belief in the plasma or in the theories which have been built upon its alleged existence.

used. Mme. Bisson herself still calls it, "*la substance*," and Baron von Schrenck-Notzing styles it ideoplasma or teleplasma whilst others prefer the name ectoplasma. Whatever name we may choose for the substance the meaning of the word is clear. It is that substance which, it is said, extrudes itself from the bodies of certain persons, and which has various properties which we must consider in the course of the following pages:

Firstly, then, what is the nature and general appearance of the plasma? In order to answer this question intelligently it must be understood that there are apparently many different kinds of "plasma". I do not know whether the plasma of today has any relation to the "third force" which, according to Proclus, souls have inherent in their being and which possesses the power of moving objects, but at any rate the modern substance is credited with such powers to an unusually high degree. In the early days of the spiritualistic movement little was heard of any substance which was comparable to what we now mean by the plasma. The *perisprit* in the sense that Kardec used the term was certainly something similar. According to the French authority this *perisprit* was a kind of semi-material, fluidic envelope which served as a link between soul and body. Its subtile matter was not rigid and compact like an ordinary physical body, but flexible and expansible, lending itself to all sorts of strange metamorphoses according to the will which exerted pressure upon it. On certain occasions this *perisprit* was conceived as becoming visible, tangible and solid, thus acting in every way as ordinary matter is expected to do. In addition to the influence the *perisprit* was supposed to exert upon physical matter, a sort of universal fluid was hypothecated which was used in conjunction with the *perisprit* for producing physical phenomena. No phenomenon, it was said could be produced through the *perisprit* alone. The mediumistic "fluid" had to be combined with the universal "fluid" in order to produce the results. The "spirits" drew the vital fluid from the medium and the phenomena were produced after the vital fluid was suitably mingled with the universal fluid, which presumably belonged rather to the spiritual than to the material world. A medium was necessary for production of phenomena in order (a) to supply the vital fluid and (b) to assist the spirits by an attitude of mind

favorable to a withdrawal of the fluid from the body. Occasionally phenomena could be produced against the will of the medium but generally speaking the co-operation of the medium was desirable and even necessary.

We know of few instances prior to the beginning of the twentieth century of this *perisprit* or mediumistic emanation being observed. Its existence was affirmed by occultists but any sort of proof which would satisfy even the least cautious observer seemed to be lacking. It may be thought that the luminous clouds and nebulous hands observed by Sir William Crookes during his sittings with D. D. Home, and also noticed round Stainton Moses may have been of a teleplastic nature. It is probable that if the plasma has any existence in fact, these appearances may have been the commencement of an activity, which, if continued in a certain way, might have eventually become the material *substance* which is now usually implied when the term plasma is employed. It is this partially solid and (occasionally wholly solid) material which has received the name of *plasma*, a term which in some quarters has been somewhat extended to embrace a rather wider field than the actual material itself.

We must now proceed to examine a few examples of mediums who are capable of producing the plasma, and then we shall be able to get some idea as to its character and general appearance. The first sensitive whom I shall notice and whose phenomena seem associated with the production of the plasma is M. "Meurice", a medium with whom Maxwell and Richet had several sittings. His chief form of mediumistic activity lay in telekinesis which in his case consisted of the movement of small objects without contact. Placing his hands above the object to be moved, he would make a few passes and after a time it would begin to move or jump, following his hands. It was exactly as if a hair had been attached to the object and was fastened to his fingers, and Dr. Maxwell one day noticed an appearance like a ray of light or filament of gossamer which connected M. "Meurice's" fingers with the box which was being moved. He passed his own hands around the box and all over the medium's hands and arms, but felt nothing, so concluded that what he had seen was due to an ocular illusion. M. "Meurice" himself admitted that when about to attempt to move something,

a sheath of filaments seemed to pass from his fingers on to the object of experimentation. On one occasion Dr. Maxwell heard a noise as of the rubbing of a hair during a sitting and M. "Meurice" frequently said that his hands seemed full of hair, a feeling which he variously described as a spider web sensation, as if his fingers were covered with a kind of cobweb. After many of the experiments M. "Meurice" appeared to be very exhausted; he occasionally fainted and suffered from violent gastric attacks.

I do not propose to examine here the genuine or fraudulent character of these phenomena. For my present purposes I am assuming that the telekinesis was genuine and that the thread seen by Dr. Maxwell was a form of mediumistic emanation from the sensitive's fingers. In this case, then, we have a semi-material link existing between an object and the medium, and it is either through or by this link that sufficient contact is established to move the object in question. The terms "movement without contact" are merely descriptive. They mean in essence "movement without *apparent* contact." It is only the miracle hunters who want movement without any contact. No true psychical researcher ever expects to find objects moved without *any* contact or tables floating in the air without *any* support. It is the *form of contact* which is of importance, and which constitutes one of the great problems connected with the physical phenomena. In this case the form seemed to be a semi-material ray or line of force which only upon rare occasions becomes visible. The existence of such lines of mediumistic force would have remained ambiguous had it not been for the classic series of experiments by Ochorowicz with the young Polish medium Mlle. Tomczyk. The importance of these sittings has been overlooked mainly on account of their having been published in periodicals and thus not being easily accessible. The phenomena presented by Mlle. Tomczyk were of varying kinds, but the series which are of importance for our present purpose were almost identical with those demonstrated by M. "Meurice." In this case, however, objects, besides being moved, were actually levitated, and a long series of photographs were obtained showing many aspects of these remarkable phenomena. Again as before the existence of threads was suspected, and later such were actually seen and

photographed. The filaments or "rigid rays" as Ochorowicz named them proceeded from various parts of the medium's fingers and joined the object to be levitated. It was comparatively easy to arrange photographic conditions so that the rays were visible and it was still easier to photograph the thinnest material filaments known and to compare the results. These showed that the rigid rays were not comparable to any known substance and to many persons proof as to the genuineness of the manifestations seemed to have been fully obtained.

In the case of Mlle. Tomczyk as in that of M. "Meurice", filaments of semi-material substance seem to have been extruded from the fingers and by means of these threads telekinetic phenomena were obtained. At the time of the experiments Mlle. Tomczyk was in a poor state of health and the phenomena appeared to be obtained at the cost of a good deal of strength, the medium, like M. "Meurice" being often very exhausted after the sittings. It will be remembered how Sir William Crookes remarked the extreme fatigue which D. D. Home exhibited after a successful séance and the same effect has been noticed in many other mediums. Evidently the extrusion of the "plasma" is accompanied by a certain amount of physical and nervous tension, the medium, after the sitting feeling that vital force has been drained away from him. The same thing was also noticed in the case of Eusapia Palladino, where the medium showed signs of extreme prostration at the conclusion of a séance at which many phenomena had appeared, and Mme. d'Espérance reports the same sensations as occurring after her sittings for materialization. The best example, however, of a medium who extrudes plasma is undoubtedly "Eva C" as she is called, the famous Marthe Béraud of the Villa Carmen experiments. At these sittings which took place at the residence of a General and Mme. Noel in Algiers, about 1905, it was said that a materialized "spirit" appeared who called itself Bien Boa and who was photographed by more than one camera. Although the evidence for the supernormal in the case is weak (Marthe herself confessed to fraud) many persons still believe in the genuine character of the performance, and some of the descriptions of the phenomena recall what others have said concerning the appearance of the plasma. For example one witness avers that:

On Thursday, August 3rd, a few days before Professor Richet's arrival, a most interesting phenomenon was forthcoming. Marthe was alone in the cabinet on this occasion. After waiting for about twenty-five minutes Marthe herself opened the curtain to its full extent and then sat down in her chair. Almost immediately—with Marthe in full view of the sitters, her hands, head, and body distinctly visible—we saw a white diaphanous looking thing gradually build itself up close to Marthe. It looked first of all like a large cloudy patch near Marthe's right elbow, and appeared to be attached to her body; it was very mobile, and grew rapidly both upward and downward, finally assuming the somewhat amorphous appearance of a cloudy pillar extending from about two feet above the head of Marthe to her feet. I could distinguish neither hands nor head; what I saw looked like white fleecy clouds of varying brilliancy, which were gradually condensing, concentrating themselves around some—to me invisible—body. (1)

Prof. Richet himself, who was present at the séances, noticed the same vague amorphous shapes and says that not only the face of Bien Boa is indistinct and *floxy*, but also the outlines of the drapery are cloudy and vapory, forming a marked contrast with the precise and hard limits of a material handkerchief which was around the body of Aïsch, Marthe's companion in the cabinet. After the "confession" of Marthe and the consequent cessation of the Algiers sittings, little was heard of Marthe Béraud till 1909 when she began giving sittings for materialization in Paris. We cannot here survey the field of Eva's mediumistic activities from 1909 until 1921. She has been studied in Paris, Munich, London and elsewhere and at each investigation the "plasma" has been observed. In "Eva C," it takes a variety of forms. The appearance of the phenomena is usually heralded by a copious flow of thick, white saliva, which often seems as if it were self-luminous, although it is doubtful whether this is the case. The plasma itself differs considerably both in color and solidity. In its more gaseous form it often resembles nebulous smoke, and when liquid is sometimes difficult to distinguish from saliva. It then appears in spots and patches of flocculent substance, and when these coagulate they resemble

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1. *Annals of Psychical Science*, 1905, II, 305.



a cream cheese, which besides being white is sometimes light gray in color. To the touch this mass once felt to the present writer exactly as if he were feeling a piece of soft cream cheese encased in a transparent film or sheath, no particle of the substance adhering to the fingers. In its more solid form the plasma assumes a variety of aspects. Flat, whitish, yellowish or grayish disc-like objects are common as also are white veil-like appearances and white and gray strips. Less familiar phenomena consist of pieces of mouse gray tissue, or membrane and elastic cords which sometimes connect the medium's hands and fingers together. Occasionally white pointed objects like pieces of candle protrude from the mouth of the medium, and the ends often resemble rude finger tips, the nail being represented by a triangular mark on the surface of the substance. The heads and hands produced by this medium vary greatly from what look like rude chalk drawings to quite artistic colored productions which seem as if they had been actually printed. Very rarely the materialization is alleged to have been so perfect that actual hair has been obtained and on one occasion a photograph was secured of a small picture of a woman surrounded by a mass of black hairy substance, which felt stiff and fibrous to the touch. These "pictures" and "drawings" often look as if they had been cut out of paper or some soft material and creases where they have been folded are occasionally observed. At other times the basis for the production resembles white membrane or gristle rather than paper, the picture being seemingly transferred to it. The hands, which usually are flat and more like white gloves than human members are said to have occasionally filled out before the eyes of the spectators and to have become perfect human hands in all respects. Similarly the heads although usually flat picture-like objects, are said to become at times plastic and solid, so that the bones of the skull can be felt and the hair ruffled.

The plasma then, in the case of "Eva C" is usually visible, tangible and more usually solid than liquid. It is quite possible that the plasma exists in many forms. Indeed when we come to consider that associated with Kathleen Goligher, we shall see that it is very different from the variety exhibited by "Eva C". In the latter case, the plasma may, in its early stages at least be

gaseous and invisible, only becoming solid at a later stage of its transient existence. In the case of Stanislaw P. the plasma was not of such a highly developed character as that presented by "Eva C". Veil-like masses, rude pseudo-hands and large strips of white substance constitute the principal phenomena but the series of sittings was not long enough for us to be able to draw any conclusion of value. The same must be said of the Countess Costelviecz and the young Austrian, Willy S. who presents phenomena similiar in character to those of "Eva C." but in a less developed form.

We now turn to Miss Kathleen Goligher of Belfast whose levitation phenomena are too well known to need any description in this place. In his last book, *The Psychic Structures at the Goligher Circle*, Dr. W. J. Crawford relates his recent experiments with the medium, and reproduces a few of the extraordinary series of photographs which he has obtained by flash-light. The plasma, according to the writer, is usually quite invisible in the case of Miss Goligher and it is only under certain conditions that it can be photographed. It forms rods and "psychic cantilevers", which projecting from the body of the medium, levitate the table and rap upon the floor of the séance room. In the photographs the plasma is seen extruding from the medium and tipping the table and lying about on the ground. As far as I know Dr. Crawford had not succeeded in obtaining any photographs when the plasma was in a state of full stress, as the shock was said to be too great for the medium at that time. The photographs all show the plasma in an unstressed state, and in many respects closely resemble some of "Eva C's" productions. Generally speaking it consists of white and dark colored strips, rolls and heaps of material like cotton wad or muslin which are seen about the medium's feet and hanging from beneath the table. In one unpublished photograph the plasma is seen beneath the table in the form of a long strip of white substance like animal membrane which bears a curious resemblance to some of the white tissues photographed on the French medium. In one of Crawford's early photographs a sort of white transparent pillar of gaseous material is seen rising into the air, so it would seem that this plasma also is found sometimes in a gaseous condition. The rods of plasma appear to be wonderfully

flexible and to adapt themselves readily to the kind of work demanded of them. They possess many degrees of hardness, and the gripping ends are occasionally tangible and solid, although invisible in the dim red light. Near the medium in the region of her ankles (from which it seems the rods proceed) nothing solid can be felt, but the hand encounters a flow of cold, clammy, disagreeable spore-like particles, which pass outward from the medium and presumably are an essential part of the rod, since interference with them stops the phenomena. The ends of the rods can be felt more easily. An observer describes his sensations after handling one of these ends. He says that his gloved hand received the impact of a nearly circular rod-like body flat at the end. The edges at the end were blunt, serrated and slightly rough like very fine emery paper. Again in another case Dr. Crawford says he felt the plasma pressing over the sole of his boot like a flat, thick, pancake, and on another occasion a wooden rod he was holding came into contact with something "soft, dense, plasmic, half solid, half liquid."

It will be remarked that there are several striking differences between the plasma of what I might call the "Eva" school of mediumship and the Goligher school. In the former case the plasma is usually visible, tangible, not peculiarly sensitive to light and with the faculty of forming hands and faces, arms, feet, and sometimes full forms. In Miss Goligher's case the plasma is usually invisible, only partly tangible, excessively sensitive to light and with the faculty of forming rigid rods and beams capable of bearing great strains and stresses. What form of matter or force it can be which, whilst invisible and intangible can support a table on which a man is seated, is difficult to conceive, and the solution will not be reached until many more opportunities for investigation are permitted.

We have seen in the course of the preceding remarks what various observers have said concerning the appearances and tactile sensation experienced when feeling the plasma. We must now pass to a consideration of what is said concerning its place of origin in and exit from the medium's organism. In early days it was thought of vaguely as "proceeding from the medium," and as it was nearly always invisible, we cannot blame the observers for their ignorance of its movements. When in the case

of "Eva C" the plasma became a visible, tangible, substance, its mode of egress from the medium's body was able to be observed with greater accuracy. We cannot say, whether the plasma has any standard route, if I may put it so, for its exit from the bodies of mediums. At present all we can do is to note the parts in each medium from which it seems to originate and compare similar phenomenon in as many other cases as possible. Beginning then with the case of "Eva C" it appears that the plasma usually proceeds from the mouth, especially from between the teeth and gums, from the nose, nipples and vagina and occasionally from the navel, armpits, sacral region and finger tips. With Stanislaw P. the plasma was mostly observed proceeding from the mouth but few experiments have been made to ascertain the precise point of issue in Continental mediums. With Miss Goligher, Dr. Crawford prepared a series of experiments which are of the greatest interest. Unfortunately in his last book, he merely hints at the solution at which he had arrived and omits those photographs which support his conclusion. Having become convinced that his medium extruded a quantity of plasma in order to produce her phenomena he set about endeavoring to discover from what part of her body it proceeded. In an ingenious series of tests with the help of carmine and a solution of methylene blue, for details of which the book should be consulted, Dr. Crawford proved to his own satisfaction that the plasma issued for the most part from the genitals, proceeded down the legs to the feet thence issuing as rods into the séance room. In the unpublished photographs further details can be seen it being clear that, as in the case of "Eva C", the plasma not only proceeds from the reproductive organs, but also issues from the breasts, these often becoming hard and full in both mediums.

We have seen above what various observers have said concerning the appearance of the plasma and its place of origin in the body of the medium. Our next step will be to consider briefly a few of the facts that have been gleaned concerning the actual nature of the substance itself. (1)

In the case of "Eva C" one or two attempts have been made

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1. I refrain from saying anything about the observations in England as the report upon "Eva C." is not yet published.

to retain a portion of the materialized substance but without success. On November 11, 1910, Baron von Schrenck brought a small metal porcelain lined box into which a materialized finger entered and executed a few shaking movements. The lid was immediately closed and after the sitting two pieces of human skin were found inside the box. These products did not appear to differ in the least from the ordinary histological structure of human skin but the Baron failed to find any defect upon either "Eva's" hands or feet at the conclusion of the sitting. On another occasion a German doctor attempted to seize a portion of a materialized product but failed to hold it and Mme Bisson reports that she has also tried to persuade the medium to permit a piece to be detached but without success. (1)

It will be remembered how in the case of this medium a good deal of saliva is secreted, and this together with the moisture from the plasma leaves stains on the garments worn at the sittings. Baron von Schrenck on several occasions had the secretions left by the teleplastic products analyzed both physico-microscopically and physico-chemically but the results obtained were scarcely satisfactory. With regard to the structure he sums up the matter thus: "That within it, or about it, we find conglomerates of bodies resembling epithelium with nuclei, veil-like filmy structures, coherent lamellar bodies without structure, as well as fat globules and mucus. If we abstain from any detailed indications concerning the composition and function of teleplasma, we may yet assert two definite facts:

(1) In teleplasma, or associated with it, we find substances of organic origin, various cell forms, which leave behind cell detritus.

(2) The mobile material observed, which seems to represent the fundamental substance of the phenomena, does not consist of india rubber or any other artificial product by which its existence could be fraudulent represented.

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1. At one séance it does not seem that it would have been such a very difficult task. On this occasion Mme. Bisson reports that at a sitting at which the medium had asked her to enter the cabinet, "Je suis trouvée (lorsque je suis revenue à la lumière) complètement recouverte de substance; j'avais de la peine à en débarasser mes doigts." (*Les Phénomènes dits de Matérialisation*, p. 253.) What a pity she did not collect some of it in a neat porcelain lined box!

For substances of this kind can never decompose into cell detritus, or leave a residue of such." (Eng. Tr.) Without criticising the second of the above facts, we may note that according to Baron von Schrenck the plasma is "a sort of transitory matter which originates in the organism in a manner unknown to us, possesses unknown biological functions, and formative possibilities, and is evidently peculiarly dependent on the psychic influence of the medium."

In the case of Kathleen Goligher little has at present been done to determine the physical nature of the plasma. As the medium loses weight when the rods are "out" and as Dr. Crawford avers that the operators on one occasion drew over 50 lbs. of matter from her body, it is clear that part of the constituents of the plasma must necessarily be some of the ordinary compounds of the human body. There appears to be a decrease in volume of the fleshy parts of the medium during the extrusion of the plasma, this being noticeable both in the thighs, haunches and elsewhere. The particles of matter, therefore, which make up the rods, are presumably ordinary matter taken from the medium's body either transformed or combined in such a way that they become an integral part of a "psychic" structure capable of performing mechanical work. At the ends the rods are more or less "materialized", and are as if a solid body were encased in a flexible skin or sheath of varying thickness and pliability. Behind this end tangibility ceases and only a sort of gaseous flow is perceptible proceeding from the medium. How a materialized end is manipulated through the agency of a "gaseous" link connecting with the sensitive is a mystery which awaits explanation as is also the nature of a rod which can sustain and resist so great mechanical pressures as those obtaining at the Goligher Circle.

It is possible that the fact of the fatal influence of light upon the structure may provide us with a clue as to its nature and working mechanism. We cannot help thinking of the analogy of a pipe which when empty is flaccid and lax, whereas when filled with fluid it attains a rigidity proportional to the pressure of the liquid within it. Mr. E. C. Craven, in some recent speculations published in the pages of the periodical *Light*, suggests that the rigidity of the plasma may be due to the particles being

in a state of electrical strain which is discharged through the influence of light waves. A good many experiments of this nature might be tried and it is through such work that the nature of these forces is likely to be understood. At present investigation has been concentrated more upon the phenomena than upon the plasma which, it is alleged, produces them. It remains to introduce a series of new experiments which, if properly conducted by competent observers, may help us to understand more fully the theory of the plasma and its relation to psychical phenomena in general.

Possibly a good deal of information would be obtained if another medium producing the "rigid rays" could be discovered. With the exception of M. "Meurice," Mlle. Tomczyk and Mlle. Melita P. I do not know of any medium who has been credited with the peculiar phenomena associated with their names. The emanations of lines of force which at times, at least, are sometimes material, are so similar in character to the threads occasionally seen between the fingers of "Eva C.," that it is probable that they are essentially of the same nature. Whatever may be the ultimate solution of the plasma problem the subject can scarcely be without interest to both medical men, psychologists and physiologists. Seeing that according to Dr. Crawford the plasmic rods are able to carry on intelligent conversation, mental processes have their place in the production of the phenomena. Whether these processes are carried out by the medium or by an independent group of "operators" is not at present at all clear. Crawford himself was convinced that the phenomena were due to the intervention of "operators on the other side," but he does not give any really satisfactory evidence for his opinion. Proof as to the origin of the messages and conversation must be found through the ordinary methods used in the investigation of mental phenomena. The elimination of the possibility of the medium having knowledge of the facts as well as the exclusion of chance coincidence and guessing, together with the verification of the facts alleged must be carried out before any satisfactory proof can be obtained. This properly falls within the purview of the investigator of mental phenomena and its discussion therefore has no place in this short summary of the plasma theory.

## THE GENESIS OF APPARITIONS.

BY SIR WILLIAM F. BARRETT.

In the February number of your valuable Journal, appears an article by the late Dr. Hyslop, entitled "Question begging Explanations" in which he criticizes a suggested explanation of certain veridical phantasms which I have given in my book *On the Threshold of the Unseen*. The explanation I gave is not new and is contained in the following words which Dr. Hyslop quotes from my book ;—" If we regard apparitions of the dying and dead as phantasms projected from the mind of the percipient, the difficulties of clothes and the ghosts of animal pets, which sometimes are seen, disappear ". I go on to explain that there is nothing improbable in this, as our visions of the things we see around us are in like manner phantasms projected by our mind into the external world. In the latter case the inverted retinal image of the objects seen is not viewed by us as a photographer looks at the image on his ground glass screen, but is transmitted to the brain, impresses certain cells and " then we mentally project outside ourselves a large erect phantasm of the retinal image. . . . This phantasm is no more a real thing than is the visual image of ourselves we see in a looking-glass." In like manner we may conceive that a telepathic impression made on the same brain cells may cause a visual reaction and an image of the telepathic impression " would be projected by our mind into external space." In a word in all cases it is not the eye which sees but the mind.

Dr. Hyslop remarks that he himself has " often described apparitions as telepathic phantasms produced by the influence of an outside mind ", but he objects to my use of the word " projected ", because a " projected phantasm could not be distinguished from the external reality, perhaps, unless we meant to invoke internal causes for its nature instead of reality outside the subject "; for a phantasm he adds " is a purely subjective and not an objective phenomenon ".

Now an apparition of a distant person appears just as real as any external object, so far as the visual sense is concerned;



the difference being not only its "internal cause" but its evanescent character and that its objectivity is not confirmed by our other senses. It is very difficult to grasp what Dr. Hyslop is driving at in his very long and involved criticism of my statement. Apparently it comes to this, that to speak of the *projection* outside ourselves either of the retinal image made by an external object, or a telepathic impact on the brain, "is a misleading description of the process." "It is far better", Dr. Hyslop says, "to use the term *reference*." We *refer* "the cause of the phantasms to a point outside ourselves." I have not the least objection to this. Dr. Hyslop, however, labors under an amusing and obvious misapprehension when he supposes that I used the word "project" in the sense to quote his words of flinging a "projectile into the space outside the body". The projection is of course a purely mental process and this requires a brief explanation.

Few people are aware of the wonderful nature of vision. The fibres of the optic nerve transmit to a certain part of the brain a vast number of distinct and almost infinitesimal impressions, made on the rods and cones of the retina by the minute inverted image of an external object. These impressions create a multitude of separate molecular disturbances in a certain tract of brain cells. Nothing could be more unlike the external object, —and yet our *ego* collects all these varied molecular movements into a coherent whole and forthwith creates in or projects or refers, according to Dr. Hyslop, into the external space a phantasm, and this phantasm, according to our sense of touch, appears to be of the same size and distance as the object seen. The whole process is nothing less than a miracle in our present state of knowledge.

The curious and suggestive thing is that a telepathic impact on the brain A of a person B who may be dying or dead at the antipodes, is likewise created in, or referred to, external space by the mind of A, and the distant person B appears of the same size and shape as if he were a real external object.

This brings me to the last point in Dr. Hyslop's article. He concludes by saying that his animadversions "are only qualifications of inferences that might be drawn from his [my] statements" and that "his [my] idea of projection in visual perception has the defence that it describes the apparent nature of

the facts". That is all my statement means. The root of Dr. Hyslop's criticism is the view he expresses at the conclusion of his article, but in this view I entirely share. He remarks "We may yet ascertain that phantasms [apparitions of the dying or dead] have causes similar to the experiences of sense perception. It is possible that the soul is a spiritual body or organism which duplicates in a transcendental sense the functions characteristic of the bodily senses and in that case phantasms represent a reality, though not a material one. In normal experience objects \* \* are synthetic. That is, they represent the union of properties that may simultaneously affect different senses . . . . In phantasms this synthetic nature is not so common, and hence they appear to be more closely related to ordinary illusions or hallucinations, while their more complete development might show them to be a replica in the ethereal world of what takes place in the material, and this view would completely remove the perplexities of the problem and show analogies between supernormal and normal perception".

But although this view certainly would not remove all perplexities, such as the ghosts of clothes and animal pets, nevertheless Dr. Hyslop is mistaken in adding that there is no evidence on its behalf. I consider that there is much evidence which cannot be explained away on behalf of an excursive action of the soul, whether from a living person, in trance or sleep, or from a discarnate spirit. It may be that we shall ultimately extend this view of apparitions much more widely than we do at present.

## THE DIVINITY STUDENT AND D. D. HOME.

Sixty-four years ago a young man was suspended from Harvard Divinity School because of a charge of imposture in connection with alleged phenomena of telekinesis preferred by one of the professors, after an investigation which, by the admission of the faculty, did not deserve the name, and in spite of his denial.

Most of the documents in the case have been in the possession of the Society for thirty years, having been copied and sent in by Mr. Albert G. Browne, of 30 Newbury Street, Boston. The remainder are in the form of letters from the Secretary of the Faculty in 1916, dated November 21st and 25th, and December 13th, of that year, together with a transcript of the record of the quasi-investigation and its result. These were obtained through a request from the Society. The Secretary, Prof. Henry Wilder Foote, says:

"Ordinarily we do not divulge information of the sort for which you ask, but in the present instance the Faculty has authorized me to send you the enclosed transcript from its records, feeling that refusal to do so might prove injurious to the memory of the late Dr. Willis."

It is to be suspected that Daniel D. Home is, after all, the principal subject of the papers, since the demonstration attempted by Mr. Willis in his own vindication, was in company of Mr. Home, and it does not appear that the performance which was the occasion of the injurious charge was not also participated in by that celebrated medium. At least the chief interest of the story, and the reason for rescuing and placing it on record, is in its agreement with what has been told by Sir William Crookes and others regarding what took place in Home's presence. These have related that he seemed able to transfer his powers, in a limited degree, to others, so that fire would not burn them, or an accordion would mysteriously play when their hands were

in contact with only one end of it. So here, after the instrument had played in the hand of Home, it continued to play after Willis had taken it. In the incident of the piano which "hopped an accompaniment" to Mr. Willis's playing, Home had no ostensible part, but at least he was present in the room.

The testifying witness in this case was a member of the editorial staff of the *Boston Traveller*. He is careful to state only the incidents of the evening which he personally took an investigating part in. The light varied from excellent to enough to show the lines between the keys of the piano. No restrictions seem to have been placed upon his investigations, for he moved and felt about as he wished.

The testimony is worth while adding to the Home literature.  
—*Editor*.

#### 1. FROM THE RECORDS OF THE FACULTY OF THE HARVARD DIVINITY SCHOOL FOR MARCH AND APRIL, 1857.

At a meeting of the Faculty at Dr. Walker's a written statement was made by Prof. Eustis of the Scientific School respecting certain transactions which occurred at two meetings in Boston, in which Mr. Willis of the School professed to act as a medium of invisible spiritual agency, which statement was admitted by Mr. Willis to be very accurate. But on this statement of facts Prof. Eustis founded a charge of deception and fraud, while Mr. Willis solemnly denied that his own muscles had any agency in the production of the phenomena. After Prof. Eustis' statement had been read, all persons present (Dr. Wyman being present as the friend of Prof. Eustis and Rev. Mr. Harrington as the friend of Mr. Willis) were asked to put such questions as they pleased to Prof. Eustis, which questions he answered. Mr. Willis was then asked to make his defence which he did orally, beginning with the admission that Prof. Eustis' written statement of the facts which occurred was very accurate. This defence in general was that the occurrences were not produced by the voluntary agency of his muscles, but by him only as the medium of invisible spirits or powers. All present were then asked to put such questions as they pleased to Mr. Willis, which questions he answered. For want of time the meeting was then adjourned to Monday the thirtieth....

At a meeting of the Theological Faculty on Friday, March 27, 1857, a statement of facts, alleged to have taken place at two exhibitions of what are called spiritual manifestations was made by Professor Eustis, with the understanding that it involved the charge of deception and imposture against Mr. F. L. H. Willis, a member of the Divinity School. Mr. Willis was also heard in reply, and in denial of this charge.

At an adjourned meeting of the Theological Faculty, on Monday, March 30, the subject under consideration at the last meeting was again taken up, none but members of the Faculty being present. After long and serious deliberation the Faculty came to the following conclusions.

1. That Mr. Willis has incurred serious and grave charges, coming from a respectable source, which, unless he vindicates himself from them, will materially affect his character and usefulness.

2. That the hearing of both parties at the last meeting did not amount to an investigation of such a nature as would authorize this Faculty publicly to pronounce on the truth or falsity of the charges in question.

3. That this Faculty must decline attempting the investigation required, on the ground that it would be an unsuitable tribunal for the settlement of the matters in dispute.

4. That until the question is settled by a competent tribunal, it is proper that Mr. Willis's connection with the Divinity School be suspended.

Wherefore it was voted unanimously,—That the president be instructed to communicate to Mr. Willis the above mentioned result of the deliberations of the Faculty; with the understanding that Mr. Willis will be allowed to withdraw from the School of his own account, if he see fit.

At a meeting of the Theological Faculty on Friday, April 3rd, the President communicated a letter from Mr. Willis, from which it appeared that he declined to withdraw from the School as proposed.

Whereupon, it was Voted unanimously,—That, in conformity with the conclusions arrived at by the Faculty at the last meeting, the connexion of Mr. Willis with the Divinity School be suspended, until the further order of this board.

## 2. THE SPIRITUALIST CONTROVERSY.

*From the Boston Morning Traveller.*

Tuesday Morning, April 21st.

Few persons whose attention has not been specially called to the matter, are aware of the immense extent to which the belief in spiritualism has spread in the community. Adepts and believers are counted by thousands in this city; and the number of those who, without believing are deeply interested as observers or experimentalists, is probably still greater. To a large extent the spiritualists have discontinued themselves from the churches, and have formed a church or sect of their own, which, if without much organization, is not without its ministry of mediums, and its regular, solemn meetings for worship and consociation.

Like all other sects, the new one is sensitive and jealous of attacks upon its representative men. In this vicinity no one has been more prominent as a medium, or more popular with his brethren of the faith in spirits, than *Mr. Willis, the Divinity Student who was recently* charged with imposture by Professor Eustis, of Cambridge. The action of the Theological Faculty at Cambridge, in suspending him from the Divinity School, and thus endorsing the accusation against him, has naturally produced intense excitement, and not a little indignation among the spiritualists. They maintain that the faculty have condemned Willis hastily, and have acted under the influence of prejudice and of preconceived notions. How far they are justified in these complaints may be seen by the following letters from the secretary of the faculty, Rev. Dr. Noyes, to Dr. Willis, giving the reasons on which the Faculty saw fit to suspend him. It will be read with interest, as the first authentic and official publication yet made on this subject:

CAMBRIDGE, April 4, 1857.

DEAR SIR:

By direction of the Faculty, I communicate to you the record of the Proceedings in your case.

[Here follows the record of the Faculty meeting of March 27, 1857, given above.]

By direction of the Faculty.

(Signed), GEORGE R. NOYES,  
Secretary.

MR. F. L. H. WILLIS.

It appears from this, their own statement, that the Theological Faculty of Harvard University have suspended Mr. Willis from his connection with the Divinity School, because he had "incurred serious and grave charges, coming from a respectable source." These charges Mr. Willis denies, and the Faculty admit that their hearing of both parties did not amount to an investigation of such a nature as would authorize them publicly to pronounce on the truth or falsity of the charges in question.

Now, with all deference to the Theological Faculty, we must say, that, by their own showing, they have acted in a hasty, summary and unjust manner. They have driven from their school and exposed to all the stigma and injury which must follow such an expulsion, a young man of whom all the complaint they have to make is, that grave and serious charges have been made against him. *Charges*—nothing more. They say nothing of proof—nothing of conviction. They admit that they are not prepared to pronounce on the truth or falsity of the charges—and yet, on the sole ground of these unproved charges, they are prepared to furnish and to punish severely—to punish to an extent that may blast the prospects of their victim for the rest of his life.

The proper course for the Faculty to have pursued was clear. They should either have gone into a full investigation of the matter, or declined to act at all. As they have acted, they have shown a disregard for the rights and feelings of Mr. Willis, and for the maxims and principles on which a man's guilt or innocence is decided in civilized countries, which cannot be passed over in silence or without rebuke.

We know nothing whatever personally of Mr. Willis or his experiments. We have no opinion to offer here upon his guilt or innocence, or upon the nature of the manifestations, whether they are spiritual or natural, or whether they are mere delusion or imposture. We have judged the Faculty on its own document, and our condemnation of the course it has pursued is grounded entirely on evidence furnished by itself. For the sake of the university, and of the multitudes of respectable citizens who feel the deepest interest in this matter, we hope that a thorough investigation of Mr. Willis's case will yet be had.

### 3. THE SPIRITUALIST CONTROVERSY.

*Boston Morning Traveller.*

[1857.]

We are informed that Mr. Willis, the Divinity Student who was suspended from the Theological School, of Harvard College, on complaint of Professor Eustis, designs to have the phenomena which he is said to produce, tested by competent gentlemen, the result of whose observations shall be given to the public.

This trial will take place as soon as his health is restored. The excitement and anxiety attending the Proceedings on his case in Cambridge, brought on an illness, from which, as we know by personal observation, he has not recovered sufficiently to justify an immediate application of such a test, especially as the vigor of the power which he claims to possess, he believes to be modified by the state of his health.

We have already expressed our conviction of the actuality of such phenomena as he is asserted to be capable of producing, though we discard the theory that they are the result of spiritual agency, as unnatural and absurd. We believe that if intelligent gentlemen make trial, and if they are convinced of his power to produce such phenomena by other means than those of the ordinary juggler, he will be cleared by the public of the suspicion under which he labours in some quarters.

A member of the editorial corps of *The Traveller* attended, on request, a meeting at a house in this city, on Monday evening, at which Mr. Willis was present, together with Mr. Hume, who has become well known, through his performances, both in America and at the Tuileries. We are prepared to present to the public a narration of his observations if we find it advisable. He had opportunities to verify them, so far as was possible, by holding the hands and the feet of the persons whom we have named, and by conversation with both of them concerning the power which they claim to exercise.

But in view of the announcement which we have made above, of the intention of Mr. Willis to submit to a formal trial, we do not think it judicious to make any such statement, we prefer at



present to leave the case of Mr. Willis where we left it in our editorial article condemning the action of the Theological Faculty in suspending him from the school on the grounds which were stated in their letter of dismissal, not committing ourselves to any opinion of his past or present character or asserted power.

We consider that Mr. Willis's intention to subject himself to this trial, will afford satisfaction to the public; many of whom are interested personally in his welfare, many more in the determination of the character of phenomena which a numerous sect considers of spiritual origin, and all of whom are concerned for the welfare of Harvard College and curious to know how this affair will terminate.

We have little sympathy with such a disposition as we have heard that a gentleman, very high in station at Cambridge, manifested recently, throwing up his hands when an investigation was proposed, and saying, "God forbid!" and talking about "sacrilege!" and "Saul and the witch of Endor," as if he suspected that spirits had something to do with the matter after all. There is no such thing as sacrilege or blasphemy in investigation of this matter. On the contrary, investigation is highly proper and desirable, as we have previously shown in the articles in 'The Traveller' on this subject, and we recommend all gentlemen who entertain such notions as the person to whom we refer, to discard them as soon possible, for their own sakes more than for ours.

We have still less sympathy with certain profuse writers and talkers on the subject, than we have with the gentleman who made this pious demonstration. A set of persons have taken hold of the question with a settled determination to prejudge without investigation. They presume that everything asserted or observed concerning this subject, which their intellects cannot comprehend, is the result of cheating. They take for granted that everybody is a cheat until he proves himself an honest man. And from such premises they draw such deductions as might be expected.

We wish to deal fairly with everybody interested in this matter, whether spiritualists proper, or believers in the actuality of the phenomena without crediting them to a spiritual cause, or disbelievers in the occurrence of the phenomena, or interested or curious spectators without any settled opinions; and to deal thus fairly we do not deem it necessary to bandy abusive language, and bring sweeping charges of imposture and credulity.

## 4. THE SPIRITUALIST CONTROVERSY.

*Interesting Exhibition of the Phenomena.*

In view of the announcement which we made on Friday, that Mr. Willis the suspended divinity student, intends to submit to a formal investigation of his power to produce certain phenomena, we considered it injudicious to publish any statement of the observations of a member of our editorial corps on his performances, in connection with Mr. Hume, at a house in this city, last Monday evening. But since then both a correspondent of the "New York Tribune," and the editor of a weekly paper in Boston, have given versions of the transactions on that occasion, and all reason for withholding our report is removed.

The gentleman by whom it is made does not endorse or hold himself in any way responsible for the character of any of the persons whom he names or to whom he alludes. He was present at the performances, by request, and does not desire to volunteer any argument or theory about any of the circumstances he narrates. He wished to be regarded simply as a reporter, who notes down events as they occur, and is responsible only for the correctness of his narration, and not for the deductions which may be drawn from it, as to either persons or things.

His account of the affair is written in the first person, for convenience, and it is proper to remark, was committed to paper on Tuesday morning, while the events of the previous evening were fresh in his recollection:

"At eight o'clock thirteen persons were present, including Mr. Hume and Mr. Willis. A fourteenth had been invited, but did not appear punctually. After waiting for him five or ten minutes, we descended to the dining-room in the basement.

"The only furniture which it contained was an extension table and some chairs. It was a common five-legged extension table, which, when not drawn out, a man might readily lift, but could not convey any considerable distance. It was drawn out before us, and either three or four leaves placed in it. I examined it carefully, shaking each leg except the fifth, the middle one, underneath the table, and being particular to see that no one of them was attached to the top by a hinge or any similar contrivance. The legs all had

castors. When drawn out, it was, to the best of my judgment, about ten feet long and somewhat more than four feet wide.

"We seated ourselves around it, Mr. Hume and Mr. Willis taking chairs opposite one another, at the middle of the table, lengthwise. I sat, at first, next to Mr. Willis. Mr. Hume requested me, privately, to look or get under the table at any time, and to seize his legs or arms or hands as often and as suddenly as I saw fit. An accordeon was placed on the table, which I examined, finding nothing about it different from other instruments of the kind. The room was lighted by two gas-burners, the fixtures descending from the ceiling directly over the centre of the table.

"About five minutes after we had taken our seats, and laid our hands upon the table, it began to tremble perceptibly to the eye, as well as to the touch. The motion was so violent that the accordeon rattled, as it was jarred from side to side. This tremulous motion affected also the chair on which I sat, and I could feel it distinctly trembling beneath me, more and more violently. It then grew fainter and the table began to move from side to side, swaying about six inches on each side of its original position. It then tipped both sidewise and endwise, and sometimes both, four legs being frequently raised from the floor, leaving the table to be supported only by one leg in the corner. Finally all five legs were raised at once, though but a little distance, and for hardly a second, from the floor.

"I then left my chair and got underneath the table. It was light enough there for me to see everything plainly. I placed one hand upon Mr. Hume's feet. The other I laid near the feet of Mr. Willis. I observed of their knees, that if they should raise them up by putting their feet tiptoe, they would hardly touch the top of the table. While I continued underneath in this position, the tipping and swaying continued. I raised one hand and placed it upon the under surface of two of the leaves, and perceived the tremulous motion, though it was faint and irregular. I examined the fifth leg of the table. It was screwed on with a nut, which I tightened. Neither the feet of Mr. Hume, nor those of Mr. Willis, could have kicked against this leg with any force, by any possibility, as they sat during the entire evening. Its position was such as to preclude any such appliances on their part.

"When I arose from under the table, I took a seat next but one to Mr. Willis. Soon after, the tipping grew feebler and at last

ceased, the tremulous motion became violent again, and reminded me of the 'thrills' which run through a steamboat when the engine is working. Some persons present compared it to human respiration. I then changed seats with a gentleman who sat next but one to Mr. Hume. The motion soon after ceased almost entirely. About this time the fourteenth person arrived and room was made for him in the circle.

"The tipping began again, and the end of the table near which I sat was raised repeatedly more than three inches from the floor.

"After a while these motions subsided. We waited several minutes in vain for their renewal. At last, Mr. Hume, who was seated between two ladies, rose with them, and changed seats with Mr. Willis and two ladies between whom he had sat since my change of position. The tremulous motion commenced again, but soon again ceased.

"Mr. Hume then took the accordeon with one hand, by the bottom, and letting it drop down at full length, held it beneath the table, keeping his other hand full in view. Several notes were instantly produced on the instrument, and then several bars of a psalm tune were played, some of the notes not being brought out fully, though for each a tap was heard on the keys.

"I descended again beneath the table, laid myself down at full length, within two feet of the instrument, where I could observe the hand by which it was held, and I saw the instrument contract and then lengthen out again, and I heard distinctly taps on the keys, as notes were produced without any visible cause.

"After I got up, tipping began again, and Mr. Willis took the accordeon in the same way as Mr. Hume, but held his hand so that it was visible to everyone sitting on his side of the table. Several tunes were played on it, though the music was execrable. A bell which had been dropped under the table began to tinkle, first in one place, then in another. Having expressed a desire to get it into my hand, which I thrust under the table, Mr. Hume uttering aloud a request that it would come into my hand, which was held open with the palm downwards. At the instant he finished his sentence I felt the handle of the bell bump up perpendicularly against my palm. I closed the hand instantaneously, trying to clutch it, but it fell heavily and jangling on the floor.

"The lights were then turned down, though not so far that any

object upon the table could not be plainly seen. I could have counted the coat buttons of the person sitting opposite me, and I could see distinctly the countenances and expressions of the persons at the other end. A white cloth was spread over the table. Almost immediately the table, already drawn out so as to be no longer tight, was shaken so as to loosen entirely one of the leaves, and this leaf was raised and thrust along under the cloth, upon the leaf next to it. During the entire operation, I noticed every hand, which could have reached it, was above the table. Neither of Mr. Willis's hands touched the leaf, and only one of Mr. Hume's.

"Its removal caused the cloth, of course, to sink somewhat over the place from which it was taken. Presently a movement was seen in the cloth. Something was evidently forcing it upwards. A gentleman in whose intelligence I have confidence, laid his hands upon it, and declared to me that it felt like human fingers, soft and warm. Every hand was at this above the table, as both the gentlemen to whom I refer and myself noticed. I changed seats in such a manner as to bring me next but one to Mr. Hume, and when I perceived the undulating of the cloth, laid my hand gently upon it. The impression was precisely as the gentleman described, and on holding a cloth over my fingers bunched together, and feeling them through it, I received the same sensation. I tried to grasp this thing, whatever it might be. It eluded my grasp and disappeared, only to reappear instantly in another place. This attempt I repeated three times. Once it clasped my fingers down as far as the second joint; but when I clutched at it, it was gone. This appearance continued at intervals for half an hour.

"During this proceeding, one of the company had declared that on holding the hand of Mr. Hume, beneath the table, he had been conscious of the grasp of another hand upon it, and afterwards upon his own. I requested this gentleman to change seats with me, which he did. I clasped Mr. Hume's hand and conveyed it beneath the table, where I held it at least five minutes, feeling nothing of the kind. At last I became suddenly conscious that something was grasping his wrist, and not half a minute after I felt a light and soft touch, as of a finger, upon my own hand. This could not have been produced by any motion of the fingers of the hand of Mr. Hume which I held, nor by those of his other hand, which remained all the while thrust in the bosom of his waistcoat. Neither could it

have been produced by the hands of the only other person (a lady) within reach of where it occurred. Both her hands were held in full view all the time.

"In the meanwhile, Mr. Willis held the accordeon bottom upwards with both hands, placing the hands in such a position that they were visible to everybody present, and a variety of tunes were played on the instrument. I took it from him and held it myself in a similar manner, but not a note could I get out of it. I tried to "hitch up" the divisions of the part of the instrument which stretches out, in order to see if I could not produce notes by then letting it drop, but in vain.

"It was now about a quarter of eleven o'clock. The white cloth was withdrawn from the table, and the leaf replaced. Immediately the table began to tip more violently than ever. It rose repeatedly with all five legs off the floor, and at last it beat a regular rub-a-dub, hopping up and down with such violence that I jammed my foot painfully by thrusting it into a position in which one of the legs fell on it. I pressed against it repeatedly, and once held on to one of the legs, unseen by any one, trying in vain to check this motion. At last I mounted upon it, and sat, not with my legs hanging over the edge, but extended upon the table. While I remained in this position it did not rise with all five legs off the floor, but several times it tipped with more violence than it would have been in the power of any one of the company to have caused it to do, even if he had risen from his chair and strained to lift it.

"It was now about twenty minutes past eleven. We left the table and all the company except two ladies and two gentlemen, one of them, Mr. Hume, returned to the parlors. Near, but not against the wall, at about the middle of the length of the room, stood a semi-grand piano, at which Mr. Willis placed himself. The shutters of the room were closed, and the gas turned down so as to cast a feeble light; still all objects in the room, not minute, were perceptible. I could see the hands of Mr. Willis, as he played, and even the lines of division between the keys of the pianoforte. I moved around the instrument, feeling with my feet upon the floor, if perhaps wires were connected with its legs, by which an electrical current might be communicated. I could feel nothing of the kind. I shoved the piano two or three inches from its position in order to make sure that there was no such concealed arrangement.

“ Mr. Willis began to play, at first sitting and afterwards kneeling, so that his legs could not, by any possibility, have communicated with the instrument. I stood at his side, laying one hand upon the piano, and watching every motion which he made. He played “ Hail Columbia ”, and two other tunes, and, to each, the piano hopped an accompaniment, bumping up and down upon the floor. I then held one of his hands out at arm’s length with one of my own, and Mr. ——— at my request, held his other hand in a similar manner, and while in this position, Mr. Willis, not touching the pianoforte, I felt it, with my other hand, hop up and down half a dozen times.

“ We endeavoured to repeat this experiment after an interval of a few minutes, but the second time it did not succeed. Various other incidents occurred during the evening, with which I had no personal concern, and which I, therefore, prefer not to narrate.

“ During all these latter performances with the piano, Mr. Hume, and the persons whom we had left in the dining-room, did not appear.” \*

\* The mis-spelling “ Hume ” is throughout left as found in the *Traveller* articles. It was a natural error as Home pronounced his name as though it were written *Hoom*.

## INCIDENTS.

The Society assumes no responsibility for anything published under this head and no endorsement is implied, except that it is furnished by an apparently trustworthy contributor whose name is given unless withheld by his own request.

### THE RIDDLE OF A CLOCK.

The reporter of this incident, whose name for certain reasons cannot, for the present, be divulged, is a man of very high standing, a lawyer of long experience, formerly a judge of the Federal Circuit Court, for another period Justice of the Supreme Court of his State, formerly a president of the State Bar Association, prominent in social life and author of books and articles in magazines. His home is in one of the large cities of this country. His standing is such that it would be a bold person who would question the facts, as he relates them. Everyone may put his own interpretation upon the facts. The Judge, whose lifetime has been spent in the examination and weighing of evidence, and who was a constant observer of the facts, which are perhaps hard to set forth in their impressive reality, finds himself unable to accept chance coincidence, or rather, a singular combination of coincidences, as an explanation.—*Editor.*

January 12, 1920.

PROFESSOR JAMES H. HYSLOP,  
C/o American Society for Psychical Research,  
519 West 149th St., New York City.

DEAR SIR: I have a problem for the Psychical Research Society, which may be easy of solution, but which at the same time suggests the possibility of furnishing evidence of value in your work. Two solutions suggest themselves to me: One, mere coincidence; the other, the active intervention of an interested but discarnate intelligence that was trying to convey a message to us,—to keep us informed of the march of events and hoping we would understand. Knowing as we do the close correspondence and coincidental features of the things which occurred at both ends of the line, it is



hard for us to accept *mere* coincidence as an explanation, and I am sending you a statement of the facts that you may take your own way of testing the other explanation.

My oldest daughter, Mrs. ———, lives at ——— East 19th Street, in ———. Her husband is the ——— of the Associated Press. A little more than a week ago she was stricken with pneumonia, complicated a day or two later with pleurisy. Monday, a week ago today, very dangerous conditions developed. She gradually grew worse, until Wednesday afternoon, when at three o'clock she appeared to be dying. She and those about her thought she was. The physician, however, reached her and immediately proceeded to remove from the pleural cavity some twenty-six ounces of fluid, which by its pressure on the heart and lungs had brought about her alarming condition. Her condition remained critical, and the doctor said that he thought the crisis would be reached probably Saturday or Saturday night. Thereafter additional fluid was removed, until about a gallon in all had been taken. Saturday her condition began to improve. We received by wire daily reports of her condition and of her progress, the report yesterday and today both showing improvement.

Now as to that which occurred at this end of the line. I have a clock with chimes. You are of course familiar with their action. The chimes strike every quarter-hour; four notes at the quarter-hour, eight at the half-hour, twelve at the three-quarter-hour, and sixteen at the hour, after which the clock strikes the hour. The notes are full and clear, and the clock had, up to Monday, been striking normally. Monday, to our surprise, it quit striking, except that when the hour arrived it would strike once. The chimes, however, continued. Tuesday the chimes ceased, except that at the proper time, instead of chiming, there would be one faint note at the three-quarter-hour, and four at the hour, at which time there would still be one stroke on the bell. This continued until Friday afternoon or evening, when the chimes again commenced sounding. This continued throughout Friday night, Saturday, and Saturday night. Sunday morning, at six o'clock, the clock again commenced striking, and since that time has been not only chiming full and clear as usual, but has been striking, and striking correctly.

During the last two or three days I became strongly impressed with the feeling that there was some connection between the con-

dition of my daughter, as reported to us, and the action of the clock, and when I heard the clock resume striking Sunday morning I said to my wife that we would have good news that day,—that our daughter was better. She, however, and another daughter, remained skeptical, until we received a message telling of her improvement. Since that time we all have a strong feeling that there was some connection between conditions in ——— and the action of the clock. If it is true that those who have passed out of the body can in some way move tables and other objects, and can move the Ouija Board, (1) it would seem to be possible for them so also to affect the works of a clock as to bring about the result indicated. There are those who are very dear to us who have passed out, and I feel certain that if they still exist and have the power to convey such a message to us, they would surely do so. I shall give no names, but suggest that you make an effort to verify my surmise, and at the same time, if possible, to obtain names. It seems to me that a message confirming this surmise of a possible solution, coupled with names which we could recognize, would go a long way in the way of proof. (2) I prefer that my name be not given or used in connection with this matter, unless in the future it should be thought necessary. You can, however, if you wish to know something of me, find all the information necessary in *Who's Who in America*.

Very respectfully,

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February 18, 1920.

DEAR SIR: January 12th I wrote you concerning the rather remarkable coincidences between the action of a clock at my home and the illness of my daughter, Mrs. ———, who at the time lived at ——— East 19th Street, in ———. Taking the story up where it ended at that time, will say that this erratic action of the clock continued.

When I wrote you on the 12th, the clock was chiming and striking normally. The next day it again quit striking, but continued chiming, until the 16th, when it again ceased chiming regularly. Sunday, January 18th, we received word that she was much worse, and that an operation would be necessary. My wife started for ——— on Monday, the 19th, reaching there on the evening of Tuesday, the 20th. After her arrival my daughter apparently im-

proved for a short time, and for a short time the clock again resumed not only the chiming but striking normally and regularly. This, however, lasted only a few hours, when it again quit striking, but continued chiming. There was a change for the worse, and my daughter died on the evening of Sunday, the 25th. She was brought to ——— and buried on Thursday, January 29th. During all of this time the clock was silent so far as striking was concerned, but on the night of the 31st it again commenced striking, and since that time it has continued chiming and striking normally.

There may be nothing in this that will give you an opportunity to make a test to determine whether or not there was any super-normal interference that caused this erratic action. The coincidences, however, which suggested a possible connection between the action of the clock and my daughter's condition, were not only remarked by the family, but by others whose attention was called to them. Why the clock, which had been decorous and well-behaved up to the time my daughter's illness began, but which at that time began to act in an irregular manner, and continued such irregular action until she had been buried and until the last of the friends who had attended her funeral had returned home, should, without being touched by the hand of a repairer, at once thereafter resume its regular and normal action, is a puzzle which none of us here are able to solve.

I give you the facts for what they are worth, in the hope that you may in some way find a solution. The suggestion of mere coincidences does not satisfy.

Very respectfully,

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A letter written by the compiler contained the following paragraph which is its essential part.

"I would like to ask about one statement in your last letter. You say that your wife reached your daughter on the evening of the 20th, and after that your daughter improved for a short time, and "for a short time the clock again resumed not only chiming but striking normally and regularly." Do you mean that it resumed on the 21st? And can it now be said about how long the improvement in your daughter's health continued this time? Was it for only part

of a day, or for a day or two? Do you know on what day the final change for the worse took place? I do not mean that it is necessary to observe an *exact* coincidence in order to establish a presumption of supernormal agency. I am only trying to ascertain the exact state of facts, so far as possible."

To this Judge ——— replied.

April 8, 1920.

DEAR SIR:

Your favor of 3rd ult. concerning the apparent coincidences between the illness and death of my daughter and the action of my clock, found me in Florida, and should have been answered at once but for two reasons. First, I thought it best to defer answering until I returned home, thinking there might be something that would enable me to answer with greater accuracy your question concerning the length of time the apparent improvement in my daughter's health continued after the arrival of her mother on the evening of January 20th. And second, I have done so little writing with a pen of late years, that writing is laborious, and I thought it best to wait until I could dictate to my stenographer.

We arrived home Friday, and I find it impossible to say with any greater degree of accuracy the time the apparent improvement continued further than to say that it was only for a few hours, and the chiming and striking of the clock was also resumed for a few hours only. While our attention had been drawn to the erratic conduct of the clock, and we were observing it with much interest, the greater matter and that which absorbed our attention was my daughter's condition. We were extremely worried and anxious.

From January 31st to February 18th, the day we left for Florida, the clock continued chiming and striking in a normal way. It was of course silent while we were away, as it was permitted to run down, but since our return Friday, April 2d, to the present, it has been chiming and striking regularly.

The suggestion has been made that the action of the clock might have been caused by my oldest son, who died in May, 1919, and who had a somewhat wide experience as a mechanic, the purpose being to keep us warned of her condition. If it is true that those who have passed out of the body are able to move substances

or to interfere with the action of a delicate piece of mechanism of this character, such an explanation is plausible. For myself I venture no explanation. I would be glad to believe that the suggested explanation is true, and that my children, whose bodies we have laid away in the ground, are still living and interested in our welfare. I would welcome any evidence that would assure me of that fact. I feel, however, that the evidence in such a case should be clear and should be such as would lead to no other conclusion.

Very respectfully,

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#### MEDIUMISTIC EXPERIENCES OF JUDGE —.

The narrator of the following incident is the same person who reported the incident of the erratic behavior of a clock, which precedes it.

It joins a large mass of similar data to illustrate, if messages do in fact come from the dead, how errors are introduced when the transmission is of an auditory character, after the analogy of errors in the use of the telephone.—*Editor*.

#### STATEMENT.

I was stopping at a hotel in Chicago, over Sunday. I observed in the Sunday morning papers notices of meetings of several societies of Spiritualists, and attended one. I do not remember the exact location of the hall in which the meeting was held, except that it was on the South side. I reached the hall late, and took a seat quietly near the door. There were probably two hundred persons in the hall, all strangers to me. I saw no one who was known to me, and spoke to no one. At the conclusion of the exercises, the presiding officer gave the names of several mediums whom he vouched for as being honest. I noted the addresses of some, and next morning called on one.

I have forgotten his name, but he was a man apparently about thirty-five years of age, whose appearance indicated an advanced stage of tuberculosis. He told me he had been a railroad brakeman, but had been compelled to quit work because of ill health. His surroundings indicated a person in reduced circumstances, and his education was apparently such as might be obtained in a country school.

When my knock at the door was answered, I stated my wish to have a sitting with the medium who resided there. I was invited in, but was asked no questions. I did not give my name or residence, and was not asked to. I am certain I had never seen the medium before, and as my residence was at a distance from Chicago I did not believe he had ever seen me. When I stated the purpose of my visit, he asked me to be seated, and took my hand, saying that he had two or more controls. That one of them was the spirit of a Pennsylvania Dutchman, and that if that control manifested, his language would be broken.

In a few minutes his eyes closed, and with a slight convulsive tremor, he commenced speaking. His language was that of a Pennsylvania Dutchman, who spoke English brokenly. I will not attempt to reproduce it as it was spoken. His first words were "Oh, you must be a medium. I see a great many beautiful spirits around you." He then began to describe them and described one who he said stood by my side and said he was my friend. He gave a somewhat particular description of his appearance, and said "His name is George ——— George ——— A ——— A ——— A—*mos*. You know Amos?" I said "No," I have never known anyone whose surname was "Amos." "Oh yes you do know him. He stands by you and puts his arm around you, and says you and he are friends and brothers. He has a uniform and sword like a soldier. He says you do know him." I was unable to recall any person named "Amos" with whom I had ever been acquainted, and so informed him. He then described several others. His next description, that of a man with books looking like law books in his arms, was a fairly accurate description of a partner who had died a few days before.

On my way back to the hotel, it suddenly dawned on me that his first description was very significant. A few years before a very dear friend of mine named George H. K. Moss had died. We had been closely associated, socially and in the Masonic Fraternity. We were members of the same Chapter, of the same Commandery, and of the same Consistory in the Scottish Rite.

When on his death bed, he had sent for me and given into my keeping several books pertaining to the work in the higher grades of masonry. The description of him was perfect, and the mistake in the name as he gave it had for me a special evidential value. It was such a mistake as might easily be made by one hearing im-

perfectly the name George H. K. Moss. The hesitancy of his manner while attempting to give the last name was that of one who heard imperfectly, but was trying to repeat accurately the words that came to him.

One of the things which give it special significance to me is that my friend, George H. K. Moss, was not in my mind at the time, and that the thought of him only came to me after I had left the house and was returning to the hotel.

In response to queries by Dr. Hyslop, Judge — wrote again:

“DEAR SIR:

“I am this morning in receipt of your favor of 9th inst. concerning my experience with a trance medium in Chicago.

“I regret that I am not able to give the date of this experience. I think, however, it was about the month of April, 1883. I talked of the matter very freely with my wife and several of my intimate friends soon after the occurrence. I have no recollection of the name of the medium. Judging from his appearance at the time, I should say that he has doubtless been dead for many years. The meeting was held some place on the South side. There seemed to be several Spiritualistic Societies, but this, as I now remember, seemed to be the only one on the South side at that time. At all events, it was the only one having a public announcement of a public meeting on the South side on that day. The members were all strangers to me and I made no effort to form any acquaintances among them. So far as I now know, I never saw any of them except on that one occasion, and I am certain I never saw the medium except the one time.

Very respectfully,

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## CONVERSAZIONE.

Mrs. W. H. H. writes: "The review of Miss McEvilly's book evinced such an utterly unscientific attitude that it led me to consider what the future of the Society probably would be in the absence of our clear-eyed, absolutely scientific founder. Meslom may be filled with lofty thoughts and maxims, but the Society has nothing to do with that phase of the subject." And the lady, declaring that the prospect made her "simply desperate," resigned her membership.

We wonder how the despairing lady (who we would not intimate was seeking an excuse for resigning) solves the problem why Dr. Hyslop published so many articles, including all the book reviews offered, by that same utterly unscientific person referred to. Also how she reconciles her assumption that Dr. Hyslop was too scientific to mention ethical quality in a book with many passages in his own reviews, of which the following is a sample:

"Part II contains a great deal of interesting reflection quite apothegmatic, and sound, though sometimes paradoxical. It is of the ethical type so often found in material of this kind, often too vague and abstract to be helpful in the concrete situations of life, but reflecting the state of mind which would always be helpful to the man who has the concrete to deal with. The emphasis on human brotherhood is the quintessence of the case, etc." XIV. 586.

The correspondent mistakes the object of a book review, which is not to write a scientific treatise, but to give readers knowledge what the book is in content and quality. The attainment or criticism of literary style is not among the objects for which the Society was founded, nevertheless it is legitimate to inform readers whether a book is clearly or incoherently written.

More than that, ethical and intellectual quality in automatic deliverances *are* facts pertinent to psychical research, no matter whether the "messages" are from the subconscious mind or from extraneous minds. It is loudly asserted by persons whose names and titles are impressive, that only "twaddle" is written. It would be a fact of damnatory significance, if this were so. The fact that it is not so is equally significant, and it is proper to point to examples. It is also asserted in certain quarters that automatic messages, when not from the subconscious, are from the devil and his imps. This theory has its rights, and one of the ways of testing it is to determine the ethical quality of the material. That a particular group, as the so-called "Messages from Meslom" is ethical to a high degree, and that many of the suggestions, written through the hand of an automatist who appears never to have been a student of such matters, should prove to be in line with therapeutical and reconstructive psychology, are facts of interest to psychical research.



To Mrs. J. H. F. and others: It is quite in vain for psychics or purported spirits to demand from us "belief" in messages prior to the production of proof. This would be a complete abandonment to credulity. Suppose we yielded to importunity and published the proclamation that Christ is soon to visit the earth, what would be gained by this, even though the announcement were true? There probably has not been a century since the beginning of the Christian era in which a like proclamation has not been sent out. None but persons of feeble intellect would believe it, any more than ourselves. We are also urged to state on the authority of a spirit who is said to have interviewed Jesus, that the latter was a Freemason. This would be an interesting antiquarian fact if true, but would hardly possess higher importance. And the statement would have to be accompanied by evidence, which would be harder to produce than it is to produce evidence that Freemasonry itself dates from antiquity, a claim which no real scholar, though a member of the order, makes. We will accept any statement which is thoroughly proved, and none which is destitute of proof.

A number of persons have inquired who is Dr. Hyslop's official successor. There is and will be none. He was the founder of the present Society, began his work almost single-handed and later had assistants, but the responsibilities of the business secretaryship, treasurership, direction of research of all kinds, and editorial functions, continued to be centered in him. His death hastened what would have come about in the process of enlargement of the work, the division of these responsibilities among a number of persons. At a later date, when the reorganization is completed, the official list will be published for the information of our members.

Readers who possess the whole or portions of a file of the *Religio-Philosophical Journal* which they are willing to donate to the Society are requested to inform the Editor.

## BOOK REVIEWS.

*Higher Psychical Development* (Yoga Philosophy). By HERWARD CARRINGTON. Dodd, Mead & Co., New York, 1920. Pp. x + 289.

This volume consists of a series of lectures recently delivered by Mr. Carrington, and may be taken as a sequel to his former work, *Your Psychic Powers and How to Develop Them*. As in his previous work the author anticipates any criticisms that may be offered by assuring his readers that the "dogmatic" statements and assertions contained in the book do not necessarily involve his own personal point of view or beliefs. It would be interesting to discover exactly how much the author *does* believe and how much he has proved for himself by actual experiment. One does not usually compile or edit a volume on these subjects without at least being partially in sympathy with the instructions and methods detailed therein. Yet we can scarcely imagine that Mr. Carrington has spent much time in reciting the mantras "for hours and hours and hours" (p. 74) or in lengthening, cutting and salting his tongue as practised by the Yogis and described on p. 152. Nor do we think that the author, even supposing that he has been engaged in such pursuits, has ever conceived the possibility of attaining the remarkable psychic gifts of Anima (the power of assimilating oneself with an atom) or Mahima (the power of expanding oneself in space) (p. 155). What object then has he in compiling this work? As a volume of condensed information on Yoga philosophy the book is certainly useful, and may persuade its more instructed readers to pursue their studies in a more detailed manner. Its value, however, would have been considerably enhanced had the author given more references from standard Orientalists instead of relying on excerpts from writers like Mr. (or it is now Bishop?) Leadbeater and Dr. Steiner.

In chapter three Mr. Carrington has something to say on the subject of Pranayama, or Breathing Exercises, and in the course of his remarks he gives directions according to the Kilner method (although without the screens) for observing the aura streaming from the fingers. This "fluidic, cobwebby, spidery (*sic*) material" (p. 54) is, he thinks, the first faint beginning of materialization, an energy closely related to the Prana of the Hindus. Perhaps it may be, but let Mr. Carrington do as we have done and substitute for human hands white sticks or tooth brushes and notice how intense this flow of Prana becomes. We do not mean to deny that these objects may possess psychic faculties even in excess of the Indian Yogis, but it is a pity if this is the case that elementary optical principles so easily explain the "fluidic" appearances. Again we do not remember Mr. Carrington telling in his admirable contribution to the Palladino literature (*Proceedings* S. P. R., 1909) that the table, when "charged", felt like "the back of a dog," (p. 158), nor do we recollect the statement anywhere that a hairy cloth was employed which could possibly give rise to such a strange impression. In analogies of this we can scarcely fail to find some amusement and we turn with relief from matter of this sort to the emphasis Mr. Carrington has laid on a possible connexion between adolescence and the commencement of mediumship (pp. 144 *seq.*). We are not aware of any discussion of this problem having been so far attempted and with the exception of a recently published German work on the sexual life of hysterics little has been done in this direction. Investigations of this character necessarily cover a wide field and it is possible that sufficient data have not yet been collected to make a beginning a practical proposition. Mr. Carrington says (p. 146) that there is a great deal of occult knowledge extant concerning the relations of psychic force and the sexual energies, and

it would be doing both himself and psychical research a service if, in his next publication, he would leave "potted" psychic science for a while, and issue a fully referenced account of these teachings pointing out any relation they may possess to similar discoveries that have been made in this department through the labors of such men as Bloch, Moll, Jung, Kisch and similar students of abnormal sexual activity.—E. J. D.

*An Encyclopedia of Occultism*, by LEWIS SPENCE. Dodd, Mead & Co., 1920, pp. 451.

This is precisely what the title page announces: "A Compendium on the occult sciences, occult personalities, psychic science, magic, demonology, spiritism and mysticism." It is a much-needed work, and one which demanded a great deal of research, for which gratitude is due to Mr. Spence and his assistants.

Were the space devoted to the review of a book proportioned to the value of the book, this would demand many pages. The work is admirably designed and on the whole, admirably executed. There is just that balance of caution and openmindedness which is requisite in such a book, issued at this time, when some of the topics are hoary with age and often mouldy with imposture and credulity, while others are in the infancy of their investigation, but some certainly bear impressive credentials. While no two men could ever be found exactly agreeing in all the hundreds of nice discriminations which must be made, the present reviewer is delighted with the judicial spirit and the critical acumen displayed.

For example, under "Crystal Gazing" the reader finds a correct brief summary of the subject, recognizing both that in many instances the imagery evoked is evidential only of subliminal dreaming, and that in others the evidence is strong for something beyond and above this.

"Spirit Photography" justly sets forth the general trend of the facts which lead to a verdict "not proven," but which warrant continued inquiry.

"Speaking and writing in tongues" is treated conservatively, as it should be at the present stage of evidence.

It is easy to point out defects, as it always is when a pioneer work covering a vast number of subjects is under discussion. For example, there is sometimes an unevenness in the length allotted and in the treatment, due, doubtless, to the fact that several writers were engaged. Three and a half pages are devoted to spiritism, etc., in civilized Australia, and only about half a column to the same period in the United States, under the headings "Australia" and "America." There are fairly extended notices of the Society for Psychical Research under "Spiritualism" and "Psychical Research," but only a casual reference or two, so far as I have been able to find, to the American Society for Psychical Research, and none that I have yet discovered to its publications. The index is very defective. For example, the name of Sir William Crookes is not in it, though there are several paragraphs in the book which outline his experiments. But such defects, while they should be remedied in a later edition, are only spots on a bright luminary.

Anyone who is seriously interested in the history of the general topics named on the title-page, or in the general state of present claims and evidence, can hardly do without this encyclopedia.—W. F. P.

*Some Unrecognized Laws of Nature*. By IGNATIUS SINGER and LEWIS H. BERENS. D. Appleton & Co., New York, 1897. Pp. 511.

This book is a serious and rather elaborate attempt to reconstruct the methods of research and the principles of knowledge so far as they concern inorganic phenomena. Much of its matter is excellent, and not too radical. It might be too severe to say that what is true in it is not new, and what is new is not true, and yet the book belongs to the iconoclastic class which may be described in some such terms.

The work is divided into four books and forty-two chapters. The introduction states that the purpose of the work is the inversion of the task which Sir Isaac Newton set for himself in his great work, to discover the cause of gravity as Sir Isaac discovered its nature and quantity. After reading four hundred pages of carefully prepared text one reaches the discovery, which is that gravity is not caused by mass but by the difference between bodies as regards their "state of excitation." In a later chapter it is suggested that sun spots are due to the transit of planetary systems very near to the sun.—G. H. J.

*Exact Science of Christianity, or Mystery of the Subconscious Mind Revealed.*

By L. BUCKLAND THOMPSON. [Publisher not stated.] 1916. Pp. 157.

This is an odd attempt to weld together certain psychological concepts with certain theological ones.

God is the subconscious mind of all men, which is "intuitional" and "magnetic," also "feminine." Telepathy is thus easy as A B C to understand, and clairvoyance and clairaudience are the "opening of the inner subconscious sense of sight and hearing." Perfectly simple, you see.

The "undeveloped subconscious intuitional mind" is not only God, but it is the "Mother of God," "the holy of Holies" and the "Lamb of God." "The father is the conscious mind that is infinity wisdom, and the child is true thoughts."

Enough has been quoted to whet the appetites of any who have a taste for this sort of thing.—W. F. P.

*Practical Views on Psychic Phenomena.* By GEORGE E. WRIGHT. Harcourt, Brace & Howe, New York, 1920. Pp. viii + 136.

The number of short treatises on psychic phenomena are now so considerable that, as the author points out in his introduction to this volume, an apology is plainly needed for any addition thereto. No apology, however, is needed in the present instance, for the author has fulfilled all the expectations which might have been aroused by the title that he has bestowed upon his work. A collection of shrewd and carefully worded observations on supernormal phenomena, this work can be highly recommended to all those persons who are but slightly acquainted with the problems associated with psychical research. Mr. Wright manages to hold the balance between scepticism and credulity so evenly that the reader is forced to think for himself, and by so doing may perchance be persuaded to examine the original documents instead of obtaining his evidence at second hand. Generally speaking handbooks of this kind fall into two main groups. On the one hand they may contain mere records of the marvellous jumbled together without any reference to accompanying conditions, or on the other distorted accounts of psychic phenomena with omissions and evasions where telling the truth would involve admissions of an unpleasant character. In this work, however, none of these faults are to be found. With the exception of a curious number of mistakes in proper names, Mr. Wright has done all that anyone could be expected to do within the narrow compass of an elementary textbook. He understands the value and meaning of evidence and when controversial matter is touched upon he is quick to seize the important point and not to revolve aimlessly round side issues. Take for example the question of the payment of mediums. The usual writer will begin a long disquisition on the evils of monetary gain whilst the professional fraud hunter will immediately commence a sermon on the causes of mediumship being found in the love of money. Mr. Wright is wiser. He goes straight to the point. "The evil of payment in mediumship," he says (p. 94), "lies in the fact that the payer expects to receive tangible and immediate value for his money." Quite so: the evil lies not in the medium who receives payment but in the sitter who expects to receive phenomena in exchange for cash. Likewise in his view of an alleged Central Information Bureau Mr. Wright.

exhibits a cool mind and balanced judgment, an attitude which he preserves at all times when dealing with matter of a highly controversial nature.

The worth of this volume can only be fully realized by reading it through, and we advise all beginners to procure it at once. Textbooks of this kind are so rare that we have no hesitation in recommending the present volume to all those persons who wish to obtain a series of impartial, practical and well informed observations on psychic phenomena.—E. J. D.

*Psychology Applied to Medicine, Introductory Studies.* By DAVID W. WELLS, M.D. F. H. Davis & Co., Phila., pp. 141.

Here we have a sensible and fair elementary digest of the facts on the relation of mind and body from the practical standpoint of the physician. After discussion of reason and instinct, habit, sensation and of some of the results of experimental psychology, hypnosis is taken up, and then the various methods of psycho-therapeutics, and the suggestional element that accompanies the ordinary practice of medicine, often without intention on the part of the physician. The little book is to be recommended.—W. F. P.

*Man's Unconscious Spirit*, by WILFRID LAY, PH.D. Pp. 335. New York, 1921.

In these days when psychoanalysts imagine that pretty nearly everything can be explained by means of their pet doctrines, it is not to be wondered at that the phenomena of psychical research should soon receive full explanation at their hands. Dr. Ernest Jones, who is reputed to be the foremost psycho-analytic practitioner in Great Britain, set the ball rolling by stating that a "belief in telepathy" may be "largely determined" by the "flatus complex," "the infant's interest in the production of intestinal gas." (*Papers on Psycho-Analysis*, 2nd ed., pp. 686, 687.) It is uncertain at present, I gather, to what complex a belief in gravitation is due, but I suppose that as, owing to gravitation, objects are seen to fall down, the complex is probably of a coprophilic order. (Note Jung's delicate reminder in *Collected Papers*, 2nd ed., p. 147.)

In the volume before us Dr. Lay attempts to deal with the problems of psychical research in a manner that changes the title from *Man's Unconscious Spirit* to *Man's Unconscious Humor*. Indeed I do not remember any book purporting to be written by a psychologist which contains so many absurdities in so small a compass. We are told that "Psychical research is striving to prove that the laws of the material universe are not the same as those of the world of mind and spirit and this without adequately showing what is the relation of mind or spirit to matter and even incidentally what mind or spirit really is." (p. 152). Imagine *research* trying to *prove* anything! Some researchers might try and prove something and this is I suppose what Dr. Lay is trying to say, but the passage is typical of the book, nouns, adjectives and verbs all jumbled up and used in their wrong senses till the reader is left in a whirl of hopeless confusion. That is to say if he does not see through Dr. Lay. For what is the matter with this book, as with so many others on psychical research, is that the author has very little idea of the subject with which he is attempting to deal. Listen to this paragraph on supernormal information imparted through the agency of trance mediums:

"And here it may be remarked that the familiar argument that the so-called super-normal information is due to mere chance is far more potent when we have taken the unconscious into account than it has ever been before. It is the commonest argument of the psychical researcher, that the information which is gained by telepathy, or by any form of spirit communication is much more remarkable than could possibly be subjectively guessed on the theory of probabilities. This information, he says, could not possibly have been guessed or divined or otherwise subjectively evolved by the person into whose consciousness it comes. This impossibility would mean that all the combinations and permutations of all former experiences, sensations, percep-

tions, etc., on my part would never give me the material to make the combinations of ideas constituting the message in question. Possibly not, if we take into account only those mental states of which we have been conscious from the date of our birth onward. But when we consider the innumerable perceptions external and internal we have had during our entire lives of which we have not been conscious, but which yet remain in the almost infinite storehouse of our individual unconscious, we shall clearly see that from the merely mathematical point of view of the theory of probabilities alone, the chances are at least tenfold greater that the message is but a message from our own unconscious to our conscious life, and that until this chance is absolutely removed by means of laboratory methods comprising the strictest scientific control, we shall not have fulfilled the most rigorous requirements of science." (pp. 238, 239).

This explanation of the "supernormal" element in trance communications is certainly the most remarkable that I have ever encountered during a fairly extensive acquaintance with these matters. Let us analyze it and get some idea of what Dr. Lay means. He begins by confusing the word *information*, with the word *message*, a confusion which is necessary for his argument. Supposing that a medium had a sitting with a person X, whom she had never seen before. Supposing also that the sitter was told that he (or she) had previously had a nurse called Susan Potts, who possessed a peculiar trinket shaped rather like a scarab. Suppose thirdly that all these things happened to be true. Dr. Lay thinks that all this can be explained and that the "material" might certainly have formed part of "the innumerable perceptions external and internal we have had during our entire lives." Of course it might! The medium knows the name Susan; she has perhaps heard the surname Potts; she is aware that trinkets exist and that some are shaped like scarabs. What is supernormal is not the material but the *relation the information in the message bears to the sitter*. This relation Dr. Lay ignores and the whole paragraph above quoted is so much beating of empty air. No combinations and permutations of personal experiences will account for the relation which certain statements bear to certain sitters, not in one case but in dozens of cases. Dr. Lay thinks apparently that as all the "material" is already in the medium's mind it is through some strange selective telepathy that the information is accurately presented. The belief in such a far flung telepathic net as this, however, would involve Dr. Lay in so close an unpleasant infantile interest that we cannot think he will adopt such a hypothesis! What then have the psychoanalysts to say concerning the information which the poor complex ridden psychical researchers declare is supernormal? The only possible answer on reading this book is, just nothing!—E. J. D.

*Recurring Earth Lives, How and Why?* By F. MORTON WILLIS. New York. E. P. Dutton & Co., pp. 92.

For those who like this kind of a book, containing big assertions intimating positive knowledge of what happens to men after death, without an ounce of real proof, it is doubtless just the sort of a book that they like. The superstition of the Jews who asked "Did this man sin or his parents that he was born blind?" is quoted as one of the *proofs* of reincarnation. Also the saying of Jesus that John was the Elijah which should come. By the same literalism Jesus was an actual vine, a door, etc., and Peter was an actual stone.

The time between reincarnations of nine classes of men is stated, "unskilled laborers" from 60 to 100 years, "the bourgeoisie commonly 200 to 300 years," etc., and it is said that the facts were "determined by occult research by competent investigators." But who these are and what their methods were the writer omits to state.

We are informed that Gladstone was once Cicero, Hypatia is now Annie Besant, and the Prussians are all reincarnated Carthaginians and Phœnicians. There are those who will accept these propositions as implicitly as they do

the rules of arithmetic, and would be filled with awe if I announced that I felt it in my bones that I once was Jack the renowned slayer of Giants, and see in the eye of my neighbor's tom-cat, the hunter of my birds, that he is a reincarnation of Nero.—W. F. P.

*Proofs of the Spirit World.* Translated from the French of L. CHEVREUIL by

AGNES KENDRICK GRAY. E. P. Dutton and Co., New York. 297 pp. \$3.00.

This book belongs distinctly to the upper stratum. Its illustrative material is drawn almost exclusively from the highest sources, such as the publications of the English Society for Psychical Research (the author seems to have no first-hand acquaintance with the work of the American Society), "*Phantasms of the Living*", the writings of Myers, Crookes, Flournoy, de Rochas, the series of reports on Palladino, etc. Clairvoyance, telepathy and spirit communication are accepted. There is a desire to get at the bottom of things and to theorize just how mysterious phenomena get into existence. This is done to an extent and in ways which seem to the reviewer at times to go beyond what ascertained facts warrant.

The instances of telepathy are well selected, and satisfactory as *facts*, but the assumption that the *process* is known, even to the extent of announcing that it is of the nature of direct passage of thoughts from the living to the living, leads to the comment that while this is a good tentative working hypothesis, yet no one really knows that it is the correct hypothesis. And when it comes to "images perceived by the brain" and those obtained "when the agent succeeds in influencing the lower organs", this is pure speculation. Who knows that in the latter case the "response (of the 'lower organs') becomes purely automatic", and that the "brain" or mind does not first receive the impulsion, from whatever source that comes, and transmit it to the "lower organs", as it were by "suggestion"? What propriety of language is there in "We are in telepathic communication with all our organs"? With the body knitted together in so many ways, and particularly by the nervous system, it is hard to believe and more difficult to prove that the brain and other organs are in *telepathic* communication, unless it is proper to say that two persons conversing over a telephone wire are also communicating telepathically! A whole chain of theorizing, put into the form of dogmatic statements, about telepathy, follows. It seems well-nigh impossible to be a Frenchman and not to theorize into the very clouds.

M. Chevreuil departs from the technical terminology of English and American psychical researchers, in distinguishing between telepathic images and hallucinatory ones, the former from without and authentic, the latter from within and false. As subjective experiences both types are authentic. The Anglican method is to call them all hallucinations (probably a prudential concession, and with the disadvantage that the word "hallucination" has a sinister history) but to distinguish those which are veridical (truth-telling) from those that are falsidical (false-telling), that is, those that correspond or do not correspond with external facts. And the hard-and-fast classification of the French writer leaves out of account the possibility strongly indicated in some cases that the image may in its development and transmutation be from both without and within; that is to say, there may be a blending of a memory image and a veridical occult one.

The author discusses dissociation of personality and is a little too bold, as those who have never seen a case are apt to be, in setting Dr. Morton Prince right. Still, there are reasons for suspecting that he may be justified when he says that the mystery of "Sally" has not been fully elucidated, and that the study of her might have been carried further with profit.

It does not seem entirely happy to say that "apparitions" are of two orders, the telepathic and those resulting from a real presence, and to refer to the purely mental images in the well-known telepathic experiments as illus-

trations of the former, and to *materializations* as examples of the latter. Here is surely a strange confusion of thought.

Various types of phenomena are discussed but we have not space to enlarge. The discussions are always thought-provoking, even though they at times rouse dissent.

The translator, it is suspected, does not always succeed in giving the most correct rendering into English. She certainly does not when, misunderstanding the word *physicien* (physicist), she transforms Sir William Crookes into a "physician."

M. Chevreuil's darkened condition in relation to American affairs is illustrated by what he says about Dr. Hodgson. "The Rev. Dr. Minot J. Savage, who was intimately acquainted with Dr. Hodgson, regarded him as one of the most scrupulous, scientific and skeptical investigators that he had ever known"! It is amusing that in the year 1920 the fame of Dr. Hodgson should be supposed needful of a certificate from the estimable Dr. Savage. But to make up for this, he is given in addition to the degree of LL.D., of which we were aware, that of Ph.D. It is stated that his visit to India was "to prove the unreality of the pretended phenomena attributed to the Yoghis and to the Fakirs", whereas he went to investigate the claims of Madame Blavatsky, and made studies of the fakirs on the side, as an afterthought. We are told that "he came to the United States thinking to achieve the same result with Mrs. Piper", but in fact he was first told about Mrs. Piper by Prof. James after his arrival. "But there the discoverer of fraud was himself conquered, he became an assiduous member of the Society for Psychical Research," etc. He really was a member of the English S. P. R. before he came to America for the purpose of taking direction of the American Branch, of which he was secretary for years before his belief in Mrs. Piper's supernormal phenomena was announced.

In spite of blemishes, I recommend the book.—W. F. P.

*Tertium Organum.* By P. D. OUSPENSKY. With an introduction by CLAUDE BRAGDON. Rochester, N. Y. Manas Press. 1920, Pp. xiv + 344. \$4.00.

Ouspensky is an accomplished mathematician, and has been instructor in the Petrograd Institute of Engineers, one of the oldest of the Russian technical schools. The present volume is translated from the second Russian edition.

The name of the book indicates that the author believes he has discovered a method of research comparable to the *Organon* of Aristotle and the *Novum Organum* of Bacon. One main thesis of the book holds, with Kant, that the appearance of the world to any organism is conditioned upon and varies with that organism's perceiving apparatus. Another main thesis is that as one passes from lower to higher organisms there is a progressive increase in space-perception, and a diminishing time (or motion) perception. Thus a low organism like the snail perceives probably only one dimension of space and all else is motion; a dog senses two dimensions of space and less motion. To the dog running past a house the angles of the house appear to move; and, having only percepts and not concepts, the dog cannot realize that the house does not really move. A man senses three dimensions, and although the house appears to him to move, as it does to the dog, by virtue of his power of forming concepts he is able to see that what appears as motion is really the structural form of the house, a permanent thing in space.

Proceeding further, Ouspensky claims that what man now perceives as time is really a confused sense of a new dimension of space plus motion in that space. It is for that reason that the newer mathematics can use time interchangeably with any one of the three dimensions of space.

The first seven chapters are taken up with considering what this new fourth dimension of space should be like, following C. H. Hinton and Claude Brag-



don in reasoning by analogy from the lower dimensions. Ouspensky does not, however, consider the method of analogy satisfactory, and with chapter eight takes up the matter of consciousness and develops the thesis outlined above. He also reaches the conclusion that everything in the universe is conscious and shows how the current scientific attempts to explain consciousness in terms of matter and motion are inadequate, whereas consciousness can produce and explain very important events in the physical world.

The new mathematics of infinite quantities and infinite series points the way to a higher world where the mathematics and the logic of our three-dimensional world no longer apply. That is the world of higher space dimensions. How can we enlarge our consciousness to grasp that larger world? The answer (Chapters xxii and xxiii) is largely mystical. We must get a cosmic consciousness, to use the term of Dr. R. M. Bucke. The reason for this is that as percepts give us two dimensions, and concepts three dimensions, we must use an intuition beyond our conceptual thinking to apprehend four dimensions. But, because such a world cannot be expressed in concepts, anything we say about it will seem absurd and will be more or less false. For example, to our logic a thing is either A or not-A; the whole is greater than a part. In the higher world, A is both A and not-A, and the whole body may be equal to a part. These statements sound absurd, yet the second one is already well established in the mathematics of infinite quantities.

The methods of enlarging our consciousness so as to take in the new dimension are the subject of a later volume, *The Wisdom of the Gods*, not yet translated.

The bearing of *Tertium Organum* upon psychics is interesting. In the first place, it is one of the strongest attacks upon materialism emanating from the scientific camp. In the next place, if a man is really a fourth dimensional creature whose whole life is really spatially present all at once and only appears to us when passing through our three-dimensional world as a series of cinematograph films changing every second, then the fact that he disappears from our world does not at all affect his permanent existence in the higher dimension. In that world, everything that appears to us here as in motion and changing is really permanent and static, except so far as it moves in that world. The next higher dimension of space, the fifth, is according to Ouspensky the second dimension of time, *viz.*, eternity, where presumably nothing moves at all, but everything is in a state of enlarged awareness of everything else. In the third place, there is nothing in Ouspensky's system perhaps to forbid other three-dimensional worlds than this; but his view apparently is that at death we pass into a fourth-dimensional world. If that is so, it would follow that all descriptions of such a world in spirit communications, being given as they have to be in terms of our three-dimensional world and our conceptual logic, are entirely false and misleading. This would account for the confessed inability of many communicators to give any adequate idea of their surroundings, and would tend to confirm the view that what they are giving is their own thought creations in three-dimensional forms.

Any short review of this remarkable book must of necessity be grossly inadequate. One must read the book itself to get any idea of its daring, originality and force. It seems to the reviewer one of the most important books of the time, not necessarily because of the particular conclusions reached, but in its effect in freeing one from conventional methods of thinking. Unlike the books of the newer mathematics, which head the same way, there is nothing technical in it. Everything is clearly stated and restated in simple language.

Mr. Claude Bragdon, who is one of the translators of the book and who furnishes the introduction, is well known as the author of several books dealing with the fourth dimension, especially the *Primer of Higher Space* and *Fourth Dimensional Vistas*. The present volume is ornamented with various

designs drawn by Mr. Bragdon and representing the projection of figures of higher dimensions upon two dimensions.—PRESCOTT F. HALL.

*A History of the New Thought Movement.* By HORATIO DRESSER. Thomas Y. Crowell Company. New York. 1919. Pp. 352.

This is a very good, but too brief history of the New Thought and kindred movements. A good deal of space is devoted to Mrs. Eddy and Mr. Quimby. It will prove useful to all who wish to know something of the early development of this field. It has an indirect interest for psychic researchers and perhaps fills a niche in the larger history of the subject.—J. H. H.

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## A LESSON IN THE PSYCHOLOGY OF DECEPTION.

BY DR. C. C. CARTER.

### PREFACE.

This paper bears a certain logical relation to that on slate-writing frauds in the *Proceedings*, Vol XIV. To a large extent, the same psychological motives and mechanisms are exemplified on the part of deceivers and the deceived respectively, in both cases. In the one case the slate-writer was the chronic and cold-blooded deceiver, and in the other case the deceivers were the prankish conspirators of Fairfield County, probably headed by some leader into an epidemic of dishonorable amusement. In the former case an intelligent lawyer was led by degrees into a maze of mystification from which he has not yet emerged; in the present instance, an intelligent physician was also entangled in mystification, but was at no time free from misgivings, and gradually lay hold of the clues which at length led to the discovery of the general means by which the illusions had been produced.

Probably in many instances, the desire in mature life to astonish and mystify others could be traced back to incidents in childhood, which have made an indelible conscious or subconscious impression. By playing tricks which astonish its elders the child fulfills the natural desire of attracting attention and

admiration, of making itself conspicuous. The practice likewise becomes an interesting game, and so incites the play-factor. And, finally, there is that about it which appeals to the imagination; the child becomes an actor on a mimic stage. The beginnings may take their rise from a mere accident. The child has unintentionally done something which strikes its elders as remarkable and strange, upon which it ventures to repeat the performance and to enlarge upon it. Once entered upon the path of deception, it is hard to withdraw. There may have been no particularly culpable intent. Nevertheless, it is important that the state of things should be early discovered and the tendency gently corrected, else there will probably be mischief to pay later in life. If the facts were known, it might be discovered that the Davenport and Slades, the Diss Debars and Keelers, planted the seed of what grew to be professional imposition upon the public in the form of successful incidents of play-mystification in early childhood.

There is of course, in the case of the professionals, an element which does not enter into the incidents of childhood, and that is the money-motive. But that is the general rule, that tastes formed in early years point out the way to a livelihood. And, in the case of grown-ups there often is, when the mercenary motive is absent, the teasing motive not so frequently found in cases of this particular character with children. But the love of astonishing and mystifying others often survives undiminished in mature life. Witness the case of Psalmanazar, who in the 18th century fooled many scholars of England and the Continent by his graphic descriptions of the people and customs of a then little known island, which he had never visited, and with a language which with infinite pains he manufactured out of his own brain. This same passion must have actuated James MacPherson, else he would have claimed individual credit for the Ossianic poetry, instead of attributing it to the ancient Gaels. The Moon Hoax of Edgar Allen Poe and certain of the astounding practical jokes of Theodore Hook are cases in point, while many more might be cited.

As intimated, the attempts to play upon Doctor Carter probably first started in the brain of some one person. He may have been actuated by personal dislike or some other unknown motive,

but more probably by the childish instinct of fun. The physician was known to be interested in occult matters, and probably some one was aware of his desire to be a personal witness of some such phenomenon as he had met in his reading. As person after person was drawn into the conspiracy the contagion of amusement grew, and the spectacular possibilities of the general situation, appealing to the dramatic or play-acting instinct, added their stimulus. Any humanitarian concern for the individual who was the object of the plot was drowned in the pleasure derived from the game. In one aspect, the performance, in its obliviousness of individual rights and feelings, belonged in the same category with the enjoyment of the Roman populace when a victim was being torn to pieces by the lions. Since they were unaware until the very end of the play that the Doctor had any suspicions of the tricks being played, no charity can be extended to the conspirators on that account.

On the other hand, the psychological processes by which a person of culture and keen intelligence may for a time be mystified and at a loss to explain phenomena which at a later date are mapped out with fair thoroughness, are not difficult to analyze. I shall not do this in any extended fashion, especially since Doctor Carter has gone into this phase of the subject with entire frankness himself. He narrates how the traditional history of the region, with its many alleged mysterious happenings, had predisposed his mind. He also sees clearly that the fervency of his desire to witness something of the kind said to have happened so often, further predisposed him. His very faith in human nature, in part springing from his own native kindliness, made it seem wholly unlikely that a plot involving a series of deliberate and inconsiderate falsifications could have been entered into by so many conspirators.

But there are other elements that rose directly out of the situation. The "ghosts" performed their antics by night, at the hours when the human powers are undergoing their periodical ebb. But, particularly, darkness or semi-darkness favors illusion. Even when one's emotions are not otherwise excited, a familiar scene at night may take on an appearance unfamiliar and uncanny. But, when from a combination of causes, the emotions, coupled with expectancy, are in full activity, the possibilities of

illusions of various species are multiplied. Again, the simple strain of continued gazing into the shadows causes fatigue of eye and brain, which is provocative of illusions. The Doctor also has, what many share and many lack, a vivid visualizing ability. As he tells us, he can in the broad daylight, in full consciousness of what he is about, see faces and forms on rocks and other natural objects. Such a person is especially liable under the conditions of the nightly adventures, to magnify, transform and systematize the details of objects which he dimly sees. If in the daylight, in a calm frame of mind, he could see men, horses and bicycles which did not objectively exist, but were simply day-dream wish-fulfilments, as is his firm opinion, much more was he likely in the shadows of evening, under the stress of emotion, unconsciously to help out and exaggerate the excellence of the illusions, probably produced in all cases by very simple means, which were practiced upon him. This also would be wish-fulfilment, for he was all the while hoping that he might be privileged to witness phenomena comparable to those handed down by tradition. The view that the tricks in themselves were not of that superior excellence that the witness still attributes to them, the impression being partly the result of his constructive imagination, is enforced by considering that certain permanent objects, a shed, a fence, etc., were found in the daylight, not to be where, or in the same condition as, they seemed to be when they furnished a part of the setting of the ghostly illusions.

It should not be considered an indictment of the intelligence of Dr. Carter that for a time, in spite of doubts and questions, he did not find it easy to resolve these. That he had doubts and questions which would not down, that he remained of the investigating spirit even when most under the spell of the illusions, was his salvation. Many a man, who when the whole story is laid before him flatters himself that he would have seen through the imposture at once, would not only have failed to do this, but would have remained bejuggled and obfuscated to the end of the play.

Doctor Carter will now speak for himself. Most of the names of persons are changed. Any further comment will be made in the form of brief notes.—*Editor.*

THE HAUNTED LANE, THE GRAF GHOSTS, THE BLACK HORSE  
AND THE GHOSTS OF CLEARCREEK.

The experience which I shall narrate has been one of the most interesting and remarkable of my whole lifetime. It was dramatic and impressive not only because of the ingenuity and skill of certain persons involved but because of natural surroundings and conditions. It is a region of hundreds of beautiful sandstone bluffs and deep rocky ravines. In many of these places but little utilized the scenery is primitive and must look much as it did thousands of years ago. In the natural conservatories grow a greater variety of trees and plants than in any other equal area in the United States. Many of the rocks still show the grooves and furrows channeled by the ancient glaciers and icebergs. In other places the rocks are worm-holed, weathered, torn, blasted and riven by earthquakes and lightning. From many of the Hocking hills a vast panorama of undulating hills, narrow valleys, field and forest spreads before the observer. It has not the grandeur of the mountains but a beauty of variety and irregularity that does not overwhelm the observer by its immensity. The chief area I shall designate as Clearcreek for convenience. The swift stream known as Clearcreek takes its course through the southern part of Madison Township into Hocking county. It winds among high, steep, thickly wooded hills where, here and there, a beetling cliff adds a touch of grandeur to the scene. The hilly, rough and sandy road becomes a thing of beauty as it winds its tortuous way along the narrow bank past base of hill and rock where in places interlacing branches make fairy bowers.

The Hocking hills have been the scene of many dark and un-avenged tragedies, but we can refer to only a part of them. For several years past, I have traveled over this area on bicycle and tramping jaunts so that I have become familiar with the most interesting parts of it. The Ridge road, the backbone of the haunted area, extends southward for ten miles from Lancaster to Clearcreek. South of Clearcreek and partly parallel with it is a high range of hills known as Tar Ridge. From the east end, there is an extensive view over a sea of high and deep hills and hollows with much forest. No buildings are to be seen, and it is as lonesome as if it were in the mountains a thousand miles from civilization. The sparse population was formerly much given to tar boiling and

basket making. Unable any longer to make a living in the unproductive hills, many have gone to the towns. They have been of a poor and uneducated class and the former moral status was rather inferior.

I have been told of many hauntings on Tar Ridge. One man states that he heard heavy blows on the sides of Adelphi Rock school-house on a moonlight night when no one was to be seen about. When going up a hollow, he heard a constant thrashing in the dry leaves ahead of him but no one was to be seen. A woman said she was visiting a sick woman near Adelphi Rock when she saw something like an immense white turkey gobbler walk into the yard. This scared her into the house. Then there is the tale of two young bloods who came on horseback from Pickaway county to call on a couple of girls south of Adelphi Rock. On their way home during the night, they encountered something like a huge black dog near the Rock which ran into a big pile of brush near the road. One of the boys, cursing, swore that he would ride over that brush pile and kill that dog. While so engaged, a big, black "thing" leaped up on the horse behind him and rode all the way down the terrific Kocher hill before it deserted him. There was said to be a haunted house on the Ridge where a woman is believed to have poisoned her soldier husband and afterwards her lover. One man told me that he was fond of spending evenings at a house on the Ridge. While on his way home one cold night when there was snow on the ground he heard the constant soft patter of a horse's hoofs ahead of him but could never catch up with or see any horse. The sound finally seemed to turn off into one of the hollows. He imagined it was his friend Pasco on his way home. The next day he called at Pasco's and charged his friend with the offense. Pasco disclaimed it, and during the argument the elder Pasco came in and told them that the same kind of a sound had been heard before. Pasco once told me that a black horse with headless rider had been seen on the Ridge. Latham told me that a friend of his was riding horseback along the Ridge one zero night when there was snow on the ground. Near the Morgan school-house he heard the crying of children and soon saw two babies seated on a log near the school-house and crying. His horse became unmanageable, he was obliged to ride home. He came back the next morning to investigate but was unable to find any children or foot



prints in the snow. My friend also states that one morning before the teacher came, the children looked through the shutters of the school room and saw a black "thing" leaping about from desk to desk. Nothing unusual was found when the door was opened. We wonder if these tales are without foundation. Mr. S. told me of a little hollow at the base of Tar Ridge and southwest of an ancient stone work, where the sound of a baby crying could sometimes be heard on the ground at a certain spot. It was most apt to be heard on damp or rainy evenings. As to the cause, it was said that a Pasco girl, living on the hill side, had thrown her illegitimate infant into the hollow to die. As Mr. S. had been living in town for a good many years he did not know whether the sound was heard any more or not. His wife confirmed the stories of haunting. Mr. S. was once cutting a small field of corn on the hillside. While resting awhile he asserts that for several minutes he heard music as of hundreds of voices and of many musical instruments, while he was wide awake. It happens that I had been in the little hollow a few times when I had called on a Mr. H. to visit him and the stone-work. It was there that I was first shown the action of the divining rod indicating water. Recently, I met Mr. H. in town and inquired of him. He stated that although he had lived at the foot of the hollow for over ten years he had never heard the baby-crying sound altho he had been told of it. He said that there was a baby buried near the spring. A man told me that while going through a cornfield toward home on Clearcreek one moonlight night he heard terrible screams like the voices of his wife and children. When he got to the house on the hill he found all was well. Latham told me that when Pasco lived in a house southwest of the town no one could sleep in that house at nights unless a light was left in the room. Otherwise a man and woman would be seen who would continually jerk the covers off the bed. At a later time, a Miss Pasco told me that while her brother lived in that house, there would also be heard a hammering and sawing noise and a racket on the kitchen stove. It was said that a gypsy couple had lived in the house for a while. They suddenly disappeared and when blood was found up stairs and down, it was supposed that the man had murdered his wife and child and concealed the bodies.

Six miles south of Lancaster is the Boys' Industrial School, a large public institution for the care and training of delinquent boys.

Many fine buildings have been erected on the rocky hills, and nature and the landscape artist have made of this grand park the most beautiful institution grounds in the state. We will call it hereafter the State Farm. At the north boundary is a large stone arch, erected several years ago. Hereafter, when we use the expression "near the arch," it will be used regardless of whether the Arch existed at the time or not. It serves to localize the incidents. South of the State Farm in particular, the hollows become deeper and great basins extend before the view. Buildings are scarce but trees are plentiful and there are many patches of thick, brushy woods making dark and lonesome places.

At the Base of the terrific Pratt Hill on Clearcreek is an overhanging bluff known as the Written Rock. In the pioneer times it was decorated with crude Indian paintings and there were carved names and words in a foreign language also on a smaller adjacent rock. All this was destroyed by blasting for the bridge and by a great fire of stored corn fodder. The old Pratt house nearby, was said to have been haunted and like many other of the haunted houses was eventually burned down. At one time, a young girl was shot and killed in the house during a dance. It was claimed to have been accidental but it was a dubious case. Ghosts have been seen it is said, about the Written Rock. There was the Cowles family up the creek, of bad reputation; it has been asserted that seven people mysteriously disappeared on the Cowles farm. Then the Godneys were of suspicious reputation. It is said that a furloughed Union soldier in the sixties stopped at Cowles's for information as to certain relatives. Cowles claimed to have accompanied him as far as the Written Rock for final directions. The soldier was never heard of afterwards. Then there was a clock tinker who disappeared and was supposed to have been murdered and buried in one of the hollows. Altho no dead body was ever found, one Haven was convicted of the crime and sent to prison. It would seem that the troubled spirit of the murdered peddler became the chief agitator of the Clearcreek atmosphere. Other tragedies have occurred about there, even up to the recent months. A boy once uncovered a small human skeleton under a small rock on the hillside. It is said that a human skeleton was unearthed by blasting for the bridge. Other hauntings will be mentioned later on. This then is the region which excites the imagination, makes the mind receptive and the emotions

responsive to the expectation of ghosts when they are said to be as thick as hops.

It is well now to narrate the story of the Black Horse, the black phantom, as it was told to me. When I was a little boy, there was a Dr. W. practicing medicine in Lancaster and he was at that time our family physician. After 1870 he removed to Columbus, Ohio, and eventually died there. While I resided in Columbus, I spent a great deal of time in the drug-store of one Creasy, who once graphically told me the story as it had been related to him by Dr. W. Dr. W. received a request to call on a sick woman, in the hills beyond the State Farm. Late that night he arrived at the isolated farm house in a deep hollow and found her very sick. The neighbors who were there told of the serious condition and the doctor started homeward at midnight. While driving up a hill he heard ahead of him the clatter of a galloping horse coming toward him. After he had gotten on the high ground and partly around a curve near a school-house, he saw coming toward him in the moonlight, a riderless black horse, at full speed. This alarmed the doctor and frightened his own horse which he sought to soothe. On came the black horse and when right upon him it threw up its head and vanished! This disturbed the doctor a good deal. He was afraid it was a bad omen and meant that his patient would die. The next morning he went to see his father, an aged minister. After hearing the story the old man said, "My son, it must have been an hallucination of the mind." When the doctor arrived at the farmhouse the next night, he found his patient much better. He so informed the inquiring neighbors and then said, "Now I want to tell you what I saw last night after I left you." They at once spoke up; "We know, we know, you saw the Black Horse, didn't you. We know about him, we have seen him." In my explorations of the region I afterward asked many old residents about the legend. I found a few who had heard of it. A friend in Columbus informed me that he had heard his father who was a retired minister and who had come from the very spot, almost, tell of this very thing.

I have a friend, Dr. J., who believes in enjoying life as he goes along and so sets apart many evenings for social enjoyment. In November, 1919, he invited me to assist him in some orchestra-playing at the home of one of his friends. During the supper which followed Dr. J. began talking with a gentleman in a vague way

about some strange experience he had recently had while making a call in the country, one evening. I could only gather fragmentary statements. I had written some sketches of purported experiences of mine of a mysterious and humorous nature while in the country at night, in Hocking county. Dr. J. made some reference to them and threatened to take me to a place in the country some night where I would get the scare of my life. He would give me no satisfaction as to the place or nature of the thing. Then he asserted that about ten years ago he had made some night calls to the old Baldwin house north of town and had heard strange and mysterious sounds while there. A good while ago, I reported this haunted house to our Society and made the claim that the hauntings had ceased over fifty years ago. Therefore, it will become apparent why I am inclined to discredit the doctor's statements in the matter entirely. I made some brief reference to certain psychic experiences of my own, the doctor knowing that I had an interest in such things.

At a later date I called to interview Dr. J. in regard to his seemingly strange experience in the country. He has no power of description, his statements being vague and fragmentary, always seeming to hold something back, and in fact he stated that there was more that he could tell. In several talks on the subject there were items added from time to time. It may be summed up like this: One evening in October he received a call to come to an isolated farm house in the hills beyond the State Farm, a place where he had never called before. He took with him a lady, a relative of the farmer's, who was to remain over night. They arrived at the farm house without incident. After a little social delay Dr. J. started homeward alone in his sedan automobile. After ascending a hill near the house, he was traveling eastward along a curve, when all at once, the glass on the north side of the automobile was burst outwards without known cause. Dr. J. got out and hunted around in the dark among the broken glass for a strap and hanger. When he started, he had trouble with the engine, and either his headlights burned very irregularly or not at all. He got tired of this and drove without lights to within two miles of town, when his lights came on again. While in the lane, he says that he saw visions, like people standing around within a rod or two. When he got near the lane gate, he got out and opened it. When he started to go through, the gate slowly swung shut of its own accord. He

tried again with the same result. Then he examined the gate for ropes or wires, taking it for a joke. He found nothing of the kind and tried his luck again but the gate swung shut as usual. The fourth time he backed away, watching the gate and this time he escaped and made his way slowly homeward without lights. He told me that he would never take his auto in there again after dark. It would cost him several dollars to replace the glass and he would refuse another night call down there. It was a fact that all the glass was out of one side of the auto except one pane, which was cracked clear across.

Minor incidents were added to his first story at different times. A very important item added was the statement that he had encountered the Black Horse. A beautiful black horse came trotting along or perhaps galloped. I do not remember his exact statement as he was always vague.

I was desirous of visiting the place. It is not necessary for me to keep a conveyance of any kind and I do not even use a bicycle any more. I do not understand an automobile and for several good reasons did not wish to hire one. The doctor offered to take me along some night but continually insisted that I would be afraid to go. No statements or assurances of mine sufficed to convince him otherwise. I told him I did not care to go until spring but perhaps on some warm, mild December night I would be willing to go. In fact one evening in December, when I had called at his office, I told him that I was willing to go that very hour, but his taunts and excuses were sufficient evidence that he did not wish to go.

It happened that the next morning after my first interview, my friend, Mr. D. a farmer, came in to see me. These two men are not acquainted. Mr. D. is interested in such things and has told me of some peculiar instances. Several years ago there was a certain farmhouse southwest of town, reported to be haunted. At a time when it was vacant Mr. D. walked across the fields to spend a night alone in the empty house in hopes of seeing the ghost. During the night, a peculiar experience occurred which he found to be coincidental with a similar one by his wife, told when he reached home. I reported this case to our Society. A few years afterwards, it came to me that I could explain this affair by dream analysis in a manner highly satisfactory to myself, at least. I told Mr. D. about Dr. J.'s experience without specifying the locality. Mr. D.

at once asked where the place was. When I told him he exclaimed "That is just what I thought. That place has had the reputation of being haunted for over fifty years." He then told me that when he was a child and would go down there to visit his grandmother Cohn, she always warned him to stay away from a certain spot after dark, saying, "There is something wrong with that place." This was around the old school-house, which then was near the present lane gate. There was then a certain rough man who kept a saloon on the main road. Mr. D. remembers of him saying, "I am not afraid of any damned spook. I wasn't afraid of him when he was alive, why should I be afraid of him now?" This probably was a reference to the murdered peddler who might have been buried thereabouts. At one time the farm belonged to one Moseley, a Napoleonic soldier, who died past 93. His son was an epileptic and was one day found dead in a field near the lane, by one of his boys. This grandson told me that he had never seen a ghost of any kind on the place. One night he gave one Loie Cohn a terrible scare by climbing into a big chestnut tree in the lane and dropping a log chain behind Loie. Loie became so demoralized that he ran through a briar patch and burst open a door at home saying that a human head had risen from the ground and floated after him. (1) Another man told me that a man wrapped himself in a sheet and sat on a stump in the lane to frighten a simple fellow who was going to a party. The simple fellow then sneaked back and threw a stone which struck the "ghost" on the head and nearly killed him. The widow Moseley finally married Mr. Larry Cohn, the present owner of the place. He has been a Justice of the Peace in Madison Township for many years and holds court at the little farm house. He is an active worker in the Lutheran Church about a mile to the northeast.

Dr. J. told me that Mr. and Mrs. F. could tell me about the haunted farm, as Mrs. F. had been born there. I had slightly known Mr. F. at one time. I went to his home one evening to meet him

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1. Have we not in this incident a hint as to the probable origin of many of the traditional incidents connected with this region? The stories are too numerous and many of them too bizarre for it to be likely that, as a whole, they deserve to rank with the best evidenced incidents of apparitions and the like. Probably many of the stories got rise in nothing more mysterious than a practical joke like the one here mentioned.

and his wife and to learn what I could. Mr. F. was born on a hill farm east of Tar Ridge. He told me that that whole country was haunted. One night when a thunder storm was approaching he was sent to a pasture field to bring in a mare with a young colt. He saw a light moving around in the field and thought it was a lantern. The light then shot very swiftly up a hillside. He went to the spot where he had first seen the light and found the horses there. He spoke about strange noises in the old Pratt house and ghosts about the Written Rock. The Cohn farm is about two miles northwest of the Written Rock on the west fork of the Ridge Road. South of it on Clearcreek were the old Cowles and Godney farms. Mrs. F. had stories to tell of seeing several ghosts on the home place, including a phantom animal or two. Like all the others, the ghosts were all black, but her descriptions were not clear nor very satisfactory, in spite of a free and familiar manner. She claimed to have seen one ghost about the new school-house. I may as well state here that my inquiries had already established the historical and traditional fact that this was the habitat of the phantom horse. I must omit additional confirmatory details.

The young son of Mrs. F. lives most of the time at the farm. This boy, Lank, told me of having seen a black (2) ghost by the gate and that when he ran from that he encountered another in the lane. When coming up from Clearcreek he had seen a light rise in a field and shoot swiftly up the hillside. Also that he and his friend Joey were going through a hollow which we will call Ditch hollow, with a gun one night. They saw red lights approaching from all directions. When these lights got near they became men armed with knives. In a fright Joey dropped the gun and then the phantoms disappeared. One boy saw a ghost coming one night and fired at it with his automatic pump gun. With every shot the ghost got nearer and bigger. When the gun was dropped the ghost vanished. Therefore Lank maintains that it is inadvisable to come on the place with a weapon of any kind. Once Lank claimed to have heard a very loud and unaccountable explosive sound in the "Thicket"

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2. Again, the prevalence of stories in this region regarding *black* ghosts is suspicious. In an assortment of best accredited accounts of apparitions there will be few instances of black apparitions. But many a person, faking a spirit, would wrap about his face an ordinary garment which would look black in the night time, in order to avoid recognition.

hollow. The old, deserted Gish house, near by was haunted too. Once he saw a man's face in a chimney hole, and there were other minor experiences related by Lank.

I was invited to spend Christmas Eve at Mrs. F.'s and bring my violin. As Dr. J. brought neither music nor accompanist I was urged to play alone. I am peculiar in not being able to play anything from memory or to invent anything. In spite of my explanations, these people were so persistent in their demands as to worry me a great deal. I think this had a great deal to do in bringing on an attack of nervous indigestion which caused me great distress for months afterwards. This inhuman attitude will manifest itself again. On December 31st, Dr. J. urged me to again play at the first place mentioned, in spite of my illness. During the evening I felt so badly that I could scarcely play or sit up, but the doctor insisted on my playing. During the supper he again talked about his experience in the country and got me to relate some of my psychic experiences. After midnight he conveyed me to my home and urged that we go to the Lane as it would not take very long. I told him that I was too sick to go anywhere except to bed, and climbed out of the auto and went into the house. I had written a report of Dr. J.'s story and Dr. Prince replied that he hoped I would find opportunities to investigate the haunted lane and clear up some of the mystery.

A young girl from Clearcreek, employed in the F. household, told of reports of hauntings. In April she had been displaced by another young girl, Mabel, who impressed me quite favorably. She had been a "little mother" at home and was now helping to care for the children of Mrs. F. I was invited many times to the house and it was promised that I would be taken to the farm whenever suitable weather came, but many weeks of a cold, rainy spring passed before the time came.

In the meantime, I had made the acquaintance of Mr. Cohn, who keeps a Saturday market stand, and I had several interviews with him. His numerous statements may be summed up as follows. He hesitated to buy the farm because of its reputation. He bought it cheap and has prospered by raising cattle and hogs. During his thirty years of residence there he has seen scores of ghosts and phantoms. It has become so commonplace a matter that he is no longer any more distracted by the antics of these ghosts than he is



by hearing the hum of industry during the busy hours of the day. In the early years at least, when he would go to the pasture field in the early morning to get a horse, he would see a strange man racing the horse about as though to tantalize him. He would wonder who this impudent stranger could be, when perhaps the man on horseback would apparently become transformed into a woman. Then the phantom would vanish and the horse could be caught. He has seen a couple of calves sucking at one of his virtuous cows and would wonder how that could be. Then the phantom calves would vanish. He has seen numerous phantom animals including the Black Horse several times. His fierce, *cativorous* dog refused to tackle a phantom cat encountered. It has been a common thing when he has gone up to the roadside mail box after dark, to see three or four black female ghosts with vague indistinguishable features, roosting on the fence by the gate like so many black crows. These black dough-like faces have been characteristic of the Lane ghosts. He has heard human-like groans along the lane and all manner of strange and unaccountable sounds over the place. He bought the adjoining Gish farm and was glad when the old house burned because of the "unnatural" sounds so frequently heard there. Along the lane is a spot which, when driven over with a loaded wagon, gives forth a curious, hollow, rumbling sound. He has seen strange lights fly over the fields. The lane gate is a light, patent gate, in place for over three years. It has been contrary minded all this time. The preceding heavy, home-made gate was so likewise, making a total of over seven years of contrariness. As to the causes of the hauntings, Mr. Cohn understands that many years ago, three or four women were outraged and murdered on that terrible eighty acres. Mr. Cohn's standing as a justice and active church member forbade any skepticism on my part, having other reasons also to regard him as honorable. He told me that I was welcome to investigate the place, but to never come armed in any way, partly for the sake of his cattle and partly for fear of offending the ghosts. At one time he told me that if I came after dark to telephone first so he could remove his fierce bull from the lane pasture and also because of a cross dog. He also told me of his experiences by the State Farm Arch while on his way to town in the early hours. Many a time he had seen near the Arch, a headless man and other ghosts. Also a runaway team ready to dash over

him. One Eddy Helf had previously told me of these and other persons also did.

This brings up the matter of the Hank runaway of 1870. At that time the Hanks lived on a farm about four miles southeast of the State Farm and would drive to town during Friday night with a load of produce for their Saturday market stand. On Friday night in August 1870, Mrs. Hank, her granddaughter and a little son started after midnight with a team and express wagon and load of produce for the Lancaster market house. When near the Arch, the team took fright at something and ran away. Mrs. Hank was thrown out and her skull fractured. The daughter was next thrown out, striking on her head. The little boy, who was sleeping in the wagon, escaped injury and remained in the wagon until it was stopped just beyond the Arch by the wagon tongue being run into the ground. When found, the horses were twisted around in the harness and were eating hay out of the back end of the wagon. The daughter, who had received a concussion of the brain, was carried into one of the institution buildings where she remained unconscious for weeks. When she recovered consciousness, she had lost all recent memories and had to learn everything over like a new-born child. She is now a widow and the information she gave to me was that gathered from friends who talked with her after her recovery. She remembers of stopping to talk with Mrs. Helf who lived about a mile south of the State Farm and who wanted some groceries. After that she remembers nothing of the occurrences. The night watch reported that he had seen them enter the south limits of the grounds, that she was driving and all seemed to be well with them. It was regarded as a somewhat mysterious affair all around. A neighbor, Mrs. S., sent her son on horseback on Saturday night, to go north of the town after a son of Hank's. When young S. was nearing the Arch, he reported that he encountered a monstrous beast with seven heads. His horse did not seem to see it, but for half an hour young S. did not know whether he was afoot or horseback. Thereupon he asserted that it was no wonder that Mrs. Hank's team had run away. It was asserted and believed by different persons that the runaway had been caused by a ghost. I tried to evoke some of the subconscious memories of the widow, Mrs. D. but my opportunities were not favorable. Once she made a vague remark, "That was something like our case."

My friend Jim was once a night watch at the State Farm. He was out one night with a companion, searching for runaway boys. On their way back for a midnight lunch, they saw ahead of them, near the Arch, a man clad in black. Jim's big companion became hysterical and crazy with fright and grabbed Jim around the neck. Jim whipped out a pistol and fired at the black man who utterly disappeared before the smoke blew away. My recital of this affair induced the preceding remark of Mrs. O. but she gave no strong evidence of any such recollection.

Mr. Henry Helf, who later gave valuable information, says that he has known of the reputation of this haunted spot for over fifty years. Mr. W., related to Helf, had never seen any ghosts while employed at the State Farm, though he had heard of them, except that once while passing the Arch with other persons he saw a phantom woman with sunbonnet on. There is a tale of a black dog which disappeared under a small stump and a ghost seen there by Mrs. W. and other persons report their appearance. There appears to be no special reason for their haunting. Old Mr. Anger reputed to have known more about the Clearcreek ghosts than any other person, is said to have encountered a phantom goat in the lane and to have seen there a large "brush-fire" which rose up and floated away. His own farm east of the Written Rock seemed to be haunted. A phantom dog and strange lights on a fence occur in the stories of his son and daughter-in-law.

Young Mrs. W. told of a haunted house above the Written Rock. While vacant she had seen there an apparition in the window, and strange noises were to be heard. Then there was the story of the old pirate who lived on the Clearcreek hills. He endeavored to poison his family and himself but was the only one to die. This house, then, like the other, was haunted and finally burned. An old lady who formerly lived south of the State Farm, told that while going along the "Church" road with her little girl one night, they heard a "stamping" and saw a white horse with a headless rider all in white, emerge from a woods. Her child was paralyzed with fear. At another time she encountered the white horse again and asserted also that another woman had claimed to have seen it.

I must mention that Mr. Cohn told me that Dr. J. had refused a night call to his house during the summer because he was not willing to risk his automobile in the lane again. If Dr. J. took me

down there he wished to remain back by the school-house and let me walk down to and into the lane by myself. When I declined to go into any strange place in the country after dark, he taunted me with cowardice. Mr. Cohn also told me that old Dr. B. who died in 1879, had refused to make night calls in that region declaring that the people down there lived in hell or next to hell and ought to get away from there. In the sixties, Dr. B. owned the farm adjoining the Moseley farm on the southwest. Mr. Cohn referred to a haunted house on the State Farm road about half way to town where he would hear the clanking of chains and other noises when he passed it at night. Mrs. F. had asserted the same thing. This referred to the Grobel house and I heard others refer to this house and say that no one could sleep there because of the covers being jerked off the bed as at the Pasco house. The Grobel house was torn down. Nearer the State Farm was the home of Crowan, a wine maker. After his death, that place was said to be haunted, a headless man would be seen in the yard standing by a cedar tree. The Crowan house was also torn down. Then there is Mr. Lanker's home with a beautiful rock spring on the wooded slope opposite his house. Mrs. F. had told me the spring was haunted, but the Lankers said not. They told me of a haunted house a mile or two east, where two murders had been committed. Then of a relative who had seen a light come out of the ground and go straight up in the air, also a light climbing a chestnut tree. Mr. Cohn had told me of similar lights.

All of the hauntings seem to occur south of Lancaster. I have heard next to nothing of ghosts in other parts of the country. I have never known of a haunted house in Lancaster, although the town is 120 years old. Many of these southern people are of German descent but now mixed considerably with American stock. They are fairly intelligent and prosperous.

With a cold and rainy spring, I thought I would never get to the lane, there were so many postponements. A friend named Beare, who had an auto, agreed to make the trip sometime. I told him there was a haunted place in the country where I wished to go, first in daylight, but I did not inform him where it was. One Sunday afternoon, May 9th, I met him while I was taking a walk. He asked me if I wished to go then and we started. When we learned of the distance, nine miles, he said that he could not get back in

time to do some work if we were going again after dark. I had only told him it was beyond the State Farm. He said that I should come to his house right after supper and we would get to the place long before dark by Eastern time, so I continued my walk, tired myself out and had to hurry in order not to disappoint him as we had already postponed the trip several times. I had never mentioned the names of my friends and do not think he knew them. I told him to pass the State Farm chapel and then I specified the various turns on the road. I had been told to turn in the first lane west of the school-house and I had often looked at my Geological (Survey map.) "Lancaster Quadrangle." I must now mention that I had been told of a Mr. Billy Helf being south of the State Farm, who was said to know a good deal about these ghosts. I had asked one of his brothers two or three times, to request him to call on me, but he had not yet appeared and was a total stranger to me. When Beare and I came in sight of the school-house I became uncertain because I had not been along there for several years and things looked different from my recollection of the locality. I went up near the Wilsie house and asked directions from a grown up boy who was near the door. Beare and I went on to the lane, passed through the gate without incident, and left the auto on the bank by the old site. It was about seven P. M. Eastern time, quite light, being near the longest days of summer. When we got near the house, we saw the boy, F., in the orchard engaged in shearing his dog. I soon asked him if he would take us to see the old haunted house. On the way, I first learned from him that the old house was gone. I requested that we be taken to the site anyway. When we came to the barn, we found Mr. and Mrs. Cohn and that was my first meeting with her. We walked on to a fence where we stopped and looked down into a little old orchard where the old house had stood, just a little above a narrow, tortuous ditch, which ran westward through the bottom of a narrow steep hollow which extended far to the westward. A little south of this ravine is said to be the highest point in the county. I had said I was so tired I would not go down to the orchard. About the middle of the opposite slope was a small projecting rock and some very short bushes about it. Beare said, "What is that moving around that rock?" I could see nothing and thought that Beare had gotten a little nervous and was "seein' things." Shortly, he said, "What is that moving around

by the ditch?" I looked but could see nothing unusual and inquired the exact place. Beare said it was just beyond the farthest apple tree. I looked and began to feel sure that Beare was just 'seein' things.' I could see the grass and little weeds plainly. F. then declared that there was something moving around. I observed closely and soon began to see something which is very hard to describe, because it was like watching the movements of something which was invisible or nearly so. "Now you see it, now you don't" was my predicament. I do not think I would have ever noticed this if the others had not insisted that there was "something" there. Sometimes I would think that the ditch was twisting or jumping around and then everything would look perfectly normal. Finally the motion seemed to define itself about four feet above the ditch and perhaps to be about eight feet long. It was formless we might say and about as visible as gasoline vapor, the heated air about a stove, or the melting away of the almost invisible vitreous substance of a cow's eyeball when cut open in your hand. It had a squirming, jerking motion like that of a gigantic corn worm. It reminded me of a restless horse tied to a stake. The most distinct occurrence was the sudden flaring up of a tongue-like process about a foot long, which shot out southward and flipped up like the cracker of a whip or a tongue of flame. This almost invisible motion was quick and vigorous, "Now you see it, now you don't." Finally I said, "We must go down there and see what that is. F. first scared the cross bull and other cattle farther up the ravine. We then walked right to the spot. It was so light that there was no opportunity for any person to have either gone to or come from that spot without being seen by us. We found nothing unusual there of any description. I have ever since regretted that we did not remain by the fence until the motion ceased or developed into something else. We will call this the "Ditch Hollow." Down in there was the place of the terrible phantoms with knives and Frank declared he would not go any farther down, even for a hundred dollars. While we were standing there we heard far to the west, a sound like the sudden snapping of a large dead branch. Frank assured me that there was no house over that way and seemed to regard this sound as something mysterious. He then told us of a place where, beyond a thicket, a certain man's hat and gun had been found but the man was never seen or heard of afterwards. At my request he

led us toward that spot. We walked eastward along the south slope until we came to a fence on the summit of a high field where we looked down into a great hollow extending a mile or two southward. Away off to the right and at the bottom was the thicket but it was so far and the slope so steep that I said it was not worth the exertion and we could see enough of it from where we were. Our side was in open pasture, but the eastern side and the north end of the hollow begins just south of the lane gate, sprinkled with scrub pine, and we will call it the "Thicket Hollow." I noticed a small light or two in the thicket and there seemed to be a half dozen or more sprinkled over the northern slopes. We all got to watching a small light which appeared in a small clump of little pines near the bottom of the north slope. We all three saw it and commented. It would appear and disappear as if it were playing "hide and seek," behind a tree. All these lights were phosphorescent and about the size of a large green walnut. Sometimes this particular light would appear more like a crumpled white handkerchief. We decided to leave and had stepped back about ten feet from the fence. I kept watching for the light and thought I saw some vague shadows emerge from the clump of trees. There were three or four dark shades formless and perhaps ten feet high and hardly visible. They drifted rapidly or glided toward us in a bee line much more rapidly than any one could walk or run up that long, steep slope. They made me think of three or four Indians, stealthily following a trail. I became a little nervous and uneasy over this strange phenomenon. I inquired of my companions if they saw anything that looked like something was coming up the hill. By this time the shadows were near the fence. Frank exclaimed, "There's one by the fence" and went directly forwards to what I was watching and stared into vacancy. There seemed nothing there but a great broad shadow which had merged into the now gathering darkness. We had noticed the whitish end of a fence rail and I turned my flash light on this. Not a living creature was to be seen and not a sound was to be heard except one like rain drops falling on some dry leaves by the fence. (3) It was a clear starry night. These gliding shades remain a profound mystery to me. They were too vague and swift for human agency. In the sunlight we often see

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3. This sound seems to be explained farther on.

cloud shadows flying over the surface, but these shadows or shades were upright and almost invisible. The squirming shadow, horizontal over the ditch remains a greater mystery. There was neither time nor opportunity for any human being to have gone to or departed from that spot without being seen or heard by us in the good daylight. It was absolutely silent. No escaping marsh gas would have had this individuality. I have seen natural gas escaping through the artesian water of abandoned gas wells and while it is not visible it can be smelled. The tremendous escape of gas from a new well makes a visible, vertical vibration which will roar for miles. This horizontal disturbance was equally visible but silent. I leave this mystery to the scientist and speculator. Our party left the fence and we went to the house where we spent some little time in conversation. Mrs. F. telephoned and soon inquired for me having at some time been informed of my presence. [!] I was tired and faint because of heat and heavy clothing so I told Beare I would hold to his arm while we walked to the automobile. We left the family of three persons in the house. While we were walking over the top of the hill I heard in the open field, and behind me and to the left, a short and vigorous sound which was not unearthly but peculiar. It seemed like the lower B flat, with the quality of a bassoon or saxophone, a reedy metallic quality. I was just timid enough by this time to be afraid to look around. I asked Beare what he thought that sound was but he claimed that he had not heard it at all. I will say that he is always abstracted, pre-occupied with other than the present situation. I have ever since regretted that I did not turn my head for I might have seen a ghost. Perhaps it is better I did not as developments might have been very different. Afterwards Mr. Cohn told me there were no animals in that field and that the sound was nothing surprising. He had heard enough to require a gigantic volume for record. Beare and I went on to the auto. I told him I would walk along behind and open the gate. I did not have nerve enough to go ahead. I was very desirous of us getting up to the gate quietly in the darkness, in hopes of surprising some of the ghosts. Before I could speak Beare had started the engine and the lights and all chances of seeing ghosts went glimmering. I had been baffled in my fondest desire. When I opened the gate, I am sure it made a gentle start to swing shut but I held it and then asked Beare to stop beyond



where we would remain in quiet and darkness awhile. Nothing occurred except a sound like rain drops on the dry leaves, which is made by the leaping of insects. As Beare was somewhat impatient we did not tarry long but went on home without further incident. Although he promised, Beare has never found it convenient to go again even though I offered to stand all expense. When I told him of a later and exciting experience he nearly went to sleep over it. I learned that the F.'s had been down that day [!] and that then or later the gate had closed itself seven times before they could get through. This was corroborated by the girl, Belle. Mr. Cohn had reported this as a frequent experience with him.

At last on May 26th came the magic hour, appointed by Mrs. F., when we were to visit the haunted lane at night. They requested me to meet them at the railroad crossing not far from my home at 8 P. M. For some reason they were always unwilling to drive by my home, although only a square or two longer than the diagonal chosen. Only once did they agree and then they were so belated that I had gotten nearly to the crossing before they came. (4) On our return it was different. I would have preferred release a square or two from home, but they were always desirous of conveying me to my very door. I have never mentioned the affair to my mother and sister, the latter burdened with cares. Mrs. F. and Belle would often telephone and the midnight stopping of an automobile before our home might worry my sister as to my safety in some wild night escapade. At ten minutes of eight while I was awaiting a business call, Mrs. F. telephoned saying they had missed me at the crossing and were now waiting in the suburbs. This irritated me and I was tempted to refuse as I would have a mile to walk, but I hurriedly started. I was soon picked up by some strangers and found my friends before a little store. After quite a delay Dr. J. came out and we went on to another store. Mrs. F. went in and after a long stay, came out in a huff over the exasperating methods of the telephone girls. (4a) We proceeded leisurely on our way.

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4. Perhaps someone was set near this spot to observe whether Dr. Carter actually started (himself all unseen), in order that he might telephone the fact to inform those who were to arrange the scenes. When the evening's work was ended it would make no difference to the plotters where the doctor was set down.

4a. The making Dr. Carter walk a mile was perhaps to give more time to set the scene. The telephoning, *en route*, is also suspicious.

On this and all other trips, our engine worked in an eccentric way. While we managed to get up the two big hills, the engine would almost stall on some of the short banks or sandy places and our headlights were uncertain. Our automobile seemed badly spooked. The conduct of my companions on all trips may as well be described now. Mrs. F. was very voluble and she and Dr. J. would always sit in the rear seat except when he conveyed the party. She was flippant and frivolous in her conversation, would sometimes hail a traveler and would often whoop and yell. She might jerk off my cap and after placing it on her own head would jam it on backwards down over my eyes at a risk to me. She would blow the horn and I would sometimes wonder if she was in danger of incipient mania. While Dr. J. was quieter, he was equally frivolous in conversation and would become seized with uncontrollable paroxysms of laughter over the brilliant sallies of his boon companion. Any sensible remark of mine was apt to be greeted with shouts of laughter. (5) Mr. F. was much better behaved. He made attempts at wit and always added the weight of his testimony to any sort of a ghostly reference. My companions acted like silly and ignorant young people of an inferior type. I had discovered that Dr. J. was devoid of scientific spirit and that it was useless to expect a response from him to any appeal of that kind. If it now be asked why I did not leave them on the first occasion or refuse to go again, I will state that it seemed my only way to get to those places. They were familiar with it all and related it to the people. At different times I appealed to friends. Three of my medical colleagues exhibited the narrow minded bigotry so characteristic of the medical profession in such lines. One of them said it was all imagination and that he did not want to go where he might get to imagining such things. Two of them proposed to take guns (6) to which I positively refused my consent. One more open-minded doctor promised to go when the weather got hot so we could remain in the lane all

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5. This hilarious conduct was quite inconsistent with any serious purpose. Even after the "ghosts" began to appear, the parties alternated their fits of (pretended) timidity with the same sort of hilarity, which no one would display if he really believed he was witnessing manifestations of returned inhabitants of another world. But the conduct was consistent with amusement at the supposed credulity of their victim.

6. Why not? Spirits are not supposed to be liable to injury from guns.

night if necessary. He kept eternally putting it off until it grew hot and cold again and the affair was over. I wished the assistance of some cool, sensible companion who would go with me right up to the ghost. A spiritualist friend, formerly a detective, was anxious to go and proposed taking a gun along with which to make a diagnosis but I vetoed this. Two close friends of mine, man and wife, were desirous of going along, but they were unable to secure the use of the family automobile owing to some suspicious prejudice as to the probable nature of the affair. At times I am very easily influenced and controlled. My friends seemed sincere. I was an honored guest in their homes and they boasted to others of my violin playing. Dr. J. had gratuitously repaired a couple of fine violins for me and his brother had favored me greatly. The balmy summer nights and the beautiful scenery were soothing to my troubled mind and healing to my frame. My scientific interest was supreme. Why should I not sacrifice dignity and be a boon companion for the sake of it all?

A description of the Haunted Lane after night is now well in place. Nearly nine miles south, the right fork of the road starts southward. Already begins the grade which leads to a very long hill, sloping towards Clearcreek. From points on the hill, beyond the lane, there extends a specially beautiful view over a great depression extending across the Clearcreek valley and filled and bordered with a great array of hills and woods. The Thicket Hollow forms a part of this. Near the fork is the Wilsie home on a bank and opposite is a very deep hollow in which nestles another isolated farm house. The cut deepens and the school-house on the roadside is near by. Opposite the school-house, on the reverse side, is a very deep and wooded hollow. Still farther on a hill quickly rises to the horizon and preceding it is a very deep and narrow, open hollow. Beyond this, the narrow cut deepens and goes down a steep little grade, the beginning of the driveway or lane which is over a half mile long and running northwest. Opposite the beginning is a high field with bank. On each side of the lane is a thick, brushy wood containing big oak trees. On the north side, there is a high bank, on the south side the beginning of a southern slope. The driveway is rough and extends a few hundred feet to a line fence wherein swings the lane gate, a light patent gate swinging towards the hollow, but slightly up grade. It will however,

remain at any degree when not disturbed by wind or ghosts. Beyond the gate is still a lower bank on the north side where there are a number of large trees and small rocks scattered about. This is the site of the old school-house long ago burned down. On the south side are still some large trees and so far, after nightfall, a dark, lonesome, gloomy, forbidding place without a building in sight. When the city man has heard of the dark tragedies of the region, the numerous ghosts and phantoms, it gives him an uncanny feeling, while chills flicker along his spine or he fears that one of those black, dough-faced ghosts may really appear. At every turn on this trip as well as on all others, Mrs. F. would exclaim in an excited way with bated breath, "Look there! What's that? Look there!" as tho ghosts were popping up like rabbits. Every resource which could be transformed into a ghost was utilized as though she desired to bring about a nervous, panicky condition in herself and all others. (7) Beyond the old site is a short curve and there somewhere is the curious "rumble spot." Then the driveway becomes very narrow, forming an isthmus connecting with the rounding top of a field which we will call the north dome. There is here a long reverse curve. On the south side is a field rising to the horizon. And there is, beyond, a deep dip toward the Ditch Hollow. From the north edge of the isthmus and from the north side of the dome is a very deep and steep declivity down into an immense basin. Across the great gulf, can be seen after dark, a mile or two distant to the northwest, the lights in the State Farm buildings on the opposite hills. In this secluded place, it then presents a dreamy, fairy-like appearance like the unreal mirage of the desert. On the western slope of the dome is the very steep and winding descent of the rough road, over the bare rock in two or three places. Then there is a more gentle slope to the little log farm house in a low secluded spot. We had stopped a half mile south of the State Farm, where there had once been a house, to pluck flowers from a snowball bush. When we arrived at the school-house, Mrs. F. requested that we wait there a while in hopes of seeing a ghost which she tried to scare up. They thought they saw a black form standing among the dark trees in the opposite hollow but I could make out nothing of the kind. Mrs. S. advised that the rear light be lit, but Mr. F. said

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7. She was trying to produce it in one other.

he would take chances without it as we were so near the lane. It was found that our headlights would not burn. Mr. F. got out and tinkered about the engine while I was told to manipulate the push button, all to no avail. Mr. F. asserted that he had discovered this back by the snowball bush, but had kept silent about it. We had proceeded leisurely and when we drew near the gate we were still able to see that it was wide open. Before we could get through, it swung against the front fender as though it had been jerked by the upper corner. I was the one to be brave enough to open it again. We then experimented. Mr. F. closed it three times in succession and each time it swung slowly and gently open. I tried it and as it swung open I held out my hand to stop it. There was scarcely the pressure of an ounce against my finger. Then we opened it wide and it swung shut and so we left it. When we reached about the rumble spot, our headlights came on. We turned our auto homeward on the dome and left it in the driveway without lights and with the brake set. We all left together for the house and after talking there about fifteen minutes, Mr. Cohn suggested that we men saunter back to the gate. Although it was moonlight, we might see some ghosts. When we reached the top of the dome our auto was gone! About five hundred feet ahead and to the outer edge of the short curve could be seen the rear light very kindly lighted by some power. (8) My friends expressed fear over this strange occurrence and said they would not go near the auto unless I first went alone to it. Only Mr. Cohn responded enough to follow behind me a little way. I found the auto intact and when the others came up Mr. F. said the brake was still set. I must mention that I was told that F. had gone with some neighbor boys and dogs far to the northwest to chase up groundhogs. I had not heard the engine while I was at the house and whatever was done was swiftly

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8. There appears no reason why all this odd behaviour of the automobile and after examples of it might not have been brought about by the contrivance of the conspirators. Dr. Carter not being familiar with the mechanism, was not equipped to detect this species of trickery. Note in "Mr. Cohn suggested that we saunter back" ground for suspicion that the suggestion was made purposely in order that the automobile might be found gone. There is everywhere throughout the narrative evidence of determination on the part of the others to direct Dr. Carter's movements, sometime in a casual manner and often by refusal to heed his requests. They wanted him to go to spots where arrangements had been made.

and skilfully done. Although there was a slight down grade, the auto would not have traveled that far by itself even if the brake had been loose. The tracks are just cut through the sod and the loose stones would soon cause the auto to jump the edge of sod and dash down the terrible declivity of the narrow isthmus. So it required someone to push and someone to steer and the auto was left in a secure spot near the far end of the short curve but where the rear light would still be visible. All declared it to be a strange affair. As we walked on with Mr. Cohn and me in front, I saw a flash of light in the sky far above and behind my head. I found that Mr. F. was carrying his flashlight in an upper coat pocket but he declared he had not touched it. We found the gate open. I closed it to see if it would open when we went home. Mr. Cohn regarded this as dangerous meddling. I wished then that I had left it open to see it close itself when we attempted to pass through. Mr. Cohn had told me that often the gate was unaccountably found open but it was rare for the cattle to run out. Frank had told me that he had seen the gate open itself even when fastened with a wire loop which was kept on the post. After we had loitered around awhile we heard a loud explosive sound in the hollow as tho a small cannon had been fired. Mr. Cohn expressed fear and proposed to go back to the house. In response to my suggestion that it was a gun, he said it was too loud for any gun and that no one would be hunting at that hour, 10 P. M. He did not allow hunting. Was it dynamite then? He said that no one would be using dynamite at that hour. Mr. F. said he would remain with his auto and Dr. J. also. Mr. Cohn and I returned to the house. Mrs. F. said that they had heard a loud roaring sound, whereupon the dog whined and tried to get into the house. I escorted Mrs. F. to the auto and when we started we found that the headlights would not burn. I was told to take charge of the pushbutton. Dr. J. claimed that they had heard strange sounds in the field and had seen some strange looking thing in the high field. We had not much more than started when my companions began exclaiming about something they saw along the crest of the high field. I could not see it and they urged me to get out where I might see better. Mr. F. had stepped out and he began exclaiming in an excited way, about something moving along the "ridge" which was the high western part of the field against the horizon. He kept pulling me back along the road ex-

claiming "There they are! To the left of that tree! Now they are to the right of it! They are going along in a dog trot!" All the time, I stupidly pretended I could not see anything, for the sake of evidence. What I really did see was this: Along the crest were three or four or five large vague, shapeless shadows, over ten feet high, and they were gliding rapidly against the horizon. They were of a translucent, jelly or gelatinous appearance, about as visible as glass floating in water or rain drops streaking down a window pane. They seemed to melt away in the sky. They were not black like the shades which drifted up the hill and had more individuality of definition and motion. The gate which I had closed was now open and we passed through without hindrance. I had taken with me a stout stick which I had cut and used when taking tramps in the woods. On our journey, this seemed to be a source of irritation to my two special friends and they wondered why I could not do without it. When I had taken it into the house, Mrs. Cohn asked if I thought of striking at one or did I fear an attack. (9) I explained why I carried it, for one reason it might prevent me a sprained ankle in some dark, rough place. She requested me to place it outside. When we started for the gate Mr. Cohn requested me to leave it on the porch until our return. We had proceeded nearly a mile on our journey without headlights, when Mr. F. said there was a spooky place along there where ghosts were sometimes seen. We had gotten into a dark place by some woods, when my stick was suddenly seized by some one in the rear seat and thrown overboard. The pair laughed. I was somewhat indignant but said very little. After that I never took a cane along as it was objectionable. On two or three occasions during the affair Mrs. F. was anxious to know if I carried a gun. I had to assure her that I never carried a pistol. Soon we turned a short curve and I saw to our right an open field which somehow that night looked immense, like forty acres or more. The reason it looked so large was because it sloped towards the east and near the south third it dipped sharply into a deep hollow which extends for miles to the northeast. It also sloped upwards to the north and to the north third then

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9. Note in many places the indications that the jesters were anxious to ward off danger to the "ghosts." What else could be the reason for exaggerated interest taken in so (otherwise) trivial matter as the fact that Dr. Carter carried a stick?

descended to a woods, also a thick woods curved round the north-east section and was on the steep bank of the north hollow. This pasture field averaged a few feet higher than the road. About half way up in the road fence is a big chestnut tree. In the northeast section is a white building, which that night looked like a small barn. Farther north and near the road was apparently a whitish object looking like a small, low shed, a haystack or something covered with a tarpaulin. In the middle line and near the summit, was a smaller, dull, grayish white object, which I supposed was a gray horse on pasture. My companions saw this at once and began explaining about it. Shortly after turning the curve, we saw a bright little light flare up on top of a fence post about fifty feet ahead of us. My companions became excited and Mr. F. said he was going to get out of there and began to turn on the power. They said the gray object was moving but I declared it was nothing but an old gray horse on pasture and I was quite indifferent. Soon another bright little light flared up on top of another fence post about fifty feet ahead of us. My companions were wild with excitement over the lights and the moving object, Mr. F. turning on all power and saying that there was a short curve ahead of us and we might go into the ditch. I had lost consciousness of the building and tree and it appeared to me as though this gray object had swiftly moved in a bee line over several hundred feet to a point near the road. Before I could realize it we were right upon it. Just at that moment it became illuminated by a soft, white light as though by a spot light and it also seemed to be illuminated from the inside, about the middle. I saw there a figure like that of a short, stout woman clothed all in white as though a garment had been made by overlapping large pieces of cloth. Right down on the shoulders was something that looked like a long, low and narrow pointed sun-bonnet, pointing to the southeast. I begged my companions to stop so we could see what it was. I kept turning my head to see as long as I could, but I soon lost sight of the ghost as we dashed by and just then our headlights came on, although I had had my foot on the button for a half mile. We dashed down the steep bank and were soon plowing through the deep sand around the sharp curve by the wood. The affair was so unexpected that it was astonishing and dramatic in the extreme. After such an extensive program in the lane, I was not expecting such a brilliant climax to the events



of that wild and delirious night. The reader may imagine the effect of the transition from the dark place in the road to the strange lights and the bright ghost in the moonlight, like a marble statue. I soon inquired as to who owned the field, and for the first time learned that we had just passed the farm of Billy Helf. I suggested that we must have seen a woman going home across that field with an electric lantern but was told that Billy lived all alone and no woman would be going across that field alone at 11 P. M. Then no trespassing was allowed either. Perhaps it was Billy Helf playing ghost then, I said. My friends declared that he would not do such a thing, he was too busy to be out at that hour, and as his house was dark he must have been asleep at that time. Ghost No. 1 looked like a statue you have seen in graveyards with an arm up!

When I told Mr. Cohn about this, he thought that the ghost had followed us from his place. He could not get into his head the existence of a little "shed" near the road as I have described. He had never seen any ghosts in that field but stated that while passing that field one night on his way to market, he had his lighted lantern tied on the front foot board as usual. It twice became unaccountably unfastened and fell to the ground unharmed, except that once the light went out. He showed me the lantern tied in front with a piece of rope. When I talked to Frank he said that he was afraid to cross that field at night and that it had been haunted for forty or fifty years.

On Sunday afternoon, June 6th, I decided to make the acquaintance of Mr. Helf and look over his farm. Leaving the traction car at the State Farm I had over a mile to walk. At first I hardly recognized the field but soon got all my bearings. Mr. Cohn thought the field contained thirty or forty acres, but Mr. Helf says seven and I think it is larger. From the north and east extends a great hollow for miles to the northeast amid hills and forest and known as Blue Valley, a wild place of rocks and brush and an inspiration for an artist. The building I found to be a white shed about fifteen feet square, and the bare rafters had not been shingled. I could have gone into court and sworn that there must have been a shed or something near the road but there was nothing of the kind now to be seen. About the middle of the road fence is a great high trunk of a big chestnut tree, blasted and blackened by the lightning. A large, living green branch still projects to the southward. I found

Mr. Helf in the yard talking with a young man, a relative. I introduced myself and had an opportunity to explain my errand. I explained that I was interested in hauntings and had studied them for years and would sometime perhaps bring a skilled friend with me to assist me. He told me that I would be free to look over the place at any time and he too would like to have these things explained. We all three talked over such things and went up into the field. Billy assured me that there had been no structure or object in that northwest section by the fence. He kept only one horse, a black one, which was in the barn that night, and his sheep had the run of the field. Mr. Helf has lived alone at the old homestead since the death of his mother, twenty years ago. His father was murdered by highwaymen, near town, in 1879. A woman told me that Mrs. Helf complained of her house being haunted afterwards and desired to learn what Mr. Helf wanted. Mr. Wm. Helf is a very small man, of middle age. He is quick and active and a splendid housekeeper as shown by every detail of the place. Many of the passersby stop in and many friends and relatives from town come out in the evenings and on Sunday afternoons to enjoy a social time. He is well acquainted with the officials of the State Farm and often acts as their purchasing agent in certain lines. (10) We all three walked up the field and talked about hauntings. Billy said that he had never seen any ghosts up there, except that he had once seen something that looked like a big, black hog without a head. Some one had told him that they had seen there apparently a couple of Indians walking around. The ghosts appeared between the tree and shed and some had been seen also in the woods or crossing the road at that point. He spoke about a deep, round hole in a field southeast of the house which he had nearly filled. Its history was unknown. This reminds me of a very deep shaft which was sunk between the rocks, several miles to the southeast in the pioneer days. It was known as Wizards Well and was a very mysterious affair. Billy told me of a hollow about a mile to the southeast where there was a big rock in the middle of a hillside field. This place was said to be haunted, but we did not go farther than the hole. The visitor said that while passing that place one night he had seen

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10. Here we have the probable link to the after entrance into the play of employees at the State Farm.

something like a girl in white walking around the rock on stilts. Billy said that years ago, a tramp couple wished to leave a young child at a nearby farm house. Being refused, they went away angry and were supposed to have afterwards murdered the child.

Mrs. T., a highly respected near neighbor of mine, afterwards told me that when she was a child her parents lived on a farm near the rock. A tramp couple wished to leave a young child in the care of her mother. As her mother had several small children of her own, she refused the favor, and the couple left in a very angry mood. A year or two afterwards her father was working near the rock where there then all was in woods, and found the skeleton of a small child under a pile of big brush. Her parents were on their way to town one day and while passing a dark woods beyond Helf's their team unaccountably took fright and ran seven miles to town. Her father was able to keep the team on this then terrible, rough and hilly road without harm. Her parents were walking home one night with several small children and carrying two of them. As they neared the haunted place they heard a team coming behind them and hoped they could ride the rest of the way. As the team drew very near they stepped aside when they heard a terrible rushing and rattling of chains which seemed to pass down and over the haunted rock, but saw nothing of a team. On a clear starry night when there was no wind the family heard a noise like a tornado rushing down through the tree tops over the haunted rock, and saw a great flaming streak. A neighboring man said that there was the appearance of a flying woman with fiery hair and it scared him sick. This appearance was afterwards known as the "Fiery Dragon." After his other visitor had gone, I intimated to Billy that he might have been playing ghost, but he denied all knowledge of the affair and seemed very innocent. I told him that I would like to hang around until after dark and then walk down to the lane gate for a short stay and then come back and watch his field, and hoped that he could go with me. He said that as he was expecting a telephone call and had to go away about 8 o'clock he could not go with me. If I got back in time, he could take me part way to town. A couple of men from a city stopped and Billy had me tell them of the ghost. They expressed entire incredulity but said they would make a detour that night. A couple of bankers and some children then came to eat a lunch under some trees opposite the house where Billy had

put up some swings. I asked Billy to say nothing to them about my errand as credit is very sensitive. When they invited me to ride home with them I was obliged to tell them I had some business in the other direction. After seven o'clock Billy got up a little supper and generously invited me to partake, and again gave me the privilege of visiting the field at any time. When it was getting dark, I went on my way to the lane over a mile. Near the school-house, I stopped to talk to two men and told them of stopping at Helf's and of my destination and return. A man coming along in a buggy invited me to ride. Beyond the school-house is a very deep hollow which he said was called "Animal Hollow." Why he did not know. I told him that I had understood that the lane was a haunted place. He had never seen any ghosts there and was skeptical of such things. I got out at the roadside and when I had gotten into that dark hole nearly to the gate, I heard footsteps behind me. My first thought was, that the rough looking man in the buggy had followed me in there to rob me. I turned and saw the boy Frank, close behind me. He said that he had come from Wilsie's, back beyond the school-house. When I was talking to the men, I did not see any one on the road in either direction, and as I had ridden in the buggy, Frank could not have followed so closely. Therefore, he had been concealed in the dark place. I told him that I had intended to go only as far as the gate but as he was there I would go inside a little way. We talked about the hauntings in general with some new items from his experience as we walked in as far as the long curve. I told him that I expected to come some night with a doctor friend. He promised to meet us at the gate if I telephoned and even to escort us into the terrible Ditch Hollow. I did not stay long as I told him I had to walk all the way home, about nine miles. I left him soon after eight o'clock. When I got to Helf's I must have just missed Billy as the house was dark and I heard some one talking ahead in the road. I stood and watched the field a few minutes but as I was alone and had so far to walk, I soon decided to move on. I traveled over the deserted road to the State Farm, looking ahead and not seeing or caring to see any ghost. When I came to the Arch I did not slacken my pace. I saw no ghosts there but I was quite wary as I had a long stretch of dark road before me. (11) When I came near Lanker's which is about four miles

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11. No "ghosts" appeared on this journey to and from the haunted

from town, I had to travel a long curve. There is a downward slope westward from this curve and opposite the house is a spring in thick woods on the hillside. Also, well down the first slope, is a thick woods, while the upper slope contains many scattered trees and bushes. Down in the thick woods, I saw a bright little light which I thought was an incandescent gas jet, in a farm house window. As I proceeded along the curve, I noticed that the light was slowly moving towards me all the time keeping about three feet above the ground. It was not now so bright and I thought some one was coming up the slope with a lantern. Instead of coming directly to the road in front of me it swung southward to the left of me and became concealed by the trees and bushes. It was like a timid dog or person seeking to avoid me, but I heard no sound whatever. I presume this was a sample of the *Ignis Fatuus*, a puzzle of science, and that some of the other lights mentioned were also. (12) A brother of Mr. F. was in to see me lately. He told me that when he was still on the home farm the whole family one evening saw a fiery ball larger than a man's head flying over the earth and throwing off sparks. He has been told that a Jack o' Lantern, when it comes to a fence, will go up one side and down the other to continue its course. Mr. Cohn had told me of red lights shooting up out of the earth. I arrived home at midnight after a total walk of about twelve miles. It was a lonesome walk but very interesting as I gazed from that high road over a vast expanse of dim and shadowy hills and woods in the starlight and saw the millions of fireflies flashing through the misty hollows.

On June 8th our party left town about 8 P. M. Nearly every time, Mrs. F. would stop in the suburbs to telephone home that I was with them and they were sure to go. (13) On this journey, I neighborhood. But the trip was taken by Dr. Carter by himself and so far as appears without consultation with his friends. Therefore the scene was not set.

12. If Dr. Carter thought it might have been a person walking with a lantern, why may it not have been a person with some sort of light? There are various alternatives to a lantern,—a phosphorescent glow caused by rubbing with damp matches, etc. Could someone at the house have been telephoned to by Cohn, to be in waiting? [Dr. Carter replies: "No one seen or heard. No telephone and time not known. *Ignis fatuus*, I am almost sure."]

13. And then there was probably telephoning elsewhere and the preparation of ghostly phenomena.

reproved two of my companions for their utter frivolity, telling Mrs. F. that she might have to pay for hers some time. Later on she somewhat anxiously inquired as to what I meant by her having to suffer in some way. I told her that if we were really dealing with spiritual forces her folly would surely bring her some kind of a punishment, but it was like pouring water on a goose's back. (14) This was a clear starlight night and as we came to Helf's woods we saw a snowy mass about five feet high. At that moment, I heard a short, low, hollow, unearthly sound which seemed to come out of the ground near the ghost, and the white became more distinct. I had urged that in case we saw anything we go very slowly or stop, and I put out the headlights. I saw some little fiery streaks flash out near the base of the white mound and this was another startling effect. As we crept on, again the fiery streaks flashed forth. Then another time and they seemed like letters which I could not make out. When we got opposite, the fiery letters flashed forth the word COME. They were well shaped, about eight inches high, and as though composed of a double row of fiery beads or with a border. While they seemed suspended in air, yet they might be on a short board with a short stem, stuck in the ground. On the ground, nearby, was a dull, whitish mass, like a good sized boulder. Our auto stopped and as I had boasted that I was not afraid of such things, I was urged to get out while they would go ahead and wait for me. In spite of my urging that they stay and see also, they hurried up the steep bank and were soon out of sight. Back of me was that hole in the blackness, the Church road, south of me was the steep bank, north of me the projecting woods, before me was the snowy ghost in the middle of the woods. It seemed to become more distinct and approach, yet all the time kept near a tree. It became taller and assumed the appearance of a woman about ten feet tall. She was clad in a snowy white robe and on the head was a little, white canoe-shaped cap. I walked up to the fence and exclaimed, "Speak to me." Again flashed forth the fiery message, COME. What did this mean? Did it mean death? Was this some ghostly bride to embrace me and claim me for her own? I was tempted to climb the fence but as there was barbed wire I gave up

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14. Because she knew that they were not dealing with spiritual forces and that no punishment was due from trifling with them.

the idea. (15) For quite a while I watched, as the figure would seem to drift nearer, yet it remained by the tree. I then exclaimed, "I fear you." The ghost then apparently sat down as though on something high. Finally it began to rise higher and higher, while the gauzy robe fluttered in the almost imperceptible breeze. It finally became about fifteen feet high, losing human appearance and being hard to describe. It was as though some short processes came out sidewise near the top. It began to retreat and took a course along the south border of the thick woods. As it moved along by the tree tops it seemed much like "a flying angel," and it traveled the whole length of the woods. During all of my stay, I kept calling for my friends to return, assuring them there was no danger. I found them at the lower end of the field by the dark house. Mrs. F. expressed her anxiety over my prolonged stay. We went on to the lane, this being the place I really desired to investigate. We left our auto by the roadside as I could hardly induce them to even walk into the lane. The gate was passive. Dr. J. and Mrs. F. remained near the gate while I persuaded Mr. F. to go as far with me as the long curve. While there, Mr. F. asked me some questions about the spiritualistic beliefs. As I am unorthodox my opinions were antagonistic to the Roman Catholic views of Mr. F. and wife. Each of us disclaimed the slightest intention of giving offense to the other. Mr. F. wished to return and I found that the others were not willing to spend any more time in the lane. As we walked to the auto, I suggested that we three keep out of it until Mr. F. turned it, as it was a bad place to start with a load. Mrs. F. and Dr. J. kept moving and as I was standing on the right side I again advised that we wait until the auto was turned. Mrs. F. and Dr. J. climbed right in and the auto began to move. I seized hold and ran along trying to jump in, but the speed kept increasing and I let go for fear of being flung against the bank. As they dashed up the steep grade I heard the woman laugh. They hurried away and were soon out of sight and hearing. I thought that they had taken offence at my reproaches and my religious views and had taken revenge in humiliating me by compelling me to walk to town. I was indignant at such treachery. There I was, alone in that dark hole at 10 o'clock

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15. The barbed wire, which deterred the doctor, was doubtless counted on by the "ghost" for his protection, in case the investigator grew too bold.

at night and nearly nine miles from home. I felt confident that I could walk home as I had done not long before. I had on my walking shoes and bravely made a start. When I got nearly to the school-house I saw Mr. F. just starting back with his flash light. He made excuse by saying that just as he had started the auto, a big, black something came out of the thick brush and right towards his head. He was scared and did not feel safe to stop the auto on the grade in that narrow cut as he would have no headlights and thought it would be the last of me anyway. The others seemed surprised that I had not seen this terrible black thing but supposed it was because I was on the opposite side of the auto. I defiantly told them I could walk to town all right but they insisted that they would not allow me to walk so far and so I became pacified and climbed in. It was agreed that we would stop by the swings awhile and watch the field. I persuaded Mr. F. to go with me up along the fence a little way. After awhile I saw a glimmering in the woods, and soon a bright little light came flying down nearly the whole length of the field and keeping nearly all the time about six feet above the ground. When near us it winked out. Soon another glimmering, and another light over the same course. Near the end, this one shot upwards for a few inches, breaking into two pieces and going out. I predicted another, which soon came like the first one. With this, Mr. F. said he was going to get out of there, and ran over and started the automobile. As it came over, I seized it and ran along to jump on. Mrs. F. warned me that I might be flung against the bank and hurt, but this time I jumped on and took my seat. Just as we passed the chestnut tree, Mrs. F. exclaimed in an excited way, "My God, what is that?" I looked up and saw a blackish, vague shadow, perhaps four feet broad and eight or ten feet high, moving parallel with the fence. As we stopped, it loomed up in a "menacing" way. It swept rapidly back into the field about twenty feet, and as it moved it narrowed into a tall, narrow streak about eight inches wide. Next it was a man, standing stiffly erect, then a man stepped forth, seven feet high and black from head to foot. I could see the rounding top of his head but the features were an indistinguishable mass of black. His arms were folded and his head bowed. He waltzed around and made a couple of quick bows to the north. Our auto had stopped and I heard Dr. J. say, "Let him get out." In spite of my requests for



them to also stay and watch, they insisted that I get out, and they would go ahead and wait for me by the woods. So I stepped out on the road and my companions hurried on, soon out of sight and hearing. I stood there alone, on that deserted road, without a building or light in sight. It was a starlight night and before me was this gigantic black form which had come out of a cloud. I was not afraid, but of course I felt a little queer. The black giant kept ambling around like some one practicing dancing steps alone. I went up the bank and thought of going over the fence. My only weapon was a large pocketknife with a blade big enough to skin a bear with. The idea of holding that knife in my teeth while I scrambled up the bank and over a barbed wire fence to tackle a giant did not seem very advisable. (16) The man seemed like a silly, drunken fellow trying to be funny. He seemed so real that these words formulated in my mind, "You damned silly fool, what are you trying to do anyway?" I did not utter them but the giant read my thoughts and walked up to the fence, a little south of me. By this time he seemed to be eight feet tall. I appealed to him to talk to me or try to speak but he stood there sidewise as silent and motionless as a statue of ebony. Not the least sound had I heard from the first, although I would estimate his weight at 250 pounds. There was a large stone sticking in the bank. I was tempted to hurl it at the giant but thought that would never do. Again the giant read my thoughts. (17) He walked towards the shed and disappeared in the middle of the field. Whether he blended with the thick shadow of a distant tree, was swallowed by the earth or evaporated, I could not tell. It will be realized that the whole thing appeared to be a materialization and dematerialization of a human form. Of all the ghosts this was the most astonishing and dramatic. Here in this lonesome field, I had witnessed a transformation, excelling anything I had ever seen on the stage. The reader may well imagine the starting effect, in the isolated place, of the marvelous transformation so utterly unexpected after the theatrical effect of the flying lights. I found my companions in a safe place beyond

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16. Again the protection (to the "ghost") of the barbed wire fence.

17. It seems hardly necessary to bring in the thought-reading hypothesis. The "ghost" appears to have been a cautious one, and probably the possibilities suggested by the doctor going up the bank toward the fence appealed to him.

the woods. Mr. F. claimed that the man looked like a small man to him or of ordinary size. We then went homeward. For nearly a mile south of the Arch is a deep ravine with a very steep rocky bank, with many trees along the west border of the road. Soon after passing a stone wall, we all noticed a small flying light which kept floating among the trees on the bank at about ten feet above the road level and keeping a little in advance of our progress at very ordinary speed. It traveled about a half mile and disappeared shortly before we reached the Arch. When I told Mr. Cohn about this ghost he said that many a time he had seen the same thing happen on his place. A man eight or nine feet tall would come out of a shadow and sometimes would turn white. He had never followed any of them when they walked away.

I think it was soon after this that Belle telephoned one day and in the course of her remarks said, "They [the F.'s] are funny people. You had better watch them." Then she stopped suddenly, telling me that Mrs. F. wished to speak. I was then invited by Mrs. F. to spend another evening at the house. Later, I asked the girl to meet me by the drug store, as I had something very important to ask her. She refused to come. At my first opportunity after that, I asked her what she had meant by her warning. She turned it all off as a joke. Also I think it was after this that I went to spend an evening again, when Belle was reminded to go to the drugstore. She departed through the back door. I was sitting back in the parlor, facing the large front window. After awhile I saw a cloudy white something before the window and it was covered with darker spots. Soon I saw a little human form beautifully draped in a white gauzy robe, which covered head, face and arms. It waved its arms up and down and bowed repeatedly to me. One of the children made a remark and as Mrs. F. turned to look the little figure dashed from the porch. Some neighborhood child playing ghost very likely. The curious spots were a shadow of the spots on the window lace. In a short while Belle came dashing into the kitchen crying in a very hysterical way. Mrs. F. ran out and was told by Belle that when she was returning through the alley she encountered something white and it scared her very much. I was asked to come out and the girl then quieted down. These folks always told me that they never learned who it was that played the ghost.

As I had failed to secure the intelligent co-operation of any one here and as my companions never showed the slightest interest in learning anything from me of the opinions and beliefs of real students of psychic phenomena, I had appealed to Dr. Prince to come if possible, and assist me in solving these mysteries. He wrote that he would be glad to come if the case developed sufficient importance and stronger proofs and if time and funds became for him available. I must secure strong evidence that one or more persons were not taking advantage of the traditions to play the games which some people enjoyed very much. He reminded me of the case in Nova Scotia where many persons were leagued to deceive a judge. He also reminded me of the hilarity of my companions and their strange behaviour in general. That the visits were planned by others and there were opportunities for telephoning and for rigging up things and generally a stop at Helf's before we came back for a longer stay. That the excessive and changing height of some of the ghosts was suspicious. Then certain natural objects took on different appearances as I shall soon narrate. Then emotional states at night and in lonely places might be very much influenced. In short, there were many suggestions and warnings and also acknowledgment that some of my questions were posers for him. (18) In fact all of his advice, which I cannot quote, was quite helpful to my otherwise unaided efforts. When however, he suggested that the "Giant" (Ghost No. 3) might have arisen unperceived from the ground, I knew he was mistaken, because I had plainly seen the giant step forth fully erect, from a vertical streak. To soften this blow, I cut down my estimate of the giant to a little over six feet in height.

Now I think that it was about this time that for different reasons I had become suspicious and a little uneasy as to my personal safety, when an invitation for June 16th was received. I had been keeping informed a certain man and wife who were close friends of mine. They advised me not to go any more, as I might meet with harm in some way. I am a very reckless man sometimes and so I agreed to go again. When I met my friends in Dr. J.'s automobile they looked as serious as if they were going out to be hung. After a little argument between them I was directed to sit in front with

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18. Yes, granted that certain statements of facts as they then appeared to the witness were strictly accurate.

Dr. J., who looked like a man set in some stern resolve. As they hurried along, I began to wonder if they intended to take me into some lonely place and bury me. In spite of all requests they rushed by the Arch (19) and even past the woods, not stopping until Helf's swings were reached. This time they had announced their desire to go to the lane but I kept protesting. I said that I was not very well and must not stay out so late as it was not fair to my overburdened sister. I was again well taunted with cowardice. Helf's home was dark but Mr. F. was so desirous of seeing him about some work that he went to the barn where he might be,—not yet home. I also insisted in getting out to see Mr. Helf. Mr. F. expected to remain until the auto was driven quite a way on to find a good place to turn, as though there was not room by the swings. I had made such a protest against going to the lane that there was a compromise. I had even determined to get out of the auto while moving if necessary. Finally Dr. J. sternly commanded me to get into the car. By this time I had concluded that they were afraid to go anywhere without me so I got in, but insisted that the nearby fork was a splendid place to turn. After lingering in this branch, it was decided to go up by the woods and wait. I insisted on getting out again so I could walk along the field and then join them at the church road. This was done, and on reaching the bank near the north end, I became very wary, actually by this time fearing a trap, as their conduct had seemed so strange lately. Part-way down to the edge of the woods I met Mr. F. I urged him to return with me to the chestnut tree but he would go only part way. I went back alone and thought I saw two black figures in the haunted spot, but I could not be certain. Several times I walked between woods and tree. Mr. F.'s insistent argument was, that if we stood near the woods we could watch both ways. I finally realized that it was a better point of view for him. He went ahead to the auto. After awhile, I sauntered along in that direction, keeping close to the fence. Near the point of the woods I saw the vague, shadowy

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19. Here as in other places, is evidence that the friends were not willing that Dr. Carter should pick his own places for investigation, but were resolved to carry out their own program, in some fashion or other. Naturally, seeing that "ghosts" were "planted" the investigator had to be "steered" to the places where they were, or at least near enough so that the "ghosts" could complete the conjunction.

vapory figure of a man standing close inside the fence. I could not define any face, and it seemed that a black cloak covered the figure from neck to heels. He was about my own height, 5 ft. 7 in. It was all so vapory that I went on ignoring it as unreal. We talked at the auto quite a while and despaired of seeing any ghosts that night. Finally I walked back to look for the shade again and there it stood as though never moved. Did I see anything or not? I stooped and looked through this vapory figure to the distant starlight showing between the thick leaves. Yet this vapory form was there only three feet away. It stood like a statue. Next, I noticed, a few feet inside the fence, a little, short, black "stump." Also in front of me was another short something. "Is this a stump? Is that a stump? Which is which or what is what?" My mind went zig-zag, to and fro. By a supreme effort of courage I reached out and placed my hand on the nearest object. Allah be praised! it was a post! It was apparently a short, broken off post, very loose, swinging in a sagged down place in the fence. I could easily have stepped over and been right among the ghosts but it is well that I did not. I could have gone into court the next morning and sworn that I stood near these two objects. I could have taken officials to the identical spot to find myself utterly mistaken, humiliated, discredited and disgraced as a liar and perjurer. There is no satisfactory explanation as we will learn. I called up Mr. F. and asked him if he saw anything inside the fence. "Well I'll be darned! It's movin'", was his exclamation. This little black "stump" was slowly and silently drifting toward a double tree a little farther inside. It increased its height and now to me seemed to be a very small and slender black monk or friar with hands pressed together in front, in an ecstasy of devotion. Next it looked like a little black nun, like a little girl resting on her heels and knees in an attitude of prayer. From time to time, apparently a white lined bonnet would turn toward me as though this silent, devout nun were taking an occasional sly peep at me. At last! a sex transformation such as was said to be a ghostly performance at the lane. Next it appeared as an infant lying on the ground. Next, I saw a male figure about four feet high, all in black, standing against the double tree. I heard a sound like a cat scratching her claws on the bark. Somewhat under the influence of emotion, I addressed these ghosts saying that if they could not speak to me

and were spirits in darkness they should seek the aid of higher spirits to lead them into light, or something much to that effect. By this time Mr. F. came up and said that in there was the devil, who would soon leap upon me. He implored me to leave before this monster seized me and carried me away. Again and again he would come and go. I told him that was all nonsense that these were our friends and we should not be afraid. Finally he retreated in despair. I said to the ghost, "Please move away from the tree a little." The ghost slowly drifted to within a few feet of me when I kindly said, "That will do, thank you. That is sufficient." Now the absurdities of all these speeches were enough to have made a mule laugh, but there was absolute silence otherwise the whole time. Now, I saw a black robed figure about my height standing behind the tree after the smaller figure had drifted back. It had turned its back and started away. I had utterly forgotten my flashlight up to this moment. Now I whipped it out and turned it on the retreating ghost. I saw this black robed figure walking away and apparently the lower end of a white trouser leg kicking up the hem of the long cloak. In a rage I yelled, "Come back here, you—come back here." But the ghost hurried into the thick woods as though he had gone right through the rail fence. I declared it was Billy Helf playing ghost again, but my companions put up such a good argument that I was much puzzled in view of certain mysterious features. I had to promise never to bring a flash light again. It would ruin everything and bring misfortune. (20) There were some dry twigs broken already.

On the afternoon of June 27th, I made another visit alone to Helf's. I found the double tree but no stump near by. I found that every post was nearly five feet high with two slightly loose in the ground. Nowhere was the fence sagged down. From the top of every post, a short wooden arm held out a barbed wire. I had difficulty in climbing over twice, without damage. Had I attempted to step over that night, I would have

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20. A flash light might indeed have brought "misfortune" to the persons playing ghost. The conspirators were opposed to Dr. Carter taking any weapon, even a stick, or flash light, or wandering about as he chose. In short, as was suggested to the doctor in a letter, they behaved in a fashion quite inconsistent with their professed belief in spirits materializing in places of which no notice was given.

lacerated myself and ruined my clothing. This strange illusion of the night remains an insoluble mystery, (21) I never felt otherwise than normal during all these seances. I would yawn on the way home and then be sleepless, as after late coffee. Every morning I would feel bilious as I usually do after any nervous excitement. Concentration of attention might minimize some proportions but this remains an unsolved puzzle. I looked through the woods on the steep bank, into the empty shed and around, and found nothing suspicious. As Helf was not at home I walked on to the haunted rock hollow. It is a very rough road, down a long hill. There is a high, heavily wooded hillside north of the hollow. The open field with a big rock in the middle slopes down to a rivulet, along which is a low stone wall. The basin extends south and curving around to the northeast is a ridge reaching to the gap made by the winding road, which descends into the brushy part of Blue Valley. It is another of those beautiful wild scenes which I have attempted to describe. Helf had told me of an old couple who lived alone in a deep wild hollow opposite his house. I went down next to become acquainted with them, Mr. and Mrs. W. They are vegetarians and keep no animals or conveyance. I eventually sold Mr. W. a set of bed springs. Mr. Cohn had promised them to bring out at any time from town any such purchases. He stopped once, but refused to take the springs, fearing they might damage his baskets. I assured him that we could tie the springs securely but he never did take them although I gave him privilege even if I was not at home. It seemed to me that there was some reason for this, as I shall later mention.

After every trip, I would swear to my two friends that I would never go again or that I was disgusted at the silly conduct of my companions and their cowardice. "Why do they go again if they are so afraid?" was aptly asked. When the call came, I would conclude to go once more. On June 28th we went again, stopping at Helf's long enough to let him know we would soon be back. (22)

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21. Unsolved but probably not insoluble, could all the facts be resurrected. Did he find the exact place in the daytime? Did he locate the same double-tree? [Dr. Carter responds: "Yes, nearest the point. Even if it were the double next south, it would make no essential difference. Three other doubles were near the road."]

22. Thus notifying Helf, and whomever he could reach.

There were a couple of men with him in the yard. We went on to the lane and this time the auto was turned homeward as we left it at the entrance. They did not wish to stay long and would not go to the gate unless I led the way over this rough and dark path. For the first and only time Mrs. F. left the others and went ahead with me as far as the gate. She would not go any farther, (23) neither were they willing for me to go on alone and stay awhile. We then retreated and stood around awhile. We soon heard a clipping through the leaves of a big oak tree near by, but I heard nothing fall on the ground. This made the others uneasy and so we went to about half way to the road and stood there awhile. Soon there was a clipping through the leaves of another big oak near by. Then they wished to leave and Dr. J. who was ahead soon jumped back saying that he had seen something near the auto. He was unable to give any definite description but spoke as though it was a demon of some kind. I was then required to lead the way and I went on around to my place on the right of the auto. As I passed behind it, I noticed liquid on the ground and also examined underneath. I looked ahead to see if there was any water running down the bank but saw none. I inquired where all that water had come from. Mrs. F. exclaimed, "It's gasoline!" Mr. F. dived under the auto, calling for his wrench, but was able to shut the open waste-cock without it. He estimated that eight gallons had been wasted, and feared that we could not get up the steep grade. It would be necessary to borrow gasoline from Helf when we got there. Mr. F. found two empty egg shells on the front seat. I found a cracked egg and a whole egg on the rear seat where Dr. J. and Mrs. F. always sat. I figured out a symbolic significance afterwards but must not mention certain professional knowledge. I said that someone must consider us a pack of fools and is going to give us the worst of it, but it was mean to let out our gasoline. My friends seemed to think it was the work of ghosts and appeared

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23. They "would not go farther", because it was desired that Dr. Carter should stand around awhile, and hear the "clipping" in the trees, perhaps from objects thrown into the branches. Besides, there was the auto mystery to explore, and presently he was required to "lead the way" in order that he should apparently be the first to know about the escaped gasoline (which may have been mostly water, especially considering that "they did not fear an explosion").



crestfallen. They did not fear an explosion from starting and as we went on Mr. and Mrs. F. intimated that it would be proper if I would buy the gasoline to take us to town. I asked Helf what he thought and he hardly thought anyone would be mean enough around there to let out gasoline. However, not long before some man who came from a distant city to pick blackberries had had all his gasoline let out by some one. Helf had no gasoline to spare but said we could get some at the first house beyond the State Farm. At Helf's was one visitor, Derandt from the State Farm. The whole party except me rode up to the woods. I walked along very slowly and when I got just beyond the chestnut tree, I met Mr. F., Derandt and Helf coming back saying that it had been discovered that all the water was out of the radiator and they must get some from the house. I had just discovered two, big black forms standing in the middle of the field. One was apparently a heavy man, about six feet high, the other fully six feet high and very stoutly built. The largest stood motionless so long that I thought it was a woman's form but they moved their limbs as though they were walking, but they were just marking time. When I would call them to come nearer, they would mark time and the same when I asked them to speak. Helf claimed he could not see them at all. Mr. F. claimed to see nothing except a stump. Helf had always claimed ghost blindness. Derandt said he could see one form but not two. He climbed the fence and went toward the ghosts a little way. Then he came back expressing his timidity. By this time I had gotten over the fence and advanced slowly to within fifty feet of the ghosts who remained motionless side by side. Then Helf and F. began telling that something white had appeared near the chestnut tree and I had better not get between the two. (24) I looked around trying to see, but there was nothing and they said it had quickly disappeared. When I looked to see ghost 5 again the pair were walking toward the shed and woods. Derandt said he would run after them if we would come if he called for us. I said I would walk and follow him, which I did as he started on a run. When he got near the place where the

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24. Note the device of Helf and Derandt when they saw Carter slowly advancing toward the absurdly-acting "ghosts." They invented "something white" which would make it dangerous to get between the two. And at the same time the "ghosts" prudently retreated. Note the general play-acting.

ghosts had stood, he fell and I heard the twang of a wire, as though stretched. Derandt got up and ran around and would not reply to my inquiries as to whether he was hurt but was looking around for what struck him. I knew there was a coil of old wire in the field and said he must have stumbled over it. He told me that he had fallen before he got that far, that something had apparently struck him on the knees and he had struck the coil with his hand. He said he had once before seen a ghost in that field. By this time the other two men were carrying up some water. Derandt went down to the house and when he came along with his auto the lights went out. Some dull flashes of lightning had enlivened the scene. Our party soon went home. It was suggested that I pay one dollar out of a dollar and a half for gasoline and go and rouse the man, which I did. This man said he had heard of another recent case where all the gasoline had been let out for a stranger. At the time, I thought it perhaps fair enough that I share some expense with my friends. Mr. F. told me afterwards, that he found all the oil was let out, gasoline oil and water all drained. I had been favored, it was intimated, and might have been called on for assistance in case of breakdowns or repairs. As I had always waited to be invited, I after that gave them to understand that I did not expect to be held responsible for any share of expense. I had given them a good deal of my time and talent without expecting any return except this social reciprocation.

*(Concluded in July issue.)*

## INCIDENTS.

The Society assumes no responsibility for anything published under this head and no endorsement is implied, except that it is furnished by an apparently trustworthy contributor whose name is given unless withheld by his own request.

The following incidents were prepared and left for publication by Dr. Hyslop.—*Editor.*

### A SIMULATED HAUNTING.

The following incident from the records of Dr. Hodgson has its chief interest in the fact that it looks like a case of haunted house, but inquiry showed that it was a new place and the family was the first to occupy it and no trace of any death in it could be found. It is possible that some one was killed when it was building, but no evidence of that was given and possibly was not sought. But regardless of seeking a coincidence in that fact or possibility the real interest lies in the fact that four different persons had a dislike to the same room without having known the dream of Mrs. Morris. The incident will have to pass for what it is worth. Numbers of such cases might throw light on haunted houses without supposing them to be what they appear to be, tho it is just as possible to find that, in spite of the real or apparent difference, such incidents as this might be reduced to the orthodox type. This one, however, will not decide it. All that we can say is that the coincidences do not seem to be due to chance and that they represent a haunted house in all but the haunting.—*Editor.*

### MRS. MORRIS'S DREAM: COINCIDING IMPRESSIONS OF FIVE PERSONS.

In the summer of 1879 we moved into a flat in Hotel Vine, Roxbury. The flat was situated in the lower or street floor, and was No. 1 on the right side of the entrance. It consisted of six rooms and bath-room, and the rooms were situated as follows:

#### 1. Parlor.

2. Bedroom opening out of the parlor, and occupied by my husband and self and boy of over two years.

3. Bedroom, next to our room but not connecting with it, and opening out of dining-room.

4. Dining-room.

5. Kitchen opening out of dining-room.

6. Servant's room, opening out of kitchen.

7. Bath-room, directly opposite bedroom numbered 3 on this list.

I had looked at the flat several times before we hired it, and had been very anxious to have it. The night before we moved in, I dreamed that a very old friend of mine (one with whom I had been on intimate terms from girlhood) came to me and said "May, I beg of you do not go into that house." I asked why, but for a time she would not tell me; I dreamed also that another friend came to me, and said the same thing. The friend who came to me first, in my dream, returned and said the same thing even more urgently. I insisted upon knowing why. She said, "There is something dreadful in one of the closets."

Upon my refusal to take any notice of this, she led me to the closet in room numbered 3 on the above list. She opened the door and there against the wall, suspended from one of the hooks of the closet, hung the skeleton of a very large man.

I did not mention this dream to any one for some time, and said nothing to any member of my family, not wishing to make them uneasy, and also, because I felt a little ashamed of the impression the dream had made upon me.

We entered upon a lease of two years. The room was a particularly bright and sunny one, and looked out upon the side alley which was unusually broad.

It was occupied by a relative of my husband's who resided with us, but I never told her of my dream, nor did she ever complain of any discomfort in the room, or any suspicion that it was unlike any other room in the house.

But I, naturally, could not bear to enter the room, or think of it, and yet I have gone time after time, and stood before that closet, with the door open! I never saw anything in the room and I was *never* without the consciousness that there *was* something there in spite of all. After the person whom I said lived with us, had left, I used to keep the door of that room closed, but the window was

kept open, and the sun streaming in gave the room a very cheerful appearance.

One day a friend of mine who was visiting me said, "I do not know why, but I always connect the idea of that room with death." "So do I, Louise.", I replied, "and that is why I keep the room shut up." She said she had always had that feeling but had not liked to speak of it, for fear of disturbing me.

I then told her of my dream. She thought it singular.

Soon after that time, I found the care of my children at night required I should have more room, and I proposed to my husband that he should take the room I speak of. I had never told him of the dream, and therefore felt he could have no uncomfortable feeling about occupying the room. Since my coming to the house, I had had another child born to me, and I took the two younger children with me, and put Willie, my elder boy, with his father.

One night on putting Willie to bed, he said to me, "Mamma, I wish you would not put me here, I do not like this room. Something in this room, mamma!" I was struck by the child's remark, and also distressed to think I had put him in the room.

I of course took him away instantly. A few nights after, my husband said, "I do not know why it is but I never can get a good night's rest in this room; I positively hate it."

Then I told him of the dream I had had. This was more than a year after we went to live there, and he said that if I had told him that before we took the house nothing would have induced him to take it.

A few days before we gave up the flat, which was the result of straightened circumstances, not from the influence of the dream, I had a woman working for me, and one whom I had employed several times. She was an Irish woman, but a very bright girl and one who had been educated and had served as lady's maid in a family here in Boston for sometime, until she married. She was neat and tidy, and I was much interested in her. She stayed all night (the nights before we left) and I assigned her to that room, as the furniture of all the other rooms had been removed excepting that of my own room. In the morning I noticed how haggard she looked and I asked her if she was ill.

"Oh, Mrs. Morris, I never had such a night in my life; I would not take fifty dollars and sleep in that room again!"

"Why Lucy, what was the matter?" I said, feeling very uncomfortable.

"There is something that is not right in that room. I never slept a wink, and I did not dare put my head from under the cover for fear of what I should see. And I was like ice all night."

Here is the testimony of four persons *who knew nothing whatever of my dream*, beforehand, outside of my own experience.

What do you call it? I believe that some dreadful crime has been committed upon the site of the house, or that in the future something will occur in that place, (as I find upon strict investigation, that no one ever lived in that flat before Mr. and Mrs. Hollingdale, and that no one ever died in the flat, as they were the first occupants, and went into the house when completed.)

M. L. M.

181 TREMONT STREET, ROOM 16. BOSTON.

July 18, 1887.

DEAR MR. HOLLINGDALE:

I was told you called the other day at School Street. I am at 181 Tremont Street, (address as above) for a time, and have put an assistant into my office on School Street. I am here daily—from 9 A. M. to 12:45, and from 2:15 to 5 P. M. I shall be very glad to see you, and should be pleased if you could make me a call before long, as I am engaged upon a "research" which I think will interest you as well, and as I wish to get your testimony in regard to the incident of the "closet" in one room of Hotel Vine. I think I have talked the matter over with you of my very singular dream concerning that flat? If not with you, your wife and I had more than one conversation concerning the matter. I am sure you will be willing to aid me in this.

I was thinking of you, and speaking of you, and wishing to see you at the time, or within an hour of the time (beforehand) when you were looking for me at 28 School Street!

Believe me, with best wishes,

Yours very truly,

M. L. M.

SUPPORTING STATEMENT BY MR. HOLLINGDALE.

I remember distinctly Mrs. Morris saying that she had a most uncomfortable feeling in regard to a certain closet in the room open-

ing off the dining-room in the flat No. 1 in Hotel Vine. This feeling, I understood, was occasioned by a very unpleasant dream she had before coming to the hotel at all, and was the result of her seeing something in that closet (in her dream) which gave her a horror of the place. I do not remember that she ever told me what the object she saw was, but I do know that she told the whole circumstances to my wife.

We were the first occupants of that flat, and gave up the rooms to Mr. and Mrs. Morris and family, and removed to a flat on the same side of the hotel, but at the top of the house.

I also remember Mrs. Morris telling my wife and self that she saw on one occasion, a figure in the bathroom of that same flat.

Mrs. Morris was anxious to know what had transpired in that flat; if any one had ever died in it, or if we knew of anything that could account for the strange feeling several persons had in regard to that particular room.

She also stated that she was positive something had occurred upon that locality, if not in the house, at least upon the ground; or failing that, that something was to occur in the future, on that spot.

JEFFREY HOLLINGDALE.

#### MRS. MORRIS'S ADDITIONAL STATEMENT.

Mr. Hollingdale recalled to mind this morning, what has escaped my memory, in treating of this subject, that I spoke to him and his wife of seeing a figure one day in the bathroom of flat No. 1, Hotel Vine, occupied at that time by my family.

As I say, I had forgotten it, but when he mentioned it, this morning it returned to my mind vividly that I had seen the figure, and had spoken of it to Mr. and Mrs. H. only.

M. L. M.

#### FROM LETTER BY MRS. MORRIS.

13 BEACON STREET,

BOSTON, Feb. 6, 1888.

DEAR MR. HODGSON:

\* \* \* \* \*

I enclose a letter received from the friend of whom I spoke in my communication concerning the house on Vine Street, in which

she speaks of the matter, and which, I believe, you wished to obtain if possible. I wish it were in my power to find the young Irish woman whom I employed at that time, and who was made so uncomfortable by passing a night in the chamber alluded to; but she seems to have vanished utterly.

\* \* \* \* \*

Very truly yours,  
MARIAN LONGFELLOW MORRIS.

CORROBORATION BY MRS. F. J. FOGARTY.

No. 1 PICKERING AVENUE,  
ROXBURY, Feb. 2, 1888.

DEAR MRS. MORRIS:

I remember distinctly my telling you of my dislike in passing a room in your flat at Hotel Vine, as I had always connected the idea of death with the room, and also your speaking to me of your feeling in regard to the room, occasioned by a dream which you had but which you did not relate to me.

Yours very sincerely,  
MRS. F. J. FOGARTY.

OTHER EXPERIENCES OF MRS. MORRIS.

28 SCHOOL STREET, ROOM 43. BOSTON.  
July 21, 1887.

MR. RICHARD HODGSON,  
Sec. of the American Society of Psychical Research,  
5 Boylston Place, Boston.

SIR:

You have asked me to give the society my experience in regard to the appearance of persons, and as to dreams, or other matter which may prove of interest as relating to the subject of Psychical Research.

I do this gladly as I am interested very greatly in the work the society is doing, and hope to do in a still greater degree, and to which each testimony of personal experience may prove an advance movement.

Not knowing exactly what may prove of value and what not, it is likely I shall be prolix, but if so I trust you will excuse it.



I am perfectly well and strong, with the exception of an arm which has caused me much suffering for some three years or more. A case of inflammation of the nerves of the arm, from which it is not likely I shall ever recover. But otherwise I am well, and strong. I am not a timid woman, fortunately, as circumstances have compelled me to be in places and at hours that would affect very much a person who *was* timid.

I have found that within the past five years I have not seen the figures to so great an extent as I used to, until within *the past few months* \*—but my power or facility, whichever you may call it, has been steadily on the increase as far as a feeling of very intimate union with friends *not* in my *presence*, and also of the approach of friends,—sometimes of mere acquaintances.

My feeling of strong repulsion to some persons is so great that it is at times all I can do to control it sufficiently to permit me to remain beside some passenger who may happen to occupy a seat with me in the train, though there will be nothing, perhaps, in that person's appearance to justify my feeling.

I mention these things, not for the sake of talking about myself, but in order to learn, if possible, what the feeling is that so governs me.

The feeling which directs me to do this thing, or to leave undone that, amounts at times to a *tyranny*, from which I have often tried to escape, but as surely as I neglect a warning which I receive from it, I have reason to regret it.

A case in point—though not a very grave one, perhaps. I had two silk umbrellas given me by friends, this last Christmas. The first a handsome one with a silver handle bearing my monogram; the other was plainer. On going into town one morning (I had been carrying the silver handled one for some weeks, almost exclusively), I felt a great reluctance to take it into town. "If I take it I shall break it this morning", I said to myself; and I stretched out my hand for the plainer one. "There is that old feeling again; I will *not* yield to it—it is getting intolerable"—and I took the silver-handled one and went into town.

In less than half an hour I had broken the umbrella—snapped the rod in twain getting out of the car. Needless to say I wished

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\* For which I have my own theory; but that is of no importance to the society.

I had left it at home!

I have enquired many times, among my friends, if they were influenced by things and persons as I am, and have failed to find that they were.

The time has passed by when people can say there is nothing in these things, but the interest to discover what power it is that works in or by us, and to what it owes its existence, increases as time goes by.

I shall be glad indeed if I can prove a factor in helping to attain that end.

Thanking you for the kindly interest which you have taken in the data which I have furnished you from my own experience, some of which may perhaps have seemed puerile to you, I am

Very truly yours,

M. L. M. (MORRIS).

#### CLAIRVOYANCE.

The following incident is from the records of Dr. Hodgson. Some additional correspondence occurred with Mr. Hockin which is not concerned with this incident. Its primary interest is in the clairvoyant perception of things that does not look like telepathy. The contents of the writing were not obtained, but physical facts not in the central field of consciousness on the part of the supposed agent.

STATEMENT BY J. M. HOCKIN.

Dec. 17, 1890.

In the spring of 1890, Mr. R. D. Robbins from Port Perry visited me at Truro. During the visit I had a vision which I described to Mr. Robbins, of a lady writing a letter. I saw a dining-room two steps down,—a lady was standing on the steps and reaching for bottle, ink and paper; I then saw her writing a letter, not *to* Robbins, but *about* him. The table was covered by a red cloth. This description proved to be right. I saw the place *in persona* six months later, and it was exactly like the vision I had in Truro which I described to Robbins.

## CORROBORATION AND FULLER STATEMENT BY R. D. ROBBINS.

PORT PERRY, ONT.,

Dec. 23, 1890.

R. HODGSON, ESQ.,

Boston.

DEAR SIR:

Your favour of 20th inst. just received and I haste to reply.

First. I am personally acquainted with Mr. J. M. Hockin, and know him to be a man in every sense of the word strictly honest and reliable, and a gentleman any person might be proud to call *friend*.

Next, as regards the vision: Mr. Hockin had never seen my place, knew nothing of the surroundings. Had never seen Mrs. Robbins, and in every sense an entire stranger to them. He described my house accurately, even to the sub-divisions, and said, "I see a lady who I think is your wife. She is standing in a door at this moment leading from a sitting to a dining-room. The dining-room is two steps lower than the other. She is now leaning her head on her hand in thought. Now she reaches to a shelf on her right; she is taking from it a pencil; she sits down to a table on which there is a red cloth; she has a piece of paper. She is writing about you but not to you; she has destroyed the paper." I immediately noted the time, 8:45 P. M., and wrote home and immediately received a letter from Mrs. R., as near as I can remember as follows: "I was alone and lonesome. Nellie (my daughter) being out. I was standing in the door as described thinking of you. I looked toward the clock shelf and saw a pencil; took it and a piece of paper and improvised two verses (which she frequently does). Having read them, I tore them in pieces. His description of the house and particularly the two steps between rooms was correct, and I regard the whole as a most wonderful exhibition of psychic force or power."

At another time Mr. Hockin, through his controls, cured me of a very severe head trouble, after the most celebrated Montreal physicians had pronounced it a very bad and dangerous case, I retiring at night, enduring great suffering and awaking in the morning in perfect health and have remained so. This was eighteen months since.

\* \* \* \* \*

Truly yours,

R. D. ROBBINS.

**ALLEGED PROMNESIA.**

The following is from the records of Dr. Hodgson and represents the narrative of a coincidental dream, afterward conjectured to be the reference into the past of a present impression and the interpretation of it as a dream, which further introspection suggests not to have taken place at all. What we now know of coincidental dreams, whether due to chance or other causes, would make the writer's interpretation extremely dubious. It must be noticed that his first impression was that he had had the dream and his doubt of it arises, possibly, from trying to explain it. There is no evidence that he did not have the dream and the reference of present events to past time is so rare in normal minds, if it ever occurs at all, that scepticism can as well apply to that as to the coincidences apparently not due to chance. What occurs with the abnormal mind requires to be investigated more carefully. Alleged promnesia seems to occur there, but those who accept that view of the facts do not always, if ever, reckon with dissociation in which some associated incident of the real past is in the mind while the statement about the situation seems to apply to the present state. We may not get the whole contents of the insane person's mind and accept his statements as adequately representing the facts, which may not be true at all. In the normal mind the distinction between the present experience and the past is measurably clear usually, and what is said about it may discriminate between the two parts of the whole. But in the abnormal mind, acting rapidly, the descriptive statement, indicating that it is a past event perhaps of another kind, may apply to a marginal past in consciousness either not recognized or not mentioned when recognized. People will believe in any sort of mental impossibilities or improbabilities rather than accept something supernormal, tho the excuse for it is not half so good as for the supernormal. Of course such a thing as promnesia is possible, quite as possible *a priori* as the supernormal, but it is not to be accepted any more hastily than the latter. If we can reduce alleged promnesia to an ordinary illusion of memory due to imperfect reintegration or to dissociation and illusion of identity we should do so rather than accept the superficial appearance of the phenomena. The author has not attempted to do this, and the incident is especially noticeable for

the reason that academic men are so ready to parade a mere conjecture as a fact while ridiculing the same process when it tells against their prejudices.—*Editor.*

NEW YORK, Nov. 7, 1901.

During the spring of 1889, while I was Superintendent at Columbia College, I was seated in my office one afternoon when the door opened and there entered the Rev. O—— C——. I arose from my seat and went forward and addressed him by name; he expressed his astonishment at my greeting him so familiarly, saying that I had him at a disadvantage as he did not place me. I told him my name and recalled to his memory that we had been school-mates as boys together at the town academy at Morristown, N. J., some twenty years previously. He at once remembered me and we sat down and had a very pleasant chat over old times. In the course of our conversation I told him what I thought was a rather remarkable coincidence, namely, that during the night previous I had had a dream in which I had seen him sitting in the little school-room at Morristown, and that when he appeared in the door therefore his name and face were fresh in my memory, and it was on this account solely that I was able to recognize him so promptly.

After he had left my office I began to think over the occurrence, and came to the conclusion after thinking it out that I had had no dream at all on the night previous that I could recall, as I seldom if ever remember my dreams, but that as the door opened and my visitor entered his face recalled involuntarily to my memory the little school-room, and that I had projected my memory back to the first place in time when I could at the instant think it probable that this scene had come to it, namely, the preceding night in a dream.

I do not know that I have made myself clear in my description of this occurrence, but I think from your experience in such matters you will readily understand what the experience was that I had. I have had brought to my attention a number of similar remarkable co-instances by friends and have been able to satisfy them that their experiences were simply cases of the dual action of the mind similar to the one that I have referred to above.

Signed: H. F. J. PORTER.

## BOOK REVIEW.

*Mind Energy*, by HENRI BERGSON, translated by DR. H. WILDON CARR. New York, Henry Holt & Co., 1920. Pp. x, 260.

This volume of lectures and essays, written 1902-1913, was originally published as *L'Energie Spirituelle*, and contains among other things Bergson's presidential address to the Society for Psychical Research in 1913. In the first essay, "Life and Consciousness," he maintains that the brain is essentially the organ of choice, of attention to life. And in this and in the second essay, called "Soul and Body," he vigorously denies any scientific grounds for applying mechanical determinism to the will and consciousness, and points out (p. 49) that the Cartesian theory was the result of the generalization that the whole universe is an absolute machine. In the place of this view, Bergson reiterates his well known doctrine that spirit is the opposite of matter, even though incarnate in it. There is far more in mind than in the corresponding brain (p. 52); and, to a large extent at least, thought is independent of the brain. Even in aphasia caused by a cerebral lesion, sometimes an unusual stimulus will recall a memory, showing that the function of the brain is not so much to store memories as to recall them (p. 65). The order of eclipse in aphasia is proper nouns, common nouns, adjectives, verbs. It is interesting to note that many psychic records show the same order of difficulty in the communications—proper names being notoriously hard to communicate, and verbs being sometimes used for nouns, as in the Harrison case (*Proceedings A. S. P. R.*, Vol. 13, p. 285). Our whole past, therefore, still exists (p. 70). "If the mental life overflows the cerebral life . . . then survival becomes so probable that the onus of proof falls on him who denies it" (p. 73).

These views are repeated in the Presidential Address, "'Phantasms of the Living' and 'Psychical Research.'" Bergson affirms his belief in telepathy (p. 81) and suggests that it may be operating all the time without our being conscious of it. He criticizes the statistical treatment of apparitions, at least of those containing a multitude of details, on the ground that the unique case is beyond the possibility of coincidence (p. 85). Much of the prejudice against psychic research is due to the fact that science has more and more concerned itself with *measurement*, a thing that does not apply to mental phenomena (p. 89). If the mind is only partially localized in space by being attached to a body, it is quite possible that it contacts other minds much more than we realize.

Dreams (Lecture IV) occur when memories combine with sensations, either external or visceral (p. 117). They are elaborated in much the same way as perceptions of the real world. The same faculties are being exercised whether we are awake or dreaming, but they are in tension in the one case and relaxed in the other (p. 127).

Lecture V on "False Recognition" is one of the most interesting in the book. This is the sort of thing where one feels that a certain event or conversation has happened before. Bergson accepts the views of Janet and others that there is a duplicating of images caused by a lowering of the attention to life. There is a recollection of the present moment within that moment itself (p. 167). He fails to explain at all how it happens that a person having a false recognition not only has to do with the past and the present, but can in some cases foretell the future.

In the space available it is not possible to give an adequate idea of these most suggestive essays, or to criticize individual points in detail. The book will repay a careful reading.—PRESOTT F. HALL.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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### SURVEY AND COMMENT.

*Changes effected in the Organization of the American Institute for Scientific Research since the Death of Dr. Hyslop.*

It seems proper, and is directed, at this time to make known to the Members and friends of the Institute and the included Society for Psychical Research changes effected in the organization, the names and particular functions of the various officers, and other information indicating progress.

The Annual Meeting of the Institute was held in the rooms of the Society on January 18, 1921.

Trustees were elected, whose names appear below, and other business was transacted.

It was reported: "Miss Tubby was able to, and did, take up the active duties of secretarial correspondence and details of our business and of the meetings and reports, and Dr. Prince was able to take up the editing of our publications and the direction of our scientific research. It seemed to the Board that it would be of very doubtful wisdom to attempt to replace Dr. Hyslop in all the activities that he had hitherto carried forward by any one person."

It was further reported that Professor McDougall had consented to accept election to the Presidency of the Society, on

condition that a scientific council should be appointed made up of men and women of proper standing and capacity.

Accordingly, a resolution was adopted, which resulted in the appointment by the President, and their acceptance, as members of this Council of the persons named farther on.

The Secretary announced the accession during the year of 225 new members, a net gain of 143.

On January 24, 1921, the Board of Trustees of the American Institute for Scientific Research met in the room of the Society.

At this time certain amendments were made to the by-laws.

Dr. McDougall was elected President, "with powers of supervision over the scientific work of the American Society for Psychical Research." Mr. Peyton was elected Vice-President, Mr. Purdy Treasurer, and Miss Tubby Secretary of the Institute. Messrs. Peyton, Dawson and Bristol were constituted Executive Committee of the Council, with the usual powers of that committee.

The first meeting of the Advisory Council was held at the City Club of New York on April 21st, the following members of the Council being present: Messrs. McDougall, Holt, Wood, Fisher, Peterson, Comstock, Kaempffert and Gardiner. President McDougall presided and Mr. Dawson acted as temporary secretary.

"In the absence of Dr. Walter F. Prince [absent on a tour of investigation in Mexico], acting director of research, a general report of the scientific work in hand and contemplated was read by Mr. Miles M. Dawson, secretary of the Executive Committee, introducing Miss G. O. Tubby, secretary of the Society, who presented a written report, and Dr. Titus Bull and Mr. E. J. Dingwall [appointed by the Executive Committee, in the latter part of 1920, and lately arrived from England, to act as director of the department of physical phenomena], who presented oral reports, all bearing upon research work."

After discussion, and the appointment of Messrs. Gardiner, Fisher and Dawson to act as a committee on a proposed feature of research, it was decided to have three regular meetings of the Council, the next to occur in November.

In Executive session Dr. Prince was elected secretary of the Council, Dr. McDougall being, *ex officio*, its chairman.



## STATEMENT BY THE PRESIDENT.

The Executive Committee of the Trustees of the American Society for Psychical Research having invited me to be President of the Society and to form an Advisory Research Council to advise me and the other officers of the Society in all questions of policy and methods of research, I have obtained the adhesion to the council of the following persons:

[See Official List. The late John Burroughs is among those who accepted a place in the Council.]

This list of names speaks for itself. Members of the Society and all interested in Psychical Research will recognize the strength of this advisory body and the great value to the Society of the advice and criticism which it is capable of furnishing. The members of this body hold various opinions as to the value of the work already achieved in Psychical Research and as to the interpretation of the phenomena with which Psychical Research has principally been concerned. In consenting to join the Advisory Research Council the members have committed themselves to the endorsement of one proposition only, namely,—that research into the obscure and disputed phenomena which are the field of Psychical Research should be carried on energetically in a critical spirit and by methods as exact as possible in order that there may be presented to the world in orderly fashion a body of well attested facts which may serve as a basis for the formation of an enlightened opinion by all intelligent men and women. The function of the members of the council is purely advisory and critical. They assume no responsibility for the publications of the Society whether in the past or in the future; but they hope by friendly co-operation with the officers of the Society, to help them in their delicate and difficult tasks and perhaps to inspire in the general public an increased confidence in the future work of the Society.

(Signed) W. McDougall,

President of the A. S. P. R.

June 1st, 1921.

## OFFICIAL LIST.

William McDougall, *President*.

(With the usual general functions, and specifically those of  
“supervision over the scientific work.”)

TRUSTEES.

(Care for the endowment and conduct the larger business affairs.)

John I. D. Bristol, Dr. Titus Bull, Miles M. Dawson, Dr. George H. Hyslop, Lawson Purdy, Henry Holt, Mrs. Willard Straight, Weston D. Bayley, M. D.

EXECUTIVE COMMITTEE OF BOARD OF TRUSTEES.

(Usual functions of an executive committee.)

John I. D. Bristol, M. M. Dawson, Lawson Purdy.

ADVISORY RESEARCH COUNCIL.

William McDougall, D.Sc., M.B., F.R.S., Chairman *ex officio*, Professor of Psychology in Harvard University, formerly of the University of Oxford.

Daniel F. Comstock, S.B., Ph.D, formerly Associate Professor of Physics, Massachusetts Institute of Technology.

John E. Coover, M.A., Ph.D., Professor of Psychology, Leland Stanford Junior University.

Charles L. Dana, M.D., LL.D., Professor of Nervous Diseases, Cornell University Medical College.

Miles M. Dawson, LL. D., Lawyer, actuary and author.

Irving Fisher, Ph.D., Professor of Economics, Yale University.

Lyman J. Gage, LL.D., formerly Secretary of the Treasury.

H. Norman Gardiner, A. M., Professor of Philosophy, Smith College.

Joseph Jastrow, Ph.D., Professor of Psychology, University of Wisconsin.

Henry Holt, LL.D., F.A.A.S., Author and Editor.

Waldemar Kaempffert, B.S., LL.B., formerly Editor of "Popular Science Monthly" and "Scientific American."

Samuel McComb, D.D., Canon of the Protestant Episcopal Cathedral, Baltimore.

William R. Newbold, Ph.D., Professor of Philosophy, University of Pennsylvania.

Frederick Peterson, M.D., LL.D., formerly Professor of Psychiatry, Columbia University.

Morton Prince, M.D., LL.D., Professor Emeritus of Nervous Diseases, Tufts College, Editor of "Journal of Abnormal Psychology."

Walter F. Prince, Ph.D., Secretary of the Council, Acting Director of Research, A.S.P.R.

Michael I. Pupin, Ph.D., LL.D., Professor of Electro-Mechanics, Columbia University.

Leonard T. Troland, S.B., A.M., Ph.D., Instructor in Psychology, Harvard University.

Robert W. Wood, LL.D., Professor of Physics, Johns Hopkins University.

Elwood Worcester, D.D., Ph.D., Rector of Emmanuel Church, Boston.

#### EXECUTIVE OFFICERS.

William McDougall, *President*.

John I. D. Bristol, *Vice-President*.

Lawson Purdy, *Treasurer*.

Gertrude O. Tubby, *Secretary*.

Walter F. Prince, *Acting Director of Research, and Editor*.

Eric J. Dingwall, *Director of Department of Physical Phenomena*.

#### *Death of Mr. Hall.*

In the death of Mr. Prescott F. Hall, of Boston, Mass., which occurred recently, the Society has lost a valuable and honored member. Born in Boston September 27th, 1868, he was graduated from Harvard in 1889 and received his LL.B. degree in 1892, since which time he practised in Boston. His social and political activities were varied.

But particularly, Mr. Hall was the author of authoritative works on law, having to do mainly with land grants and titles, corporation law and immigration.

He was the author of a number of articles published by the American Society for Psychical Research. See *Proceedings* VIII, 1-151; XIII, 285-477. Also *Journal* III, 36-53; III, 419; V, 225-240; VI, 703-704; X, 632-660, 679-710; XII, 39-60; XIV, 474-476.

**A LESSON IN THE PSYCHOLOGY OF DECEPTION.**

BY DR. C. C. CARTER.

*(Continued from June issue.)*

On the afternoon of July 4th, I took a long walk to a beautiful bluff where I am fond of going. At the traction crossing is the house of J. F., an old man I have always known. The road extends southward in a narrow valley or canyon between high, rock-capped hills, whose steep sides are thickly covered with trees. By the time the great bluff is reached the road is well up the hillside. The rock is about a hundred feet in the clear, cracked, seamed and weathered by the centuries. From the summit, a glimpse to the eastward may be had of hills and trees so distant that they seem like little clouds on the horizon. To the south is a great wooded hill, somewhat lower and so thickly covered with trees that it looks like a gigantic bed of moss. To the southwest is a great expanse of hills and hollows extending to the horizon ten or twelve miles distant. The main depression crosses Clearcreek and the little stream curves its way to the south on its way to the larger stream. The far boundary is Tar Ridge, including Wildcat Ridge, like a saw tooth. Beyond the bluff, the road is still wilder. A little bridge may be seen above a little meadow and beyond this, a lovely glen. In the depression may be seen the roof of an old brick farm house, and farther southeast the upper part of a long covered bridge. On a clear day, every detail of this fascinating picture is visible, at other times a bluish haze softens everything. By moonlight, it is a dreamy, silent picture, like a glimpse into the past. The observer is high above the scene as though in a balloon. Sometimes, the deep, booming note of a great horned owl may be heard. Ah! if it would only laugh as it sometimes does and we could hear the wild scream of a fox, it would seem as if devils and goblins might appear. I found myself alone on the bluff. I sat near the edge of the cliff, where I could look down into the depth of rock and tree tops. I heard a rattling in the leaves and thought surely some one was walking up the hillside, back to

my left. But no one came. Perhaps it was a chipmunk. But then there are not many dry leaves in July in a rainy time. I heard the strange cry of a crow (new to me) in a nearby tree. I thought I heard voices back on the wooded path which leads to a summer cottage, and that surely someone was coming, but no one appeared. Perhaps some one did come only as far as a recently fallen tree. [24a] I got to studying the distant landscape in an effort to identify places where I had been, particularly trying to recognize the Cohn farm. I could see the site of the ancient stone work on the side of Tar Ridge, but could not determine the place of the Lane. I wondered if a distant building was the schoolhouse or a much more distant church. Now, west and southwest of the great wooded hill, are the rounded tops of a number of lower hills and slopes, which are mostly in grass. There are quite a number of trees scattered about, including clumps of them. Not a living creature was visible. In the far distance south of the hill is a thick woods on high ground, and this must be somewhere near Helf's woods, about two miles away. Part of the bluff and its slopes belong to the State Farm. I was looking at the grassy slope below the trees on the great wooded hill. From a clump of trees on the western part, I see the figures of four men, all in black, emerge and walk out into the open and towards the hill. "They are some fellows out on a tramp." After they pass an isolated tree, instead of men, I see a couple of black horses, about half way up the slope. Up to the present hour, it has never become clear in my mind as to how many horses I saw, whether two or more. Then, instead of horses, I see three men in black apparently starting away on bicycles. I have lost sight of the fourth man. I do not see any bicycles, just the upper part of their bodies as though they were seated on bicycles. They move away as steadily as if they were riding on a level railroad track. Their graceful course is over a very long but a very slight curve, toward the distant thick woods, a mile away. Just as they enter the woods, I see a gleam of light as though flashed from a bicycle wheel. Now I see the fourth figure again, who had evidently dismounted for some

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24a The above remarks are of value since they reveal a dreaming, imaginative mentality (such as is common among poets and artists), a favorable soil for the hallucination which followed.

purpose. He also moves away as though he was seated on a bicycle. He pursues the same steady and graceful course as the others. Just as he enters the thick woods, I see a gleam as though from polished steel. How does it come that I never before, in all these years, saw anyone travel over that road? Then I went to studying the landscape again. Owing to mistaking a certain building for the Lutheran church, I could not get the correct bearings, as I learned. After awhile, I got to thinking again about the four black bicycle riders. When they first appeared, about a half mile distant and when they were the nearest and most distinct, I saw no bicycles, just four men, tramping across the field. When I saw only horses, what had become of the men? When I saw three men, what had become of the horses and the other man? Where had these apparent bicycles come from and why did these three hurry away and leave the other man so far behind? It all certainly puzzled me. How does it come on the 4th of July, that four men, out on a jaunt, are dressed all in black? I had not lain down or dozed.

Late in the afternoon, I went down the steep wooded path and along the road without unusual experience to J. T.'s house. He has a regular boarder and we three men were invited to wait for supper until some paid visitors were out of the way. These two men formerly worked at the State Farm. I asked them if they had ever seen any ghosts about the arch. Both said they had never seen any but had heard stories of ghosts about the place. I have never mentioned my experiences to these men. Mrs. J. T. is the aunt of Derandt. There are three of these sons, all over six feet in height. One of them at the time was employed at the State Farm. J. T. said of him, in speaking of the ghosts, "He studies them. Sometimes he goes around at night looking for them." J. T. spoke of having heard of a light on the road near the bluff. "It will keep right ahead of you." Many years ago, he went on several nights, with two relatives of mine, to a rocky cut north of town. Every time they passed through the cut a little light shot across the gap over their heads. At this time, he lived in town, at the end of a street. He had often seen lights arise from and float over the swampy ground west of town.

The next morning, I happened to meet a man whose home

is beyond the covered bridge. He said that there was no such a road as I had described and could not be, as it was too hilly and rough. I might have seen men on horseback. There had been a piece of a road in there, but it had been fenced across and washed out, and the church road is not visible from the bluff. He said, "You think you saw something mysterious, like my cousin does sometimes." The geological survey map does not show any road extending toward the Helf woods. It finally became apparent to me that I had seen four phantoms while I was wide awake on a summer afternoon. I was not likely to have gone asleep in that situation. In my summary, I will analyze these phantoms, in a satisfactory way. By this time, a powerful influence had been exerted on my opinions, which seemed to add strength to the other ghosts and minimize contrary evidences. [25] It was not until September 12th that I got out to the bluff again. I seated myself again to figure out the particular place where the phantoms first emerged. They had walked beyond an isolated tree and then I had seen horses instead of men. I noticed that the distant woods were more transverse than they had appeared on the day of the vision. It would seem that the furniture had been changed around a little bit when the stage was set for the 4th of July celebration. [26] Although I was alone again, nothing out of the ordinary happened. The most striking thing I noticed was the existence of a grown up cornfield sloping away in the direction of the distant woods, and beginning about where the bicycle had started. On the 4th of July, after a late planting, the corn was so short that I could not tell it from grass at that distance. This was conclusive proof that there was not and could not have been a smooth, level, bicycle path across that sloping cornfield. Also, the distant woods are a good deal higher than the cornfield.

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25. The same principle operates in relation to spurious mediumistic phenomena of a physical type. Repeatedly I have marvelled at what spectators declared they saw when all that I could see was evidence of the most palpable fraud.

26. If in broad daylight prominent features of the landscape seemed located otherwise than they really were, the less likely is it that sheds, posts, trees and barbed-wire fences, seen in semi-darkness and at a time of emotional disturbance, could afterward, in the daylight, be always accurately located.

When we once passed Animal Hollow, Mrs. F. told me that a man was eaten up by something in there one night. Only his bones were found. I will mention that Wagner told me of a place on the Written Rock road where his horses always took fright unaccountably, and that he and others had seen a phantom coon appear one night. There are a great many tales such as these.

On the afternoon of July 11th I walked over the fields and hills a little south of town. I sat down to rest at the edge of a hilltop woods. I selected a secluded little spot among the trees inside the fence on which to fix my attention. I relaxed myself and made myself as passive as possible while looking into this little bower to see if a materialization or a ghost would appear where I knew I was alone. Nothing appeared in the twenty minutes so used. I next looked for awhile over the beautiful town in its tree-ornamented basin among the hills. I had walked around the upper edge of a depression. I began to take notice of a clump of trees and bushes on the opposite side and now I began to shape an illusion. I soon had shaped a gigantic negress with black skirt, green jacket and a small close-fitting bonnet of chestnut blossoms. Opposite her, stood a very tall, slender, negro preacher, with long coat and white shirt. His skeleton-like head and face were surmounted by a tall "plug" hat. He seemed to be looking at me and then to turn to the negress in conversation. It was all so plain that it was beautiful, and I looked at it a good while. Sometimes I would turn my head for a while and then find it still there. It left an impression of reality which even yet clings. As the sun shifted more and more it became less distinct. When I walked around that way it was all gone. I am prone to illusions but resolve them almost instantly. [27] I can find profiles in the rocks and show them to others. I never before shaped an illusion equal to this in perfection and durability.

That night our party went to Helf's again. We saw an old empty auto at the Church road and I thought our chances on

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27. Because underlying the illusion was all the while knowledge that it was an illusion. But an illusion fostered from without, as in the case of certain devices employed by the ghosts, would operate without this warning knowledge, and might remain illusion in the memory.



ghosts were small, especially when we next saw a couple by the swings and some visitors in the yard. I could not see who they were. Billy was informed that we would be back after awhile. We went on towards Cohn's but stopped by a steep, wooded slope. Mr. F. and I walked farther on and looked down among some trees not far away. F. thought he saw a "black man" there and I did also but denied it. Finally we returned to Helf's. We stopped by the chestnut tree and Mrs. F. blew the auto horn until I told her she would scare all the ghosts away. I got out there while the others along with Billy and one C. from the State Farm went on to the woods. Soon I was called and met C. who excitedly told me he saw something white over in the thick woods. Finally I saw a white mass in the distance, which advanced and then retreated near the edge of the woods. Next we saw a dim, black figure going toward the north end of the shed. After awhile we saw a black form walking back and forth in front of the shed. It began to advance and we walked on up to the other persons. Sometimes we could not see the black form at all, though there was moderate moonlight. Soon we saw a gigantic form rise up to a height of twenty feet or more. It made a bow to the north and then seemed to lie down. [28] Next we saw a tall man in black, advancing on a diagonal toward the chestnut tree. C. and I had been edging along the bank and now C. said that he had seen enough and left as though frightened. I kept edging along the bank as the ghost advanced on his march, until I slipped down. I kept moving in the road until the ghost got near the fence. I saw before me the well proportioned figure of a man of about five feet ten. His clothing was dark and something like a khaki uniform. There was a bandage around the left leg. On his head was a soft, round-crowned black hat. I could not distinguish his features, which were white. During the whole appearance he faced me, but his hands were continually kept behind his back, as though they were tied. He gave me the impression of being a modern soldier, American or Canadian. All of his movements were vigorous. Vainly I besought him to talk to me to speak. Then I asked him to make himself bright so

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28. Here the pole with a cloth covering was probably laid down. That it was really anything like twenty feet in height, however, seems doubtful.

the others could see him. Now along came C. and Billy begging me to engage the ghost, and they went far over on the roadside. The ghost ran or shuffled through the grass like a man pretending to scare a child. Those two fellows ran on toward the house with all speed. Billy afterwards claimed to have stumbled and fallen. I thought who can this bold and intrepid man be to thus terrorize the very owner of the field. I had kept moving and now the ghost ran toward me. As he kept his hands behind him, I thought he might be going to hurl a stone at me or shoot. He might be a desperado or lunatic and so I ran out to the middle of the road, but kept going parallel with him until he stopped near the chestnut tree. During this entire ghost scene there were occasional dull flashes of lightning from the black clouds and murky sky of the distant north. As will be realized this added greatly to the theatrical effect, as I stood there alone, in this gloomy place in the pale moonlight. Finally, in response to my appeals, the ghost began to speak. The voice was a pleasing baritone, and although husky it was so distinct that I scarcely missed a word. It was well modulated and the diction so good that it was deeply impressive. From this on, the manner was that of an elegant gentleman. I give our dialogue to the best of my recollection but without correct sequence. "You have asked me to speak. . . . I am one long since passed from earth. This is a scene of a deed of the long past." "What has happened here?" "I do not know." "Has a crime been committed here?" "I do not know." "Have you committed a crime?" "I did not." "What is your name?" "That has long been forgotten." "Why do you keep your hands behind you?" "That is a secret." "Are you the same as the big man (giant) I saw here?" "I do not know of him." "Many have appeared here." "Many more will appear." "Why do so many appear here?" "That is a secret, known only to those who enter the spirit world." "Do you know of the white spirit who appeared in the woods?" "I know of her." "Would there have been any danger in approaching?" "The spirit would have departed or you would have received a stroke of some kind." "Why then did she invite me to come?" "She did it to test your courage." "Is there any danger to me in coming to these places?" "None whatever." "Is there any danger for the

friends who bring me?" "None whatever." "Is there danger to anyone?" "To some there is, to some there is not." "What would be the danger?" "They might run over an embankment and all be destroyed. Any accident might happen." "Can you not come up to the fence and allow me to touch you?" "I cannot allow it." I must mention that when the ghost first came near the fence, he made two bows to the north. At one time he stooped down and apparently knocked two stones together. At one time during our conversation a man came along in a buggy. The ghost said, "That man shall not see me." He bent forward and doubled himself up until he looked no larger than a little black dog. I said to the man, "See what is here." The man stopped and said in a rather disgusted way, "It's a sheep. He keeps sheep in here," and then drove on. I called to him to stop and look, which he did for a moment and then drove hurriedly on. At one time the ghost said, "Arms are for work," and something about being bound by man. I asked, "May I climb up and hold to the fence?" "You may, but I will step back an equal distance." When I did go close to the fence the ghost very much on the alert, moved quickly backwards a few feet. "Do you belong to the same group which appears at the other place?" (I meant at Cohn's.) No answer. "I mean the other place, not far away where I have been." "I do not know of them." "Do you know what happened to us when we were there last?" (Thinking of the gasoline incident.) "I do not know about it." "Is there any danger in us going to the other place?" "None whatever. Unless you seek to interfere." [29] Before the ghost began to speak I had said to him, "You are a good one. You are playing it pretty well. Do you know of Imperator and others of that group?" "We all know each other." "Do you know of Minnehaha?" "In childhood I have heard of her." "I mean a spirit, Minnehaha." "We do not know each other by names." "How can you stay so long?" "I am here by permission of the Ruler to stay as long as I see

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29. The "ghost" kept his distance, gave notice of his intent to do so, and warned against interference. Here and in many other places the "ghosts" show a fondness for trees and other sheltering objects, and seem to have a difficulty about dematerializing solved by walking off and hiding themselves in the woods.

fit." "Can you come again?" "Only by special permission of the Ruler." "Can you disappear before me?" "Some can, some cannot." When I depart I shall walk to the woods." "Why do you go to the woods?" "That is where we stay at night." He also said something about being here to guard the road. "Would there be any danger in my going through the woods?" "None, unless you seek to interfere." I was also told, "Do not come nearer to any of us than ten paces, under any circumstances. You see this bandage?" I did not follow this up, having some other questions in mind. "I knew you were coming here tonight. We have been pleased with your conduct each time. . . . . We know you are a believer. . . . . We see in you a light. . . . . You have asked me to become bright. That I cannot do. We appear best when it is dark. The young ones are bright." "Can you come again?" I asked. "We appear but once and once only. I can come again only by special permission of the Ruler." "I hope you will try to come again." "I will try to come again by permission." The ghost had told me that he had another call for the night. Finally he said, "I hear a call. I must soon depart." [30] Pretty soon Mr. F. came to tell me it was time for us to go home. I asked the ghost, "Will you talk to my friend?" "Is he a believer?" "He does not know what to think of these things," I said. "He is a good man." The ghost made some remark to F., who said to me, "Ask it if there is a heaven and a hell." "We do not answer such questions as that." "Ask it if there is a God." "We do not answer questions like that." Telling F. that I would soon leave, he went away. I had asked the ghost to seek Imperator, who could help him, and also to ask that Imperator aid me in understanding such things. I thought this would be a good test and it bore fruit, which never reached my basket. The ghost had also said to me that I had probably never talked to a spirit before. When I asked him if he could disappear before my eyes when he departed he asked me if I

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30. The statements of the "ghost" that he was permitted to stay as long as he saw fit is at variance with his claim that he hears a call and "must soon depart."

He is now reverting to the traditional limitations of ghostly visits as an excuse for bringing the interview to an end.

doubted him. I told him that if he could, it would be splendid proof for me to send to the friends in the distance (A. S. P. R.) who required so much proof. Mr. F. said that he could hear the ghost speak but could not understand the words. [31] Dr. J. seemed much surprised that I had conversed with the ghost. During the conversation with the ghost a Sedan automobile with some visitors from Helf's came along and stopped right by me. The driver asked me if I had seen anything. I asked him to please go a little farther. The lights disturbed me and I could not see the ghost then at all. After moving on a little farther and stopping a moment, the party went on without any of them saying a word. When the lightning flashed I would lose sight of the ghost. It was quite remarkable how it seemed to double up and shrink when the man in the buggy came along. By this time, a combination of circumstances and coincidences had led me to minimize certain strong contrary impressions, and I had come to think for the time being that here, at least, was a materialized spirit. The whole scene had been so dramatic, so impressive, that the dignified and well-measured utterances of the ghost had great weight. The mode of expression was so foreign to anything spoken by the farming population I did not know of any one in the entire region having knowledge of any such manner of speech. Surely in this sparsely settled region there was no "Hilliken" who was such a skilled illusionist and fine actor! All that I saw of the ghostly performances surpassed anything I had ever seen on the stage. This aspect had tremendous force on my opinions in spite of everything contrary. All during my experience I kept gathering information as to hauntings from persons who formerly lived among the hills. A great many of these people have moved into town in recent years.

On the night of July 20th our party went again. Mr. F. went in to talk with Helf about the purchase of a farm that I had been talking about a great deal. Billy also wanted to sell his farm. It was haunted so much that he wanted to get away from there. While he could not see the ghosts himself he was afraid because other persons saw them and were afraid. We had our jokes

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31. I take it that this claim was a part of the game of mystification.

too about the matter. I told Billy to wear a pair of horse blinders and then perhaps he could see the ghosts. Our automobile was badly spooked. Mr. F. thought of buying a farm and starting a spook farm himself. I would tame the ghosts until they would come up and eat out of my hand and follow me to town. I would buy Helf's farm and build a house in the middle of the field. I would set out some bushes and flowers for the ghosts. I would build a big verandah on the north side of the house and sit out on the porch in the evenings with a pitcher of lemonade and talk to the ghosts while I drank lemonade. Mrs. F. said that any woman ought to be glad to marry me as I had no nerves.

Then we went on to Animal Hollow and watched for ghosts around there. We went back to Helf's woods with me first walking alone along the field. My friends had walked back to the south edge of the woods and now they said they saw something coming. We saw a small black figure advancing very slowly, just south of the trees. This man came up near a tree which was about thirty feet from the road. While it was advancing, there was an occasional fiery spark about the middle. I called for it many times as I thought I heard a click at one time. This spark showed generally, but finally not. I asked the ghost to speak and we heard a low mumbling. At one time I lost sight of it. A black band about a foot wide glided up the tree for about twelve feet, conforming to the curvature of the trunk. This disappeared and I saw the ghost again. At this time a screech owl made its silent flight from the opposite high trees and dipping down, it curved up right over the face and head of the ghost, to the branches beyond. The ghost kept motionless and it had seemed as though the owl had not seen it. As it was rather dark, I moved a little farther north where I could see better. The ghost now appeared north of the tree and was six feet high. There was a soft round-crowned hat on the head. The ghost would not speak or show a light. I asked him to raise his arms and the right arm was raised. Finally, he raised his hat from his head as a signal of departure and went back to the thick woods. [32] My friends went on to the

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32. Repeatedly in the narrative is evidence that the "ghosts" needed to go into the woods or get behind some object in order to disappear.

automobile while I loitered very slowly along. When I got midway I heard a clipping through a big tree at the south edge. I stopped and heard a few twigs break. I made out a dim, black figure which stopped opposite me, in the middle of the woods. I asked for a light. A round spot shone on the ground and I could see the legs of a man in black. Every time I would call for the light it would get a little larger until it extended fan shaped to the north finally as much as thirty feet on the ground. [33] I had called Mr. F. back, but he positively declared that he could not see the light at all. It was so dark in the woods that I could no longer see ghost No. 7 at all. Leaving it in obscurity we went home.

On the night of July 25th we went to Helf's again and Mr. F. said that Billy had advised that we go on to sandy gap beyond the forks of the road, where ghosts were sometimes seen. [34] This was a mile distant. Leaving Mrs. F. and Dr. J. in the auto near the fork of the road Mr. F. and I walked on and down a grade to where a road branched off in a deep hollow. Down a grassy slope was a clump of large trees. Mr. F. thought he saw a black form down in there and I thought so too, for a while, as in other similar places. We stood there for twenty minutes and concluded that there was nothing. It was a very chilly summer night and by this time, I was shivering and shaking all over. We went back to Helf's where I got out by the house. The others went on to the woods. I sauntered along the field alone and very slowly. When I got partly down the bank I saw a tall figure in white start up from the ground pretty well back and advance slowly forward just south of the trees, to a point about one hundred feet east of the road. All of the movements of this man were stiff, jerky, slow and tottering, like an automaton. He was clad in some kind of a white garment reaching to the knees, while

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33. The "round spot" suggests an ordinary electric "bull's-eye" light, directed downward, which would to a certain extent reveal the legs of the holder. The "fan-shaped" light to the north suggests the same light elevated now nearly to the level in the direction away from the on-looker.

34. Nothing appeared in this place, and the purpose in sending Dr. Carter there may well have been to gain time to set the scene where the "ghost" was to appear, without danger that the actor, who may have been in the house, should be seen setting forth.

the legs were bare. His head and face were uncovered. The hands and wrists were dark and colored as though they were charred or covered with black gloves or bandages. He stood on a high point near a tree. It was a clear starlight night and this tall figure in white was quite conspicuous. When I arrived opposite I noticed that, for the first time, my friends had gathered near me. The ghost soon began to speak and during the whole time my companions kept up a very frivolous, annoying conversation. The woman was especially voluble, keeping up a rapid fire of flippant remarks. I politely requested, implored and even angrily demanded that she, in particular, should keep silence, so that I could hear the words of the ghost. It was without avail, and her great discourtesy made it impossible to hear much of what the ghost had to say. Then he was so far away that I could not hear him well. At times, the ghost would raise his long arm toward her as a warning to silence. His speech was jerky and hesitating. "The la-dy mak-er fun." "They do-not under-stand-like you-and-I." When I would ask him to repeat a sentence, he would say, "I do-not-repeat-words." He informed me that he was the chief, "the one over all." When I would urge him to come nearer, his tottering form produced a peculiar emotional effect. How feeble is the chief, I thought. It was like some sick or very aged person, striving to perform a necessary duty. Why is this, when the other spirits were so strong and vigorous? The ghost stated that I had seen him before but I could not catch where. I asked if there would have been any danger in my going up near Ghost 2. "None," he said and also, "No harm shall come to Mr. Carter." "You know my name then?" "Yes, we know your name." I asked, "May I come over near you?" "No, it will not do." "Why should I not come?" "You would be with me." As that had a double meaning, I said, "Then it is not yet time for me to be with you." "Not for a long time," was the answer. This was pleasing of course. I said, "Now if you know to what language these words belong, raise your right arm." "Mela samana" (Greek—"Come to me.") The ghost raised his arm. "To what language?" "Franzay" [Française] was the reply. "You are wrong there," said I. I then asked if he understood the sentence, "S'il vous plaît venez vous près de moi." The ghost asked me to repeat



the sentence, which I did. He seemed then to be speaking some French in an indistinct tone but I could be sure of only two words, "Parlez Français." "Were you a soldier in France?" I asked. "I was." "Did you pass away on the battlefield?" "I did not." I could not hear some other answers. Then I said, "Now if you know to what language these words belong, hold up your right arm. 'Tessak hozzam jonni.' ("Come to me"—Hungarian.) The ghost threw up both arms in despair. I had learned several sentences with correct pronunciation, in different languages, for the purpose of testing these ghosts. A genuine ghost might understand while a "hilliken" would fail on Hungarian or Filipino. It would be amusing in the latter case. I knew an automobile was coming so I suggested to the ghost that he conceal himself for a short while. "I fear no man," said he. "No one sees me but you." My friends asked what had become of the ghost. [35] The auto passed by and no one in it paid the slightest attention to that strange figure. Soon another auto came and even stopped by ours to inquire if there was any trouble. None of these people paid any attention to this prominent ghost. Neither did this bare-legged ghost in a night shirt pay any attention to the chilly breeze. Mr. F. bravely threw a stone at the ghost [36] who stood unmoved saying, "No man can harm me." Finally Billy Helf became seized with a sudden access of courage and announced his intention of climbing the fence and going after the ghost. He could not see it but we were to direct him. Mr. F. helped him over the barbed wire. I asked the ghost if it was safe for Billy, to approach him and was told that it was not. Despite my warning, Billy, with supreme courage, advanced on a diagonal towards the ghost. He had not gone far when he sank to the ground, squirming around and complaining that a terrible burning pain had struck him in the feet and legs. [37] He crawled back to where he had gotten over. The ghost announced that the pain would soon pass away but it has not to this day.

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35. The "friends" promptly took the cue from the "ghost's" last remark.

36. Bravely threw a stone and carefully missed.

37. Here a lesson was doubtless intended, that Dr. Carter should keep at a distance from the mysterious forms, by fear of sundry pains and afflictions. And the dauntless Billy swears that he has not recovered to this very day.

After awhile the ghost announced that it would be safe for Billy to approach but Billy had had enough, and said he was going home. I said to the ghost, "Now if you can disappear before me when you leave, raise your right arm. The ghost raised his left arm. I had been unable to hear his remarks, so I said, "Now I understand you can disappear before my eyes when you are ready to go." The ghost had kept his left arm up all this time and now said, "You said the right arm." "Well," said I, "that's good. You got one on me." The ghost then said that it was about time for him to leave and I should look after Mr. Helf. The ghost asked me to come again on Thursday night as they had something special to say to me. I did not know if I could and the ghost then said, "Come Friday night." I said that I did not know when I could come again, it all depended on my friends." "Well," said the ghost, "Come when you can, we will wait for you." My friends did not invite me for that evening. I never made any request of them and nothing was ever said about it.

There was no danger to Mr. Helf nor any of his possessions from the ghost, it had been announced. I informed the ghost that I wished to remain until I saw him depart and then I would look after Billy. The ghost raised his long arm and pointing toward the road, said, "You attend to Mr. Helf." [38] The arm remained extended in a commanding way until I announced that I would obey. I found Billy well down towards the house, sitting on the bank and complaining that the pain still troubled him. I told him that if he was really suffering a hot water bag would soon cure him. I returned, to find my friends in a dark place. They told me to hurry as they had been hearing some awful sounds in the thick brush to the roadside. I heard a great crashing of dry twigs as I got in. Our engine was started but soon stopped. It was started again but we moved only a few feet. It was started again and as we began to move a fearful scream was heard from the thick brush. Mrs. F. shrieked and threw herself against the doctor. The auto moved very slowly and lunged from side to side in the deep sand. As

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38. Who ever heard of an orthodox ghost that required the witness to get out of the way in order that it might conveniently disappear?

we gathered momentum and hastened away, I swore to myself that I was done, the farce had gone far enough. I was surely a disgusted man and determined that I would never go with those people again. It was almost midnight when I got home. The next afternoon, I happened to meet a lady who is a good French scholar. I told her that I had overheard a little conversation in French. I asked her if French people would say, "Parlez Français." She said they must have said, Parlez vous Français."

I said, No, it was only, Parlez Français, which she said would not be a correct expression. She pronounced the words like, "Parley Français," while the ghost had said, "Pahrley Frahnzay."

That alone was proof that ghost No. 8 was an imposter, and he was probably a retired American soldier trying to speak French.

I have a friend who, while not an educated man, has a great habit of picking up words and sentences in various languages. He has the knack of getting the correct pronunciation. I went over and got him started on French. I noticed that he pronounced Français as Frahnsay [nasal n] saying that he had heard it often enough. Therefore, I was certain that the ghost was at least not a Frenchman.

That evening, I took part in a musicale at F's as I had promised, but nothing was said about ghosts. I have a rather garrulous friend to whom I had said but little about them. I did not tell him the place as I thought it wise to give him very little information, so he could not inform others. The next day I went to see him, and the first thing he said was, "Doctor, those fellows in the country have been fooling you right along. I have been wanting to tell you about it." I told him that perhaps they had not been fooling me as much as they thought, but I wanted him to tell me all he knew about it. Mr. Henry Helf, a brother of Billy, had charge of a gang of street men at the time, including my laboring friend. He thought the affair had gone far enough and I ought to be told about it. My garrulous friend had been in a conversation with these two men and had learned several things. However, my friend told these men that I was an investigator, that I was a member of a Society

which investigated these things, paid yearly dues and was studying this affair for the Society. He said they were dealing with a man who was too smart for them and so extolled my ability that I think it had a far reaching effect. He told a certain nephew that an article would be published giving all their names. This scared the young man, who declared that he had been down there simply as a visitor and not as an actor. I had previously asked this man if he had not been down there the night of Ghost 6. I thought perhaps he had been ghost No. 8 but he denied even being there as a visitor. Harry said that Billy and Derandt had played ghost and also others from the State Farm had taken part. I was then inclined to think that Derandt had appeared as Ghost No. 8. Various items were given involving Billy. At a later time, this friend told me that the players had something all prepared for Thursday night. I was very sorry I could not get down. I talked with a brother-in-law and sister of Billy's and this Mr. W. had been wanting to tell me a few things. He was displeased with the general deceit and trickery and thought it was time to end it. He felt that I was investigating all in good faith and should not be deceived. I reserve various items for my analysis. I rarely had opportunity to speak to Superintendent Hastings. I had asked him if it would be possible for an author friend of mine to secure quarters at the institution for a short while as he wished to do some writing while on a short vacation. The Superintendent informed me that such an arrangement was not permissible so I tried to plan otherwise for Dr. Prince's visit if he decided to come. I now decided to write a letter to Mr. Hastings as I did not know how to reach certain parties in any other way. I informed him that some of the employees had been taking part in the ghost-playing at Helf's. It was a dangerous game because it might cause a runaway or some frightened person might shoot a ghost. Also that my author friend and I were intending to plan to trap and capture a ghost. I wished to compliment the gentlemen concerned on their skill in producing illusions and to remark that they ought to be in the show business. I hoped they would introduce themselves to me, as I bore them no ill will and would be glad to meet and talk with them. I regretted exceedingly that I was unable to get there on Thursday night

to see what they had prepared for me. My letter was satirical but without malice. I never got a reply and I have not even yet had an opportunity to speak to the Superintendent. He got the letter and I expect rather teased some of the persons concerned. They have never seen fit to reveal themselves to me and for some reason have never boasted much of their achievements. It has never become a public matter, somewhat to my surprise. I admitted that I had been puzzled and mistaken at times.

On August 3rd, Mrs. F. telephoned two or three times, urging me to go again with them to Helf's. I had refused a previous invitation. She stated that they had been down one evening and that they, or Billy at least, had seen some kind of a ghost up in the woods, and there was some inquiry as to what had become of me. I gave Mrs. F. several plain hints and told her to telephone to Billy as perhaps he might have something to tell her. Nothing would do but that I must go with them and so I agreed. On the way out, Mrs. F. asked me if Superintendent Hastings had not told me that some of the officers had been playing ghost, that he had been kidding some of them and told them that they might get shot. I acknowledged that I had gotten some such information. She said I ought not pay any attention to such crazy talk. It was rather a dull ride as there were no false alarms. We went on to the swings and my friends showed no disposition to do anything but loaf around. As there was a light in the house and I wished to talk to Billy, I went up to let him know who was waiting. I found that he had company and did not wish to go out to the gate. I told him that I had decided to let those people fool me once more and had come with them to see what they would do. As the game was up, I hoped he would tell all about it and how some of the things were done. I would like to know, for instance, how those flying lights were produced. He denied all knowledge of them and any complicity in the affair. He had expressed disapproval of the woman's conduct to me during the séance with ghost No. 8. Now, he expressed his disapproval of the whole conduct of the three during the whole affair. I went back to the road disappointed. Mr. F. went down the road for peaches. Mrs. F. took the front seat with the doctor in his automobile after a

little argument. I sat back in a swing. I thought it hardly worth while to watch the field. At one time, I thought I saw a black form standing between a building and the south end of the field, but I kept my place and never determined one way or the other. After awhile, a man in a little wagon came along to see Billy on business. It was necessary for me to go up and tell Billy, who came out awhile. Later on, the company departed and Billy came out to the road. Then Mr. F. told Billy we were coming up to the house. We sat and talked quite a while. Billy sided in with the others in support of the ghosts and talked in a vague way about the last one and its solicitude for me. Billy stated that he had heard a lot of screaming around the house at nights lately and it made him very uneasy. I was surprised after what I had been told of his expressed displeasure to others. As my friends seemed in no hurry at all to leave, I told them that I must not stay very late, and so they got ready to go. While the others went in the auto to a turning place, I remained under the trees, watching the house. I saw Billy come out of the house and throw something black down on the porch. He had on white overalls. I saw him sit down on the floor and apparently begin to take off some garments. [39] It was agreed that we must stop by the woods and watch for ghosts. Dr. J. chose an excellent stopping place, just a trifle south of the woods. It was not long until we saw a little black figure slowly advancing just south of the trees. This little man was about the size of Billy Helf and he came up quite near the road. Altho his head and face were uncovered I could not recognize the features. The little figure stood there silent and motionless. I noticed that way back in one of the tree tops, in the thick woods was a small fiery glow. At one time the ghost raised his right arm, seeming to point in that direction. I never mentioned the light and my companions never referred to it either. I presume if I had mentioned it they would have claimed not to see it. Mr. F. had gotten out and had walked back a little ways. My two remaining friends urged me to get out and go nearer the ghost, to talk to it, even to climb the fence.

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39. Here one of the conspirators who had just denied complicity in the affair, is actually seen making preparations to be a ghost.

I was standing on the running board and told them I could see splendidly. If they would only be patient I would soon have the ghost come right up to our automobile. I kept asking the ghost to come nearer and he did advance a little. My friends were very urgent for me to get out and go near him but I declined. I feared that they would run away or play some trick on me. I had very little to say during the entire trip. Mrs. F. thought I acted very queer and they finally concluded that I had drunk too much rhubarb wine. I could see that the whole party was disgusted. Everything had fallen flat and they could stand it no longer, so they prepared to leave. I overheard Dr. J. say to Mrs. F., "Well, if he goes crazy, it is your fault." [40] I overheard her say, "What will we do with all this junk?" I presumed then that they had something on the floor with which to play a trick on me. As we moved away, Mr. F. in a manner forgot himself. Waving his hand to the ghost, he said, "Well, goodby!" So Ghost No. 9 was the last of the race, a pitiful ending.

On the 8th I went out to see Mr. W. He could give me no information whatever. They had never seen any ghosts in that region. I walked home after dark without seeing any, but I did not tarry anywhere. Later in the month there was a visitor, a former resident of the York neighborhood. He confirmed the old reputation of the region.

Early in September, Mrs. F. invited me to go with them to Cohn's. I promised to go, as that was the place I most desired to investigate. On September 9th, Mrs. F. telephoned, informing me that the barn of Mr. Cohn had been totally destroyed by fire the evening before. She said that lightning had struck it. I did not go with them as they changed their plans and did not invite me there again.

On September 16th they persuaded me to go with them to Helf's again. We spent the time in conversation and very little was said about ghosts. No surprise was expressed because of not seeing any. They thought that a little later in the year the ghosts might appear again. Perhaps when there was not so much

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40 Significant exclamation! The highly probable implication is that this lady, who showed so many signs of enjoyment from time to time, was the mainspring of the whole conspiracy.

farm work. [41] Twice after this, I walked home from W's after dark without seeing any ghosts, although Helf had seen me crossing the road. I could not get him to admit any complicity although I got some items of information.

Late in December, a friend of mine took the springs to Mr. W. and I went along as guide. I left him at Helf's woods and walked along the church road, down through the very narrow valley and on around by the bluff, which is not visible anywhere from the church road. On this walk of nine miles, partly after dark, I saw no ghosts. Several visits to the bluffs since September have not evoked any more phantoms although I tried to conjure them up. Several times during the season, when I returned home at nights, I would stand back of the house and look passively into a space in the shrubbery. I was hoping that phantoms would appear. Sometimes I would become timid and go in the house. Only once did I see anything. Two vague, black wavering little figures appeared. I did not at the time realize that they symbolized information which was to come to me later, in regard to my ghostly experiences.

I may as well state here, that early in January, 1921, Mrs. F. extended an urgent invitation for me to go to Helf's with them for a social evening, even offering to change the date to suit me. I thought best to decline for several reasons, seemingly much to her disappointment.

#### SUMMARY AND ANALYSIS.

The question may arise, why did I not realize the preposterous nature of the ghosts in the beginning? Why did I not, after the first two or three? Why did I not refuse to go any more, in view of the strange conduct of my companions? My reply is, that I have made the matter a great deal plainer to the reader than it was to me at the time. My companions did not show any intelligent cooperation with me but sought to hamper and mislead me in every way. They did not wish me to advance, to carry a weapon or even a stick. I was desirous of investigating the Haunted Lane, but every time they would baffle me in that

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41. An unconscious betrayal that some of the "ghosts" got too tired working on the farm by day to work haunting at night.



effort and seek to lead me to other places, particularly to Helf's. I could not get the assistance of any intelligent and trusted person. The traction line was not available after night. I had to avoid expense and no longer had even a bicycle. The distances were so great that it was out of the question to walk anywhere from ten to twenty miles after night. Sunday afternoons were the only daylight times available. I was handicapped in every way. The problem was so immense to me as to be far beyond my ability to solve. I had a mountain to climb, a high, blank wall to scale, alone and unaided.

I was not prepared for such immense deceit, so extreme as to demonstrate a very feeble moral sense. I have always favored the motto, "Give them rope enough and they will hang themselves." I was almost totally inexperienced in practical investigation of trickery and therefore not prepared to catch the tricksters, "right off the bat." The best way then was for me to have a childish faith, to swallow everything and be and pretend to be perfectly innocent and credulous. This very policy, combined with my campaign of extensive inquiry, brought me a solution of all the essential points, by a lot of varied information, explaining this and that by piecing together hints and clues and inconsistencies.

It was not an easy, simple problem. Only one in my place could realize the great strength of the illusions. Some explanations are missing. Mysteries remain. It was a great experience. I laughed at some of the absurd, shallow trickery. I laughed at my fool self, yet I realized that all these counterfeits had somewhere and at some time had a genuine pattern. There is no counterfeit without a genuine original and so these illusions are imitations of genuine spiritistic phenomena of the past.

Some of my information was given by relatives of Helf, who realized that I was acting in good faith as a sincere investigator, and felt that I was not and should not be censured for any shortcomings of others.

It is a fact that occasionally, an automobile is taken down and up over that very steep, rocky incline from the North Dome to Cohn's orchard. It seems that Dr. J. took his heavy Sedan car down and up over the bare rock at this place. It is probable that the severe strain of ascending this steep, rough grade caused the

glass to give way on the centrifugal side. This severe jolting might have caused a temporary derangement of the batteries by wetting the wires or short circuiting and so interfering for a time with a satisfactory working of both engine and lights. Of course there may have been little or no derangement.

If Dr. J. saw visions and ghosts, he might have seen some of Frank's friends and not have recognized them. He might have seen genuine phantoms such as he claimed to have seen on the Sugar Grove road during his youthful days on the farm. As to his having seen the Phantom Horse, I remember that his accounts did not agree. This lane and the general locality correspond exactly to the scene described by old Dr. W.; and it is a fact that he was the family physician to former occupants of those two farms. The evidence as to the occasional emergences of the "Black Horse" in times past I consider very good. Helf told me that Frank had confessed to having manipulated the gate with a wire. It was frequently done, and skilfully done it seems to me. Belle also confirmed this statement. When Frank appeared behind me in the dark lane that night, he must have given up the idea of any trickery at that time for some reason. It was a great opportunity lost.

In January, 1921, I ran across Belle, who had left F's household in October. She was now living in town again with her father. She told me that her father could tell me a good deal about the ghosts. I called the next night. Her father could not tell much. He had only been told things in a general way by the F's. Belle could tell a great deal, had she the ability and inclination. She had become a party to the deceit and I could get only fragments. She said that quite a number of people were parties to the affair, including the Cohn's. I am now of the opinion that Belle herself played the part of the beautiful little ghost on the front porch. She is quite small for the age of sixteen.

Belle declares it was known that I was coming to Cohn's with a strange man, Frank excitedly telephoned to his mother, and Billy Helf was notified to be ready with something. This is incredible to me, as Beare himself did not know where we were going only as we proceeded, he did not know these people, and

I had not told anyone of my intention. [42] I think that Belle has this confused with something else. There is a discrepancy somewhere, the account will not balance. We found Frank in the orchard and he remained with Beare and me until after we entered and left the house. There was neither time nor opportunity for any trickster to get to and operate in the open field in the good light of a long May afternoon. Who knew I would ask to be shown this spot?

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42. Later the writer tells us that he was later informed that during this visit to the "Haunted Lane" Mr. Cohn "telephoned to Mrs. F. and arranged for Billy to play something." The lady and her family were certainly equipped for the purpose of planning, since this was her girlhood home (page 266) and her son Frank was at the time living there (page 267). They doubtless knew the region thoroughly.

So far as relates to the "'invisible' shadow leaping about," it is hard for the reader to be convinced that it was an objective phenomenon. Turn back and read the passage beginning at the bottom of page 273 and continuing on the page following. We find this sequence of particulars: (1) Beare asked what was moving around a certain rock. Carter looked and could see nothing. (2) Beare asked what was moving by the ditch. Carter still saw nothing. (3) Beare described the precise point at which he claimed to see something unusual. Carter was still unable to see anything out of common. (4) Frank joined in, declaring that he also saw something moving. Now Carter, who had been staring eagerly for some time began to see, or think he saw, appearances hard to describe because they were so near invisibility. It looks like a good case of suggestion. And a man who could auto-hallucinate himself into seeing, in full daylight, men and bicycles which were non-existent, ought to have been capable, after two men assured him that there was something which they saw, of concocting subjective appearances so shadowy that they were next-door to invisibility.

When the next section of the chapter came, that of the twinkling lights in Thicket Hollow and the following human shapes (very likely objective) and peculiar sound, there had now been time to arrange to "play something," providing the doctor could be led to the proper quarter, and it seems to me that there are indications of leading.

The narrator indeed says that he himself asked to be led in the direction where the lights appeared (pp. 274-275). Yes, but not until Frank had told him a story of what had happened in that direction, very likely for the very purpose of prompting the request. It was well known to the F's that Dr. Carter wished to investigate the region of the "Haunted Lane," and there may have been an understanding between the first conspirators days before that when the doctor went there he should be induced to go toward the Thicket Hollow where lights would be flashed. If he had not refused to go farther in that direction he might have met "ghosts" on his very first trip.

I defy any scientist to develop this convulsive, horizontal shadow without time for elaborate method and concealment in an undisturbed field. Sometimes I would think the ditch was jerking around, but then the "invisible" motion was in the atmosphere, a few feet above the ditch. There was an "invisible" shadow leaping about. Beare apparently saw the same motion and he stated that he saw the same thing going on about the rock on the slope, which was over a hundred feet away. I have seen enough gas wells in the last thirty-five years to judge possibilities. This is the crowning, insoluble mystery of the whole affair. The scattered little lights in the thicket hollow may have been specimens of "Fox fire," but remember that thousands of square feet were involved in my range of visions. I have never positively seen Fox Fire, as I have so briefly been in the woods after dark. Now the vague shadows which drifted so swiftly up this long and very steep incline came too fast for human progress. My flashlight revealed nothing but the empty field. These shadows had expanded into the gathering darkness. They defy any solution of mine in spite of what I will later narrate. Who knew that I would ask to be shown the distant thicket? Who knew that I would choose to remain by the high fence instead? Were there tricksters everywhere, no matter what the distance, waiting and ready with some astonishing illusion, when many square miles and acres were totally involved? These miles of distance must not be disregarded in the general problem. Of course Cohn had plenty of time to telephone after we left the barn, and he evidently did, as Mrs. F. asked for me when she telephoned to the house after we had gotten there from our walk. It might have been arranged for some one to slip out to the high dome and blow some kind of a booby horn behind my back. If I had looked around I might have seen a ghost. There are many sad things in this world. Nothing appeared on the chief haunted spot of the old site. If Helf fixed up any ghost at his place, Beare and I never saw it. I knew nothing of this place then and we passed by without giving it any attention. Any ghost then, must have been on that rounding field unnoticed and unsung.

When I went the first time with my friends to Cohn's they might have manipulated the engine, and also on all other occa-

sions. I presumed they arranged a short circuit for the headlights which they could control as they pleased while I might vainly employ myself with the push button.

Belle says that Frank and some other boys were on the place that night instead of being away in the distance with the dogs. Also, that one of them fired a gun in the thicket hollow. It might have had a double charge in it. We may presume then that these boys carefully moved our automobile. Perhaps Mr. F's upright flashlight made a light above my head. Those people were certainly fearful of my stick, as though my little self could rout them all.

Now as to the translucent shadows which jiggled along the "ridge" in a "dog trot," I have a theory. Suppose several boys carried large banners made of canvas or light cloth on poles and concealed behind these, ran along on the summit of the high field. Against the horizon, they would probably resemble light colored clouds, swiftly flying along. I cannot fit any scheme of this kind to the shades in the thicket hollow as they were much nearer, in plain view. I have never had a particle of information confirming my supposition. I adopt this as a tentative explanation. As for Dr. J. seeing a candescent demon flying along this ridge, he saw something that no one else could see. His account was too vague and labored to be credible to me any more. I am no longer inclined to believe his statements in such matters.

Belle asserts that Billy played the part of Ghost No. 1. [See pp. 284-285.] It was all prearranged. Of course this was always my belief, in case the ghost was not genuine.

Several times I asked Billy how the lights on the posts were made. He disclaimed any knowledge of them. Once he said they might have been made with matches. How any one could conceal themselves behind a little fence post, in the moonlight. I do not know. Of course, the production of these lights would not be a difficult engineering problem. Perhaps Billy concealed his head and face, with a flexed and upraised hand and arm pointing towards Florida. Perhaps he had on a queer little poke bonnet. Perhaps he was robed in white sheets or table cloths. Perhaps he illuminated himself with a flash light under his robe or perhaps a kind friend concealed behind the chestnut tree rendered some assistance in this line. It was a queer and remarkable

performance. What the purpose was of that whitish mass near the fence beyond, I never learned. Its very existence was denied.

It might have been a hay rack covered with tarpaulin and afterwards moved away. A most peculiar thing was the optical illusion by which it seemed to me that the ghost had swiftly moved several hundred feet on a diagonal bee line from the north summit to its station near the tree. In fact, the ghost had simply been "wandering" between shed and tree. It is clear why the field appeared so large. We were traveling fast. I was so indifferent to the "old gray horse," that I was looking elsewhere. I saw it first in the distance. Next I saw it near the road. It had moved but a little, I had moved swiftly. Therefore it appeared that the ghost had come like a rocket. I once had a talk with a man who rode a motorcycle, straight up and down in a steel network globe. He was the inventor of Loop-the-Loop, etc. He said that in such situations, his mind acted with such rapidity that time seemed to stand still. So this illusion added considerable strength to the ghost.

Belle asserts that Billy played the part of Ghost No. 2 [See pp. 290-291] and that he stood up on something. I had been inclined to think of some larger person but am willing to credit Billy for producing this really beautiful ghost.

The snowy mass which suddenly appeared with its effects of increasing distinctness and increasing nearness was the finest of all the illusions.

I suppose that the unearthly and creepy sound was made by a decrepit and asthmatic, disreputable, old automobile horn instead of by an earth friend.

I was told that the fiery sign was made of corrugated paper and lighted by a flashlight. It produced a weird effect, so unexpected in the dark woods. Perhaps a long pole with cross arms was used to raise the drapery to such a height that the ghost lost all human semblance. If this was carried high along the edge of the thick woods it would appear much like a flying angel. What the white mass was on the ground, I do not know. Perhaps if I had gone near the ghost, some horrid monster would have sprung from it to scare me stiff. I felt like keeping out of all traps.

As for the "Black Giant," Ghost No. 3 [See pp. 292-293] I

never learned his name. I was told of an extra large man, a former active ball player from the State Farm, who had taken some part. I was afterwards told that this man had denied this. Perhaps it was Derandt, who claimed the chief credit. Several others were named to me, but not specially placed. My explanation of how the "materialization" of the Black Giant could be accomplished is now given. Let a very large man, dressed all in black, hold up before him as high as possible, a large piece of black gauze or cloth. If he moves along in a dark, unexpected place, this will appear like a vague shadow. As he moves rapidly back in the field, he is to gradually draw the cloth around him until he appears as a narrow, black streak [43] from which he steps forth erect. If he should draw down the black cloth over his head and face and hold it with his folded arms, it would make him appear all the more gigantic and monstrous. As he steps forth, he might drop the cloth unperceived to the ground, because of his waltzing steps and a black masked face. If this could be rapidly and skillfully done in a dark and unexpected place, it would produce a striking illusion. If the man should be clothed all in white, I imagine the effect would be all the more thrilling. In this case the act was exceedingly well done and well planned. It was the plainest, the nearest and the most astonishing of all the ghosts. I was told that this "brother" had held up a "black garment."

I tried to get Billy to tell me how the flying lights were produced, but he denied all knowledge and complicity. Surely, three "Jack-o-Lanterns" were not so opportune and accommodating, yet that is what they resembled. They traveled so far from the woods beyond the summit, and along nearly the full length of the field. They were pale, little lights, not like the magnesium-resembling lights on the posts. They might have traveled along a wire. There was some ingenuity exhibited, for instance, when the Giant briefly exhibited a little fiery spot on his leg. I should have mentioned that my preceding visit alone to Helf's and Cohn's had afforded ample time and opportunity for trickery. I was at Helf's for several hours. He knew where I was going

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43. Turning, with or without this specific object in view, so that the profile was presented to the spectator, would produce the effect of narrowing the figure.

and about when I would return. He could have telephoned to Cohn, he could have had a ghost awaiting my return. It is true that Frank unexpectedly appeared behind me in that dark place. For some reason he did not even swing the gate nor try any trick. I saw no ghost anywhere on that dark, lonesome walk of nine miles home. Only the flying light at Frank's, out of reach of the tricksters.

Ghost group No. 4 [See pp. 297-298] remains a great puzzle. If those little ghosts were puppets they were exceedingly well manipulated. Belle states that on one occasion "They were all humped up, dancing around in the woods. That's the reason they looked so little." I think I missed that entertainment. These little ghosts were not human beings. The little black "stump" was isolated and distinct. It resembled a pillar of black crystal or of very thick, black smoke. I would imagine them to be puppets but how one became transformed into the other, I cannot understand.

I presume that the retreating ghost was the redoubtable Billy Helf with his white overalls concealed by a long, black cloak from head to heels. This brave ghost, dematerialized by the withering light from my well-aimed flashlight, was courageous enough to return at a later date, as we shall see. Perhaps Billy was on his knees when he advanced so silently from the tree. Where was he when the puppets moved? What became of them when he appeared? Of course, skillful manipulation would account for remarkable deceptions.

I have never been able to understand why the fence appeared sagged down and the post loose and short. It was not and yet it appeared so that night. My subsequent day visit revealed the fact that the fence had been undisturbed for a long time. I was not delirious, I felt no excitement. I felt normal. My emotions are more powerfully moved by fine music, but I was cool on this occasion. The only time I ever felt abnormal was when first observing Ghost 7. I felt a little queer like the threatening flightiness or delirium of a beginning fever. There was nothing exciting about this ghost, and the feeling soon passed away. I might have overtaxed myself on that hot day. The only guess I have is the "wish fulfilment" mental attitude. I wished to be right over amid the ghosts, therefore this barbed wire fence ap-



peared to be no obstacle. Many a chronic liar and exaggerator is a victim of the "wish fulfilment," uncontrolled by the wide awake moral censor. I have learned this. As to the nature of that transparent, shadowy man, so near the fence, I will not hazard even a speculation. I give it up. When I talked to Helf about these things, he said, "Well, now, maybe you really did see something. There is such things," i. e. ghosts. He did not betray himself. The four foot ghost came within six feet of me.

Ghosts No. 5 [See pp. 301-302] were of course two large men in black, in the middle of the field. I was told that a tight wire had been stretched near the ground. Perhaps Derandt did not know of this. He seemed to get a real fall and I heard the sharp twang of the wire. Perhaps it was stretched for my benefit, but then I was dissuaded from going by the false alarm of the white ghost near the tree. I noticed that Derandt did not run after the ghosts until they got well back to the shed.

The gasoline incident of this trip is a dubious affair. A man told me that he thought Cohn was displeased with the conduct of Mrs. F. and had told a boy to sneak up and let out the gasoline. Afterwards he denied this and said that he had said that Cohn sent a boy to find out who the people were and this boy might have taken a notion to let out the gasoline of his own accord. He said that he had been told that Cohn was so displeased that he did not want three certain persons to come there any more and had even threatened to use rotten eggs. However, I was not to be censured as I was supposed to be acting in good faith as an innocent party. The clipping through the trees must have been a signal, occurring twice. My friends were not willing to stay long in the very place I was anxious to investigate. They wished to retreat before all the water ran out of the radiator I presume. I think now that very little, if any, gasoline ran out. The very fact that Mrs. F. said so quickly and indifferently, "It's gasoline," and their perfect readiness to start the engine right over a pool of supposed gasoline, makes it seem to me now like a prearranged affair. It would add to the mystery and I am sorry to say, add a little to their gasoline fund from my pocketbook. I think they also placed the eggs. I do not wonder now that Cohn did not come after the springs. Either he regarded me as a party to the indiscretions or as aiding and abetting, or he felt ashamed of his

part in the general deceit and would be embarrassed by coming to my home. I was told that he had announced that this ghost playing must be stopped, otherwise it would so impair the value of the farms that they could not be sold. Now, I do not know how much of Cohn's stories to believe. I do not wish to discredit him entirely but a discount must be made. I sometimes wonder if there has been a lot of ghost playing on his farm by a lot of jokers to keep him mystified.

The Four Black Bicycle Riders were the phantoms of a wide awake dream giving the wish-fulfilment of a strong desire. I had been wishing to go again to the haunted places. The enchanting view from the bluff is apt to induce a dreamy state and excite the imagination. These four phantoms symbolize myself and companions. As the dream fabrication always disguises everything as much as possible, the figures are all male, as more appropriate for the action. We are in black, because I have seen and heard so much of the black ghosts and phantoms. We emerge from the clump of trees, symbolizing the dark place in the haunted lane. We advance into the open (Helf's field) and pass the isolated tree (the chestnut tree.) Here the ghosts appear, two black horses. One black horse symbolizes the Phantom Horse, which I have so desired to see. The other symbolizes Billy Helf's black horse in the pasture field. Being two, it obscures the true meaning and leaves an uncertainty in my mind as to just how many horses I did see. Having seen a ghost, my three companions run away and leave me out of sight. We are on bicycles, because four bicycles symbolize the four wheels of our automobile and gratify my wish that I had a bicycle again. The distant thick woods into which the riders enter, symbolize the dark place at Helf's woods, where my friends were wont to wait for me. The course is level, as the dream always takes the shortest course between two points, therefore the curve is very slight, all this disguising the numerous hills and curves of the real road. I could not ride a bicycle over many of the hills but did ride them in the auto, so the bicycle must have a level course to carry out the illusion. Now I reappear, and hasten after my companions into the dark woods. The gleam of light symbolizes the ghostly lights we have seen as we travel towards the woods. The only emotion I experienced was a wonder why the three riders should hurry on and

leave the other so far behind. I have become so skilled in interpreting my own dreams and occasionally those of others, that I feel confident of this analysis. I cannot see that anything else fits the case after my investigation. If my waking imagination was at all equal to my dream imagination I could write novels and dramas.

As to the illusion of the gigantic negress, I would regard that as an optical illusion under unusually favorable conditions. I am prone to see faces and forms in wall paper, carpets, foliage, clouds, etc. Of recent years, I have become expert in finding them on the rocks and can point them out to old residents who have never noticed them before. This came about through the taking of a lot of stereographic photographs.

Ghost No. 6 [See pp. 325-329] was probably an official from the State Farm. I have never been able to be certain as to who it was. Several persons were suggested to me. This man was seemingly a man of education and with a knowledge of psychic research. In my letter to Capt. Hastings, I expressed my regret that a man having this knowledge should prostitute it in any such a manner. This man certainly put up a very fine performance, but he has never seen fit to reveal himself to me. I presume at one time he raised a piece of black cloth on a pole with cross arms to make such a gigantic figure, higher than the shed. I presume the knocking of the stones was a signal for Billy to come along. His elegant form of expression had me deceived for awhile, causing me to forget the absurdities of some of his actions and replies. When he told me never to come nearer than ten paces, he had forgotten that he had come nearer to me while making his threatening advance. He must have felt certain that I had no weapon. Many a man in my place would have fired at him at that time being alarmed by the fact that he kept his hands behind his back all the time. I am satisfied that he had been a soldier from his general bearing. I suppose that when he doubled up so the light colored bandage on his leg helped create the impression in the mind of the passing countryman that it was a sheep he saw. The people in the passing sedan were the visitors on their way home and were doubtless fully aware of the true situation.

Ghost No. 7 [See pp. 330-331] was of the size and shape of

Billy, with his little flashlight disguised in red. Of course he is not "skeered" of an owl. I presume that he pushed a long strip of black cloth up behind the tree with a pole. This would conceal him and also conform to the curvature of the tree trunk. It was rather a surprising effect, as though the ghost had changed into a shadow for the time being. When he moved north of the tree he evidently stood up on something to appear so much taller. The hat he wore was like that worn by Ghost No. 6. One night, when I saw Billy in town, I noticed that he had on an old soft black hat with a crease. I will venture to say that it was the same hat worn by the ghost, who had pushed it out, to make it look unusual. When he used his flashlight in the woods it must have been very evident to Mr. F., who denied it for effect.

I was told that Ghost No. 8 [See pp. 331-335] was played by Derandt, who was one of the chief spirits. We were sent on to the sandy place, until the costume was put on. It was a brief garment for such a chilly evening and I have often wondered if those bare legs got cold. This man overdid the part and got in too big a hurry and talked too much. He trapped himself by his attempt at French and by mistaking Greek for French. In fact, he made himself ridiculous, however well he did on other occasions. Some person, in planning these illusions, showed remarkable ingenuity and skill in that line, and it must have all been done with very simple apparatus. It was a great show, and I am glad I saw all that I did.

I do not doubt that the persons in the two automobiles which passed were friends of the ghost who were going down to the house to wait for him. I asked this ghost why it was necessary for them to stand near a tree. He said it was not necessary. While the screams in the bushes were like that of a wildcat, I presume it was Derandt or some friend carrying on this ridiculous performance and thrashing the dry twigs.

Ghost No. 9 [See pp. 338-339] was Billy, I venture to say. It was of his size and I had seen him come out of the house and throw something dark down on the floor. I presume he took off his white overalls and put on dark clothes. I was astonished to see him come so near the fence. I could not recognize the face but he may have had on some kind of a soft mask.

He either did not care or perhaps even wished to be recog-

nized. My companions were up to some trick, otherwise they would not have been so insistent for me to get out. I had been told by one of his relatives that he had done a little spying and had become much displeased in general with the conduct of the others. He felt that he had been used as a tool to further their schemes. He did not blame me, feeling that I was acting in good faith. In spite of all that, he surprised me by supporting all their claims and even turning ghost again to fill out the evening's entertainment. He told me that a certain individual, mentioned in this narrative, had confessed to setting the Cohn's barn afire with a candle arrangement, on the second attempt. Belle heard of this and other persons did also. The state Fire Marshal took the guilty one in custody but the matter was dropped. There seems to be a degenerate pyromaniac as well as ghosts in the township.

Jan. 31, 1921.

I have just had a short conversation with Belle. She now tells me that it was not known at Cohn's that I was coming there with Beare but after we arrived Cohn telephoned to Mrs. F. and arranged for Billy to play something. If it was not he who made the noise in the field and he played anything at home we did not see it. I do not think he played any trick in the thicket hollow as he had too far to come and had no time to hunt up other persons to help him.

Helf always denies to me all knowledge and complicity in the whole affair. Now, even to his brother, he denies everything. He said that I used to often come down there. He had heard I had said that some one was playing ghost on his farm. He had understood that someone from the State Farm was doing this. He did not like such stories as they would injure the value of his farm. Now, some of the best information I got was given to my friend by this brother. There is a disposition now to shield Billy and even surmise that he actually may have seen some ghosts.

The affair has an inhuman aspect as regards myself. The care of my father in his last illness had come on me when I was suffering greatly myself and I had not begun to mend until May. His death had placed great responsibilities on me in a time of terrible prices so that I was in a worried condition. For several

years I had been very thin and never was strong, my health being always delicate. I was at the time 58 years of age. However, I have always been a great pedestrian, quick on my feet and very active, climbing over rocks like a boy. So I do not plead decrepitude. Mr. F. is tall and wiry and accustomed to outdoor work. Dr. J. is a stout, heavy built man, a farm product. These people were all probably at least ten years younger than myself. They always sought to leave me alone in a very terrifying situation. If I had received a bad scare, with my weak heart action, it seems to me the refinement of cruelty. They showed the disposition of the Roman Arena. This outcropping of delight over human suffering is the same trait as made monsters of the Hun soldiers. Our own people are not entirely free from it. They seemingly regarded me as almost an imbecile, in spite of the fact that I told them and Helf I had been studying such things for twenty years. The possibility of my playing innocent and deceiving them, seems never to have entered their minds. They must have thought me hopelessly credulous and gullible.

I always recognized certain very suspicious circumstances. They had every opportunity to arrange and did arrange all of our visits. There was generally a stop at Helf's and a later return. There were apt to be other visitors there. There were sometimes whisperings or private conversations. There was at times unusual hilarity and some of the noise was intended as a signal of our proximity. Then there was the constant effort to present all kinds of strange phenomena, until it became much overdone. Nothing was normal with them. Dr. J. could hardly recognize the road and Ghost No. 7 had a putrid odor they declared. The effort to make such a tremendous scare out of everything became laughable. It was like the feeble mental effort of the newspaper writer and the trashy novelist, the ignoramus, often transparent, and a degenerate deceit.

As for myself, I yielded too much to the wish fulfillment trait. In years past I had come to wish that in this romantic region I would learn of some remarkable haunting, such as might compare with the ghosts of an old English manor house. Perhaps some day I would find among these obscure people a remarkable medium.

Now all this seemed to have come to pass. I did not carry

certain plausible and logical inferences to their merciless conclusion. Ghost No. 6 impressed me that he was a modern American and a soldier at that. I allowed myself to think for awhile, that here was a modern soldier who might have been executed and was now confused as to his identity, instead of quickly realizing that he was a man playing a part. His remark, "Arms are for work," and something about being "Bound by many," along with his concise remarks in general, tended to favor my illusion. Now as to the motives of the whole affair. I had written to Dr. Prince, stating that there was no known or conceivable motive for trickery on the part of my friends in so far as I was able to judge. He reminded me that a desire to deceive and mystify was a strong trait in many people and he mentioned instances. It, of course, became evident to me that Helf and the other players were taking great delight in their efforts, judging from the amount of trouble they went to. I give them credit for the skill they demonstrated in staging these illusions. I have been told that Billy and some other country boys have been fond of playing tricks of various kinds. I presume their methods were all simple but ingenious. This morning, February 1st, I met Billy in town and tried once more to have him explain the flying lights but he persists in disclaiming any guilty knowledge. While my three companions greatly enjoyed deceiving me, I regret to state that another motive became evident to me. . . . [Dr. Carter gives good evidence for this additional motive, but as the publication of it might lead to complications and is submitted to the judgment of the Editor, it is omitted.] When this phase of the matter became apparent, it became a good reason for a good deal of discreet silence on the part of the chief official actors. It was not only a very interesting, very amusing, but a very instructive experience for me. I trust that the reader has not only been entertained but has learned something of the possibilities of wide awake dream fabrication. After every adventure I promptly wrote out an elaborate report and forwarded it to Dr. Prince.

## CORRESPONDENCE.

To the Editor of the *Journal*:

A few words in reply are perhaps necessitated by me, in answer to Mr. Prescott Hall's letter, appearing in the March *Journal*, relative to the quotations in my book "Higher Psychical Development" from Mr. Hall's articles; and, in justice to myself, I feel that this reply should be inserted in the *Journal*.

1. Although Mr. Hall now states his personal disbelief in the reality of his own "astral projection," it is, I think, a fair inference from his articles that he thought, at the time, that a certain degree of success *had* been obtained in these experiments. Furthermore, I nowhere assert that Mr. Hall did positively state that he *had* so succeeded; I merely quoted from his articles *verbatim*; and if Mr. Hall is now ashamed of this material, why did he publish it?

2. Mr. Hall states that the exercises given by him were given in a certain order, suitable to his particular physical and mental state, and that I, in my book, have given them in another order ("all mixed up"), and, because of that fact, they would be liable to fail, in the case of another person, or "in fact might be harmful." Yet Mr. Hall admits that his exercises, *as given to him*, failed in his own case! Why, then, is he so particular about giving them to anyone else in that *same* order—when they failed in his own case? Finally, I did not pretend to give a graded course of exercises in my book—merely a number of exercises which might be tried by those interested, individually or collectively.

3. Mr. Hall's third point of criticism is perhaps, to a certain extent, justified. Anyone reading my book, and unfamiliar with the method of reporting the statements adopted in said articles, might conclude that Mr. Hall himself was responsible for these statements whereas he was—as he points out, quoting from certain records of "communications" obtained through Mrs. Keeler. I have already written to Mr. Hall, expressing my regrets that, owing to the wording of the passages in the book, some such conclusion as this might be drawn, and stating that I would alter the wording in the second edition of the book, to bring out this point clearly. I must once again



emphasize, however, that I nowhere state that the passages quoted represent Mr. Hall's own views; and I must contend that quotation from psychical records is perfectly legitimate. With this exception, I refuse to acknowledge any misrepresentation of Mr. Hall's views or records in my book. Those who may be sufficiently interested may consult Mr. Hall's original articles in the *Journal*, and my book, for the precise details.

HEREWARD CARRINGTON.

New York, March 24, 1921.

#### EDITORIAL COMMENT.

Mr. Carrington admits that the reader of his book might conclude that Mrs. Keeler's utterances were those of Mr. Hall himself. Indeed, the reader could conclude nothing else, since it is thrice asserted in categorical terms that Mr. Hall "says" thus and so. Mr. Carrington has honorably promised to rectify this fault in his next edition of the book.

It seemed proper to give Mr. Hall an opportunity to determine whether his other complaints had been effectually covered, which decidedly did not seem to us to be the case. But Mr. Hall proved to be too ill to express himself, being near death, and a promise was made to say in his behalf what he would have said.

Every author has the right to demand not only that solely such statements as he has himself made shall be ascribed to him but also that whatever is taken from an article by him and placed between quotation points shall be word for word as he wrote it, that there shall not be omissions from the passage quoted without notice that something has been left out (since omissions may materially affect the sense), that a schedule of rules or suggestions which he makes public shall not be jumbled (since this may affect the value of them and blame be assigned to him) and that any warning which he has given in connection with those rules or suggestions shall be repeated by the quoter if his name is coupled with them.

Mr. Hall might well insist on these rights without being at all "ashamed" of what he had written or quoted from the lips of another.

If the exercises failed in his own case, Mr. Hall can hardly

be deemed inconsistent for wishing that they should not be prescribed in such a fashion as might cause them not merely to fail in the case of another, but also to do him actual harm.

Mr. Carrington is quite mistaken when he asserts that he quoted Mr. Hall's articles *verbatim*, and we were surprised to find that he is not aware that he is not given to extreme care in making quotations from other writers. We illustrate with a specimen purported quotation from Mr. Hall, to be found in "Higher Psychical Development," pages 285-286. The original may be found in the *Journal*, vol. XII, pp. 56-57. Alterations are printed in italics, and the original wording, also italicised, in brackets.

"The most definite objects seen were [ : (a) omitted] a Greek profile and the head and shoulders of a Hindu in a turban. These were perfectly distinct. [ (b) omitted]. *A* [*The*] brilliant red object. [*on July 27, 1909. This was the most vivid thing seen.* omitted]. *Third* [ (c) ], large, round, blue lights. *Fourth* [ (d) ], a [not in orig.] small [round omitted] blue and [or] yellow light [lights]. *Fifth* [ (e) ], landscapes, sometimes of [in one or] two tones and [not in orig.] sometimes of [in] natural colours [colors]. *Sixth* [ (f) ], luminous [illuminated] spaces or patches of mist or colour [color]; frequently outlines [about the size] of persons, but showing no definite details. *Seventh* [ (g) ], irregularly [irregular-] shaped figures of all kinds [sizes], white in colour [color] and usually seen in a patch of [pale] blue sky, . . . or tissue-paper [last two words in quotation marks in orig.] figures. These were perhaps the rarest sights, and required the most effort to produce.

[Here a paragraph is omitted without giving notice of the fact.] The principal sounds heard were the following: a hissing or whistling, as of escaping steam [Sentence omitted]; single musical notes; musical phrases, generally new to the hearer [writer] [phrase omitted.]. Hymn tunes and other tunes which were [not in orig.] known [omission to the writer.] [Sentence omitted.] *Harmonics* [*Harmonics*],—often very beautiful. [Several sentences omitted.] Two or more notes [omission of or sounds] alternating in [in alternation or] regular [irregular] sequence. [Two and a half sentences omitted] *The* [not in orig.] sound of a bell or bells, sometimes in harmony. Metallic

noises like the striking *of* [*on*] an anvil." [There are, besides, many changes in the punctuation.]

Here are many alterations in punctuation and spelling, omissions of sentences and parts of sentences without notice, substitutions of other words for words actually employed by the writer quoted. Nor are all the substituted words of the same meaning. *Or* does not mean the same as *and*, *lights* is not the same as *a light*, *sizes* is not synonymous with *kinds*, *pale* and *patch of* are not equivalents, a *luminous* object is not an *illuminated* one, *outline* is a word which carries no implication of being *about the size*, a *writer* is not necessarily a *hearer*, *harmonics* and *harmonies* are words of dissimilar meaning, *irregular* is the reverse of *regular*, while the substitution of *of* for *on* in the last line represents the anvil as acting instead of as acted upon.

It is legitimate to omit a part of a quoted passage, provided that the omission is noted and the sense does not suffer in consequence. The reader is given notice of but one of the omissions in the above paragraph, and there would be no criticism of this instance if the result of the omission were not to create nonsense. The original had it: "Irregular-shaped figures of all sizes, white in color and usually seen in a pale blue sky, called 'lace' or 'tissue paper' figures." The sense of this is plain, "lace" and "tissue paper" are merely applied to something resembling fleecy cloud effects in the sky. But the new version introduces us to "a patch of blue sky or tissue paper figures." (!)

## BOOK REVIEW.

*Psycho-Analysis: A Brief Account of the Freudian Theory.* By BARBARA Low, B.A. Introduction by ERNEST JONES, M.D., M.R.C.P. New York, 1920. Pp. 199.

This volume is another of the increasingly frequent publications on the subject of psycho-analysis. It claims to be a brief account of the Freudian theory, and amply fulfills our expectations. The authoress appears to be fully acquainted with the subject, and she presents it in a way which makes the book superior to most of those of its class. Miss Low has wisely avoided endeavoring to make psycho-analysis popular by treating the subject in the crude manner affected by certain authors, although on the other hand the book can scarcely be ranked as a strictly scientific text book. It is in the main an introduction to Freudian teachings by a writer who not only regards these teachings as proved, but even suggests that the author of them is one of the greatest geniuses of this, or any other century. We do not mean to controvert such a view, but its reiteration is apt to become wearisome, and suggests that the authoress might be tempted to accept any doctrine which the Master might happen to propound. For those whose bent lies rather towards psychical research than psycho-analysis the book offers but few attractions. Some attempts have been made recently by psycho-analysts to deal with the problem of psychical phenomena, but Miss Low has not given the matter any attention in the volume before us. Like the rest of the extreme Freudian school she deals with the problems surrounding unconscious processes as if the whole series of Journals and Proceedings of the English and American Societies had no existence.

It is not because the conclusions of the psychical researchers rest upon an insecure basis. Had they the temerity to present their theories upon such evidence as psycho-analysts are contented to accept, their work would have perished ignominiously long ago. The reason why these conclusions are wholly disregarded is much more simple. It is mainly because the psycho-analysts are almost wholly ignorant or what psychical research is and what it is doing.

A vague idea is abroad that it consists in "running after spooks" and is therefore no fit subject for a respectable psychologist. The authoress of this volume is well known in London as a practising analyst of some experience. She recognizes that psycho-analysis is rendered distasteful to many people who are easily shocked and who do not fully understand its implications. In many parts of her work she reveals a tendency to delight in this aspect of her subject, and to enjoy the inevitable repulsion of her less informed readers. Yet if it was suggested that a consideration of certain abnormal "psychic" cases might help her in a proper understanding of the problems of obsession she would probably reject the proposition with some scorn. We could never account for this attitude on the part of psycho-analysts except either by assuming their ignorance, or by supposing that a courage which openly discusses matters hitherto preserved in the case books of students of *psychopathia sexualis* breaks down when confronted with the supernormal. The disregard by psycho-analysts for the literature of psychical research is, however, no reason for our own neglect of their writings, and Miss Low's little book can be confidently recommended as an excellent introduction to the larger volumes of Professor Freud.

E. J. D.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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### SURVEY AND COMMENT.

#### *The Cobbler Wanders from his Last.*

The *Publishers' Weekly* of May 14th informs us that the librarian of the Berkshire Athenaeum is doing his best to keep the patrons of that institution ignorant of discussions which are interesting some of the brightest minds on earth, by excluding all books which treat on "spiritualism."

He also has delivered an address proving that no messages come through the ouija board by citing experiments in which figures were put on the board instead of letters, and the corresponding letters being afterwards substituted, a meaningless jumble resulted. As this is exactly what rational persons convinced of spirit communication would expect, we do not see what ground has been gained. If messages can be so transmitted it is indeed a notable achievement, but no one has the right to make such an anterior demand, as a *sine qua non*. If it were essential to proof that the consciousness of the medium should be entirely shut out, there would be no sense in debating automatic writing, as the question would be settled by the fact that the subliminal consciousness of the psychic, at least, must be presumed to know what is being written.

It will already be clear why, granting that spirits communi-

cate, we could have no great hopes that Mr. Edison's machine, when he gets it perfected, will accomplish anything, if it is proposed to make the communication directly through the machine, without any mediumistic intervention. If the machine succeeds, a tremendous triumph will be achieved, and we will know more about the possibilities than we now do. But if it does not succeed, the fact will in no way militate against any evidence already at hand, since the present indications are that spirits, if they succeed in getting their thoughts to men, do it *through*, and not *outside of* human consciousness.

The Berkshire Athenaeum librarian "said that mediums had card indexes giving facts regarding prospective clients." Here we have an echo of the "blue book" legend, which never had any foundation except a short-lived attempt to furnish for the mediums in a few particular places facts about persons who had attracted attention to themselves by their zeal in visiting mediums. But to cover the cases cited by psychical researchers it would be necessary, in most instances, to have a card index of the population of the United States, so frequently are sitters taken from distant parts of the country. Nor would this be enough. Since in the most of these experiments the sitter is not only a stranger but his name is not disclosed, it would be necessary to have a tabulated set of photographs of millions, in order to have a fair chance to succeed by reference to filed information, or at least a gigantic set of thumb marks, and such a set is not in existence. It is well not to be credulous, but there is such a thing as being credulous in one's incredulity.

Another instance of inverted credulity was displayed in one of the late popular magazines. The writer was showing how easily some mediums perform their marvels, which he could have succeeded in doing, if he had carefully selected his instances. But he brought forward the case of a medium who told a friend of his, whose first initials were "E. E.", that he was born in 1861, that his father was a Union man, etc. Now, remarked the astute journalist, these were easy facts to guess, since almost every man who appears to be in the neighborhood of sixty years old and has the initials "E. E." was named after Elmer Ellsworth, the first Union man to be killed in the Civil War, and con-

sequently of course he would have been born in 1861, his father would have been a Union man, etc.

Well, that explanation is satisfactory, providing that nearly every man who is somewhere in the neighborhood of sixty years, and who boasts the initials "E. E." was named after Elmer Ellsworth. It reminds one of an alleged remark by Gen. Longstreet, lately quoted by James M. Beck in a *Saturday Post* article. Longstreet is supposed to have learned that the average age of Union generals was much less than that of Confederate generals, and to have made a remark indicating despair of the Southern cause, since "grey-beards" were pitted against "invincible youth." But a fresh examination of the ages of the first thirty Union generals whose names came to mind, including all the leading ones, and of a corresponding number of Confederate chiefs, revealed that while the former averaged 39 years and 2 months, the latter averaged 38 years and 8 months, hardly enough difference to constitute the former "invincible youth" and the latter "grey-beards." Doubtless the remark attributed to Longstreet belongs in the same category with "Ring, Grandpa, ring," "The Old Guard dies, it never surrenders," and "Shoot, if you must, this old grey head."

But this is wandering, not from our last, but from "E. E." It occurred to us that a good many men were named after Everett, who was a famous statesman and orator, but to whom the particular date, 1861, is not so relevant as it is to Ellsworth. And an examination of the first ninety "E. E.'s" observed in the telephone directory of New York, showed that the men named after Edward Everett outnumber those named after Elmer Ellsworth, about three to one, and that the "E. E.'s," whose first names are Edgar, Edwin, Emil, etc., are about as many as the Elmer E's. No doubt many a reader of this shrewd "explanation" at once "told the world" that the journalist juvenile was smart, and had shown up those psychic research fellows well. For readers of magazines and newspapers are shown by the cartoonist that the psychological researcher is mainly engaged in sitting opposite a greasy, fat fortune teller, with his hands on a planchette and his eyes raised devoutly to the skies. How beautiful upon the mountains is any slick and ingenious piece of plausi-

bility that can be "put across!" Why should a magazine writer spend time in the dry business of testing his own statements when he can get just as much a line without that annoyance?

*Psychic Photography in England.*

The principal spirit photographers in England are those comprising what is known as the Crewe Circle of which the main supports are Mr. William Hope and Mrs. Buxton. Mr. Hope is, I believe, a cabinet maker by trade, but he is known in spiritualistic circles as one of the greatest psychic photographers who have ever lived. He has given sittings under alleged test conditions to many prominent persons but has consistently refused to allow his mediumship to be examined by the English Society for Psychical Research, a fact which reminds us that Mr. W. Keeler has a similar objection to his alleged powers being tested by the American Society.

The procedure during a sitting with Mr. Hope is not always uniform, this depending upon what sort of test conditions the sitter demands. Usually the experimenter buys a box of plates which he brings with him to the séance. The plates are then exposed and developed under his supervision or occasionally he is allowed to do the whole thing himself, Mr. Hope merely watching the operation from a distance. At least the sitter often thus describes the conditions obtaining when he was present, this, however, being no guarantee whatever that this was actually the case. The majority of Mr. Hope's pictures are of one type. The "extras" are usually shrouded with a sort of white shawl around their heads and the features are often so blurred as to be quite unidentical. Nevertheless hundreds of these smudges have been "recognized" by devout spiritualists to the great satisfaction of the Crewe mediums. In some cases at least the actual process marks on the "extra" reveal its probable origin as being in a magazine or illustrated paper, but naturally English spiritualists have a theory which explains these disconcerting facts. In other cases his productions resemble photographs, a good example being the spirit photograph of Raymond which appears to be the reverse of the frontispiece of Sir Oliver Lodge's book, and it is not denied that similar resemblances to existing



photographs have been noticed. A controversy has lately been carried on in the pages of the English periodical "*Light*" concerning Mr. Hope's mediumship. A pamphlet has been published recently by Mr. E. Bush in which an attempt is made to expose the Crewe Circle. Mr. Bush visited Mr. Hope and obtained an "extra" which, he avers, is derived from a photograph of a living person which he had previously sent to the Crewe medium in the hope that he would attempt to palm off a reproduction of the photograph as a spirit "extra." We cannot enter into a discussion of the question here. Interested readers must refer to the pages of "*Light*" from the issue of April 2nd onwards. We would like to point out, however, that these phenomena are not likely to receive any serious consideration in England until the medium consents to an investigation being undertaken by the English Society for Psychical Research. Up till now the Society has not been able to obtain any facilities for investigation, the mediums evidently preferring the amateurish attempts at tests imposed upon them by sitters untrained in exact observation. It is unfortunate that Mr. Keeler in this country and Mr. Hope in England, who are both credited with the most marvellous results, should so strenuously oppose any investigations undertaken by competent observers. Such a refusal cannot fail to cast doubt upon the general character of the phenomena of these mediums and since Dr. Prince's work on the Keeler-Lee-Bocock photographs, it is more than ever necessary that Mr. Hope's alleged mediumistic powers should be tested thoroughly by the English Society.

Another English medium for photography is Mrs. D., a lady who has, I understand, only lately begun to take spirit photographs. I have examined some specimens of her work and they differ in many particulars from the productions of any other spirit photographer with which I am acquainted. The faces are usually rather ghastly and are swathed with veils and shawls, giving the appearance of their being materializations closely resembling in this respect the productions of the Italian medium, Linda Gazerra. Control of the experiments is, however, so unsatisfactory that at present it is impossible to arrive at any conclusions of value.

A third psychic photographer is Mr. V., who by the way has photography for his profession. Living in a small town in the West of England he does not have many sitters to visit him and consequently his methods differ considerably from those of other mediums of his class. The client sends a photograph, a letter, locket or some such personal object belonging to himself or another to the medium. This article is hung by Mr. V. against a suitable background and photographed and when the plate is developed it is said that "extras" have appeared on the screen by the side of the article sent, and that these faces occasionally have been recognized as being in some way connected with the person who sent the object. Another interesting phase of Mr. V.'s mediumship is the production of abnormal results upon plates which have not been exposed and which have remained sealed up in their wrappers. A sealed packet is sent to Mr. V. for "treatment" and when returned it has been said that impressions have appeared on the plates, the wrappers remaining intact.

Yet another photographer, who, it is reported, obtains amazing results, is a young man of good family living in the north of England. His father experiments with him and the most extraordinary phenomena are said to have occurred in the house. Apart from the manufacture of "spirit diamonds" and a multitude of raps these people do not even have to use plates or films to get their results. Taking a packet of ordinary printing paper into the dark room, it is said that messages from friends duly signed have been found upon some of the sheets after examination! How far these marvels have any substance in fact it is difficult to say, and the English Society has, I believe, been unable to do anything to verify the data or make controlled experiments.

A society has recently been formed in England entitled the Society for the Study of Supernormal Pictures, whose object it is to collect information on the subject of supposedly supernormal photographs and to discuss possible explanations of them. There is a growing tendency in Great Britain for bodies of people to form societies for the purpose of studying psychical phenomena. The attitude of the English S. P. R. is considered to be too critical and the mediums whose honesty is "undoubted"

(except by the scientific man), are welcomed by these societies and produce the most marvellous results. What is quite inexplicable is how it is that if these societies believe wholeheartedly in the genuine character of their mediums and the adequacy of their tests, they do not persuade their psychics to repeat their phenomena before another society of world wide reputation whose sole *raison d'être* is to investigate these occurrences. These minor bodies affirm that they are sceptical and that their work is done under test conditions. It cannot therefore be said that a sceptical attitude inhibits the phenomena with *them*. How is it then that a similar attitude is taken exception to when adopted by the English S. P. R. It is all very puzzling and curious and we cannot help thinking that the reasons they give are not the real reasons and that fear of the results of adequate and scientific investigation is the motive which inwardly inspires them.

E. J. D.

### *The Pitfalls of Literary Imposture.*

As it is practically impossible to print a book in which no typographical errors shall appear, so it is practically impossible to concoct a document pretending to have originated in an earlier age without slips which fatally betray it. This is the case with a little pamphlet of 59 pages, published by "The Austin Publishing Co.", entitled "The Lost New Testament Book, Restored through Spirit Agency."

This professes to be a supplement to the *Acts of the Apostles*, which was destroyed while Theophilus, to whom it was addressed, was in prison. Theophilus himself is supposed to be the communicator, having learned the book by heart before it was destroyed. Certainly we would have here a remarkable stunt in the way of a spirit message, involving: (1) Remembering fifty pages of matter, not simply 1850 years, but 1850 years after death, (2) Getting the *facts* through without admixture, (3) Getting sentence by sentence through exactly in the original sequence, (4) At the same time translating the sentence, not into current English, but into an imitation of the English of the King James Version period.

But gone is the flashing rhetoric of St. Paul. Paul, Peter

and all the rest of the characters, talk alike and with a monotony almost as deadly as that of the Book of Mormon, which we are reminded of again when we note the appalling range of the predictions. Not only is ecclesiastical Rome foreseen, and the Dark Ages, somewhat inaccurately also called "The Faithless Ages," but the eagle eye of the prophet pierces the centuries and sees the fight for liquor prohibition, and its triumph apparently under the auspices of the W. C. T. U. (but with no inkling of the Anti-Saloon League).

Here is one of the fatal pitfalls. The New Testament shows us a church with "Apostles" who plainly possessed peculiar authority, "Bishops," "Deacons," "Elders" and yet other functionaries. But the "Lost Book" shows us a church which has no officers, and which declares that there shall be, or at least should be none.

Another and still more deadly pitfall is found in this passage: "Therefore was the Greek name of *Ekklesia*, which Jesus used, as it is now among the churches which worshipped in the Greek tongue, translated *Circa*, in the Latin tongue; and as ye know, the circle or church is a type, the symbol of equality. There shall be no lords over God's own."

We remark that (1) Jesus never used the word *ekklesia*, for he did not speak Greek; that is the Greek translation of the Aramaic word which he employed. (2) It is plainly implied by "the circle or church" that the word *church* was in use in the first century, which was not the case. (3) The word *ekklesia* was never rendered *circa* in the Latin. (4) It is inevitably implied that the word *circa* in the Latin, means "circle." It does not. It is simply a preposition meaning "about," whereas the word for "circle" is *circulus*. (5) It is false that, as is plainly implied, the word "church" is etymologically allied to the word *circa*, or *circulus* either. It is derived, by long stages, from *kuriakon*, a late Greek term meaning the Lord's house, and in turn from *kurios*, signifying "lord."

#### *A Delayed Emendation.*

Sir William F. Barrett sent us a passage which he wished substituted for a much shorter one in his article "The Genesis

of Apparitions," in the *Journal* for May. This arrived much too late to be inserted, but we take pleasure in giving it place here. If the reader will turn to the article and, instead of the paragraph near the bottom of page 221, read the following passage, he will have, except for an unimportant phrase or two, Professor Barrett's final version.

Experience has taught us to project mentally each point of the retinal image along lines passing through and crossing each other at the optical centre, or nodal point, of the eye; a point about three-quarters of an inch (16 m.m.) from the retina. The image is in fact referred back along lines closely corresponding to those which the light rays travelled when entering the eye. Hence the image or phantasm appears to be erect and of the same size and distance as the object seen.

This is the case with external objects, but the shadows on the retina of minute objects *within the eyeball*, such as the *muscae-volitantes*, and all entoptic phenomena, are not viewed in the place and of the size they really exist, but are seen as *external* objects. The mind refers the retinal impression *not* along the paths taken by the light rays, but projects the impression through the nodal point of the eye, just as if the minute internal object were a large external object. The position and size of the image, or phantasm, is determined by the ratio of the distance of the nodal point from the retina (16 m.m.) to the distance of that point from the surface against which the entoptic object is seen. For example, looking at a window 1600 m.m. (about 5 ft. 4 in.) from the eye, the entoptic object will be seen 100 times enlarged and located on the window.

These entoptic phenomena (which are best seen through a fine pinhole in a card held close to the eye) appear just as real and external as if they were objects outside ourselves. A phantasm due to a telepathic impression no doubt arises in the same way, and it would be interesting to know what determines its size and location. Possibly recollection, and association of ideas, so that the phantasm of a distant person appears of the size and in the clothing we are accustomed to.

**DE GASPARIN'S EXPERIMENTS IN THE LIGHT OF  
RECENT RESEARCH.**

By ERIC J. DINGWALL.

Since the publication of the books of Dr. Crawford of Belfast on the subject of telekinetic phenomena and of those of Schrenck-Notzing and Geley upon the phenomena of materialization it has been thought that the basis of all physical phenomena is the plasma or ectoplasm, which, it is said, extrudes itself from the bodies of mediums. Dr. Crawford himself during his lifetime was I think quite convinced that the psychic structures at the Goligher circle were merely remarkable examples of similar structures operating in other circles for genuine telekinetic phenomena.\* Certainly at first sight it appears that such would naturally be the case. If genuine physical phenomena exist at all, it is probable that the psychic mechanisms, whatever they may be, are more or less identical in different circles. Thus it would seem unlikely that the "force" which raises a table without contact in Belfast should not act in and be of a similar nature to the force which raises a table in Paris. Indeed, if, as Dr. Crawford suggested, the "operators" are the spirits of human beings one would be led to suppose that the psychic stuff they manipulate would, when formed for telekinetic purposes, behave in a similar manner all the world over. It is not, for example, too much to suppose that the action of light may have a destructive effect on psychic structures when in a state of stress for mechanical work. We have seen how in the case of Miss Kathleen Goligher light has a most damaging effect upon the structures, causing them, as it were, to collapse and partially disintegrate. Similarly amongst other mediums, darkness is favored or sometimes a little red light is allowed. The traditional habits of the séance are followed, traditions which are zealously fostered by fraudulent mediums to whom darkness is a practical necessity. A dim atmosphere adds also to the solemnity of the occasion and hymns

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\* W. J. Crawford, *Psychic Structures*, 1921, p. 19.

and prayers make up a *mise en scène* which has become a stereotyped model in hundreds of circles. If it is suggested that darkness can be dispensed with and that the phenomena can take place in broad daylight opposition is immediately aroused, and the sitters, expecting nothing, naturally enough often get what they expect. In the early days of Eva C's mediumship, there was a hard struggle to persuade her to forego traditional surroundings and submit herself to a sitting in which a devout and credulous circle gave place to a body of serious scientific observers. In a letter to Dr. George Sexton, dated in October, 1875, D. D. Home implored him to suppress dark séances,

"Every form of phenomena ever occurring through me at the few dark séances has been repeated over and over again in the light, and I now deeply regret ever having had other than light séances. What we used to term darkness consisted in extinguishing the lights in the room; and then we used to open the curtains, or, in very many instances, have the fire lit (which, if burning, was never extinguished), when we could with perfect ease distinguish the outline form of every one in the room."—(*Lights and Shadows of Spiritualism*, New York, 1877, p. 395.)

It will be remembered how a great number of Home's phenomena occurred in full light and not even in the semi-obscurity referred to in the above letter. Telekinetic movements were common and the psychic structures, if such were present, did not appear to suffer from the intensity of the light rays. It may have been, as many spiritualists aver, that Home was such a powerful sensitive that darkness was not imperative, but nevertheless it is unfortunate that mediums cannot be trained early in life under competent guidance, instead as is so commonly the case, falling into the hands of ignorant and bigoted persons, who are usually superstitious and who swallow any rubbish which may be palmed off upon them as orthodox spiritualistic "teaching."

It may naturally be asked whether there are any experiments on record in which similar phenomena to those in Belfast have been noticed under different conditions from those obtaining amongst the Golighers. It would perhaps be difficult to parallel

such experiments exactly, but it may be of interest to go back to 1854 when Count Agénor de Gasparin published his well-known work, "*Des Tables Tournantes du Surnaturel en Général et des Esprits*," in two volumes. Although de Gasparin himself was not a scientist, he was assisted by Professor Thury of Geneva in some of his experiments, who confirmed his conclusions, proposing the name "Ectenic" force for the agency presumed to be at work. It was in the years 1853-54 that he directed his attention to the phenomena of table turning which at that time had a certain vogue on the continent of Europe. Getting together a few friends in whom he thought he could place implicit confidence, he began to hold a series of sittings, the first report of which bears the date of September 20th, 1853. For the purpose of the experiments a heavy table supported on a central pillar was employed. The top was of ash, about 80 centimeters in diameter, and around this table the circle of usually eight to a dozen persons took their seats. Placing their hands on the table the operators crossed their thumbs and little fingers in order to form a chain. One person took the responsibility of directing the operations and general animation and vivacity were encouraged. The phenomena obtaining at these sittings were very remarkable. Speaking of the table, de Gasparin says that the sitters have seen :

"les pieds, collés en quelque sorte au parquet, ne s'en détacher à aucun prix, malgré l'excitation des personnes qui forment la chaîne; puis ils les ont vus d'autres fois accomplir des soulèvements francs, énergiques, venant au-devant des mains, n'attendant les ordres pour exécuter avec une vigueur presque effrayante des pensées à peine conçues. Ils ont entendu de leurs oreilles les grands coups et les petits coups, les premiers qui menacent de briser la table, les seconds que l'on a peine à saisir au passage, et dont aucun de nous ne pourrait imiter la prodigieuse délicatesse." I, 23.\*

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\* "....the feet, apparently glued to the floor, remain firmly fixed in their position, in spite of all efforts to detach them, and the excitement of those who formed the chain; they have at other times seen these same feet, animated and energetic, leaping clear of the ground, bounding to meet the hands, and executing, with almost frightful vigor, thoughts hardly conceived in the mind. They have heard with their ears, heavy blows and light blows, the first so violent as to threaten injury to the table, the second so faint as to



Movements with contact however, were not the only ones that de Gasparin observed. Telekinetic phenomena soon began when the hands were raised a short distance above the table. In order to eliminate the possibility that the table was moving by its own impetus when the hands were suddenly raised, de Gasparin and his circle when the table was motionless formed their chain above the surface and slowly commenced to turn. Soon the table began to move slightly and shortly afterwards one leg was raised from the ground. Then rising into the air it turned completely over and remained upside down on the floor (I, 35)\*.

\* Similarly Judge Edmonds records that on one occasion a pine table with four legs was lifted up bodily from the floor in the centre of a circle of six or eight persons, turned upside down and then laid upon its top at their feet. Rising again the table then was lifted right over their heads and was placed leaning against the back of a sofa upon which some of the people were sitting. (See J. W. Edmonds, and G. T. Dexter, *Spiritualism*, New York, 1853, I, 73.) and compare W. J. Crawford's *Experiments in Psychical Science*, 1919, pp. 7 ff.

When levitated the table resisted efforts to lower it in a manner similar to the table employed at Belfast, and it rose and sank according to the commands of the circle. With simple contact of the finger tips the table is reported to have tipped under considerable weights, on one occasion supporting about 150 pounds, finally giving way under the strain. For these experiments without contact de Gasparin discovered a process which he said rendered success more easy.

“La chaîne,” he writes, “formée à quelques lignes au-dessus du plateau, s’arrange pour marcher dans le sens où le mouvement doit avoir lieu, les mains les plus rapprochées du pied appelé à se dresser sont en dehors du plateau, s’en rapprochent et le dépassent graduellement, tandis que les mains placées vis-à-vis et qui s’étaient avancées d’abord vers le même pied s’en écartent en l’attirant. C’est pendant cette progression de la chaîne, pendant que toutes les volontés sont fixées sur une tache particulière du bois et que les ordres de

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be heard with difficulty, and the wondrous delicacy of which none of us could imitate.”—Eng. Tr., New York. 1857; I, 40.

soulèvement sont proférés avec force, que le pied quitte le sol et que le plateau suit les mains au point de se renverser si on ne le retient." I—pp. 47-48.\*

In these demonstrations the general method of conducting the circle does not seem to have been varied. At the time that de Gasparin wrote, table turning was common and the experimenters did not think of changing the conditions in such a way that the members of the circle should sit around the table holding hands instead of forming a "chaîne" of hands over its surface. The most striking fact however which emerges from a consideration of the data that de Gasparin presented is the absence of any mention of *darkness*. The sittings appear to have been held in a good light, and nowhere do I find it said that the levitations of the table were prevented by a due illumination of the space beneath it. De Gasparin himself accounted for the phenomena by hypothesizing "un fluide," by which he meant to imply a sort of physical agent which was able to communicate to physical objects motions determined by the will of the experimenters. This "fluide" was able to act only under certain conditions. A circular position of the sitters was one of the determinants of success and both levitations and rotations were difficult when the hands were in a state of rest. Moreover, de Gasparin believed that the "fluide" was an attracting rather than an impelling agent, a theory which is of importance in connection with the Crawford experiments. This attractive power was, as we have said, believed by de Gasparin to be determined by the conscious will of the operators.†

He also discovered that if a splash of color, say a chalk line

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\* "The chain, formed a short distance above the bed of the table, is so arranged as to pursue its course in the direction of the point where the motion is expected to take place. The hands nearest the foot called upon to rise, are outside the bed of the table, which they gradually approach and pass over; while the hands opposite, and which at first had advanced towards the same foot, move off to one side, drawing it with them. It is during this progression of the chain while all the wills are fixed on one particular spot in the wood, and the orders to rise are uttered with force, that the foot quits the earth and follows the hands to the point of overturning the table if not prevented."—Eng. Tr., New York. 1857; I, 60.

†In this connection compare "The Will Board" of Sydney Alritz.

was drawn across the table the attention of the members of the circle was distracted and no phenomena followed. The same thing occurred if the contact of the sitters' fingers with the table was interrupted by a thin lamina of mica, which by destroying the adherence of the fingers to the table prevented the communication of the motion when contact phenomena were being sought. When however the thin lamina was attached to the table by some viscous substance, the motion occurred. This circumstance excited the ridicule of M. Babinet, who naturally enough drew the conclusion that the sitters were pushing or pulling the table and that the "fluid" was nothing better than a fiction.

To sum up then, it has been shown that, assuming the genuine character of de Gasparin's phenomena (and as far as I can see, spiritualists have no more reason to doubt them than those of Crawford), levitation phenomena of the same character as Miss Goligher's were taking place in 1853 under much better conditions than ever prevailed in Belfast. It was not thought necessary to darken the room and grope about under a miserable gas jet in a red lantern. Light was accepted and the table rose and floated in the air without collapsing the moment a ray of light shone underneath it as in the modern experiments. Such circumstances as these can hardly fail to arouse our interest, curiosity and even suspicion. If tables are *really* levitated by a plasma extruded by mediums, which plasma is manipulated by spirits at each demonstration, how comes it to pass that it should behave in 1853 so very differently from what it does in 1921? Spiritualists tell us that these phenomena are only possible in light with the very strongest mediums, but are we then to believe that de Gasparin's sensitive, whose very name is lost to history, could have been so much more powerful than Miss Goligher? And if this is so, how strange it is that he was unable to extrude any plasma when a chalk line was drawn on the top of the table, a factor which we do not think would harass Miss Goligher in the least.

I can think of many explanations which might account for these remarkable divergencies, but I shall not inflict them on my readers, leaving the novelists, moving picture men and other "experts" to produce them at their leisure. It may however

be of some interest if I indicate briefly a few of the points which seem to me to be of importance, assuming that the phenomena in Paris and Belfast were genuine. The first thing that strikes even the most casual reader is that the phenomena seem dependent upon the *mental attitude of the sitters*. Thus in the days of de Gasparin and Thury tables floated in the air in full light and people did not question the conditions and demand darkness. The theory was generally held that a fluid flowed from the operators and in some mysterious way produced the phenomena. In order to render the flow of this fluid more easy certain conditions were necessary. Attention and concentration were desirable whilst merry and animated conversation was encouraged. The tables appeared to rotate and levitate in accordance with their ideas and only replied to questions as long as the answers were known to one or more of the sitters. Similar conditions, *mutatis mutandis*, effect the modern phenomena. Thus in Belfast where the ritual of traditional spiritualism is complied with, darkness is essential, the table dropping if strong light shines beneath it. Indeed the Irish phenomena have their own laws just as those in Paris had theirs, only it happens that these laws are in both cases those which the sitters themselves believed to be the fundamental conditions underlying the manifestations. How are we to account for these facts if facts they be? It would be rash at the present stage of our knowledge to hazard any explanation which was not founded upon a long series of observations amongst different mediums, and investigation which has not hitherto been attempted. Certainly it does seem as if the force, fluid, plasma or whatever it may be is, as de Gasparin thought, under the control of the medium whose own will and convictions have an enormous effect upon it. This being so, the theory of Crawford that the operators are "the spirits of human beings who have passed into the Beyond" appears to be unwarranted by the facts. It may of course be true that the spirits can only work through the minds of the sitters, and thus if a medium thinks that a chalk line on the top of a table prevents the table from rising because it attracts his attention, therefore no plasma can be drawn from him. On the other hand it is easier to suppose that because he does not believe that under certain con-

ditions the table rises, therefore he does not extrude plasma by means of those processes through which its exit is determined. If there is any intelligence behind the phenomena, has it ever been proved that that intelligence is not simply that of the medium and the members of the circle? The physical phenomena in themselves prove nothing. It is only through the mental phenomena which are sometimes associated with the physical that the existence of spirits is likely to be established. From what we have seen of the varying conditions obtaining in different circles the evidence rather points in the direction of supposing that mundane intelligences are quite sufficient without the necessity of calling upon the aid of discarnate entities.

## PECULIAR EXPERIENCES CONNECTED WITH NOTED PERSONS.

(*Continued from February, 1921.*)

EDITED BY WALTER F. PRINCE.

### XXXIX. SUPPOSED INSTANCES OF TELEPATHY.

The Rev. John Watson, D.D., long minister of Sefton Park Presbyterian Church in Liverpool, and famous under the pen-name of "Ian Maclaren" as the writer of "Beside the Bonnie Briar Bush," and other books, was the subject of many experiences of the type usually regarded, and by him regarded, as telepathic. He called the power which he seemed to have to become conscious of events taking place at a distance "Christian Telepathy," because of his belief that it sprang from the fellowship existing among the brotherhood that is centered in Christ. And this would be very well if it could be shown that only members of that brotherhood ever have similar experiences. His narrative is found in "The Sunday Magazine," London, August issue of 1897.

During the course of my ministry, and especially of recent years, I have been moved to certain actions for which there seemed no reason, and which I only performed under the influence of a sudden impulse. As often as I yielded to this inward guidance, and before the issue was determined, my mind had a sense of relief and satisfaction, and in all distinct and important cases my course was in the end most fully justified. With the afterlook one is most thankful that on certain occasions he was not disobedient to the touch of the unseen, and only bitterly regrets that on other occasions he was callous and wilful or was overcome by shame and timidity. What seem just and temperate inferences from such experiences will be indicated after they have been described, and it only remains for me to assure my readers that they are selected from carefully treasured memories, and will be given in as full and accurate detail as

may be possible in circumstances which involve other people and one's own private life.

It was my privilege, before I came to Sefton Park Church, to serve as colleague with a venerable minister to whom I was sincerely attached and who showed me much kindness. We both felt the separation keenly and kept up a constant correspondence, while this good and affectionate man followed my work with spiritual interest and constant prayer. When news came one day that he was dangerously ill it was natural that his friend should be gravely concerned, and as the days of anxiety grew that the matter should take firm hold of the mind. It was a great relief to learn, towards the end of a week, that the sickness had abated, and when, on Sunday morning, a letter came with strong and final assurance of recovery the strain was quite relaxed, and I did my duty at morning service with a light heart. During the afternoon my satisfaction began to fail, and I grew uneasy till, by evening service, the letter of the morning counted for nothing. After returning home my mind was torn with anxiety and became most miserable, fearing that this good man was still in danger and, it might be, near unto death. Gradually the conviction deepened and took hold of me that he was dying and that I would never see him again, till at last it was laid on me that if I hoped to receive his blessing I must make haste, and by-and-by that I had better go at once. It did not seem as if I had now any choice, and I certainly had no longer any doubt, so, having written to break two engagements for Monday, I left at midnight for Glasgow. As one whirled through the darkness it certainly did occur to him that he had done an unusual thing, for here was a fairly busy man leaving his work and going a long night's journey to visit a sick friend, of whose well-being he had been assured on good authority. By every evidence which could tell on another person he was acting foolishly, and yet he was obeying an almost irresistible impulse. The day broke as we climbed the ascent beyond Moffat, and I was now only concerned lest time should be lost on the way. On arrival I drove rapidly to the well-known house, and was in no way astonished that the servant, who opened the door, should be weeping bitterly, for the fact that word had come from that very house that all was going well did not now weigh one grain against my own inward knowledge.

"He had a relapse yesterday afternoon, and he is . . . dying now." No one in the room seemed surprised that I should have

come although they had not sent for me, and I held my reverend father's hand till he fell asleep in about twenty minutes. He was beyond speech when I came, but, as we believed, recognized me and was content. My night's journey was a pious act, for which I thanked God, and my absolute conviction is that I was guided to its performance by spiritual influence.

Some years ago I was at work one forenoon in my study, and was very busy, when my mind became distracted and I could not think out my sermon. It was as if a side stream had rushed into a river, confusing and discolouring the water; and at last, when the confusion was over and the water was clear, I was conscious of a new subject. Some short time before a brother minister, whom I knew well and greatly respected, had suffered some dissension in his congregation and had received our sincere sympathy. He had not, however, been in my mind that day, but now I found myself unable to think of anything else. My imagination began to work in the case till I seemed, in the midst of the circumstances, as if I were the sufferer. Very soon a suggestion arose and grew into a commandment, that I should offer to take a day's duty for my brother. At this point I pulled myself together and resisted what seemed a vagrant notion. "Was such a thing ever heard of—that for no reason save a vague sympathy one should leave his own pulpit and undertake another's work, who had not asked him and might not want him?" So one turned to his manuscript to complete a broken sentence, but could only write "Dear A. B." Nothing remained but to submit to this mysterious dictation and compose a letter as best one could, till the question of date arose. There I paused and waited, when an exact day came up before my mind, and so I concluded the letter. It was, however, too absurd to send; and so, having rid myself of this irrelevancy, I threw the letter into the fire and set to work again; but all day I was haunted by the idea that my brother needed my help. In the evening a letter came from him, written that very forenoon, explaining that it would be a great service to him and his people if I could preach some Sunday soon in his church, and that, owing to certain circumstances, the service would be doubled if I could come on such and such a day; and it was my date! My course was perfectly plain, and I at once accepted his invitation under a distinct sense of a special call, and my only regret was that I had not posted my first letter.



One afternoon, to take my third instance, I made up my list of sick visits and started to overtake them. After completing the first, and while going along a main road, I felt a strong impulse to turn down a side street and call on a family living in it. The impulse grew so urgent that it could not be resisted, and I rang the bell, considering on the doorstep what reason I should give for an unexpected call. When the door opened it turned out that strangers now occupied the house, and that my family had gone to another address, which was in the same street but could not be given. This was enough, it might appear, to turn one from aimless visiting, but still the pressure continued as if a hand were drawing one and I set out to discover their new house, till I had disturbed four families with vain inquiries. Then the remembrance of my unmade and imperative calls came upon me, and I abandoned my fruitless quest with some sense of shame. Had a busy clergyman not enough to do without such a wild-goose chase?—and one grudged the time he had lost.

Next morning the head of that household I had yesterday sought in vain came into my study with such evident sorrow on his face that one hastened to meet him with anxious inquiries. "Yes, we are in great trouble; yesterday our little one (a young baby) took very ill and died in the afternoon. My wife was utterly overcome by the shock, and we would have sent for you at the time, but had no messenger. I wish you had been there—if you had only known!"

"And the time?"

"About half-past three."

So I had known, but had been too impatient.

Many other cases have occurred when it has been laid on me to call at a certain house, where there seemed so little reason that I used to invent excuses, and where I found some one especially needing advice or comfort, or I called and had no courage to lead up to the matter, so that the call was of no avail and afterwards some one has asked whether I knew, for she had waited for a word. Nor do I remember any case where, being inwardly moved to go after this fashion, it appeared in the end that I had been fooled."

The experiences of Dr. Watson, whose veracity was beyond question, seemed to offer a rich mine, and certain English Psychological Researchers asked to be permitted to bring a little more

of the ore to light, and so to test it that none could doubt its quality. But this was the reply, evidently written by the distinguished writer's secretary or ministerial assistant:

18, Sefton Drive, Liverpool: 18. 10. '97

DEAR SIR:

In reply to your letter of the 16th inst. I am directed by Mr. Watson to say that he has not the time to enter into the cases you mention and furthermore that as many of them occurred in his pastoral work he is thereby precluded from giving names and particulars.

Yours faithfully,

W. R. COLVILLE.

"Many other cases" similar to the three which Dr. Watson related occurred in his experience, it appears, and, so far as is known, these perished with him. He believed that his God had given him many proofs of His providence which would appeal to man with peculiar force, but they were too sacred to be made use of, except three, and these must not be more particularly inquired into. What harm could have resulted to the memory of the "venerable minister" had his sons and daughters, or other surviving kindred, given their corroborating recollections of the unexpected visit, does not appear. Why the ministerial friend should have been unwilling to state simply that he well remembered that Dr. Watson told him at the time about the letter that he wrote and threw into the fire, is not evident, especially as his name would have been concealed if he was a sensitive plant. There is nothing disgraceful in having suffered the loss of a child, so why could not the father and mother have been interrogated as to their recollections of the third incident? Cornelius was for a time included in "the pastoral work" of St. Peter, but the latter was, fortunately, neither too busy nor too squeamish to tell of his case of "Christian telepathy" which concerned the Roman centurion. Do clergymen consider that the New Testament would have been improved had the various witnesses to supernormal phenomena refused to give names or other data which enabled anyone at the time to test their statements if he so desired? Only recently a distinguished American clergyman so far forgot himself as to refer in public to what he believed

were visitations of his deceased wife. Encouraged to give the facts in full to the American Society for Psychological Research, and thus permit them to be of the greatest benefit, he expressed his regret that, although he entertained a hearty respect for the work of the Society, he "could not bring himself" to accede to its desire, since he shrank from exposing such sacred incidents to publicity. And promptly thereafter he accorded a long interview to a reporter, added much striking and valuable matter which filled two columns and went all over the United States! It is strange that so many are not unwilling to tell their experiences to the newspapers, which send them forth for their sensational character, but become sensitive and reticent the moment that an intelligent use is to be made of them for the benefit of science.

#### XL. EXTRAORDINARY COINCIDENTAL DREAMS.

The general caption of this series is applied somewhat liberally. But a gentleman who is of sufficient importance that a biography of him was written by the veteran James M. Hoppin, for many years a professor of Yale University, first in the Divinity School and afterwards in the Art Department, may be considered, provisionally, a "noted person." The experience was shared by Henry Armitt Brown, the subject of the biography, who was a "scholar, orator and lawyer." The incident may be found under its date in the book, which was published by Lippincott in 1880. The incident was related in a letter written to a clerical friend of his family, and was comparatively recent at the time of its narration.

May 3, 1869.

REV. AND DEAR SIR:

After many delays I send you a short account of the dream which excited your interest last summer.

In the fall of 1865, I think it was in the month of November, while I was studying law in the city of New York, I retired to my room about midnight of a cold and blustering evening. I remember distinctly hearing the clock strike twelve as I lay in bed watching the smouldering fire until drowsiness crept upon me and I slept. I had hardly lost consciousness when I seemed to hear loud and confused noises and felt a choking sensation at my throat, as if it were grasped

by a strong hand. I awoke (as it seemed) and found myself lying on my back on the cobble-stones of a narrow street, writhing in the grip of a low browed thick-set man with unkempt hair and grizzled beard, who with one hand at my throat and holding my wrist with the other threw his weight upon me and held me down. From the first I knew that his desire was to kill me, and my struggles were for life. I recall distinctly the sense of horror at first and then that of furious determination which took possession of me. I did not make a sound but with a sudden effort threw him half off me, clutched him frantically by the hair and in my agony bit furiously at his throat. Over and over we rolled upon the stones. My strength began to give way before the fury of my struggles. I saw that my antagonist felt it and smiled a ghastly smile of triumph. Presently I saw him reach forth his hand and grasp a bright hatchet. Even in this extremity I noticed that the hatchet was new and apparently unused, with glittering head and white polished handle. I made one more tremendous fight for life, for a second I held my enemy powerless and saw with such a thrill of delight as I cannot forget the horror-stricken faces of friends within a rod of us rushing to my rescue. As the foremost of them sprang upon the back of my antagonist he wrenched his wrist away from me. I saw the hatchet flash above my head and felt instantly a dull blow on the forehead. I fell back on the ground, a numbness spread from my head over my body, a warm liquid flowed down upon my face and into my mouth, and I remember the taste was of blood and my "limbs were loosed."

Then I thought I was suspended in the air a few feet above my body. I could see myself as if in a glass, lying on the back, the hatchet sticking in the head, and the ghastliness of death gradually spreading over the face. I noticed especially that the wound made by the hatchet was in the center of the forehead at right angles to and divided equally by the line of the hair. I heard the weeping of friends, at first loud, then growing fainter, fading away into silence. A delightful sensation of sweet repose without a feeling of fatigue—precisely like that which I experienced years ago at Cape May when beginning to drown—crept over me. I heard exquisite music, the air was full of rare perfumes, I sat upon a bed of downy softness, when, with a start, I awoke.

The fire still smouldered in the grate, my watch told me I had not been more than half an hour asleep.

Early the next morning I joined an intimate friend with whom I spent much of my time; to accompany him as was my daily custom, to the Law School. We talked for a moment of various topics, when suddenly he interrupted me with the remark that he had dreamed strangely of me the night before.

"Tell me," I asked, "what was it?" "I fell asleep," he said, "about twelve and immediately dreamed that I was passing through a narrow street when I heard noises and cries of murder. Hurrying in the direction of the noise, I saw you lying on your back, fighting a rough laboring man, who held you down. I rushed forward, but as I reached you he struck you on the head with a hatchet and killed you instantly. Many of our friends were there and we cried bitterly. In a moment I awoke and so vivid had been my dream that my cheeks were wet with tears."

"What sort of man was he?" I asked. "A thick-set man, in a flannel shirt and rough trousers; his hair was uncombed and his beard was grizzly and of a few days growth."

Within a week I was in Burlington, New Jersey. I called at a friend's house. "My husband," said his wife to me, "had such a horrid dream about you the other night. He dreamed that a man killed you in a street fight. He ran to help you but before he reached the spot your enemy had killed you with a great club."

"Oh, no," cried the husband across the room, "he killed you with a hatchet."

These are the circumstances as I recall them. I remembered the remark of old Artaphernes that dreams are often the result of a train of thought started by conversation or reading or the incidents of the working time; but I could recall nothing, nor could either of my friends cite any circumstance that ever they had read, had ever heard by tale or history, in which they could trace the origin of this remarkable dream.

I am, my dear Sir, very truly yours.

HENRY ARMITT BROWN.

P.S. I may add that these friends of mine were personally unknown to each other. The first one in New York dreamed that he was the foremost who reached the scene, the other that he was one of the number who followed; both of which points coincided exactly with my own dream.

It would appear from the postscript that the correspondence between the several dreams was more exact than one would suppose from the main narrative; that Mr. Brown recognized the other dreamers in his own dream, and that they were situated as each respectively located himself.

It is unfortunate that the compound incident was not recorded at once and that the stories of the two friends were not written out by themselves. It is impossible for the reader to be sure that time had not made the three dreams coincide in memory more closely than they did in fact. On the other hand, Mr. Brown was a brilliant man and a lawyer, and it seems unlikely that the main facts of coincidence which impressed him at the time should have undergone much alteration in his memory.

Of course the special feature of this incident which makes it noteworthy is the coincidence of material in the three dreams, rather than the content of the dreams, which might perhaps be explained on the Freudian principles or in some other way. All the ingenuity in the world applied to explain the content of the dreams will not explain away the complex coincidence in their details coupled with close temporal coincidence between two of them and perhaps all three. Once establish that such astounding coincidences existed, and to try to account for all three of the dreams solely on the basis of experience and "complexes" individual to the respective dreamers, would be to discredit the whole psychoanalytic theory. The compiler considers that the testimony to dreams which in their particulars coincided with events still in the future has accumulated to an extent which precludes intelligent question of their genuineness and priority and immunity from the doctrine of chance. To trace *these* dreams to merely ideational and emotional reactions from past experiences utterly fails to solve the great problem, which is that of the coincidences between the particulars of the dream and the details of the events which directly followed. And if the attempt is made to force this type of dreams into the Freudian or any other mold, it is the mold that is in danger of disruption, for it is a great deal more certain that coincidental dreams do rarely occur, complexly coincidental to a degree which makes the doctrine of chance ridiculous, than that psychoanalysis of dreams is not sometimes perniciously ingenious. No one contends that the great

mass of dreams are normal as to their origin; the sole contention is that some dreams are in one way or another, one degree or another, supernormal. The Freudian or any other interpretation of dreams may be true in general, and yet some dreams, like other forms of psychical experience, transcend the general category. But the dream theorists ought to face all the facts, which they have not hitherto boldly done.

#### XLII. AN INCIDENT RECORDED BY EMERSON.

This is interesting mainly because Ralph Waldo Emerson (1803-1882), who probably had no knowledge of the possibilities of self-deception in hysteria, or that even stigmata may be produced by auto-suggestion on extremely susceptible subjects, thought it sufficiently noteworthy from a supernormal point of view to record. It may be found in *Emerson's Journals*, 1845-1848, page 193. It was set down in 1846.

Oliver Wellington describes to me Samanthe Crawford of Oakham, who thought and felt in such strict sympathy with a friend in the spiritual world that her thought ultimated itself in a preternatural writing on her arm and again into writing on a paper which seemed to float in at the open window, and alighted on her lap.

#### XLIII. A DYING VISION.

Bishop Warne of the Methodist Episcopal Church, in the *Christian Advocate* of July 11, 1901, relates the closing scenes of the life of Bishop E. W. Parker, who died in India, June 4th, of the same year.

When I saw him last, toward the end of January, the previous night he had a vision in which the Saviour appeared to him and gave him the choice of living and suffering or of going to heaven with the Saviour. In the vision he was carried into what he called the lowest department of heaven and saw heights and heights of glory above him. Then the Saviour said to him: "These are my little ones who have received me but have not had much teaching; if you will choose to come with me I will appoint you to teach these little ones." As the Bishop told me of this vision, he said: "I have an

entirely new idea of heaven. I have a new appointment. I am appointed to continue in service for India and teach Christ's little ones. I am so happy ; O, so happy ! ”

This was perhaps not strictly a “ dying vision,” as the Bishop did not die until some four months after it occurred, but as he was already stricken with his last illness, it is liable to similar criticism. Whatever its origin, the “ message ” that he was to teach a particular class of persons after his death articulates well with what is said in the best class of purported communications from spirits. And his attaining “ an entirely new idea of heaven ” is like the experience of many others who have received in one way or another what they believed to be intimations from the other world, and the change of opinion was in the same direction.

The vision classifies with that of St. Paul (II Cor. 12:1-4), in which he was “ caught up even to the third heaven,” except that the latter “ heard unspeakable words.” Perhaps a similar alternative was offered Paul, who in another place (Phil. 1:23-24) said : “ But I am in a strait betwixt the two, having the desire to depart and be with Christ ; for it is very far better, yet to abide in the flesh is more needful for your sake.” (Revised version.) This is conjecture, and yet, since Paul cannot be suspected of having contemplated suicide, it is not an entirely fanciful one.

#### XLIII. PREMONITORY APPARITIONS.

An incident involving the family of which the writers, Alice Cary (1820-1871) and Phoebe Cary (1824-1871), were members, is to be found in a sketch of the latter by her niece Ada Carnahan, published in the *Ladies' Repository* for July, 1871.

In the autumn of 1832 a new house was built for the family, it was completed, it stood full in view from the old house, in a few days they would be in possession. Then occurred a strange incident which I do not attempt to explain. I will tell it as it was told to me, and honestly believed by each member of the family. It was late in the afternoon, a sudden thunder-shower which had brought Robert Cary (the father) in from the field had driven every one



under shelter, but the storm was over and the sun shining when one looking across the hollow saw a woman with a child in her arms standing in the open door of the new house, and called the attention of the others by asking how Rhoda and Lucy came to be over there and how the door of the new house came to be open. Rhoda was the third daughter, fifteen years of age, and Lucy a child of two. But even as they were talking Rhoda joined them and the child Lucy was found to be playing within. By this time all the household were out gazing at the apparition, which at last was seen to walk back into the house and disappear. Robert Cary started out to see what it was. Keeping the house in sight and seeing no one leave it, he found the door open, but found nothing more. Diligent search upstairs and down, on the clean floor or soft soil without, discovered no foot prints or other signs of human presence. Within the first year of their occupancy of this new house, Rhoda and Lucy died within a few weeks of each other, carried off by a virulent fever.

Alice Cary witnessed of this apparition to Robert Dale Owen, who embodied it in his "Footfalls on the Boundary of Another World."

When the fact is added that the child Lucy has been seen to flit about the old farm-house (the last time a few years ago, when a boy who had been guarded from a knowledge of the story came running with a white, scared face, saying: "There's a little girl up-stairs in a red dress") it will be seen that the belief of Alice and Phoebe Cary in the supernatural began before modern Spiritualism was talked of.

The story cannot be found in the first edition of Owen's book named, but may have been inserted in a later edition.

#### XLIV. APPARITION OF THE DEAD TWO YEARS BEFORE THE DEATH OF THE PERCIPIENT.

The incident concerns a sister of Frances E. Willard (1839-1898), the founder of the Woman's Christian Temperance Union, who personally wrote and sent it to the *Religio-Philosophical Journal*. We present a number of documents which have long been in the possession of the Society.

Office of Religio-Philosophical Journal,  
Chicago, July 6, 1888.

RICHARD HODGSON, ESQ.

5 Boylston Place, Boston, Mass.

DEAR HODGSON: The enclosed which I publish in next week's *Journal* was sent me by Miss Frances E. Willard, President of the W. C. T. U., who took it down with her own hand from the mouth of the mother of the young woman.

If it is of any value to you, you could get particulars, that is names, of Miss W. at Evanston, Ill.

Yours truly,  
JOHN C. BUNDY.

The following correspondence resulted, begun on one side by Dr. Hodgson and closed, years after, by the compiler, writing in Dr. Hyslop's name.

Lake Bluff, Aug. 26th, 1885.

Four years ago, a few weeks before Miss —— [Milner] left Waukegan for California for her health (having had a cough for about a year), she went up-stairs to her own room between ten and eleven in the morning of a beautiful sunny day. She did not go about much, being weak, and would not have gone up-stairs, save that the day was fine. She sat down in her chair and was busy winding her watch, or else looking over a book (she having gone up-stairs for one of these purposes, which one is not now remembered). As she sat there at work looking down, she saw a shadow of something that attracted her attention, and she thought someone had come in. She looked up and there, at a distance of about four feet, stood Mary Willard, her former classmate and friend. She was about four feet distant from Miss ——; was dressed in a cream white or light salmon-colored, soft, beautiful dress. She was dressed just as she was when Miss —— knew her, as to style and general appearance, her hair combed low on her forehead as the custom was. Miss —— saw her shoes even; and said she did not look sick, but she made the same impression that she did when a school girl, so bright and cheery, and came to school with something pleasant to tell. She remained about ten minutes, and Miss —— said she smiled and looked exceedingly pleasant; that they communicated, but not by

words, and she never told what they communicated. Miss —— thought, "How will she go away?" So she watched carefully and Mary "dimmed out" while she looked—faded from sight without moving from where she stood. After that Miss —— never seemed to expect to get well. She always spoke of the occurrence as "when I saw Mary," but was exceedingly reticent about the whole subject, never naming it to any one except her mother and another friend.

Curiously, Miss Frances E. Willard did not think to set down the fact that Mary, whose apparition was seen by Miss Milner, was dead. She had in fact died in 1862, about nineteen years before.

In the handwriting of Dr. Hodgson is this attestation:

The original account of Miss Willard has been seen by me. It included the following corroboration by Mrs. Milner. R. H.

And on the same sheet is the attestation of the mother of the percipient, Mrs. Milner.

This is a correct statement.

(Signed) S. S. MILNER.

The next document in the series is a brief note from Mr. Bundy to Dr. Hodgson:

Chicago, July 7, 1888.

DEAR MR. H. I wrote Frank Willard to know if the girl died after the incident sent you yesterday. I enclose her reply. B.

Woman's National Christian Temperance Union Headquarters  
161 La Salle St., Chicago.

President's Office, Evanston, Ill., July 6, 1888.

DEAR BROTHER:

The friend, Belle Milner, died about two years after the incident. I know not if she had ever another similar experience but think not; it was entirely out of her line.

Hoping to see you ere long, I am ever yours sincerely,

FRANCES E. WILLARD.

Woman's National Christian Temperance Union,  
President's Office, July 12, 1888.

MR. RICHARD HODGSON,

DEAR SIR: Your note to Miss Willard comes during her absence at the Lake Bluff Convocation and we are not forwarding her letters as she is very much preoccupied there.

I have often heard Miss Willard refer to the experience of her friend, Miss Milner, and as I have the original copy of her account I send it to you with the request that you return it after looking it over. I presume it is printed verbatim in Col. Bundy's paper, although we have not yet seen it. You will notice the article states that Miss Milner never gave any clue as to what conversation passed between herself and Mary Willard. Mrs. Milner's signature on the back of Miss Willard's manuscript will answer your question in regard to the mother's corroboration. The incident as related by Miss Willard contains all that she knows in regard to it.

Yours truly,

ANNA GORDON.

Much later, a letter was sent to Miss Gordon, now successor of Miss Willard as President of the Woman's National Christian Temperance Union, inquiring if Miss Mary Willard was a sister of Frances.

National Woman's Christian Temperance Union, Evanston, Ill.

Office of President, June 10, 1919.

MY DEAR PROF. HYSLOP:

I have your favor of May 17 which has been held for my return from Washington, D. C. I recall that Miss Willard had an acquaintance by the name of Belle Milner, and I think she was a classmate of Miss Willard's sister, Mary E. Willard. If it is true that I often heard Miss Willard tell the incident Miss Milner relates, I do not at this time recall it, but I feel quite sure the Mary Willard referred to must be the sister of Frances E. Willard.

Yours very truly,

ANNA C. GORDON.

It is a common criticism that an occult story grows in memory with a lapse of time. Incidentally this last letter of Miss Gordon

illustrates what the compiler has found to be the rule, that, on the contrary, with the person of good mind and culture such a story, like incidents of a different character, generally loses in details and color, rather than adds to the complexity or vividness. In the case of Miss Gordon, thirty-one years seem to have obliterated, if not the incident itself, at least the fact that she had frequently heard Miss Frances E. Willard refer to it. Miss Frances E. Willard herself, had she not taken down the facts from the lips of Mrs. Milner, but waited ten years before she told the story, would probably have set down a comparatively laconic and colorless version. As it was, she failed to indicate two important facts, viz., that the apparition was of a person deceased, and that the percipient herself died within two years.

The circumstance of seeing the (apparent) shadow of the figure before the figure itself is duplicated in the Doris Case. Here also, the percipient was caused to look up by observing a shadow. (See *Proceedings of A. S. P. R.*, Vol. X, page 1043n.)

#### XLV. GOETHE'S PREDICTIVE VISION.

Earlier in this series, Goethe relates facts relating to his grandfather. Here he tells an incident of his own experience, which may be found in *Wahrheit und Dichtung*, Part Three, chapter 11. The translation is that of Mr. Carl F. Schmitt of Wilkes-Barre, Pa., who remarks that at the time Goethe was about twenty-two years of age and had just said farewell to Fredericka Brion, with whom he was in love, at Sesenheim in Alsace.

I now rode on horseback over the footpath to Drusenheim, when one of the strangest experiences befell me. Not with the eyes of the body but with those of the spirit I saw myself on horseback coming toward me on the same path dressed in a suit such as I had never worn, pale-grey with some gold. As soon as I had shaken myself out of this reverie the form vanished. It is strange, however, that I found myself returning on the same path eight years afterward to visit Fredericka once more and that I then wore the suit I had dreamt of, and this not by design but by chance.

Be this as it may, the strange phantasm had a calming influence on my feelings in those moments following the parting.

It is to be noted that Goethe was in a different stratum or state of consciousness than his usual one when he had this vision, and had to "shake" himself out of it. That is to say, he had the "mediumistic" temperament, and it is likely that if he had cultivated periods of passivity he would have had other experiences of the general sort to relate.

#### XLVI. THE PREMONITION OF JOHN MUIR.

John Muir (1838-1914) attained eminence as a geologist, explorer and naturalist. He discovered the Muir Glacier in Alaska, visited the Arctic regions in search of the De Long expedition, was active in forest preservation and the establishment of national parks, did much work on the physiography and natural history of the Pacific coast, was the author of several books, etc.

Dr. James D. Butler was a member of the faculty of the University of Wisconsin, being professor of ancient languages and literature from 1858 to 1868. He was an honored citizen, a man of much learning, and traveled extensively. Data about him may be found in the American "Who's Who" for 1906-7, and in the National Cyclopaedia of American Biography, 1899.

Mr. Muir's premonition, telepathic impression, or whatever it may be called, concerned the writer of the notes which precede his own narrative.

Madison, Wis., Feb. 7, 1888.

FRIEND HODGSON:

I have tried to rouse John Muir to tell you, or me, his story of our Yosemite rencontre, in '69. I will again.

He did write my wife at the time but his letter cannot be found.

Yrs. JAMES D. BUTLER.

Madison, Wis., Feb. 8, '88.

MY DEAR SIR:

*The* letter long sought in vain has just turned up. I have taken pains to copy and oblige you. . .

JAMES D. BUTLER.

Headquarters of the Tuolumne near Castle Peak.

Aug., 1869.

MRS. JAMES D. BUTLER,

DEAR FRIEND: I found your Professor a few weeks ago in the Sierra Nevada Mountains, and in the very Yosemite Sanctum itself, and among the divine harmonies of the Vernal and Nevada Falls. Where you first met your Professor I do not know, but surely I might venture to say that it was not in so goodly a mansion as this,—not amid such blazing assemblies of God's mountain grandeur.

I have been taking care of 2,500 sheep in the mountains all summer. Your husband wrote me a letter in May, before he decided to visit California, which I received in July when I was camped in a maze of sharply cut mountains, a day's journey above Coulterville. Shortly after receiving his letter we moved our sheep higher, and camped upon the north wall of the Yosemite Valley two miles from the brink. We remained here nearly three weeks, and almost every day I wandered along the valley domes and falls sketching and absorbing the inexhaustible treasures of glory, when suddenly *I was seized with the idea of going down into the valley to find Professor Butler.*

I knew a way through the wall by an immense canyon or chasm, and I felt that I should be resisting the spirit if I did not go. The next day I started for the valley and reached the bottom in five hours. Consulting the Hotel register I found, *James D. Butler, Madison, Wis.* I could scarcely believe my eyes and read the precious words over and over. At last I got faith to believe that after the long cold years of isolation a friend was really near in the flesh, and that my eyes would be blessed that very day with light from a familiar face. I started in pursuit. Ere long I met Gen. Alvord with his guide and others who had started for a climb with Prof. Butler, but had turned back exhausted. They informed me that Prof. B. and Joshua Jones of New York had undertaken without a guide to reach the top of Mount Broderick. I lay in wait for the Prof. at a place near the Nevada rapids, on a trail I knew he must take. Towards evening he came to light among the rocks, half erect, groping his way among the broken granite and bushes: sleeves rolled up, vest open, hat dangling behind his back, etc. On seeing me approach he sat down to wipe the perspiration from his brow and neck, and to

inquire the way down the rapids. I showed him the path which was marked by little piles of rock; but he did not recognize me. Then I sprang directly in front of him and asked if he did not know me. He said he thought not, but soon changed his mind. . . .

Farewell,

Most cordially your friend,

JOHN MUIR.

And Professor Butler adds to the letter a note of his own:

When the feeling above described arose in Muir that he might reach me, his old teacher, within a day's march, the word telepathy—*far feeling*—had not yet been coined. That feeling demanded such a word to describe it.

It is fortunate that Muir described his strange impulse in black and white, and that within a month of his unique experience. I am also glad that his letter mislaid and long given up for lost has remained safe and sound.

My own impressions derived from conversation with Muir as he piloted me down the mountain, that but for his appearing "as an angel dropped down from the clouds," I must have been lost in the darkness then coming on, I have described in a paper entitled "Presentiments." They harmonize with Muir's letter, and have been often reprinted as one of those pages of truth which are stranger than fiction.

JAMES D. BUTLER,

Feb., 1888.

Madison, Wis.

Owing to the fact, for which Dr. Hodgson was not responsible, that he was unable to secure the promise of extra copies of the publication in which the incident was to appear, Professor Butler forbade its publication. But thirty-two years have passed, the parties are all dead, and there can be no reason for withholding it, especially as, in substance, it had already been told, probably in newspapers or magazines. But if the letter by John Muir has ever before been published, we are not aware of the fact.



## 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.

### PREMONITORY DREAM.

The following incident was reported by Dr. Hodgson himself from an interview with the man who had the dream. It was not dated in any way and space was left in the record for inserting the date of the experience. It seems never to have been obtained. The utmost that can be said now is that it was reported somewhere between 1887, when Dr. Hodgson came to this country as Secretary of the American Society, and the end of 1905, when he died. The incident will have to be taken as a direct account of Dr. Hodgson without the time indication of the occurrence. Apparently the interview was after Thanksgiving and before the holidays and the dream near the time of the record, as indicated. It receives notice on the ground of his authority.—J. H. H.

On I went with Dr. Frank Harris to Tremont House and cross examined several of the officers there concerning the remarkable dream which Mr. Nash was said to have had, shortly before Thanksgiving, concerning the death of one of his fellow workmen.

Mr. Nash made the following statement:

"I dreamt on the night before Thanksgiving that I was standing at one of the doorways of the passages down below, when I heard a terrible crash. The noise appeared to come from the room where the elevator machinery was working. I ran towards this room, and, as I approached the entrance, I saw a man fall backwards into the arms of Mr. Handy, who was standing close to the entrance to the room. In my dream the man appeared to be Mr. Little, and I thought he was killed.

On Thanksgiving day, Thursday, Nov. 28th, one of the spiral springs in the elevator machinery broke, and a piece flew out and struck one of the men in the chest. He fell back into the arms of

Mr. Handy, who was standing at the entrance to the room. He lived about three quarters of an hour only.

My work is that of fireman here. I woke from my dream at one-thirty (1:30 A. M.)

I was in perfectly good health, and not troubled in mind at all, so far as I know.

I told Mr. Little of my dream the next morning. The man who was really killed was not Little, but Burkee.

I questioned Mr. Little concerning these circumstances, which he corroborated, and added, that Mr. Nash on the Tuesday morning, offered to bet a dollar, that he, Little, would be killed on starting up the elevator, before the week was over.

Mr. Handy gave me substantially the same account.

Dr. Harris examined the man who was killed, and found that the spring had pierced the heart, the right lung, and the top of the liver. It was a portion of a common spiral spring. The man who was killed had a strong general resemblance to Little, as Dr. Harris informed me, and as the men agreed.

It should be added, that the elevator machinery had been newly put in; and that the day on which the accident happened was the first day of its working.

R. H.

### PREMONITION.

The following is from the collection of Dr. Hodgson. The first account which excited the interest of Dr. Hodgson was in the *Metaphysical Magazine*. Inquiries resulted in the latter accounts which must speak for themselves. It was not recorded until more than sixteen years subsequently and whatever objections are liable in the case apply and the incident can find its value only in a collection which would eliminate the equations suggested or established by delay of record.—J. H. H.

ACCOUNT FROM "THE METAPHYSICAL MAGAZINE," MARCH, 1897.

During the winter of 1880, we had with us a lady who (her mind having become unbalanced) threatened self-destruction. We were guarding, as far as possible, against such an act. She slept in a room so located that she could not get out of the house without passing through the apartment occupied by her husband and un-

fastening the door. One night I awoke from a vivid dream in which I heard her pass out of her room down through that of her husband, unfasten the door, and go out. I at once aroused my wife and told her of my dream. She went to our guest's room, but found her quietly sleeping.

Finding that 'twas only a dream, I attempted to sleep again, but could not. I heard the clock strike one, two, three, four, and five, and then I dozed for a few moments, when I was awakened by hearing our guest pass (as in my dream) down through her husband's room, unfasten the door, and go out of the house. At the same time I heard the gentleman rush to the door and call to his wife. We dressed hastily and started in search, finding her lifeless form at the bottom of a stock well some fifteen rods from our house.

I had previously nailed planks over the well, leaving only space enough for a bucket to pass through; yet this delicate, sensitive woman, on the darkest night imaginable, ran barefoot over the cold ground and crowded her form through that hole.

Now, if there was a power, or influence, to impress that dream upon my mind, which endeavored to keep me awake with a view of preventing this suicide, was there not another power, or influence, watching to take this little woman to her destruction the moment I chanced to go to sleep?

It may not be out of place, and may throw some light upon the question, to state that several months prior to this occurrence the father of the woman, at Bloomington, Ill., sought to take the life of a younger son, this daughter, and himself—first shooting his son and daughter through the head, and then himself. His was the only fatal shot, as the son and daughter recovered; but later the woman committed suicide, as described above.

A. W. ST. JOHN.

CORRECTED STATEMENT BY MR. ST. JOHN.

CARTHAGE, Mo., March 24, 1897.

RICHARD HODGSON, ESQ.,

Boston.

DEAR SIR:

Replying to yours of 19 inst. just received I will say that Mrs. St. John will cheerfully make the statements you request and also add another similar experience of her own. Our "guest's" husband,

Mr. J. E. Carroll, [pseudonym] now resides at ——— St., Kansas City, Mo. He has always been very reluctant to refer or talk about that very sad event, yet could I see him I could probably get a statement from him, and we always visit each other when we chance to be within reach. In fact if I do not see him soon, and it is desired, I can write him.

While I have had several peculiar dream experiences, some bordering on "visions," I have never had any along this line except the one referred to.

You are at liberty to use my name if so desired but would prefer that other names we may give be not used—or kept private.

I regret that the Metaphysical Magazine changed my letter so as not to convey to the public a correct statement of what I wrote in one particular. Where I speak of the father of our guest having shot a son and daughter, then himself, they cause me to say that the daughter shot was our friend who had taken her life "as reported above." The daughter that was shot was a younger sister of Mrs. Niccolls and a few weeks prior to Mrs. Carroll's suicide while visiting her sister and others here, committed suicide *herself* by jumping into a well in the night at the home of a Mr. H—— near this place. The father of these girls, Mr. ———, of Bloomington, Ill., a man of wealth and refinement, prominent in the Presbyterian church, had met heavy losses in property and imagined he was coming to want. He sought to take the two children, the son and daughter, out with him, but his shooting was only fatal to himself, the son being still alive and in active business. After this occurrence, the daughters had times of great despondency, but never both at the same time, each imagining they too were coming to want, and resulting in their death as stated above. Prior to their father's death they were never troubled with those fits of despondency and never hinted at suicide. I have my theory, differing somewhat from that presented by the Metaphysical Magazine, but I am aware that you want *facts* not theories.

Very respectfully, etc..

A. W. ST. JOHN.

STATEMENT BY MRS. ST. JOHN.

CARTHAGE, MO., March 25, 1897.

R. HODGSON:

In reply to your request I will cheerfully give my recollections

of the dream referred to. I remember very distinctly his awakening me and telling his dream and my going quietly into her room and finding her seemingly quietly sleeping with our little seven year old daughter whose bed she occupied. We then lay down and talked of the dream and of the impossibility of her attempting anything of the kind for she was very timid and the night very dark and finally went to sleep and knew nothing more until awakened by Mr. Niccols calling her as he thought he heard her go out of the house and we looked in her room only to find her gone.

The finding of her lifeless form in the well has been correctly stated by my husband.

With reference to my dream I will say our little granddaughter Inez was ill. I had been helping take care of her during the day. We felt this night as I came away that she was rather better. As I awoke in the morning I remembered very distinctly now I had dreamed she was much worse and I had her in my arms trying to relieve her suffering and she seemed to pass out quietly while I was holding her thus. As I was telling the dream to my husband our son came and said Inez was worse. I immediately went over (only two blocks away) and before ten o'clock A. M. the little one passed out just as seen in my dream a short time before.

Yours sincerely,

EMMA P. ST. JOHN.

THE MENA STAR,

A. W. ST. JOHN & SONS, PUBLISHERS.

ADDITIONAL STATEMENT BY MR. ST. JOHN.

MENA, ARK., May 6, 1897.

R. HODGSON,

DEAR SIR:

Owing to the fact that we have been moving from Carthage, Mo. to this place, Mrs. St. John and myself have not felt like replying to your communications of March 31st, duly received by us. My wife directs me to say that she did not mention her dream to our son prior to the child's death, having really no time to do so as the little one died in a short time after my wife went to care for her at my son's solicitation early in the morning after the dream. She did however tell me of it in all particulars on my waking in

morning, yet neither of us thought it more than "a dream" or that it would so soon come true.

Regarding a statement from Mr. J. E. Carroll regarding his wife, I will say that he has most studiously avoided talking of the very sad affair ever since very shortly after its occurrence and though I visited with him at his home in Kansas City only last month I did not have the courage to broach the subject to him in his home with his present wife and children about him. The occurrence was published in all the Carthage papers as well as others in the state, and the two sisters—one suiciding in my well and the other in a neighbor's not a mile distant—both lie buried side by side in Park Cemetery at Carthage. I presume I can procure you clippings from Carthage "Press" if you desire, telling of the suicide.

My "theory" of the affair, briefly stated, is that when Mr. H., at Bloomington, Ill., took himself out and sought to take his youngest son and daughter also, he carried with him and retained for a period of time at least, the insane desire to take his children out of this life and as circumstances would permit, threw his "spirit" influence about them to cause them to suicide. Mrs. St. John and myself both observed that when one of the sisters was depressed and talking of suicide, the other was in her normal condition and happy. The night that the younger sister, Mamie, killed herself in my neighbor's well, where she was visiting friends, the older, Mrs. Carroll, was as clearly "herself" as we had ever seen her, playing and singing for her friends at a reception—a perfect lady with a perfectly sound mind to all appearances, yet after the burial of her sister her periods of depression returned more violently and frequently than ever. Again *neither* sister was subject to these "spells" or had *ever hinted at self destruction until after their* father's suicide.

In conclusion, I am convinced that the father's influence *after* his death on his daughters caused them to do as they did and that counter influence impressed that vivid dream upon my mind and kept me from sleeping from one till five o'clock that night in an effort to prevent the suicide, but my going to sleep as I did before the dawn of day, gave the opportunity for him to carry out his insane idea to cause this daughter, Mrs. Carroll, to do as her sister had done only a few weeks previous. Mrs. Carroll was a peculiarly sensitive little woman mortally afraid of darkness and of everything

cold or disagreeable, yet she got out of a warm bed, ran sixteen rods over wet and partially frozen ground, barefooted, to that well, when it was so *dark*, that when I tried to go to it ten minutes later I lost the path as I could not see trees or anything in the intense blackness of that cloudy winter morning.

To me the dream and what followed are very vivid realities that I have only been able to explain in the manner given above.

Very truly,

Yours for the truth,

A. W. ST. JOHN

## CONVERSAZIONE.

"I was visiting in the home of friends, who were much attached to a fine and rather large gold fish.

"I retired about 11.30 o'clock and was exceedingly worn out and worried. I set an alarm clock for five o'clock and upon its ringing awakened. As I sat up in bed the thought came to my mind—'I wonder if Martha's gold fish is dead'—then the thought continued, as the aquarium is on the bathroom window sill—that if the fish were to flop out he would go between the wall and the tub and Martha would think Clarence threw it out, and Clarence would think Martha had, and they would never know it was back of the tub until it decayed. That is as far as my thought went.

"I went into the bathroom to wash and five minutes after I was there I discovered the aquarium empty, and I thought—"Now, Martha didn't tell me the fish was dead, but she felt so badly about it I guess that is what put the idea into my head."

"Five minutes later with a sense of great shock, I saw the gold fish almost upright in the drain of the bath tub dead. It completely unnerved me and I went back to my room. When Martha appeared in the doorway to ask if I was awake, I said to her—"You didn't tell me the gold fish was dead." She replied, "Why it isn't. It's just as alive and well as can be, for I saw it before I went to bed last night."

"If it isn't asking too much will you give me some explanation" of this occurrence, as the fish had died under those circumstances sometime during the night. But why should it have made any impression on me?—D. E. N.

It has been stated on high authority backed by statistics that a relation exists between apparitions (and the same holds true of dreams and premonitions generally) and deaths closely coinciding in time, not attributable to chance. It has also been thought by many that the most probable hypothesis is that the dying persons thought of the persons who got the impressions, and so affected them telenathically. We must be logical, and apply our logic without prejudice. So all that we need to assume is that the dying fish thought of D. E. N., and perhaps longed for her presence in its last struggles. If we doubt this, some doubt is thrown upon the general hypothesis, for whatever notified our correspondent of the final hour of the fish may have notified at least some of those who saw apparitions of, or had other coincidental impressions regarding their human friends.

Before we estimate the possibilities of chance coincidence in this case we wish readers who have gold fish would inform us how



frequently any of them "flop out." This request sounds like a joke, but is seriously meant.

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J. H. B. writes as follows: "I venture to bring to your notice a book I have been urged to read which has had an enormous circulation in this country and in the United States. It is called the "Great Psychological Crime" and is part of a larger work entitled "The Harmonics of Evolution." The writer is a Chicago man—his name does not appear on his books, but it is known to his readers, many of whom regard him much as disciples regard a master. I have read his first volume and can answer for his extraordinary power and apparent sincerity, though on one or two matters I take issue with him.

"It is however to a chapter in the "Great Psychological Crime" that I would invite your attention, chapter No. 9 on the "destructiveness" of mediumship. So far as my own experience goes his alleged facts lack confirmation, though I have heard somewhat similar statements from other sources. Mediumship has done so much for the world that I should be sorry to forego its advantages or to think that it was attended with extraordinary peril to the medium if persisted in. Yet this is what is affirmed in the most positive way, with an assertion of scientific, even of occult, knowledge of the facts. The writer admits all that Spiritism claims—holds it proven—but holds that the means taken to ascertain the facts are pernicious and destructive. He declares that there is another way—a right way, a normal way—by which this knowledge can be obtained. I am told this normal way is shown in another volume entitled "The Great Work."

"Here are a couple of statements from this long, positively affirmed, and closely reasoned arraignment of the "mediumistic process":

"a, 'The mediumistic process acts directly upon the physical brain of the medium in the reverse order of its evolutionary development.'

"c, 'The degree of paralysis at any given stage of the process is measured by the degree of mediumistic control attained.'

"Possibly you have seen all this before and are in a position, without too much trouble, from your own knowledge of the whole subject, to re-assure me."

This is a sample of the requests that we receive to be informed as to the value of the "Great Work" of "T K." and so it may be best to inform our readers once for all, that both "T K." and his "Great Work" are consummate frauds. Mr. John F. Richardson, who assumed the mysterious cognomen of "T K" (which is simply a huge joke, standing for the word Tack) has been exposed by his own followers and compelled to resign from all connection with the

organization which he founded. Full proof for this assertion may be found in "T K and the Great Work in America," by Sylvester A. West, M. D., a book published in Chicago in 1918. After fooling a growing circle with a multitude of stories regarding his past achievements and present powers, which powers he was always going to manifest, but never did, his lieutenants instituted a laborious inquiry and discovered that his autobiographical statements were almost pure fiction. At the time that he claimed that he was receiving, for many hours of every day, instructions from a Master who materialized himself out of Thibet, he was really engaged in quite other occupations. At another time when he declared himself to be engaged in lofty ways, he was acting as agent for "Oxydonor," a fraudulent healing device which afterward fell under the ban of the law. "The Great Psychological Crime," with all its appearance of profundity, is a mere pack of pretentious nonsense and mendacity. He claims therein to have visited a certain asylum for the insane, to have found three hundred and forty-nine cases of obsession and to have cured them all, whereas there is no record that he ever even visited the institution. Whatever he chose to say about hypnotism or spiritism is worthless. When his trustees confronted him with proofs of his dishonesty and immorality he made no defense but meekly surrendered, with one final attempt to get hold of funds to which he had no moral right. Probably his particular "Master" has taken the long and vainly expected revelation of the "Great Work" back with him and buried it in Thibet.

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B. N. B. writes : "Your letter of recent date, inviting me to write down my experiences, was duly received. I have had some remarkable experiences, but what's the use of writing them? There is a book full of such experiences written two thousand years ago," etc.

It did not occur to our correspondent that perhaps one reason why we wished to have his experiences was because they did not take place two thousand years ago. Nor would we have the record of the earlier experiences to which he refers if those who had them had not reported them in their own day. We wish that others of our correspondents would take note.

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Sir Oliver Lodge has referred to this Society the following letter, with the suggestion that we do something to "check this lying rumour":

"I would like to let you know that in this city (New York) it has been rumoured that Raymond is not dead but that he had returned from a German prison. If this is true, do you think that a spirit has been impersonating?"

The expression above quoted from Sir Oliver is sufficient to stamp the story that his son Raymond is still living as untrue. It

appears that the story has no currency in England, but it has become quite common in this country. It is one more added to the category of stories respecting the survival of persons whose deaths were thoroughly established, e. g., Marshal Ney, the Dauphin of France, John Wilkes Booth, etc.

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"Are you going to review 'The One Way,' by Jane Revere Burke? Do you think that William James dictated the messages claimed to be from him?" N. C.

The book is privately printed and therefore cannot be included in the reviews. It is interesting on several accounts, but entirely unevidential of James. Theoretically, thoughts may have come through from him, but he certainly did not "dictate" it. The style is not his, neither are the ideas. Of course he may have become intensely pietistic to the point of recommending difficult old books like Taylor's "Holy Living and Dying," and he may have become addicted to a profusion of biblical quotations in his discourse, since his death, but he would hardly have misrepresented his former position as on page 23: "I failed to know what is in truth about the most essential thing of all—namely, you cannot prove by your intellect those things which can be proved only by life," and the "evidence," adduced by Mr. E. S. Martin in his preliminary note, that James "was really the author of the discourses,"—namely that passages were written in "alleged Greek," and "alleged Russian," is somewhat weakened by the fact, that James did not know Greek, and I believe, knew Russian as little.

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B. F. C. wants to know how a Society that calls itself scientific could publish a report on "Fortune Telling," as was done in our April issue.

This happened to be the title which the author himself affixed, and it did not seem worth while to change it, since we gave our readers the credit for possessing a little humor. The article was published because of the facts stated therein, and if these are of a quality deserving derision, none should quarrel at the name "Fortune Telling." On the other hand, if the facts should seem, on the whole, to be significant of some manner of supernormal acquisition, then the title suggests that not all instances of what is popularly called "fortune telling" are thoroughly contemptible.

## BOOK REVIEWS.

*The Second Message of Anne Simon.* Foreword by ORTO T. SIMON. Richard C. Badger, Boston, 1920. Pp. 151.

The general character of this product of automatic writing may be learned from the review of the First Message, in our March issue. Granting that messages from "the other side" can be written down, there would be no way to determine the source of this one. The ethical quality is farthest from suggesting the devil as the author and the general intelligibility and intelligence displayed do not suggest spirits in their dotage. But no attempt is made in the messages to prove that they do not originate in the automatist's own subconscious. Resemblances in point of style to the style of Anne Simon in her lifetime are discounted by the fact that her husband's subconscious must be presumed to be saturated with memories of that style.

But to point out that Mr. Simon's subconsciousness is theoretically capable of what is known as automatic writing, is not the same as to prove the message did not, as a matter of fact, come from a spirit. His familiarity with his wife's literary style makes it easy to suppose that he is subconsciously perpetuating it. Still, it is also true, that if the message were from his wife, we would expect her to talk like herself, to the extent that she is able to escape admixtures from the psychic's own mind.—W. F. P.

*"The Vanished Friend, Evidence. Theoretical and Practical, of the Survival of Human Identity after Death."* From the French of JULES THIÉBAULT. Foreword by MARGARET DELAND. Pp. 226. E. P. Dutton & Co.

The generally discriminating writer of the Foreword goes too far when she says that the evidences cited by M. Thiébault have no scientific value. But we presently learn that she thinks that "proof in the present stage of development, is impossible," that his telekinesis "may be credited to the operation of some unconscious incarnate mind, and that the mental phenomena supposed to be from the dead may be the result of telepathy from the living, or filched by the medium from "the cosmic mind." Well, in that case all, and not simply "many," other books would be unevidential. But rather all would be evidential of something or other now denied by orthodox science, if any one of these theories could be made out in them. At the same time I am far from admitting that there can be no good evidence of communications from the dead until every other strained or imaginary hypothesis, universal telepathy, cosmic reservoir, or thoughts hanging like bats in festoons from the walls, is put to eternal sleep.

It is by no means certain that M. Thiébault does not cite good evidential incidents—and in fact there are such among the number, but his characteristic fault is that he is not careful in authenticating his cases for the reader, and recites them in so defective a fashion that what evidentiality they may have had largely oozes out.

This is the fashion in which some of his incidents are introduced. "In a séance in August, 1917, at Paris, a young girl, M — asked the table" etc. Was the author himself present? He does not say. What skilled person stands as sponsor for the facts? We do not know, if any. Was the story found, in a similar defective state, in some Spiritualist paper? We are not told.

The incident in the writer's own experiments upon which he seems to place the highest value is briefly this: Through an ouija-board, operated by a certain mademoiselle, he was told to procure a medal of St. Michael at a certain shop and have it blessed by placing it in contact with a reliquary in a

specified location in a particular church. When he inquired for the medal at the shop, two young saleswomen, "with a significant smile," said they had none, but another woman opportunely came forward, "made a careful search" and found one. He likewise discovered a small glass box in the named location in the church, containing what looked like "little pieces of bone or cloth." I see in the account nothing whatever, except the writer's personal confidence in the medium, to block the supposition that she knew of the medal and the reliquary and arranged a hoax, and that the smile of the saleswomen was indeed a "significant" one—of amusement.

On similar grounds, doubts assail us throughout the long series of incidents of supposed spirit communication reported in chapter IV. These consist of short groups of biographical data regarding first one and then another dead person, unrelated and supposed to be unknown to medium or sitters, but afterward verified wholly or in part, by application to town officials, examination of tombstones, etc. If the medium was indeed a stranger to the facts, then the incidents are very evidential indeed. The reporter is confident that this was the case. But he should not expect the reader to share his confidence when he does not state any guarding and assuring particulars whatever. In the first place we do not know since we are not told, whether the questions and answers given are all, or only a small and picked part of the entire communication.

But it is very suspicious that what in carefully protected communications seem the hardest to get through, names and dates, are throughout this series, by *all* the supposed communicators, given with apparent ease and with instant accuracy. In one instance a correct Latin sentence of seven words was glibly written, but it proves to have been on the tombstone of the communicator, which makes it more relevant than reassuring. It is one thing for a medium to bring forth facts about dead friends of sitters personally unknown to her, and quite another thing for a medium to have the range of a whole nation for her spirits, with all its obituaries, cemeteries and other sources of information open to her inspection and memory. The point is not that the incidents are provably spurious, but that they are so defectively reported that readers have no means of judging whether they are spurious or genuine. If it is urged that there was more than one medium involved in the messages of similar character, the answer is that conspiracies for amusement are not unknown. Recently I helped to expose one in which at least six persons were in league to fool a professional gentleman, who for a time was as confident of their *bona fides* as M. Thiébault is of that of his mediums. The latter may have been justified, but the reader should not be asked to assume it.

In different parts of the book the author has brought together material a part of which was good evidence as reported by the original investigators, and a part of which may in itself have constituted good evidence, but is hardly such in the terms of the report.

The book contains matter which is illustrative and in part probable to the person already convinced, but would only raise questions in a scientific and previously unconvinced mind. Confidence in the mental accuracy of the author is not increased by the reference to the father of the Fox sisters as a clergyman, that to Dr. Hodgson as a "Professor," the substitution of Hodgson on page 53 for Lodge, the confidence displayed in Eglinton and closed slate writing as though both were above question, and the uncritical allegiance to the forged "Malachy" and "Brother Johannes" prophecies, which Herbert Thurston so effectively disposed of in "The War and the Prophets."—W. F. P.

*Fragments of Truth.* By RICHARD AND ISABELLA INGALESE. Dodd, Mead and Co., N. Y. Pp. 322.

Three hundred pages of statements regarding things past (even before the

solar system was in existence), present and to come, including a multitude of things which the finger of science cannot approach and which are reachable only by the tentacles of speculation and imagination, and all couched in terms of equal assurance, and put forth as absolute truth. Statements provably false, statements true or possibly true, statements likely and unlikely, statements reasonable and absurd, and none of which the reader is supposed to question in the slightest. Only Deity would be expected to proclaim such a mass of statements beyond the reach of reason or research without even a pretense of explaining whence such universal knowledge was acquired or of vindicating it as authentic.

"Such students as are not satisfied with such meager information as the Scientist has to give, may turn to the Occultist" (p. 52). And these are specimens of what he has to give. The atom "has two distinct motions, a rotary, or generating motion, and an elliptical, or manifesting motion," which are respectively, "its positive and negative aspect," the former "atomic consciousness," the latter "materiality" (53-54). "The magnetic force of the ego, acting upon the magnetism of the blood, forces the blood magnetism over selected nerves causing them to automatically (*sic*) act upon the muscles" (8). Yoga practices "bring about physical and psychical disturbances," "by changing the polarity of the brain and reversing the natural current of the blood" (31). The apparently marvellous messages and psychic phenomena "are very ordinary but dangerous psychic intoxication" (33). The well-known trick of Indian jugglery is explained as a "mental image impressed upon the minds of the spectators with such intensity that it cannot be distinguished from the reality" (47). There was a period when "Universal Consciousness was unconscious and resting," and when "there was no vibration of atoms in the Universe" (34). In naughty men's minds the atoms vibrate from the right to the left, and in the minds of occultists and other good people in the reverse direction. Let the reader think out just how these two sorts (?) of vibration differ (63). An angel is one who has learned all the lessons of life which can be learned on each of the seven worlds that constitute a planetary chain (89). Evidently "occultists" are still living in a solar system of seven planets. A chapter of the acts of the occultists of Atlantis is given (94).

In the language of the Psalmist, "Such knowledge is too wonderful for me"! The magnetic force of the ego is insufficient to endure it, it changes the polarity of the brain and reverses the natural current of the blood, and we fear that our atoms will vibrate from right to left if we continue.—W. F. P.

*Occult Philosophy*, By ISABELLA INGALESE. Revised edition. New York, Dodd, Mead & Co., 1920. Pp. 321.

This is a revision of a series of lectures originally published in 1904. It is an exposition of the same philosophy as that in *The History and Power of Mind* by Richard Ingaless, recently reviewed in the *Journal*. Sex, Marriage, Parenthood, Physical and Psychic Development, Mental and Spiritual development, and Mental Attraction and Repulsion are dealt with in various chapters, along the lines of the creative power of mental imagery and desire directed by the will. The last two chapters deal with Death and After Death. This philosophy, basing its teaching on clairvoyance, has a good deal to say about the "second death," which is mentioned in the Bible, affirmed by the Theosophists, and denied in many spirit communications. The doctrine is that an individual by consciously and persistently going contrary to the laws of the universe may gradually dissipate himself until he entirely disappears; in other words, salvation is conditional, and a man becomes what he thinks. Perhaps this is more robust than the doctrine that all soon reach the happy "summerland."—PRESCOTT F. HALL.

*The A. B. C. of Occultism.* By OLIVIA M. TRUMAN. Kegan Paul, Trench, Trubner and Co., London, 1920. Pp. XII, 100.

If this is not quite such a practical joke on common-sense as the Ingalese book, it may be because it is shorter. The shorter such a book is, the better.

In the foreword, the author says that it will not be possible to offer proofs in so small a work, thus intimating that there are proofs of its statements. This intimation is helped by mixing up, in what appears a studied fashion, (VIII, 98-100) the names of such men as Myers, Gurney, Crookes and Bergson, with those of Sinnett, "Inglesse" (twice so printed), and the two "bishops," Leadbeater and Wedgwood, as though the two sets had anything in common.

The ancient Gnostics, with their "emanations" and demiurges," were not more oracular than are the modern "Occultists" of the big O, with their exactly seven solar systems of exactly seven planets each, with a "Life Wave" that travels exactly seven times around each system in turn, every planet having exactly seven "root-races" each divided into exactly seven "sub-races." And there is as little attempt now to explain where so much marvellous knowledge was obtained. The Gnostic expected his statements to be accepted because he mouthed them, and the Occultist expects them to be believed because he prints them in a book.—W. F. P.

*The Adept of Galilee.* Anonymous. Routledge and Sons, London, 1920. Pp. VIII, 434.

The device of anonymity, defended in the preface as wise and noble, enables the writer to reap the financial returns without facing his personal responsibility for his statements. It smacks of "TK" and his similar professions, which proved so misleading.

Needless to say, this is another "Occultist" book. There is a long argument that Jesus was a Yogi (pp. 3-114), but it amounts to nothing. Certain resemblances to Yogi sayings and practices are pounded into shape. Two supposedly ancient documents, whose genuineness the author is not audacious enough to claim, notions from Vivekananda, Leadbeater, etc., somebody's "clairvoyant" invention of a supplementary biography of Jesus, a quantity of queer New Testament exegesis,—such is the "proof."

The "Story" (115-426) is composed of garbled matter from the Gospels, and apocryphal additions from the more than doubtful sources already indicated, which make Jesus pursue occult studies in India, Assyria and Egypt. Aside from the sayings drawn from the Gospels, Jesus is made to talk in an inflated strain reminding one of that which Mark Twain put into the mouth of the loquacious princess of the pig family.

The depth of credulity demanded of the reader is indicated by such assertions as the following. "It is well-known amongst occultists that one Adept living at the present time has retained the same physical body for some 300 years." (99).—W. F. P.

*La Mort Et Son Mystère.* Avant la Mort: Preuves de L'Existence de L'Ame, Paris. ERNEST FLAMMARION, EDITEUR, 1920.

There are to be three volumes of this book, and the remaining two will appear shortly, entitled respectively, *Autour de la Mort*, and *Après la Mort*.

This first volume is a most human document, showing how a distinguished man of science can play the part of father confessor to anxious souls and do it well. On page after page there are typical letters from all sorts and conditions of men, who are pondering the inevitable question of personal survival after death for themselves and those they love. Of the writers of these letters some have more or less of Christian faith, some none. They range all the way from the eager desire for survival to some such

awesome fear of it as has been expressed by Dr. Felix Adler in his recent book: "I am afraid I cannot escape immortality."

At the outset the author takes the position from which he never swerves and to which he had been led by his life-long career as an astronomer. He says (p. 30):

"The plan of this work is determined by its very purpose: to establish positive proofs of survival. The reader will find neither literary dissertations, nor fine poetic phrases, nor theories more or less captivating, nor hypotheses, but observed facts alone together with the logical deductions therefrom."

The second chapter discusses the doctrine of Materialism, on which the verdict of this man of science is that the materialistic hypothesis is "erroneous, incomplete and insufficient." Then, after a chapter on "What is man? The Soul, does it exist?" chapter four is devoted to "Supernormal Faculties of the Soul, unknown or little studied, which prove the soul's existence as independent of the material organism." Next, under the title "The Will in action without speech, without any sign, and at a distance," the author discusses Magnetism, Hypnotism, Mental Suggestion and Auto-suggestion. Chapter five is on "Sight without Eyes," i. e. by the spirit apart from telepathic transmission. Thereafter Lucidity is discussed. Chapter eight is on the sight of Future Events; the "Future Present," and the "Previously Seen." The final chapter is on "Knowledge of the Hereafter," and the "Existence of Soul."

As to telepathy the author insists that materialism must stand or fall with the evidence for the limitation to sense-perception; and telepathy, if it applies to information acquired at great distances, is a complete refutation of that theory, since it proves that normal sense-perception is not our only source of knowledge. If we do not accept the large body of evidence for the existence of spirits, we are obliged to substitute for that view the theory of telepathy, which is itself a guarantee of a transcendental world, since it implies that the brain is not the sole condition of consciousness. Telepathy is a name for a process rather than an explanation. "An incomprehensible fact is nevertheless a fact; but an incomprehensible explanation is not an explanation."

The directness of Mr. Flammarion's style and his perspicacity of statement render the reading of his book a delight from cover to cover.—G. W. D.

*The Philosophy of Mysticism.* By EDWARD INGRAM WATKIN. New York, Harcourt, Brace and Howe, 1920. Pp. 412.

The author, a Roman Catholic, bases his exposition of mysticism chiefly on writers of the Spanish school, like St. John of the Cross, St. Theresa, and Mother Cecilia, claiming that this school has best avoided the extremes of lack of system and of unreal schematization (p. 12). Mysticism is defined (pp. 19, 28) as a "union-intuition of God." But "intuition" is not opposed to discursive reason, as Bergson contends, but is a development of it. God is supra-personal (p. 21). The subliminal is the special organ of the mystical experience (p. 25).

The body of the book is concerned with the nature of God as the object of mystical experience; the essential character of this union-intuition; the chief degrees of this union; the principles of its action; and the way in which the soul is prepared to receive it. The work is well written and shows much learning. It may be compared with Evelyn Underhill's *Philosophy of Mysticism* and Baron V. Hugel's *Mystical Element in Religion*. From a psychical research standpoint, mysticism might perhaps be defined as a method of communicating with the highest Being or Beings, whereas ordinary spiritistic phenomena have to do with much lower beings.—PRESCOTT F. HALL.



# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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### SURVEY AND COMMENT.

#### *The New Laboratory and Its Needs.*

Members of the Society will know by now that a new department for physical phenomena has been formed, but we believe that this is the first time that it has been announced that through the generosity of a lady in New York the Society has at last an experimental room where investigations into alleged physical phenomena may be conducted. In a new departure of this kind it is only natural that many things are needed if the laboratory is going to be of any practical value. It seems to us quite clear that the old methods of "investigating" physical phenomena are over. In the future laboratory methods must be introduced just as in other branches of scientific inquiry and as Schrenck-Notzing and Grünewald have already done in Europe. It remains to be seen whether members and associates of the American Society for Psychical Research wish these investigations to be carried out or not. Now there are a good many things we want before we can even begin to use the more elaborate apparatus that we shall have to obtain if we expect to make any serious contributions towards the solution of these mysterious phenomena. At present we have a specially constructed séance table, a hanging scale and some photographic apparatus. There are, however, a good

many more things of which we stand in need and we hope that members and associates will either give us them or supply the necessary means for us to acquire them. For example we want a small but good quality gramophone for possible use during a sitting, some large and small bell glasses for isolating apparatus, a high folding screen, a small safe, a Kodak tripod for cameras, a Kodak developing tank for the 3A Autographic Kodak left to the Society by Dr. Hyslop, some sheets of black and white cardboard, a light hand saw, brace, bits and other tools, and about twenty yards of dead black flannellette. Here are a few of the things we want immediately and we should like to take this opportunity to thank those of our members who have come forward and made it possible for the Society to possess at least the semblance of an embryo laboratory. When we think of the thousands and even millions of dollars that are annually expended on other scientific and medical researches it seems impossible that the public and least of all our own members will withhold their support from the investigations of the Society into the so-called physical phenomena.

In conclusion we would ask all members and associates who care to help in money or in kind to address their letters to Mr. E. J. Dingwall, American Society for Psychical Research, 44 East 23rd Street, New York City. In the event of gifts in kind being promised full particulars should be sent by *letter* first as it sometimes happens that two members wish to send the same thing and we want to avoid any possibility of duplication or overlapping.—E. J. D.

#### *Professor Leuba on Psychical Research.*

We have heard from at least two persons that Prof. James H. Leuba's article on "Psychical Research" in *Hastings's Encyclopedia of Religion and Ethics* (1919) is ludicrously unfair. But examination of it does not lead to an endorsement of this judgment. On the contrary it is apparent that an attempt was made to be fair, and that the attempt succeeded wonderfully well, when the author's sceptical tendencies are considered.

He acknowledges that psychical research has established, for "dowsing," a presumption in favor of the possession by certain

persons of a peculiar aptitude for this sort of discovery—an aptitude not dependent upon knowledge of an acknowledged kind. He declares that “the greatest achievement of the psychical researcher is the well nigh unquestionable demonstration of occasional communication between living persons without any known intermediary (telepathy)”. He cheerfully acknowledges that “when hallucinations include several veridical incidents not logically connected, none of which is ordinary or to be naturally expected by the percipient, a small number of them seems sufficient to exclude coincidence as an explanation.” He even thinks that “the approximate demonstration that, under circumstances still mostly unknown, men may gain knowledge by other than the usual means, perhaps by direct communications between brains (telepathy) [perhaps by what else?] at practically any distance from each other \* \* may at any time lead to discoveries which will dwarf into insignificance any of the previous achievements of science.”

All this is going far. Few indeed of his psychologist contemporaries in this country admit any of these particulars, though they evade any formal attempt to refute them.

But this is not all. Admitting that “Mrs. Piper’s reputation for honesty has never been shaken,” he remarks that “no other medium has been so long and carefully studied by so many able investigators, and none has contributed so much that seems beyond the ingenuity of anyone to explain.” Surely this is saying so much in favor of the impressiveness of the Piper phenomena, that we may well excuse the writer for not saying more in his article of limited length.

He admits the cogency of many of the cross-correspondence cases, and has a perfect right to the theory that they are probably due to telepathy.

Nevertheless, the discussion of Palladino is not just to the existing evidence, especially as most of the points made against her are drawn from the reports of scientific witnesses who, nevertheless, were convinced that she had, after all, supernormal powers. The impression is given that she always required darkness, always demanded unreasonable conditions, and that otherwise nothing hard to explain was produced. Whereas many of her tests were in the light, and many investigators testify that her best results

were generally obtained when the conditions were the most exacting. There is entire neglect of the series of experiments by Messrs. Carrington, Feilding and Baggally, gentlemen well qualified for their task, experiments conducted in their own hotel room, under their own conditions, and usually in the light. It is not necessary to believe that her phenomena were genuine in order to see that the account given of them is defective.

Also the strictures on alleged communications from spirits to the effect that the purported spirit so often gives trifling incidents "which may be useful in establishing his identity" but that the spirits are disappointingly reticent "regarding their state and the circumstances of their existence" is more complimentary to the purported communicators, as a body, than the facts warrant. For there are a great many that talk about themselves, their condition, their circumstances, and the characteristics of the other world, and many books more or less crammed with this sort of matter have been published. Personally we hardly ever more than glance at such books, and seldom publish any such messages. It is somewhat suprising to find a scientific man who ascribes a superior value to such material, which, if he were very conversant with his subject, he would know is abundant. The reason why we do not rivet our attention upon such messages is, first, the hopelessness of testing their authenticity, at least at the present stage of the inquiry, and secondly, the unlikelihood that, even admitting the genuineness of the messages, they are more than vain attempts to describe what we cannot understand through lack of experiences which may really be compared.

Prof. Leuba says that "none of them [the spirits] have revealed anything at all" regarding "their state and the circumstances of their existence. On the contrary, "they," or some of them, have been so profuse in statements of this order that the only way for the professor to rescue his assertion from utter ruin is to claim that they only say so—they do not *reveal* anything.

But to give "incidents which may be useful in establishing identity" is to do a very useful thing indeed. It is singular that Prof. Leuba does not see that to establish identity is a long step toward establishing the fact of communication, providing the medium's immunity from normal knowledge is excluded. Other

factors need to enter, at least at times, to exclude the theory of telepathy, but the establishment of identity is a basal and preliminary one.

In view of the facts, there is something charmingly childish and innocent in the inquiry, "Why, when he [the spirit] knows that the sitter seeks information on things above, does the medium not succeed once in a while in choosing \* \* \* something which would gratify the sitter's curiosity?" Why should the assumed failure be regarded as an argument against spirit sources? Is it a psychological fact that the subconscious is incapable of producing startling and ingenious pictures, such as would be "suitable to gratify the sitter's curiosity?" Will the professor, if we promise to send him a few batches of the messages which his too limited explorations into psychic territory have not discovered, messages which gratify the sitter's curiosity with all sorts of pleasing information about the other world, agree to accept the messages as unquestionably from spirit sources?

The question is asked, "Why are the things picked out always trifling, meaningless, or ridiculous?" and the remark follows, "To this pertinent question no satisfactory reply has ever been given." On the contrary the question has been answered in a way that should be satisfactory many times, and it is the same answer we have given to the questions, "Why are mediums always women?" "Why did modern spiritistic phenomena not begin until 1848?" and "Why are all psychics ignorant, coarse people?" The answer is that the fact assumed in the query is not a fact. Many minute particulars are given for identification, since in the nature of things these are the most useful for that purpose, and many of these, apart from the purpose served, would seem "trifling" or even "ridiculous." It is also to be remembered that spirits would presumably not be transformed into philosophers and savants by the accident of death, and that, for that matter, the table talk of philosophers and savants, if printed, would often seem undignified and trivial. But there is much that purports to be from spirits which is neither trifling, meaningless nor ridiculous in any sense. Together with much at the other end of the scale, there is material which is full of meaning, full of sense, sometimes of high literary quality, sometimes profoundly thoughtful, often instinct with sound practical admonition. If

Prof. Leuba doubts this, we will send him a list of citations, that he may broaden his acquaintance with this class of literature, before a new edition of the Encyclopedia is called for.

The Professor also remarks that those who think that psychical research has proved survival "must admit that no amount of optimism or ingenuity in explanation can hide the repulsiveness of such glimpses of the future life as they think they have caught and its lack of the essential features of the Christian conception." So far as I can perceive, those glimpses are repulsive mainly because they seem to reveal a life too similar to that we are living now. And, as far as that goes, this "repulsive" quality is rather in favor than against the theory of spirit origin. For no one doubts the ability of the unconscious mind (as witness many dreams), as well as the conscious, to paint all sorts of pleasing fancy pictures, which would make Heaven as gorgeous as the *Arabian Nights*, while it may well be that the pale and unsatisfactory quality of the mediumistic celestial regions is due to a faithful attempt to describe in earthly terms the indescribable. And what is the "Christian conception," on account of which our friend is so solicitous? That of the Apocalypse, a Heaven of a big city with gates composed of semi-precious stones, containing a sea of glass and streets of gold, and with its inhabitants mainly occupied in playing musical instruments and waving palm-branches? This is indeed most likely the imagery which floats before the eyes of the critic, for the most sceptical academician usually owns an orthodox imagination. But, when we come to think of it, that kind of an existence would bore us most horribly. Probably the Apocalyptic imagery also is an attempt to give a symbolic idea of the desirability of the other world, in terms more relished in a former age than now.

Any errors of fact or in proportion in the article on "Psychical Research" are evidently due to lack of adequate acquaintance with the subject rather than to lack of the desire to be candid and fair.

## PSYCHIC PHENOMENA IN GRECO-ROMAN TIMES.

By JAMES H. HYSLOP.

Especially such writers as take a disparaging view of religion have endeavored to trace it to its primitive forms and to find its roots in what they are pleased to call "magic," "primitive superstitions," "animism," and the like. But I am not going, in this article, to pursue the subject beyond certain men and phenomena in the 1st and 2nd centuries of the Christian era. I wish to base a discussion upon the work of Dill on Roman Society.\* I have chosen this author because he has dealt with uncommon thoroughness with the philosophical and religious ideas of the period mentioned, and has stated the facts in such a way that any intelligent man may easily detect the influence of psychic phenomena in the leaders both of paganism and of Christianity, tho the latter gradually got away from them as effectively as the Romans, tho perhaps for different reasons. The special value of referring to Dill is that he himself seems unaware of this influence. He appears oblivious of the relation between psychic phenomena and the intellectual and religious problems he discusses so ably and dispassionately. Had he deliberately undertaken to show the connection he might have been chargeable, however unjustly, with bias. But he is simply reporting facts as a historian and it is only through the fair and dispassionate qualities of his mind that the special facts have been included from which the student of psychic research can draw wide inferences as to the existence of psychic phenomena influencing the men of that age.

The oracles had a prominent place in the old Roman religion and the slightest study of these will reveal a resemblance to modern types of phenomena which we call psychic, whether or not the oracles were genuine or spurious. They and other ancient phenomena are not without evidence of as much spuriousness as

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\* Roman Society from Nero to Marcus Aurelius. By Samuel Dill, Professor of Greek in Queen's College, Belfast. Macmillan Company, New York.

The special parts of the volume are Book III, Chapters I-III, and Book IV, Chapters I-III.

we have found in modern times, but the testimony and interest of able men tend to show that there were at least sporadic instances of the genuine and they sufficed to draw into allegiance men like Plutarch, the Younger Pliny, Maximus of Tyre and many others.

Dill is speaking of the philosophic theologians of paganism and of the time of Trajan when he makes the following statements. Observe that the word "genius" which he employs is but the term at that time for the Spiritualist's *guide*, the New Testament *Angel* and the Old Testament *Malachi*.

"There were genii of the secret spring or grove, of the camp, the cohort, of the Roman people, above all there was the genius of the emperor. Apotheosis went on apace—apotheosis not only of the emperors, but of a theurgic philosopher like Appollonius, of a minion like Antinous, of a mere impostor like Alexander of Abonoteichos. Old oracles which had been suppressed or decadent in the reign of Nero, sprang into fresh life and popularity in the reign of Trajan. New sources of oracular inspiration were opened, some of them challenging for the time the ancient fame of Delphi or Dodona. According to Lucian, oracles were pealing from every rock and altar. Every form of divination, every avenue of access to the Divine, was eagerly sought for, or welcomed with pious credulity. The study of omens and dreams was reduced to the form of a pseudo-science by a host of writers like Artemidorus. The sacred art of healing through visions of the night found a home in those charming temples of Æsculepius, which rose beside so many hallowed springs, with fair prospect and genial air, where the god revealed his remedy in dreams, and a lore half hieratic, half medical, was applied to relieve the sufferer. Miracles and special providences, the most marvelous or the most grotesque, were chronicled with unquestioning faith, not only by fanatics like Alian, but learned historians like Tacitus and Suetonius. Tales of witchcraft and weird sorcery are as easily believed at Trimalchio's dinner table as in the lonely villages of Thessaly."

No doubt they were very different things from the sifted stories of the Society for Psychical Research, but the student after making allowance for the exaggerations of uneducated minds can easily detect evidence that the same phenomena were



noted as we find today. Legend and careless transmission of them, as psychic researchers have found to their grief, have mutilated the facts so that it is hard to trace the lineage of them. But the detailed study of the Roman authors mentioned will supply the evidence for what Dill summarizes.

Referring to a single votive tablet Dill remarks that it "will contain the names of the great gods of Latium and Greece, of Persia, Commagene, and Egypt, and beside them, strange names of British or Swiss, Celtic, Spanish, or Moorish gods, and the vaguely designated spirits who now seemed to float in myriads around the scenes of human life."

It is the last sentence that is so significant of what prevailed. The mere testimony of historians would be meager evidence compared with the implications of such a tablet, unless they specially devoted themselves to as careful a statement of the facts as they made about the chronicles of war and statesmanship. Pagan philosophy, however, largely disguised the nature of the facts found in the literary relics of the times, and the abandonment by Christianity of its original impulse in psychic phenomena and the adoption of pagan philosophy served the more conspicuously to conceal the springs which fed both religions.

It was Plutarch, however, who took a most comprehensive view of the subject. His philosophy was a theology and was one of the systems that exercised a profound influence on Christian theology, tho not directly, but because similar ideas were floating about in the air, so to speak, or made the intellectual atmosphere of the time. Plutarch's conception of God was as refined and pure as that of St. Paul, tho it made concessions to mythology which St. Paul would not do. Judaism had completely broken away from mythology by the time of St. Paul and may be said not to have sympathized with it within historical times. Plutarch, however, following the lines of his Master Plato, accepted that conception of the divine which might lead some people to suspect, as in the case of Seneca, that he had been in contact with St. Paul, if chronology would permit. But it is not this feature of Plutarch that interests us here beyond the general affiliation with Christian thought. His belief in immortality was as definite as that of Christianity, but it is more specifically related to psychic phenomena, tho the relation is clear enough in Christianity. But

Plutarch does not trace his belief to a general philosophic postulate as did later Christianity. He specifically recognizes the oracles and communication with the dead, and describes the cessation of the oracles with a sort of lament that this source of knowledge had declined. Readers may go to the translation of his *Essays* in Bohn's Library for the evidence of this. One of the *Essays on Morals* is devoted to the subject, "The Cessation of the Oracles," and there the phenomena as known today are discussed and even the theory advanced by Dr. Hodgson, probably without any knowledge of what Plutarch had said, that the condition for communicating with the living involved some abnormal condition of the spirit's mind. He enumerates instances of both spontaneous and experimental connection with the discarnate. This essay will make it unquestionable that the source of his belief was just the residual phenomena of the human mind. I quote here from Dill.

"Plutarch justifies his theory of daemons by an appeal to the authority of Hesiod, of Pythagoras and Plato, Xenocrates and Chrysippus. He might have added others to the list. For, indeed, the conception of these mediators between the ethereal world and the world of sense has a long history—too long to be developed within our present limits. Its earliest appearance in Greece was in the *Works and Days* of Hesiod, who first definitely sketched a great scale of being—gods, heroes, daemons, and mortal men. Hesiod's daemons are the men of the golden age, translated to a blissful and immortal life, yet linked in sympathy with those still on earth—'Ministers and guardians of men.'"

This last expression could not be a clearer one in recognition of the idea of guides and controls. The very word "Messenger" used by the Imperator group in the cases of Stainton Moses, Mrs. Piper, Mrs. Chenoweth and perhaps others, and sometimes found in the work of Mrs. Verrall, is testimony to the same idea. We must remember, too, that the term "daemon" had not the connotation which later times has given it. The gradual growth in the Christian Church of the idea that "daemons" were evil spirits has created associations not characteristic of earlier times and it would be truer to the real conceptions of antiquity to translate

the term by a different word. The "daemon" of Socrates was his guide or control and only the same intellectual snobbery that has despised the real facts of nature in the great philosophies when breaking away from animism has put a reproachful meaning on the term "daemon." The mediaeval church had similar reasons to do this and hence we have almost forgotten what the word really did mean in the religious thought of antiquity.

"The daemonology of Plutarch also furnished a theory of prophetic powers, and especially of the inspiration of Delphi."

This shrine, however, was declining in his last days.

"It was no longer consulted on affairs of state by great potentates of the East and West. The farmers of Bœotia or the Arcadian shepherds now came to see the causes of failure in their crops or of murrain in their herds, to ask advice about the purchase of a piece of land or the marriage of a child."

The last sentence reminds us very clearly of the prevailing popular recourse to mediums as oracles to consult on marriage, love, fortune or even the loss of a piece of cloth for a crazy quilt! It is noticeable, too, that this is spoken of as in the degenerate days of the oracles and the same is true of the use of modern mediumship. It is rarely used for high purposes. No practice more reflects the low type of intellect that people manifest than the consultation of mediums for gain or fortune. So low has it become that it is almost impossible to move the intellectuals to the consideration of anything supernatural at all.

"The revival of Delphi gladdened the heart of Plutarch as a sign of reviving religion in Hellenism. And altho the oracle no longer wielded an œcumenical primacy, its antiquities and its claims to inspiration evidently attracted many curious inquirers. We are admitted to their conversations in the Delphic treatises of Plutarch. His characters bear the names of the old-world schools, but there is a strangely modern tone in their discussions. Sometimes we might fancy ourselves listening to a debate on the inspiration of Scripture between an agnostic, a Catholic, and an accommodating broad Churchman."

The debate introduces the sceptic to show what a gauntlet fact must run through to save its character. Those old heads recognized as clearly as moderns the liabilities of chance. Then also the difficulties of triviality and mediocre thought are taken up and considered.

"In these discussions, altho the caviller is heard with tolerant courtesy, it is clear that faith is always in the ascendant. Yet even faith has to face and account for an apparent degeneracy which might well cause some uneasiness. For instance, is it not startling that, in the name of the god of music, many oracles should be delivered in trivial, badly fashioned verses? Can it be that Apollo is a meaner artist than Hesiod or Homer? On the other side it may be said that the god is too lofty to come and deck his utterances in the graces of literary form, or, by a more probable theory, he inspires the vision but not the verse."

Plutarch does not mention the difficulties of transmission. That resource for explanation or apology does not occur to him. But he hits upon a true and resourceful explanation in the distinction between the inspiration and the verse, between what I would call the stimulus or instigation and the expression in terms of the medium's mind and memories or habits. This was actually acknowledged once in a message of Mrs. Chenoweth's. A poem was written and then Mr. Myers, purporting to communicate, said that the verse was written by the "light," Mrs. Chenoweth, but that the "inspiration" was Dr. Hodgson. It is evident in this view that Plutarch had hit upon a very important fact and without expressing it as we do, distinguished between transmissive and instigative mediumship, between supplying the general tone of consciousness and the expression of it in the organic and mental habits of the medium's mind, where the message would participate in all her limitations. Plutarch asks, according to Dill, in this connection, "who can expect the simple peasant girl, who now occupies the tripod, to speak in the tones of Homer?" Note that the oracle is not the wise man but the "simple peasant girl." He even admitted that the exciting cause of the revelations might be some exhalation of vapor from the earth in the grotto where the oracle sat. Even thus early physical explanations of the phenomena were made at a venture.

Thales, the founder of the physicist school in philosophy, thought the world was full of daemons. "In the mystic teaching of Heraclitus the universe teems with such spirits" and the terms of that teaching lead logically to the doctrine of transmigration.

With Pythagoras "souls released from the prison house of the flesh are submitted to a purgatorial cleansing of a thousand years. Some pass the ordeal victoriously and ascend to higher spheres. Other are kept in chains by Erinnyes. The beautified souls become daemons or good spirits (notice the use of the word 'daemons'), ranging over the universe and manifesting themselves in dreams and omens and ghostly monitions, sometimes in becoming visible to the eye. But their highest function is to guide men in the path of virtue during life, and after death to purify the disembodied spirit, which may become a daemon in turn."

Notice the conception of "guides" in this and also the helping the "earthbound," as indicated in "purifying" spirits after death.

"Maximus of Tyre seems to know nothing of evil daemons, who, as we shall presently see, were used by Plutarch to account for the immorality of myth. To Maximus the daemons are rather angelic (angels, guides, messengers), sent forth to advise and succor weak mortal men. They are the necessary mediators between the one Supreme and our frail mortal life. Dwelling in a region between the earth and ether (purgatory) they are of mingled mortal and divine nature, weaker than the gods, stronger than men, servants of God and overseers of men, by kinship with either linking the weakness of the mortal with the Divine. Great is the multitude of this heavenly host, interpreters between God and man. 'Thrice ten thousand are they upon the fruitful earth, immortal, ministers of Zeus', healers of the sick, revealers of what is dark, aiding the craftsman, companions of the wayfarer. On land and sea, in the city and the field, they are ever with us. They inspired a Socrates, a Pythagoras, a Diogenes, or a Zeno; they are present in all human spirits. Only the lost and hopeless soul is without the guardianship of such an unearthly friend."

As an evidence of the abuses of the oracles a statement of Maximus of Tyre, with its humor, apparently quoting another, is worth quoting from Dill. Says the latter :

"Maximus of Tyre may have been guilty of no exaggeration when he reckoned the heavenly host as thrice ten thousand. The cynical voluptuary of Nero's reign, who said that a town of Magna Graecia was inhabited by more gods than men, only used a comic hyperbole to enforce a striking fact."

Oracles must have been in favor then, even more so than now when scientific intelligence keeps the adventurer more under restraint. The daemon of Socrates gave rise to more discussion than Plato gave it. The disciple recognized its existence and its function, but ventured upon no explanation of it. He could call it "divine" and let the matter go at that, with all its indeterminate vagueness. But the contemporaries of Plutarch could not let it pass with so cursory an examination or definition. Plutarch shows how seriously some of the best men took it, tho their ideas of it had to be obtained from other sources than the meager account of Plato and Xenophon. He with others had the existence of the oracles all about them to supply indications of what the Socratic voice was, and they perhaps ignored these popular cases to concentrate attention upon the more respectable instance of Socrates where there was no taint of professionalism.

"In Plutarch's dialogue on the Genius of Socrates, the various theories of that mysterious influence current in antiquity are discussed at length. The language in which Socrates or his disciples spoke of its monitions lent itself to different interpretations. Was his daemon an external sign, as in augury, an audible voice, or an inner, perhaps supernatural light, a voice of reason, speaking to the soul's highest faculty, through no uttered word or symbol? The grosser conceptions of it may be dismissed at once. The daemon of Socrates does not belong to the crude materialism of divination, altho the philosopher could forecast the disaster of Syracuse. Nor was it an ordinary faculty of keen intellectual shrewdness, strengthened and sharpened by the cultivation of experience. Still less was it an hallucination bordering on insanity, which is merely a perva-

sion of the senses and reason. It was rather a spiritual intuition, an immediate vision, not darkened or weakened by passing through any symbolic medium of the senses, a flash of sudden insight such as is vouchsafed only to the select order of pure and lofty spirits, in whom from the beginning the higher portion of the soul has always risen high above the turbid and darkening influence of the senses. That such a faculty exists is certain to the Platonist and Pythagorean. But in the mass of men it is struggling against fleshly powers, sometimes defeated, sometimes victorious, inspiring ideals, or stinging with remorse, until perchance, late and slowly, after chastisement and struggle, it emerges into a certain calm. Pythagoreans, such as Apollonius, taught that the diviner, the mantic, faculty in man was more open to higher influences when emancipated from the body in sleep, and that it could be set free in waking hours by abstinence and ascetic discipline. Plutarch laid stress on the latter part of the theory, but ridiculed the notion that the soul could be most clear and receptive when its powers were relaxed. But the capacity of the higher reason in the loftier souls is almost without limit. The reason which is the daemon in each, when unimpeded by bodily obstruction, is open to the lightest, most ethereal touch. Spirit can act directly by immediate influence upon spirit without any sensuous aid of word or sign. The influence is a 'wind blowing where it listeth,' or a strange sudden illumination, revealing truth as by a flash. The disembodied spirit, cleansed and freed from the servitude of the body, and now a real daemon, possesses all these powers and receptivities in fullest measure. But it gains no new power when it leaves the body, altho its spiritual faculties may have been dulled and obstructed by the flesh."

If Plutarch had been acquainted with the distinction between normal and subliminal consciousness, between subjective and veridical hallucinations, between trance and normal sleep, he would have clarified the subject more than he has done. The conception that sleep is a condition in which the soul leaves the body is an old one, older than Plutarch and Plato, and there are certainly instances in which man's sleep responds to external stimulus of the supernormal sort, whether we choose to regard the soul as leaving the body or merely obtaining rapport with the transcendental world without a change of place. It is the phenomena

of veridical phantasms, symbolic or otherwise, that offers the key to the situation without requiring us to interpret the experience in realistic terms as the layman always has done. Plutarch was correct when he opposed the doctrine that the soul "could be most clear and receptive when its powers were relaxed," save that the word "receptive" might be qualified, if the subconscious rather than the neural organism be regarded as the medium of the inspiration. But assuming, as stated through Mrs. Piper, that the organism was the medium of expression in the trance and not the spirit of the light (medium), the Plutarchean view would be exactly correct. It is true, however, as modern investigation has proved, that the normal and subliminal activities of the mind hinder or eliminate the receptivity necessary to get messages pure from the transcendental world, whether you regard the phenomena as telepathic or spiritistic. We see, however, how nearly correct Plutarch was and that he had evidently investigated the phenomena considerably at firsthand. He is subject to a little confusion in regarding the embodied soul as a "daemon" also, tho this would be metaphysically correct. But it tends to obscure the question of the interrelation between the embodied and disembodied soul in communication or communion with each other. This obscurity, however, would be more apparent in an age when the explanation is thought to be sufficient if you connect the phenomena with but one soul. In our own day the effort is to recognize both in the composite product and to obtain conditions when there can be as much of "relaxed" normal powers as possible, in order to purify the communications between the incarnate and the discarnate. Whether we call the condition an "emancipation" of the soul in sleep and trance or not, there is the *competition* for rapport at least and the contents of the living mind must be inhibited to enable the contents of the discarnate to be transmitted. Note that Plutarch came right up to the point of the distinction between instigative and transmissive mediumship. If he had emphasized the subjective powers or "faculties" of the embodied soul less he would have prepared the way better for this. He was quite right in recognizing the importance and power of the incarnate mind, but it is not incompatible to recognize the large influence of the discarnate mind upon it, whether instigatively or transmissively. Had he been equipped with the



discoveries of modern psychology he might have discovered much at this point. As it is, he has done much better than Plato or any other ancient student of the subject.

Livy, the Roman historian, according to Dill complained of the neglect in his day of signs and omens. Tacitus was a better judge of the phenomena than Livy, but while sceptical and prudent, he admitted possibilities which Lucian was less disposed to grant. Cicero recorded Scipio's dream, and subsequent generations have read the account with interest. The elder Pliny, altho he rejected with scorn the popular religion, according to Dill, was led by a dream to undertake the history of the wars in Germany. His nephew had a genuine belief in dreams and apparitions and "he sends his friend Sura an elaborate account of a haunted house in Athens."

Aristides tells the following story, quoted by Dill, which every one acquainted with psychic research will recognize whether he believes it or not. The account only shows the age of such incidents.

"A traveller, stopping for the night at Megara, had been murdered for his purse of gold by the keeper of his inn, and his corpse, hidden in a dung cart, was carried through the gates before dawn. At that very hour his wraith appeared to a citizen of the place, and told him the tale of the tragedy. The treacherous assassin was caught at the very point indicated by the ghost."

Any one familiar with the *Phantasms of the Living* and the *Census of Hallucinations* would have to admit the possibility of the story of Aristides.

"The last dream of Philemon is of a more pleasing kind. The poet, being then in his full vigor, once had a vision in his home at Piræus. He thought he saw nine maidens leaving the house, and heard them bidding him adieu. When he awoke, he told the tale to his boy, and finished the play on which he was at work; then, wrapping himself in his cloak, he lay down to sleep, and when they came to wake him, he was dead. Ælian challenges Epicurus to deny that the maidens of the vision were the nine Muses, quitting the abode which was soon to be polluted by death."

Here Ælian only anticipated the refutation which Christianity offered to the materialism of the Epicureans in the story of the resurrection which, in the employment of the term anastasis, referred to an apparition. Only modern investigation has saved such incidents from oblivion, or worse, from explanation by lying or hallucination, tho we cannot refer to them as evidence.

"Exhalations from secret chasms, as at Delphi and Lebadea, aided by the weird spells of the Nymphs who haunted such scenes, often produced a physical excitement akin to madness. Opiates and potions administered by the priests, with the effect of solemn rites, prepared the votary for voices from another world."

Here we are on the borders of the frauds associated with the oracles of antiquity, and there seems to be evidence that the temples were sometimes built with secret chambers and means of communication so that the votary could consult the oracle in a more direct way than usual, tho he was supposed to be talking direct with the god. It will not be easy to vindicate such phenomena from the charge of fraud, tho it is true that the human race by demanding the impossible or improbable will stimulate the imitation of genuine phenomena by artificial means. This is well enough known in modern physical phenomena. People are never content to take the mental phenomena as the best testimony to the supernormal, but run about demanding physical miracles and become as a consequence the dupes of the simplest forms of trickery. It is even possible that the genuine oracle in antiquity resorted to this more impressive type of phenomena while delivering genuine messages, but there is so much easier an explanation in plain fraud that no intelligent man will offer a defense of the facts. But hysteria and somnambulism, as well as the interfusion of normal and supernormal methods, in modern times shows us how superficially dubious particulars may combine with genuine phenomena, so that, while we are not so sure that fraud is always in the forefront, we have made the standards of evidence more rigid than in the past.

Artemidorus studied dreams very exhaustively, tho his view would receive little attention today. He failed to distinguish be-

tween dreams that were instigated by supernormal and those instigated by subjective stimuli. In other words, he did not distinguish between veridical and non-veridical dreams. If he had done so he would have anticipated modern times.

Lucian was the cautious sceptic of these phenomena and he had in the career of one Alexander an entire justification for his doubts and ridicule of oracular performances. This man deliberately set about to establish an oracle and seems to have resorted to every known device of deception and fraud. On the other hand, the Christian apologist did not dispute the existence of pagan "miracles" and had to take another course to vindicate Christianity against paganism. The Sixth Book of the *Æneid* represents Vergil's contribution to the subject and is well worth a separate essay. We have to make allowance for the poetic imagination, but even the poet draws his pictures from the general fund of beliefs and if he sublimates them, he nevertheless has a grain of reality at the basis of his visions. Dill summarizes this idea in the following interesting language.

"It may well have been that thoughtful men, steeped in Platonic or Pythagorean faith as to the coming life, rejected as anthropomorphic dreams the infernal scenery of Greek legend, just as a thoughtful Christian of our day will hardly picture his coming beatitude in the gorgeous coloring of the Book of Revelation. Yet the mass of men will always seek for concrete imagery to body forth their dim spiritual cravings. They always live in that uncertain twilight in which the boundaries of picture symbolism and spiritual reality are blurred and effaced."

With the pictographic process at the basis of at least some of the methods of communication between the spiritual and physical worlds, we may well understand both the sensory representations of a transcendental world and the probable fact that it is a more idealistic condition than we had dreamed of before. Perhaps the Hegelian theory of a thought world will turn out true and we must not forget that Hegel was a believer in the supernormal representing the whole field of psychic research.

In this connection it may be well to quote another statement of Dill that could have been made stronger and more positive, had he viewed the problem from the standpoint of psychic research.

"We, in our time, are perhaps too much inclined to limit the powers of the human spirit to the field of sense and observation. The slackening hold on faith in a spiritual world and in higher intuition may well be visited by the proper Nemesis, in the darkening of the divine vision, whether as religious faith or artistic inspiration. The dream of an earthly paradise enriched with every sensuous gratification by a science working in bondage to mere utility may have serious results for the spiritual future of humanity. It may need a bitter experience to dispel the gross illusions; yet men may once more come to belief with Plutarch that, as it were, at the back of every soul there is an opening to the divine world from which may yet come, as of old, the touch of an unseen hand."

This was apparently written in 1904 and published in 1911, and the reader may remark that the "bitter experience" from materialism came in 1914, as if these words were prophetic. But Dill shows no traces of the resource from which he might have drawn the prediction of the Nemesis that he mentions as possibly portending. Whatever he may have known or heard of psychic research, he has not used it to support a prospect seen from another point of view.

One can only ask why the early Church did not see the way of salvation. It abandoned the appeal to facts and fell back on philosophy, that everlasting grave into which the human mind insists on plunging in the vain hope of finding the vision of the divine, instead of following the paths of science. The temptation was perhaps natural. The Roman Empire could not protect itself because it could not protect the pagan religion from inevitable decay. It is possible that the mixture of fraud and illusion in which its oracles were involved prevented the Christian from seeking defence by either improving or defending them. The fact is that the triumph of Christianity in the 4th and 5th centuries turned it to philosophy instead of miracles for its defence. It became the inheritor of ancient culture and availed itself of the opportunity. The oracles became the resource of the ignorant and superstitious and the church turned to the intellectuals for its support and forgot its own lineage. It simply exchanged places with Paganism and sought salvation in philosophy and art instead of the simple ethics of the Galilean and the defence of psychic phenomena for

its belief in the spiritual world. In all ages "culture and anarchy", intelligence and ignorance, refinement and vulgarity stand opposed to each other, and now after being in the position of the despised common people, Christianity or the church became the representative of the philosophical and artistic achievements of Greece and Rome, gradually coming to view the oracles and associated phenomena as frauds and delusions or superstitions and thus accepting the materialistic explanation of them.

This is not the place to go further into the history of the phenomena. We must be content with calling attention to the connection between psychic phenomena and the pagan oracles on the one hand and early Christianity on the other. It must remain for more exhaustive studies to trace out the suggestions here made.

## GREGORY THE GREAT AS A PSYCHICAL RESEARCHER.

BY ALBERT J. EDMUNDS.

Such opposite authorities as Alger and Salmon agree that Pope Gregory the Great (590-604) was the founder of the Roman doctrine of Purgatory. Earlier Fathers, back to Christ and Paul, had taught a purgation after death, but the elaborate Doctrine, as we now know it, began to diverge from that of the Greek, Armenian and other Churches from the time of Gregory.

In his little read *Dialogues*, once so popular and rendered into English in the ninth century, there are collected a number of ghost-stories with names and approximate dates. One of these we will here translate. It is found in the fourth book, chapter 40. In the previous chapter the Pope has laid it down that lighter sins may be purged by fire after death, and he quotes Matthew 12:32, and I Cor. 3:12-15, in proof. He then enforces the doctrine by this concrete story, which may be found condensed in the *Catholic Encyclopedia*, in the article on Paschasius the Deacon. Making allowance for lower scientific standards, entitles Gregory to rank as a sixth-century member of the Universal Society for Psychical Research.

### ON THE SOUL OF PASCHASIUS THE DEACON.

(Gregory's *Dialogues*, IV, 40, in Migne's *Latin Fathers*, Vol. LXXVII.)

When I was still a youth and wearing a layman's garb, I heard it told by older and well informed men that Paschasius, a deacon of this apostolic seat, whose books are extant with us—books most orthodox and illuminating, about the Holy Ghost—had been a man of remarkable sanctity, greatly devoted to works of alms, a cultivator of the poor and a despiser of himself. But he chose Laurentius for the papacy in that contention which took place between Lymmachus and Laurentius, with ardent zeal among the faithful, and being afterward overcome by the unanimity of all, he nevertheless persisted in his opinion to the day

of his death, loving and preferring him whom the Church refused, by the judgment of the bishops, to put above himself. And so, when he had died in the times of Lymmachus, president of the apostolic seat, a demoniac touched his dalmatic when laid upon the bier, and was immediately healed. A long time afterward when Germanus was bishop of Capua (whom I have noticed above) physicians ordered that he should bathe in the hot springs at Angolus for the health of his body. Who when he had entered into the springs, found the aforesaid Paschasius the deacon standing and rendering service in the hot water. Upon seeing him he was dreadfully frightened and asked what so great a man was doing there. [Paschasius] replied: "I am doomed to this place of punishment for no other cause than the part I took for Laurentius against Lymmachus. But I ask thee to pray the Lord for me, and if thou dost not find me upon thy return hither thou wilt know that thou hast been heard." Germanus, the man of the Lord, gave himself strenuously to prayers in this matter, and returned in a few days, but no longer found the aforesaid Paschasius in the same place. For because he had sinned by error of ignorance and not thru malice, he could be purged from sin after death. This must be believed, however, because he obtained it by the largeness of his alms, and so he could deserve pardon when already there was nothing further to be worked off (literally: already nothing could be performed).

An ardent young Catholic assures me that the penance consisted in taking a bath; but, seriously, it rather consisted in attendance upon bathers instead of enjoying paradise.\*

Coupled with Paul's doctrine of saving fire, in I Cor. 3, this story about penance in hot water after death has evidently profoundly influenced Roman thought. Generations have directed their minds to this theme and built up thereby a vast fabric of belief about sufferings hereafter. For all the stories of Gregory were told, not only with the authority of a Pope, but in the formative period of the doctrine; and narratives dating from such periods come to have a weight out of all proportion to their value. At the same time, it is well to remember that Myers himself, after

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\* Thus do I translate *obsequentem* rather than by "doing obeisance." The early Greek version shows that personal or medical assistance was meant.

death, has used similar language:—"In my present state, thoughts pain me more than wounds or burns could do while I lived. It is part of the stage thro which I pass, an evolutionary phase." (Automatic script of Mrs. "Holland," January 8, 1904, in English S. P. R. Proceedings for June, 1908, p. 218.)



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## PURPORTED COMMUNICATIONS.

The following incidents are given by a lady known to us as one of education and superior mentality—Mrs. Harriet L. Green of South Pasadena, California.

At this time, [June, 1919] I was staying with a friend whom we had known in a far-away city, but who had subsequently removed to California. She was an elderly woman; my husband and I had once boarded with her for a short time. I will call her Mrs. M.

On a certain afternoon I sat in my room, "writing". Mrs. M. was entertaining a caller in her sitting room; I could hear the sound of their voices through the closed door between us.

A thought came to me suddenly which I expressed, mentally, to this effect.

"F., couldn't you give me something evidential which Mrs. M. could verify?"

The reply was written at once;

"Harrie, I don't think of anything she knows that is not already known to you."

I made some exclamation of disappointment and with scarcely a pause the writing continued;

"Harrie, ask Mrs. M. if she remembers the time I went to her house and asked her if she would come to California, take a cottage, and keep house for us."

This was quite new and surprising to me.

"When was this?" I asked, rather sceptically.

"While — was in town", naming a visitor from Australia, well known to us both. A personal incident was added which fixed the time for me within the range of a few weeks.

"What answer did Mrs. M. make?" I then asked.

"She said she would like to, but she did not think it would be right for her to leave —, because . . . ."

The reason given was a personal one. It concerned a matter of which I was at that time ignorant but which had since become known to me, and it was only recently that Mrs. M. had felt herself warranted by circumstances in making just such a change as that suggested by my husband.

"Well!" said I, —still mentally, of course, "I knew nothing about all that."

"No", came the reply. "I never said anything to you about it, and it is the only time I remember ever talking to Mrs. M. when you were not with me."

We continued writing a few minutes longer. My eyes chanced to rest on a bowl of roses on my table and I remarked to F. that Mrs. M. was so kind to keep roses everywhere before me, adding that she loved them as much as we did.

"Yes", came the writing quickly. "I remember her saying once at — (our home), that the rose was her favorite flower and the hibiscus second."

A few minutes later the caller took her departure and I joined Mrs. M. in her sitting room.

"Will you tell me", I asked her at once, "if you recall any incident whatever between my husband and yourself which might possibly be unknown to me, —any conversation you ever had when I was not present."

She looked blank.

"Why no", she said. "I don't believe I do. You were always together. I don't know as I ever talked with him when you were not present."

"Think hard", I begged. "You know I have a reason for asking."

Mrs. M. pondered a minute or two. Then she spoke.

"There is only one thing I can think of", she said. "And he probably told you that. It is the only time I remember ever talking to Mr. Green alone. Did you know about the time he came to my house and asked me if I would come to California and keep house for you?"

"That is the incident I wanted", I said. "Will you tell me just the answer you gave him?"

Mrs. M. repeated the statement that I had already written, amplifying it slightly.

"Now", I asked, "Can you tell me when this happened?"

Again Mrs. M. was at loss. There seemed to be nothing in her memory by which she could fix the date.

"I only know", she said at last, "that it was when your health was so poor and you first began to talk of selling your place."

This decision of ours coincided definitely with the incident which my husband had used to fix the time.

I then told Mrs. M. my reasons for asking her such questions and we sat for a few minutes talking about the wonder of it all.

Rather as an afterthought I remarked,

"He knows about the beautiful roses you keep in my room."

She roused to animation.

"Yes", she said. "I knew he would like them. How hard you tried to grow roses on your place! And you had some lovely ones at first, before the beetles got them. I wonder if you remember one time when I was out there and we were going through your gardens and when we stopped to look at the roses I said the rose was my favorite flower and the hibiscus second."

"No, Mrs. M." I said, "I do not remember hearing you say that."

"O no!" she cried. "You didn't hear me say it. I said that to Mr. Green; we had gone ahead and you were behind us. You had stopped to look at something. I remember."

She stopped short and looked at me.

"Why!" she said. "That was another time when you were not present."

"Yes, so it was", I said, "And here is the story of it." And then I showed her the writing.

The account as given above is from memory, but I believe it to be almost literally correct.

HARRIET L. GREEN.

This agrees closely with my memory of what took place at my home in June, 1919.

[MRS.] M. F. HOSMER [pseudonym]

Matters went on in this way until the middle of March, 1919. Then came an evening when my doubt was ended once and for all, so far as the living reality of F. was concerned. . . . .

The first words that came were as if F. were speaking to me. No one but himself could have said them. There was no uncertainty, no difficulty, anywhere. We "talked" for nearly two hours, . . . . .

A little later he said, "I am coming to you". And then the pointer spelled out, "I see two rooms together." (I was sitting in my dining room; this and the sitting room were practically one, with a wide connecting arch.)

"I see my picture", came after a little. . . . .

Following a sudden impulse I said,

"See if you can find the painting that J. sent me at Christmas."

A brief pause, then — "I see a picture of a village street."

(This was hanging over the mantel. The picture to which I referred was on the opposite side of the room.)

"No", I said. "Not that. It is a small picture."

In a moment, — "I see a picture of a tropic sea."

"Yes," I said. "That is the one. Only it is not the tropics, it is a bit of California coast."

"Looks like the tropics", spelled the pointer. I have wondered ever since how I was able to go on so steadily, eyes intent on the board, when the impression was so strong of F. himself standing in front of that little painting in the next room. I answered as if he were there in the flesh;

"Yes, she made it extra blue, so it would look more like the sea we loved."

"Tell her I said she painted a nice picture but she made the sea look like the tropics."

I was scarcely breathing in my fixity of attention, bent on remembering every word exactly — and the words were very characteristic. The board went on without a pause,

"Tell her I said she was Fraid Cat", and before I could put my wonder into words the explanation came, "One morning early the auto behaved badly and I said she was Fraid Cat."

I realized that here was something in the way of verifiable evidence. "Where did this happen?" I asked. My excitement was mounting to the point where it affected my ability to receive the com-

munication and there was a little confusion in the words that followed, but I received plainly, "going downtown from the hotel."

Soon after this F.'s attention turned to me . . . . .

I went straight to my desk and wrote . . . . . and then I wrote to my artist friend J., who was at the time 500 miles distant from me. I asked her if she recalled any occasion on which F. had ever called her "Fraid Cat" and if she had ever been with him in the automobile when he had any trouble with it.

At this point I must digress, or rather go back, in order to make my narrative intelligible. F. and I had known J. when we were all living at the same hotel, in the tropics. She came there partly for the purpose of painting and staid several months. We saw a good deal of her and were fond of her. I visited her in the States after my husband's death. She was a charming young woman as well as a painter of beautiful pictures and we were much given to playful talk and jesting when the three of us were together. The expression "Fraid Cat" seemed a likely one for F. to have used if he had occasion for it, but I did not know of any such occasion where J. was concerned.

However, by return mail I received a letter from J. wherein she related at length and in full detail the story of that occasion. I give it here in condensed form.

It was, as F. had said, early one morning. I, often a late sleeper, had not risen but F. had breakfasted early and on going out to his automobile, as was his habit every morning, saw J. waiting to take the street car to town, three miles distant. He proposed that she should ride with him and she accepted. Half way to town the engine stalled near a busy corner and there was a few minutes' delay. J. suggested that it might be well for her to get out and take the street car, after all, and my husband retorted, "O, you're a 'Fraid Cat!'"

J. indignantly denied the imputation, a moment later the trouble was remedied, the motor car went on its way, and the whole trivial episode was forgotten — until it was told to me on the Ouija board eighteen months later and 2000 miles from the scene of the event.

This seems to me as perfect a piece of evidence as could have been devised. Not in a legal or scientific sense, since its value rests on my assertion that I had not previously known the incident. But *to me* it was and is conclusive and beyond cavil.

The above account of my experience with the Ouija board and its verifications by Mrs. Catlin is scrupulously accurate.

HARRIET L. GREEN.

The above account so far as it comes within my knowledge is quite accurate.

MARTHA J. CATLIN [pseudonym]

## BOOK REVIEWS.

*Physikalische Phaenomene des Mediumismus.* VON DR. A. FREIHERR VON SCHRENCK-NOTZING. Pp. X, 201. München, 1920.

This volume is another of Baron von Schrenck-Notzing's contributions to the serious literature of psychical research. It is concerned mainly with so-called telekinetic phenomena and collects and summarizes some of the Baron's own experiments in this field. The author devotes considerable attention to telekinetic phenomena occurring both with Eusapia Palladino and Stanislaw Tomczyk and also deals at length with Dr. Crawford's writings on his experiments in Belfast which have already been reviewed in these pages. Besides discussing the phenomena of these prominent mediums he relates his experiences with certain private sensitives with whom he believes he has obtained genuine manifestations. Among these is the young Willy S., an Austrian, who at times at least appears to produce phenomena which are very difficult to explain on any normal hypothesis. The author narrates an incident in which his hand was seized during a sitting with Willy by a big rough hand, of which he felt three fingers. The skin felt cool, damp, and rather rough and when his own hand closed over it in order to hold it, the "materialized" hand withdrew and he was not able to retain his grasp.

In another section of his book Baron von Schrenck sums up the views of various investigators as to the origin and meaning of the physical phenomena. According to his own opinion "examples of telekinetic and teleplastic phenomena are merely degrees of the same animistic processes, and in the last resort depend on psychic stimuli in the sphere of the medium's own unconscious. The so-called occult intelligences which manifest themselves and materialize at séances exhibit no higher mental traits than those of the medium and the sitters: they are personified dream types which correspond to fragments of memory, religious tendencies or imaginative faculties in the medium and the circle, so that they are merely symbolic of that which lies latent in the minds of the sitters" (p. 188). In some such way the Baron would explain these elusive occurrences and he sees no reason to invoke the spiritistic hypothesis until the unknown possibilities of biopsychical powers have been more fully explored. In this expression of his opinion the author cannot fail to come into conflict with the spiritualists, who, ever since *Materialisations Phaenomene* was published, have used his name as one of their greatest champions. To the spiritualist the fact that a table moves without apparent contact is proof positive that a spirit is pushing it, just as to an aboriginal an automobile must have a spirit hiding under the bonnet. It is a pity that some of the more vocal spiritualists do not pay more attention to the writings of authors like Baron von Schrenck who, like an experienced investigator, does not jump at the first theory that seems to fit the case, but is fully conscious of the extremely limited knowledge we possess concerning the abnormal powers of the human organism. To such persons we recommend this book and also to those who desire a trustworthy survey of telekinetic phenomena as observed in some of the better authenticated cases.

E. J. D.

*Human Psychology.* By HOWARD C. WARREN. Houghton Mifflin Co., Cambridge, 1920. Pp. XVI, 460.

This valuable work by Professor Warren of Princeton University contains, toward its close, five pages on the subjects of "Thought-Transference; Psychical Research" and "Personal Immortality." It almost marks an epoch when a college professor, in a work on general psychology, thinks it con-

sistent with his dignity to devote even five pages to such subjects. And his treatment is entirely respectful, though he reaches a verdict of not proven.

But it occurs to us that he has not yet investigated these subjects enough to inform his readers authoritatively, what is proved and what not. If he were as familiar with them as desirable he surely would not imply that, if there is such a thing as telekinesis, it must be brought about by direct action of the brain. No consensus of psychical researchers maintains this. The fact and the process are alike matters for investigation.

All that the author says on the possibilities of "faulty memory," "chance coincidence," "collusion and fraud" is true. All these things have been said a thousand times by psychical researchers, who are all the time checking up these and other vitiating possibilities. There are certainly cases where faulty memory is put out of the question by timely records, where collusion and fraud are out of the question, and where the only question which remains is whether so complex and unusual correspondences could occur between premonitions or mediumistic statements on the one hand, and external groups of facts on the other, by chance.

The items of autobiographical testimony are pleasant, but really shed no light upon the real problems. We knew that there were multitudes of pseudo-premonitions before he told us that he once had a feeling that a person who still lives was going to die. We knew that there were naughty tricksters before he confessed to his youthful participation in a "conspiracy." The estimation of premonitions is not merely a matter of counting, but it is that of weighing many factors, such as the commonness or rarity of the features of a supposedly fulfilled premonition, their complexity, circumstantiality and definiteness, the proximity of the time of fulfilment, and also, in some cases, the occurrence of similar experiences in the same subject. And it really is not good logic to say that "every new fraud and every new means of deception discovered casts additional doubt on the validity of the phenomena." It certainly does, in the minds of some people, produce this psychological reaction. But is this what the psychologist who writes the sentence means, and will a scientific man dignify an irrational mental reaction? Surely the validity of a single fact, if it is a valid one, is not affected by the spurious character of any number of other facts. If there had been a hundred Dr. Cooks, the actual discovery of the North Pole by Peary would not the less be a valid discovery, though many a yokel who did not know, or had not capacity to weigh, the evidence, might be caused to doubt it because of the fraudulent claims. —W. F. P.

*"Birth Through Death."* By ALBERT D. WATSON. James A. McCann Co., N. Y. Pp. 374.

This is a sequel of "The Twentieth Plane," the alleged communications coming through the same medium, Louis Benjamin. It is hard to treat with respect a book which professes to give proof and yet adopts an attitude of despising proof; which adduces incidents claimed to be convincing to the intellect, and yet neglects every credential, short of the bare word of the narrator, which the intellect demands. On the face of the narrative portion of the book, it ought to be easy to clinch the statements by corroborative testimony and other proofs. Why should we excuse negligence in another which we would not tolerate in our own case? A book that is superior to giving proof which it is plainly implied is within grasp is, by virtue of that neglect, almost beneath criticism. The incidents may all be true, and potentially evidential, but we cannot assume that this is the case. The writer has not chosen to shoulder the burden which belonged to him, and no one is going to do it by an act of faith. We are at liberty to explain the incidents by the hypothesis of falsehood, malobservation, auto-suggestion, misinterpretation, credulity, etc., since none of these paths have been blocked.

The alleged communicators share, if they did not inspire, Mr. Watson's



poor opinion of evidence. "Coleridge" muddily remarks (p. 11) "This book has the object in view of giving you—not with a great deal of earth plane intellectual proof that appeals to the five senses—the realization that any message made up of the ingredients of truth is its own evidence, and requires no external props of extraneous half truths with which to build an edifice of uncontaminated fact." Consequently we have a mass of flowery flubdub and pseudo-profundity, which those to whom sound is more than sense will take as the very voice of Heaven.

The writer has never known any particular evidentiality to attach to a medium who presents the appearance of being the center of an excited crowd composed of the great of all ages, from Belshazzar to Roosevelt. In the case of Benjamin's spirits, poets, philosophers, statesmen, artists,—all talk in the same grandiloquent pulpitering strain, and scarcely a one talks like himself, except for a few catch-words and phrases which a slight acquaintance with their writings, would suffice to impart.

Just a few of the gems of thought and expression. Imagine Coleridge saying, "God the divine" (p. 12). In the next book he will probably tell us about Woman the female. "There is no such thing as the human mind" (85). "There are no dreams" (136). With the same propriety, and with as good appended logic we could say, "There are no cats, these are only dogs of another shape and nature." Does Watson, as a physician, subscribe to the statement that "No body, physically speaking, is so diseased that nature cannot heal it" (49) and to the implication that, in bathing, the body absorbs water through the pores? (49) For climax, we add the interesting information, supposed to come from Crookes, that "Electricity is produced by the revolving of the physical world, just where it touches the spiritual world which is revolving in another direction!"—W. F. P.

*Dreams: What They Are and What They Mean; Being a New Treatment of An Old Subject.* By G. W. WICKWAR. Pp. XII, 169, New York, 1921.

It is a little difficult to understand for what class of reader this book is intended. As a means of killing time during the tedium of a railway journey it might, perhaps, be welcomed by some persons, although the time might certainly be more profitably spent. Mr. Wickwar precedes his study of the dream proper by a consideration of sleep, and he informs us that "the lower animals, with their feeble faculties, even when awake, are but little removed from a state of slumber," a statement which gives us a sufficient indication of his original ideas upon this theme of his work. Passing on to his own theory of dreams, Mr. Wickwar prefaces his remarks by hazarding the opinion that as dreaming is the common property of us all, attempts at the solution of its mysteries should not be left to any particular class distinguished either by academic learning or otherwise. Holding this opinion he sets out to give us his own theories which have occurred to him "whilst engaged in the pastime of photography." The theory in brief is that the brain, like a sensitized plate, records a number of experiences and that these when disturbed by some "excitant cause" are developed and form dreams. We need not examine this theory as it merely touches the fringes of the problem of dreams, nor need we criticise the author's attack on the views of Prof. Freud which he nicknames "Psycho-Kultur." The reaction against certain views held by those whom Freud termed "wild" psycho-analysts was bound to come sooner or later, but it is a pity that critics continue to confuse recent developments with original sources. Psycho-analysis as taught by the Austrian psychologist is not as Mr. Wickwar would have us believe a kind of "tell your fortune of the past," but a psychological technique of great delicacy and curative value. On their insistence on dream interpretation as a means of tapping unconscious processes the followers of Freud may have exaggerated the importance of the sexual element, but on the other hand Mr. Wickwar has almost entirely neglected it. It would, however, be unfair to the author to enlarge upon these

deficiencies. The book is obviously not a scientific production, nor has the author, as far as we can see, any special psychological knowledge of the subject with which he is dealing.—E. J. D.

*The Human Atmosphere (The Aura).* By WALTER J. KILNER, M. B. (Cantab.), Late Electrician to St. Thomas's Hospital, London. E. P. Dutton & Co., New York, 1920. Pp. 300, with 64 diagrams.

This book is the second and revised edition of the work which was published ten years ago. The author states that the Great War stopped the production of dicyanin, which is a rare dye formerly obtainable in Germany, and as human auras can generally be seen only after using screens containing this material, which has temporarily an effect upon the cones of the retina, the art of auraspection—a word used here for the first time—was necessarily suspended. This doubtless explains in part why the subject has attracted so little attention although its theoretical interest and practical value in diagnosis appear to be great. Probably the principal reason, however, is the fact, admitted by the author, that only trained eyes can see the many details of outline, structure and color which he so carefully observed in each case, and here so minutely describes. The author does not claim that the aura has yet left its impression on a photographic plate, but he expresses great confidence that it will be accomplished; and after that we may expect that such materials for study under favorable conditions will give to the art such an impulse as astronomy has received from photography. Indeed, the author's description of the phenomena reminds the reader of similar descriptions of the sun's corona. Although the aura is known now only as a human phenomenon, the author making no reference to any observations in the lower animals, it is most probable, he suggests, that it is a manifestation of vital energy through undulations of the ether which are higher than those of the ordinary visible spectrum—the next octave in light. From the view point of the physicist this book seems to be a partial answer to the query of what we might see if our eyes had the range for light waves which our ears have for sonorous undulations.

As soon as a certain temporary change in the eye—shortening of the focus—has resulted from gazing a minute through a dicyanin screen, the aura can be seen as a faint cloud surrounding any human being placed in a dim diffused light before a dark back ground.

The chief characteristics of the aura of a healthy person, as described by the author, are these: It consists of two principal parts, an inner and an outer envelope of the entire body, which sometimes mingle and are sometimes distinct; its shape and other characteristics depend upon the sex and age of the person, and also the state of health and state of mind, as well as the race and temperament; its form as shown by children is similar to that of men, while the aura of females undergoes rapid development from the age of adolescence and rounds out into an ovoid; its colorless inner part usually extends three or four inches around the body of an adult, and the outer part usually extends from four to ten inches—the greater width and also the greater diversity of character being shown by women; its structure within “consists of excessively fine grains, so arranged as to present a striated appearance,” the grains being arranged in parallel lines perpendicular to the surface of the body and the lines being collected into bundles or brushes, while the outer aura shows color rather than structure; “its structure is so delicate that likening it to an ordinary mist would be analogous to the comparison of the finest cambric to the coarsest canvas.” It has been seen in all colors, but it is generally a bluish grey, blue being characteristic of mental superiority, and several women of excitable temperament, but no man, have been able to change at will, momentarily, the color of their auras; it remains unchanged by changes in temperature and humidity, and also by draught and bodily movements; it often shows straight rays extending to or beyond its

own boundary which are attracted toward electrified and other objects—in particular, rays from the fingers of a hand will extend to those of another hand held in proximity; it is subject to magnetic influence as shown by the emission of rays which extend to either pole of a magnet and move with it; it is much augmented in size by charging the subject with static electricity; it is usually separated from the body by a narrow, dark band which the author calls the etheric double, and which he compares with the transparent space at the nozzle of a steam jet; it is seen best by near-sighted people, but it has never been seen in total darkness; it is subject to actinic, chemical and galvanic influences.

Several chapters of the book describe the aura of invalids, and two chapters are devoted to a discussion of the changes usually observed in the aura of women during the activity of their periodic and maternal functions. While the book is intended chiefly for professional readers its style is lucid and didactic.

One of the most interesting disclosures of the history of science is the frequent approach to modern discoveries which were made in past ages. For example, the word aura was first used by Pelox in his discussion of epilepsy—which he believed to be due to “a spirituous vapor in the veins.” Now, after more than twenty centuries, Dr. Kilner demonstrates not only the existence of a human aura which has some characteristic of vapor, but also claims, after many years of hospital experience, that the aura of epileptics is unique in their asymmetry, and hence unmistakably diagnostic of all individuals subject to that malady. The author of *The Human Atmosphere*, however, does not believe the unknown cause of the aura, which he calls auric force in lieu of any other name, is wholly metaphysical, although it functions so closely with the nervous system. The aura is not less modified by the condition of the tissues. But students of the occult can not fail to take some encouragement from the scientific visual demonstration of what has been so generally regarded as only the curious cant of a cult. Since the existence of auras can be demonstrated by the help of a rare chemical why not look for the demonstration of other elusive phenomena on that mysterious borderland between spirit and matter by the use of similar means? Incredulity, as a fixed attitude of mind, may be just as unreasonable and detrimental to the discovery of truth as credulity.—GEORGE H. JOHNSON.

*One Thing I know, or The Power of the Unseen.* By E. M. S. With an Introduction by J. ARTHUR HILL. John M. Watkins, London, W. C., 2. 1918. Pp. 146. Price 3 Shillings 6 pence Net. American Edition, entitled *The Unseen Doctor*, published by E. P. Dutton & Co., N. Y., 1920.

This is a very careful account of a case of psychic healing by means of alleged spiritistic agency. The lady cured had suffered for thirteen years and is now pronounced well by her physician who gives a full account of the malady. We have no space to take it up at length, but would advise all psychic researchers to read the book.

Mr. Hill's Introduction speaks of his perplexity with trance personalities, never knowing when they are spirits or when secondary personalities. I think his perplexity grows out of the usual supposition that the trance personality is one “person” because it is in the foreground. But the probability is that all psychics of the kind have a group of controls acting in co-operation and that they are sometimes interfused with each other as well as with the subliminal of the psychic. If readers will keep this in mind they will not have to raise the usual questions about controls.—J. H. H.

*Immortality, a Study of Belief and Earlier addresses.* By WILLIAM NEWTON CLARKE, New Haven. Yale University Press. 1920. Pp. 132.

This consists of six addresses delivered mostly before theological students, and including the Dudleian Lecture on Revealed Religion at

Harvard in 1903. The addresses all breathe the spirit of liberal Christianity, and of religion as contrasted with theology. Dr. Clarke's main thesis, especially emphasized in the talk on Immortality and on Huxley and Phillips Brooks, appears to be that spiritual truths must be spiritually discerned, and cannot be grounded either on sense-experience or on reasoning.

The lecture on Immortality will have the most interest for psychic researchers and some of them will part company with the author on the thesis mentioned above. After discussing spiritualism (pp. 9, 10), he says that a belief founded upon psychic research "would not be among those that are born of the Soul: it would not have sprung up in response to the soul's own nature or need or aspirations . . . this would be nothing but an external product." One might ask whether belief in the Resurrection is based on a need of the soul or on historical evidence. If the will to believe is the criterion how does the yearning for a future life differ from an intense desire to live to be eighty years old?

In spite of Kant, it might indeed be contended that immortality had no spiritual significance at all. If it be the will of God that men should perish, that is simply a fact like any other. The real importance of survival seems to lie in the higher value thereby given in the universe to our ideals, thoughts and mental powers. We look about the cosmos and can find nothing like them in nature. If they are in truth an abiding feature of the universe, it would appear that the Power behind all things needs and values them. It is, then, not because survival satisfies a need of our souls, but because God desires it, that it becomes valuable and significant. This is apart from any question whether a higher mental faculty like intuition, might ascertain the fact of the matter, where science could not do so. Dr. Clarke does not raise this point.—PRESCOTT F. HALL.

*How to Speak with the Dead: A Practice Handbook.* By SCIENS. Author of recognized Scientific Text Books. E. P. Dutton and Company, New York. 1918. Pp. 136.

The title might imply that the whole volume was devoted to instructions about communicating with spirits. But only one chapter is concerned with this and the author admits the fact in his prefatory statement. It is unfortunate that he does not tell us who he is. It is probable that he feels obliged to conceal his identity in the interest of his scientific text books whose reputation would probably suffer, if their author was known as a Spiritualist and as one giving instructions in the process of communicating. To such a condition of intolerance has the world come that a man does not dare avow his belief in this subject even when he clothes his views in scientific connections.

The author writes well and is evidently more or less familiar with the work of Sir Oliver Lodge, Sir William Crookes, Dr. Crawford and perhaps others. He does not refer to others, but he is probably acquainted with the work of the English Society, tho he certainly pays no attention to it. He indicates that he has had considerable experience in experimenting with communication, but is evidently more interested in the non-evidential than the evidential phenomena of the problem. Apparently too, as reflected in his frequent reference to Crookes and Crawford, he attaches more weight to physical phenomena than to mental ones, tho the latter in the non-evidential form is the kind that he favors.

He is sensible enough to see that, if he is going to give advice on the method of communicating he must have evidence that there are spirits with which to communicate. He therefore devotes the first part of the book to the proof that there are spirits. But the author does not have the slightest conception of what evidence is. He deprecates "tests" when he comes to lay down rules for communicating, apparently not knowing that we have

no way of telling whether we are communicating with spirits, unless we have "tests." Hence he falls back on the ordinary physiological arguments for "soul and life," apparently being wholly unaware that materialists claim the advantage at this point. He has a curious chapter on "Telepathy and Tele-mnemoniky." By the latter he endeavors to distinguish between non-selective and selective mind reading. He seems to think that the latter is proved, tho he does not say so and gives no evidence for it whatever. Nor does he seem to see that, if true, he has less reason to believe in spirits and that such a view is constantly used against the belief.

He also accepts re-incarnation or transmigration, thinking that it fits in well with modern thought. He gives no evidence for either belief. It evidently appeals to him as nice and as evading the question of the origin of spirits. On the whole subject he is discussing he is very sure of things about which the scientific man and philosopher has no assurance whatever. He is rather dogmatic in statements which require immense masses of evidence. Probably his statements are based altogether on his non-evidential communications. He evidently never suspects that a spirit may be disbelieved or that he may deceive us, whether consciously or unconsciously, or that a spirit may communicate simply his opinions about that world and this, opinions no better for having come from the spiritual world.

The chapter on "Mediums" has some good points in it. The author is right in what he says about professionals. He recognizes that many of them are excellent and that mere taking of money does not constitute a fraud or the right to ostracize them. The rules about communicating with the dead are good enough as far as they go, but they need badly to be supplemented by advice from some one who knows more about it than the author. It will be clear to the reader that the author has not a scientific mind, but has read hastily and tho he may have had much experience in "communicating with the dead" he has learned very little about it.—J. H. H.

*Reflections on War and Death.* By SIGMUND FREUD, LL. D., Moffat, Yard and Company, New York, 1918. Pp. 72. Price 75 cents.

The author of the Freudian psycho-analysis has ventured on some reflections which ever recur to men and women in this world war. We go to the two essays—for it consists only of two short essays—with the hope of finding some light on the problem. But while the author writes pathetically about the war and is broad-minded enough to be impartial, he is discussing a subject which shows a lack of equilibrium between belief and emotion. I do not mean that he is playing any psychological game, but that, like many people, he does not face, as Haeckel does, the real issue. Either we live after death or we don't. If we do, why not give evidence for it. If we do not, why not say so emphatically. But even rigid scientific men have to face their emotional interests and seldom have the courage to reject them and stand by the verdict of Dubois Raymond, *ignorabimus*. The book is interesting, well written and well translated, but it will not help convictions on any side of the subject. Mankind want to get rid either of death or of uncertainty about the hereafter. What science needs to do is to have a clear message, affirmative or negative on the problem. In this book you have neither.—J. H. H.

*Delusion and Dream.* By DR. SIGMUND FREUD. Translated by Helen M. Downey, with Introduction by Dr. G. Stanley Hall. Moffat, Yard and Company, New York, 1918. Pp. 243. Price \$2.00

This book consists of a piece of fiction, title *Gradiua*, by Wilhelm Jensen and commentary by Dr. Freud. Jensen without any knowledge of psychology seems to have hit upon some of the important ideas found in Freud's system and in this way invited comment. The book has no special interest for psychic

researchers except as they are interested in the interpretation of ordinary dreams. For this purpose it would prove of some interest. It involves one step toward the psychic researchers contention that some dreams have a meaning distinct from nightmares or physically stimulated dreams. But Freud is careful to reject all supernormal dreams and perhaps has not looked into the facts about them. But to give dreams a meaning other than the usual one is to invite evidence for premonitory and coincidental dreams which were admitted even by Aristotle. Students interested in psychic dreams, however, would do well to charge their minds with the cautions which a work of this kind is calculated to suggest before hastening into any general belief about a transcendental meaning for dreams.—J. H. H.

*Telergy (The Communion of Souls)*. By FRANK C. CONSTABLE. M. A. Kegan Paul, Trench, Trubner and Co., London. E. P. Dutton and Co., New York. 1918. Pp. 113. Price 3 Shillings and 6 pence.

This little book by Mr. Constable is a metaphysical discussion of telepathy. He regards telepathy as "telergic" action; that is, as a form of *actio in distans* or action at a distance. He has been a student of Kant and tries to show how he but expresses what was at least latent if not definitely expressed in that philosopher's view of the soul. Mr. Constable is a member and an interested member of the Society for Psychical Research and accepts the supernormal as the basis of his work. It is impossible to give any clear idea of his theory without repeating too much of his book, and I am doubtful if this would always make it clear. There is a deal of metaphysics in it and all metaphysics have a tendency to obscurity as compared with scientific work and require great familiarity with abstract modes of thinking. Some readers may be interested in reading this book. Certainly those who want metaphysics will be interested. But it is not a book to interest men who are seeking evidence for the existence of a soul and its survival. They must be interested in more than scientific facts to enjoy this sort of reading. There is much that is true and common sense in it, but its Kantian basis would require readers to understand Kant to get at the meaning.—J. H. H.

*The Challenge of the War*. By HENRY FRANK. With an Introduction by HEREFORD CARRINGTON. Pp. 365. Price \$2.50.

This book is really a revision of "Psychic Science, Science and Immortality" by the same author, reviewed in Vol. V of the *Journal*, tho in the revision much has been omitted and much added to the work. The Introduction by Mr. Carrington is well written, but to the reviewer the volume is like its predecessor. It offers no scientific evidence for survival, not as much even as the earlier book. The title would not suggest the subjects of it even and one wonders whether it was chosen for anything but to excite a sale. Philosophical and scientific theories will never prove survival unless you have that doctrine included in their premises and it is certainly not so included at present. They have persistently excluded the only facts which tend to support the conclusion and yet there is a large class of thinkers who believe you can invoke scientific and philosophic doctrines in proof of immortality. I agree that the tendencies in science, rather than in philosophy which is hopelessly belated in the race, are in favor of cautiousness in denying survival. They may prove possibilities, but only because they are built upon a vast system of supersensible forces and ideas that offer no limitations to the imagination and that fact prevents dogmatic denials. But it does not afford any belief of a positive sort.

For minds who do not care for facts or evidence, but who want to delve in the metaphysical aspect of the subject the volume may prove useful. It will certainly enable them to see some things in science not ordinarily suspected.—J. H. H.

*Last Letters from the Living Dead Man.* By ELSA BARKER. Mitchell Kennerley. New York, 1919. Pp. 240. Price \$1.50.

The title rather indicates that this is the last work of the kind by Mrs. Barker and in fact she avows as much in the text, as she has resolved to give up automatic writing. She prefers to do her work in the normal way. Her own studies of psychology with the tendency to interpret or explain the facts as productions of her own subconscious are probably responsible for this resolution.

The Introduction, which is an explanation of the work and its relation to the two previous works already noticed in these pages, does two things. (1) It explains the origin of all the author's books resulting from automatic writing. (2) It states at length the investigations which have prompted the author to wonder whether her subconscious might not be the source of the letters. We have already discussed the method of producing the works in the review of the first one, "Letters of a Living Dead Man." It is not necessary to repeat this. Suffice it to say that the present letters have the same source. But it is evident in the second part of the Introduction that some one has been suggesting to Mrs. Barker that she might find an explanation of the phenomena in the behavior of her subconscious. For she went about the study of psychology as she avows, but it seems that the main part of it that interested her was the work of Jung and Freud (Brill's translation). She evidently learned that the subconscious can play many a trick and so has wavered a little about explanation of the letters. But she is careful to say that it has not affected her belief in immortality. This avowal, however, is half a confession that she has not the evidence she once thought she had. Evidently the first work influenced her considerably, but she has felt the views of the men in abnormal psychology enough to waver on her own evidence, but clings to the belief on no evidence at all, so far as one can see from this work. People like to quote evidence, but when it is not forthcoming they fall back on the old habit of sticking to the same belief without evidence. They have not the courage frankly to give it up or to insist on evidence.

The value of this Introduction lies chiefly in the fact that it supplies material by which the student may, to some extent, judge the possible influence of her subconscious on the letters which purport to have some other source. The style and command of thought in the Introduction well prove the liabilities of the subconscious in the letters. One cannot read them without feeling that such an explanation has so much to support it that no answer can be made to it. While I believe that Freudian views exaggerate the capacities of the subconscious, as no such systematic work seems to occur in abnormal cases where this subconscious is invoked, we have not yet probed it thoroughly enough to be sure that it always has such limitations. But it is possible to hold that the product is an interfusion of both foreign and domestic influences, and the recent case of "Pictographic Phenomena" published in the Proceedings shows beyond question how the subconscious memories may be invoked to interpret stimuli that come from without, just as is the case in ordinary experience. So these letters may be a mixture of both the discarnate and incarnate mind, with no criteria to decide what is of one and what of the other, unless we could get at the mass of knowledge which Mrs. Barker has stored away. This last is impossible.

But Mrs. Barker is certainly not so sure that her subconscious is not the source of the data as she seems to have been. All this only shows what we have claimed all along; namely that in all such cases it is well first to submit the facts to the scientific student of psychology and give every opportunity to ascertain the truth about such facts. But people will rush off with revelations to the public and that credulous being swallows everything that comes along without the least disposition to be critical and discriminating.—J. H. H.

*This Life and The Next.* By P. T. FORSYTH, Principal of Hackney College, Hampstead, and Dean of the Faculty of Theology in the University of London. The Macmillan Company, New York, 1918. Pp. 122. Price \$1.00.

The title to this book would lead those interested in psychic research to expect light on its problems. But readers expecting this would be disappointed. The author does not take any decided attitude of opposition to it, but he occasionally classes it with thaumaturgy and wondermongering, insinuating instead of arguing against it. Tho the author constantly uses the word "immortality" in the book, he confuses its meaning hopelessly. He belongs to that type of thinkers who have felt obliged to use the word affirmatively, but conceal the fact that it does not mean what tradition and general acceptance have made it mean for most people. There is a deal of hypocrisy in many writers on this subject. Their knowledge of science will not let them affirm survival after death in any intelligible sense, and their religion will not allow them to affirm any form of it but sentimentality and good feeling, from having an education and salary enough to live on.

There are many interesting and helpful observations in the book. Readers who seek inspirational and emotional reflections will be helped by the book. But it will not help any sane person toward a defensible creed on any subject under the sun. You have first to be convinced of facts before you can even put a meaning on much that the author says. Sublimated emotions, paradoxical statements, refined fooling, instead of showing us what we can believe, abound in the book, and where we want light we get sentiment. That will please most of the people that the church has managed to keep after expelling all intellectual men from its ranks. But this way is the way of death. Until the church can get on the side of science and scientific method, as it did with Christ and his apostles, it will go its way to the grave.

The book is one that might require a long essay to deal with rightly, exposing its illusions. But it would be a thankless task, as we should be interpreted as opposed to the effort of the author to influence people ethically. We cannot, therefore, enter into details. We can only pronounce a malediction on such work and let it go. —J. H. H.

*Spiritual Reconstruction.* Dodd, Mead and Company, New York, 1918. Pp. 168. Price \$1.00.

The author does not see fit to give his name in this little book. But for the advertisement it might have been plagiarized from general literature. You would not even suspect that it was spiritistic in nature but for the statement in the note of the publishers when advertizing it. They say: "This little book, spiritistic in tone, will answer many questions which are puzzling orthodox minds today, and will bring real comfort and renewed courage to many whose hearts are filled with misgiving."

We do not see why it will do anything of the kind. There is not one iota of evidence in the volume that it is "spiritistic." The publishers must have very poor knowledge of this subject to make any such statement, and as for help and comfort we do not see how it can help any sane mind. It is a mixture of pure imagination and emotion, and these without any foundation upon which to build.—J. H. H.



# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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### HANNAH PARKER KIMBALL.

With a deep sense of loss, we record the death, in the latter part of August, of one of the original Life Associates of the A. S. P. R., Miss Hannah Parker Kimball. In 1920 Miss Kimball became a Life Member, doubling her original contribution to the Endowment Fund. She instituted, in 1920, the first lending library of psychic research that has been conducted under our auspices. It was located in the donor's home city, Boston, and for a year has met a real need. Moreover, the library has been thrown open generously, as a center of interest, and lectures by the Rev. Dr. Whitehead, the eminent Swedenborgian scholar, and by our own Dr. Titus Bull, eminent in psychic therapy, and by Miss Tubby, the Society's Secretary, have been given at the library in the season of 1920-21. Boston has long desired and needed such a center and Miss Kimball's generous and hospitable spirit has made this possible.

It is much to be hoped that Boston members will come forward and make possible the continuance of the work by subscription. A good foundation should not be thrown away.

Let the torch be picked up from the hands that dropped it, before the flame dies down, that her inspiration may be continued. Such support as Miss Kimball gave is rare and precious to those who are in the thick of the work for you and for the world that so needs our angle of vision.

GERTRUDE O. TUBBY.

## SURVEY AND COMMENT.

*This and Future Numbers of the Journal.*

The Editor writes this on the eve of embarking for Copenhagen, where he is to deliver an address at and share in the discussions of an International Congress on Psychical Research, as representative of the American Society. By the time this meets the eyes of the reader the Congress will have been about six weeks past, as its date is August 26 to September 2. Some account of the proceedings will appear in the December issue.

This number is largely devoted to book-reviews, and contains the last to be printed from the pen of Dr. Hyslop. Doubtless readers would desire to have the benefit of all those which he wrote, and by printing the remainder in a body we are enabled to make up arrears and inaugurate the policy of having all reviews printed within a year at most after the publication of the books referred to. Hitherto the Journal has manifested an Olympian indifference to this consideration, but surely the benefit of the reviews will be heightened if they are timely.

In the department headed "Incidents" it will be our future policy, with rare exceptions made for particular and sufficient reasons, to present experiences classified in groups according to their nature, now a series of what purport to be "Premonitory Dreams," at another time a series of "Crystal Gazing" records, and so on. As few have, or at least take, time to compare the scattered incidents of a particular type by aid of the indexes, this mode of presentation will automatically force readers to take some note of what may be called the spectrum lines running through them—to observe whatever cumulative significance of one sort or another they may have.

Beginning in December or January, the Journal will present successively several series of experiments and experiences, of recent date and scientific interest. One or two of these will be sketched for the benefit of Journal readers, the fuller record to appear in the Proceedings; others will be given in the Journal only.

Within the next twelve-month it is expected that a number of short dissertations will appear, written by eminent persons qualified to deal with their respective subjects. For example, Dr. John Whitehead of Boston, probably more learned in relation to the life and works of Swedenborg than any other man, will bring together the evidential experiences of the great Swedish engineer with all the extant verification of them. Professor Ernesto Bozzano is another who will contribute.

Probably there will be an alteration of policy in regard to the *Proceedings*. The present editor is glad that many records have been placed before the world absolutely unabridged. By this time, however, the minute observance of scientific method in experimentation employed by the Society, and the equally minute study of the records in their totality, should be sufficiently demonstrated. Undoubtedly the great length of some of the reports has appalled many interested but busy students and prevented their receiving the attention that they deserved. Hereafter, except in rare cases, where the full record is of great volume it would seem best to employ considerable abridgment in printing, carefully summarizing or characterizing the omitted portions, that the reader may know precisely their relation to and bearing upon, if any, to the remainder, their nature and evidentiality or lack of it. The full record, in typewritten form and indexed, will be perpetually preserved in the archives, available to qualified scholars. As such records accumulate, the indexes, constructed on uniform principles, will make it possible, from time to time, to compile from them essays discussing selected factors of the problems of psychical research.

## AN OBJECT LESSON IN REPORTING.

BY WALTER F. PRINCE.

Some time ago a considerable mass of material was furnished this Society embodying various claims of the supernormal. On examination, these claims were found to be slightly supported by corroboration and other means of vindication which, if they were valid, seemed available. It was therefore at first thought that no use of the material could be made, since no conclusions could be drawn from it, in either direction. On further consideration, however, it appeared that it could be used for the instruction of readers who in the future might have occasion to report experiences or observations of their own, and who have had no experience in such reporting.

We should be very sorry if this article frightened any reader into silence. It is not expected that more than a few correspondents will be aware at the start of all the features which are desirable in order to make a report ample and competent. If there is the will to coöperate, these can be supplied, guided by queries from the office of the Society, in later letters. And there are many cases where external substantiation, at least to the extent which would be desirable, is not within reach, and yet the incidents are worthy of record and preservation. But in the present instance, as some others, the narrator ought to have been able to furnish tests of certain of his claims, and testimonies corroborating others, providing that they were genuine. He was repeatedly instructed and importuned for them, but the tests furnished were persistently inconclusive, and the corroborations were pitifully scanty. The contrast between the evident satisfaction of the gentleman as to the manner in which he had made out his case and the actual state of the case as he left it is striking. And this seemed quite unnecessary, according to his own presentation.

In all, Mr. W. M. "Babcock" wrote 21 letters, of which 17 came in 1908, and the rest in 1909, 1912 and 1913. There are also 7 other letters, 3 sent for the purpose of corroboration, and 4 by persons whose names he had given as personal references.

We propose to give a brief summary of the letters, and to call attention as we proceed to the defects in the manner and matter of presenting evidence. The comments and criticisms will be distinguished from the summary by being placed within square brackets. The successive letters will be understood to be from Mr. Babcock, unless it is otherwise stated.

#### SUMMARY AND COMMENTS.

*Letter of April 11, 1908, and letter of April 16, in response to questions by Dr. Hyslop.* Interested in occult matters since 1901. One night at about eight, sitting in his office with locked door, he saw an unrecognized apparition of a man. Went home and in the night the doorbell rang; he did not go down, and soon heard three raps, seemingly on the bedpost. In the morning he learned that his mother, also, had heard the bell. That night a telegram came from a certain lawyer, informing him of the death of a named cousin. He told the whole story that night to his mother.

*In answer to queries:* This occurred in February, 1902. He gives addresses to which to write to ascertain the date of the cousin's death. His mother is living and can verify the ringing of the doorbell and other facts.

[He should have preserved the telegram. This having been neglected, further confirmation of its contents than memory after six years, should have been sought. He was not to blame that the persons whose names he gave did not respond to inquiries, but it ought to have been easy for him to get from a relative the date and hour of his cousin's death. The ringing of the doorbell may have been a commonplace matter, but it was of importance to prove that he told the story at the time of the alleged occurrence. His mother is a witness, he says, but does not present her testimony.]

One night, some weeks later, he was wakened by a grasp upon his arm and a clear voice saying twice, "Look on the wall". Partly raising his head, he saw on the wall a bright yellow light about the size of a dinner-plate. The voice said, "Keep looking on the wall", and another and smaller light appeared. The voice said, "Get up and look out of the window and see there is no reflection from anything outside which could shine in, so when you shall speak of this you shall know it was no reflection." He did

so and was satisfied that such was the case. The unusually pedagogic voice repeated, "Look on the wall", and after pinching himself he did so, and saw the lights fade out.

Many times since he has seen "wonderful colors of lights", on one occasion being in the form of a ring which encircled a man's head, and spun around it. [It would be of advantage to have from others the incident of the lights on the wall, as he told it to them near the time or since, and he was expressly asked if there were any persons who could testify what he told them. His only reply is "I have spoken of my experience several times." He neither himself secured their testimonies, nor furnished their addresses. He does not shield himself by alleging that he has forgotten to whom he related the incident. Not even his mother is heard from.]

He often sees a spirit form appear in a group of living persons; he also sees letters forming a name, or a face familiar or unknown, or a scene strange to him. He has often been able afterward to verify the unknown face or scene. [If he "lots of times" identified, afterward, the face or scene which was at the time it appeared utterly unknown to him, it seems hardly possible that this did not involve inquiries and communications of the facts to others. But there is not a shred of testimony offered from a soul but himself, not even from his mother. Further than this, if he really identified faces, whether of the living or the dead, first seen in vision, and scenes hitherto unvisited, these were very remarkable occurrences. Surely it was worth while to select some of the most striking cases, which must have been impressed indelibly upon his memory, and give the details. It is conceivable that some test could then have been applied. But none can test the general statement that one has seen, one time and another, a good many people raised from the dead, or that he has "lots of times" seen people and places before he actually encountered them.]

A Baptist clerical friend, whose name he gives, promised to come to Mr. Babcock after death, if possible. Not long afterward he died, and about two months after the funeral Babcock was awakened one night by hearing his name called, and saw the clergyman, as it were enveloped with clouds, Bible in hand. The apparition then said in clear tones, "Well, friend Babcock, I am

here. Request Henry, the next time he calls on you, to tell Clarissa"—here some words were not caught, but the voice continued, "I have found Mary here, and several others whom I did not know." The next morning Henry, who was an intimate friend of the narrator, called, and was given the message. It turned out that Clarissa was a sister of the dead man, who lived in his home, and Mary was a deceased sister. [But what guarantee have we that Henry, the "intimate friend," had never mentioned to Mr. Babcock the name of the living aunt who resided in his father's house, or even that of the dead aunt? We ought to have Henry's version at first-hand. And even if Henry had not mentioned these relatives how are we to know that the dead clergyman had never done so? Can Mr. Babcock himself be sure that the names had not been mentioned in his hearing, and lived on in his subliminal memory? There are cases where such a chance is remote, but we can hardly conclude so in this. But at any rate, since Henry was "an intimate friend" it ought to have been easy to get his statement. But this obvious thing was not done.]

He occasionally gives "clairvoyant sittings" and, in his own language, "I am always told I am correct and satisfactory." [No trained investigator of this Society has ever been so fortunate as to behold a psychic of any description whose results were "*always* correct and satisfactory." But, since Mr. Babcock's percentage has been 100 per cent, it ought to be easy to state a number of specific and striking instances, and to induce some of the persons who have spoken so decidedly to set down their favorable verdicts in writing. Did he never make any memoranda of what people said, immediately after the sittings, and cannot we see even that? But nothing of the sort appears.]

Thrice he has seen his dead aunt Cornelia. [If he did not contemporaneously record these appearances as he ought to have done (and this applied to most of the other claims), surely he related them to somebody—to his mother who lives with him, at any rate. But not a word from anyone to show that at the time he told the same story that he tells now.]

*Letter of April 20, 1908.* While listening to a Salvation Army colonel, he saw on the wall back of him the vivid face and form of a young woman watching him, and felt that it was the

speaker's sister. The face has never left his memory. [Here was a good chance for a test, as the speaker was a stranger. But Mr. Babcock left the hall without inquiring so much as whether he ever had a sister. We have left of this incident only the fact that one may seem to see a person who is not objectively, or at least materially, present. And this nobody disputes.]

Dr. Hyslop was successful in obtaining a corroboration for the next claim, and as it is fuller than the statement of Mr. Babcock, and is about the best-attested incident in the group, it is here entered. The date was May 1.

As regards my conversation with Mr. Babcock in F. T. Cone's drug store about six months ago. He gave me what he called a reading. He asked me if I had a brother dead by the name of John. I said I had. He then described the sickness he died with and said he tells me you had a position offered to you but could not accept it on account of a contract in force, but there would be another one offered and to accept it by all means.

Five or six years ago I had a position offered me but could not accept it but the offer has not matured yet.

Then he told me there was going to be sickness in my family but only for a short time as there was going to be a little Blue Eyed baby girl coming to our house and a nurse by the name of Mary Grady.

We had at this time a nurse by the name of Mary McCarthy engaged. About two months later the Blue Eyed Baby Girl arrived and Miss McCarthy was on a case that she could not leave and sent a substitute by the name of Anna Grady. Hoping this has answered your Inquiry, I remain.

Very sincerely,

JAMES J. MORAN.

[It is no part of our purpose to underrate any of the claims of Mr. Babcock. This incident *looks* rather impressive. But, aside from the sex of the expected infant (where a guess would have one chance in two of being correct), and the only partial coincidence in the name of Grady, it really tells us little with assurance. There is nothing in the accounts either of Mr. Babcock or his endorser which forbids us to think that possibly Babcock knew Moran before he met him in the drug store, that he had



heard something of the personal and family history of the latter, that he had lately seen Mrs. Moran and knew by ocular testimony that she was soon to become a mother, and that he could judge the probabilities as to complexion by reference to the parents. Five or six years is a long way back to go for the reference to a position offered, and even when arrived Moran does not say that it was declined for the reason stated. And the prediction of another offer was not fulfilled six months later. We do not even know that Miss McCarthy did not hear of the prediction and help it out by sending a girl whose name came the nearest to Mary Grady of any she could find. And, for all the certainty that the letter gives, allowing it to be inerrant so far as it goes, Mr. Babcock may have announced a half dozen mythical relatives before he struck a right name. I am not urging any of these things as facts. It may be that we have here what might have been a strong case. Mr. Moran might have been able to convince us that he had never met Mr. Babcock before, and to have shown the improbability that the latter knew anything about him. It might have been shown, for all we know, that Babcock never met Mrs. Moran, and that the baby had eyes of a different color from either of her parents. Miss McCarthy might have been able to swear that she never heard of the prediction when she sent Anna Grady. Moran and the other witnesses might have been able to testify that the name "John" was given without any previous fishing or blundering. But none of these things was done, and a good case, if it was a good case, was ruined for the reason of faulty reporting.]

At the time of writing Mr. Cone was in Europe. "Nearly every day since" his departure, says Mr. Babcock "I have been with him and can see him at different times, though he is separated from me by many miles, on the other side of the Atlantic." [What an opportunity for a test! All he needs to do is to keep a daily record of his clairvoyant visions of which he is so certain, and to write to Cone to keep a record of his doings. At least he can compare his record, *seriatim*, with what the latter remembers on his return. But nothing of the kind appears to have been done.] On his return, Mr. Cone was applied to, and wrote letters dated May 18, and May 21. He says that he is convinced that Babcock has some supernatural power, though often in error. On

a certain day, while he was on the ocean, Mr. Babcock had an impression that he was in a storm and barely escaping a collision. The fact was that there was no storm, and no near collision in his case, though a niece of his was at the time on a vessel which really collided with another one. And the accident was not caused by, or connected with, a storm. [Therefore *none* of the facts confirmed the impression; there was simply something about a collision, not an escape from one, which concerned a relative of Mr. Cone at about the same time.] Also Mr. Babcock, after Mr. Cone's return, asked the latter if he knew the name William Gaston, which was the name of a man whom he met on the return trip. [But Cone does not *say* that he had not mentioned Gaston to anyone who in turn might have mentioned him to Babcock. We cannot be certain from the testimony that this possibility has occurred to the witness.] The name Montmartre was given, with the description of "a high building with characteristic towers and cupolas." Cone, however, was not in the Montmartre district at all, but he was impressed by the sight of a building from a hotel window of which Babcock's description was "almost perfect." The witness feels sure "that he had never seen or heard of the name." [But what relevance has the latter assertion? The name of the building seen was quite different from Montmartre, and not mentioned by Mr. Babcock. And how often the mere general description of one group of buildings fits another! If we had the exact language used by Mr. Babcock, and a careful description of the real building seen, we might judge for ourselves of the correspondence.] Mr. Babcock mentioned Lyons, the fact being that Cone did not visit that city, but was ill on the train and thought he might have to stop off on that account. The traveller may have visited scores of places in France, and thought of scores of others, whether in connection with possible stopping-off or other matters, which would have been remembered afterward if Babcock had mentioned them. Besides, how do we *know* that before his departure it was not known to the druggist's acquaintances, of whom Mr. Babcock was one, that he intended to visit Paris where the Montmartre district—which he did *not* enter—is situated, and that he might visit Lyons—which he did not?] But this was not all,—Mr. Babcock "then wandered off into vague statements which meant nothing, nor could I in any way con-

strue as meaning anything to me at all." Still, he believed that Mr. Babcock does sometimes get hold of things by occult processes. [We have not the slightest wish to discount the powers of the gentleman. But considering the confident statement made before the return of the traveller—"I have been with him and can see him at different times, though he is separated from me, by many miles on the other side of the Atlantic. I can describe at times, places anywhere," etc., we seem to have winnowed a rather small heap of grain. If Mr. Babcock had made a series of definite statements of what he had seen, in the letter written before Cone's return, so that these could have been made the basis of a series of questions addressed to the latter, it is possible that a much more impressive exhibit might have resulted, in spite of the adjoined "vague statements which meant nothing." But the right method, so feasible and obvious, was not employed.]

Mr. Babcock's next claim is this: "I can *always* tell, *when* I have *any* mail in my P. O. Box, *without* my going *near* the Post Office. And I have *never yet* been mistaken. I can tell whether it is *letters* or *papers*." [Here is a categorical claim, scored and double scored for emphasis, of a hitherto infallible ability to tell, in advance of entering the post-office, what mail he has in his box. Well then, there should not be the slightest difficulty in establishing the claim beyond question. All he has to do is to put down his impressions, during a period of a month or two, get different persons from time to time to witness the predictions, and then to accompany him to the post office, see the mail taken out, and set down and sign statements of the corresponding facts. We are disposed to be very reasonable. If he should prove to have been too enthusiastic, so that instead of being correct in 100 per cent of his predictions he is correct in but 50 per cent, still that will be treated as an impressive performance.]

*Letter of April 25.* He is willing to furnish tests of his ability to foresee what mail he will have. Performed the feat again last night. [But we have only his own word for it.]

*Letter of April 26.* Here is told a very remarkable story of impressions, apparitions, messages auditorially received, and the like, experienced in the course of two calls in the house of a stranger, all corresponding with the facts, and astonishing the

lady very much. The narrative concludes: "I will also enclose her letter, for I want you to KNOW and feel that I am above ANY deception." Here is the letter.

Dear Sir: You no doubt will remember on the occasion of the last visit paid me you promised to give me a sitting. I agreed to write and inform you when I would prefer to have you come. If convenient would you please call any day next week previous to Friday, forenoon preferred. If not possible, kindly inform me and oblige,

Yours respectfully,

MRS. DENNIS MORAN.

[All that we can gather from Mrs. Moran's letter is that he had called on her twice, that something was said about his giving her a sitting, and that she would like to avail herself of the offer. And yet it is Mr. Babcock's idea that after reading it Dr. Hyslop must "KNOW" that all his surprising story is true and accurate!]

*Letter of April 28.* Last evening he was impressed that he had two letters and a package in the post office, and went down and got them. [He had stated that he was willing to furnish tests, and this is the first "test" he furnishes.] This morning he was impressed that there were three more, and so there were. [We have his word for it.] He now sees two more letters, and is about to go to get them. It is just 2.15 P. M. [His letter is postmarked 4 P. M.]

*Second letter of April 28, postmarked 7 P. M.* He says he writes at 2.40 P. M. and has just found the two letters. [But what sort of "test" is this? His first letter could easily have been written after he had seen the two letters, since his was not postmarked until 4. And yet it would have been easy to procure witnesses to the facts, the postmaster and others.]

*Letter of April 29.* He reports the sitting with Mrs. Moran, with various "hits" which are credible enough. [But somehow it was not practicable, then or thereafter, for Mrs. Moran herself to give her testimony, though she wrote a fair hand.]

"Well, this is funny, *just this minute* I heard something say, I will have *two* letters in my Box on the 8 A. M. mail, one in

*white* envelope, one in *brown*. Now we will see." And sure enough, two envelopes, one white and the other brown, both marked as received at the post office 8 A. M., May 1, are sent to the Society, and on one of them is written "May 1, 1908, 9.5 A. M. Here are the two letters which I found in P. O. Box, this morning. White and Brown. W. F. B." [But how can a letter headed April 29th, seemingly forgetful that there was an April 30th, and postmarked 11 P. M., May 1st, prove, even with the enclosure of sundry envelopes, that its last sentence was not written after those envelopes had been seen? There was certainly time enough. We do not insinuate that this was the case, but if not, how easy it would have been to prove it by getting others to witness the facts.]

*Letter of May 4.* He has a hunch that Dr. Hyslop wonders why Babcock doesn't "give him a little test." Will do so if desired. [As though Dr. Hyslop had not been after little tests, with little satisfaction, from the beginning of the correspondence!]

It is now 7:50 P. M., and he sees that there are to be two letters in his box in the morning. [See letter of May 8.]

Sends newspaper clipping about an accident, and affirms that months before he had said to somebody, "He will be seriously hurt some time while riding. [But he has forgotten whom he said this to! So proof still flies from Pandora's pesky box. If Mr. Babcock had confidence in his own prediction, why did he not write it down at the time? Why did he not set down the names of the persons who heard his prophecy? Why did he not get them to sign their names to it?]

*Letter of May 7.* Just now, at 2.25 P. M., he has a vision of the postal box, containing two letters just put in. He tells his mother, and goes and gets the letters. "Again this proves," he exultantly writes, "I am yet to be mistaken." [It may well prove something to *him*, but how do reiterations of uncorroborated instances prove anything to others, any more than his first uncorroborated general statement, of which he had declared his intention of submitting tests? He does not even get his mother to sign a certificate that he told her about the letters before he went to the post office. If her right hand is lame, she could

surely, on a pinch, sign with her left.] "I cannot ever tell when I am to have a letter, even if I am expecting one, until just a few minutes before I get it." [And yet in his last preceding communication, that of May 4th, he professed knowing at 7.50 P. M. that there were to be two letters in his box the following morning!]

*Letter of May 8.* "Yes, I got the two letters that next morning, [See letter of May 4], on the second mail, instead of the first." [This acknowledgment sounds *bona fide*. But an impression that a certain number of letters are to be received by a particular mail is not well fulfilled through their reception by another mail, even though it be the next one. And we have only his own word for even that fact.]

*Letter of May 10.* He has a hunch to write to a firm which formerly employed him two years, for work, and will report the result. [The envelope, postmarked the 11th, was preserved with his letter, so that, in case he should report a favorable reply from the firm, the postmark on the firm's letter could be compared.]

*Letter of May 15.* Today came a letter from the firm written to, offering him a position, which he has accepted. [Here was his chance to prove that he did not receive the offer of a position before he announced the "hunch." All he had to do was to send the firm's letter and envelope for inspection. Furthermore, the "hunch" appears an easy one. The position which he had formerly had with this firm was that of an agent to secure the services of other agents to sell goods. Few firms would decline the services of a man whom they had had good returns from for two years in the matter of getting agents, on what was the likely basis, that of a commission! If the facts were more noteworthy, the letter sent him by the firm would have showed it.]

"You will excuse me if I ask you if you have a cold. I do not know why I ask this." [He will know, *if* Dr. Hyslop replies that he has a cold.]

*Letter of May 18.* [After learning that Dr. Hyslop had no cold.] Almost instantly after writing the question about the cold, Mr. Babcock felt a cold in his throat, which left him sud-

denly on the 17th. [This cold, which so suddenly came and went, looks like a cold of "mortal mind" rather than of mortal body. But it was not Dr. Hyslop's cold, therefore not acceptable as the fulfilment of the hunch more than would be a cold on the part of the man's mother, or daughter, or the first person he met going down the street.]

The correspondent's mother has had an experience with an apparition, which he describes. [But again we have only *his* word for it.]

*Letter of June 13.* His mother cannot write her experiences because "she cannot use her hand very much". [Could she not dictate them, and just manage to sign her name?]

Something tells me I should ask you how "Agnes is; seems someone you might be interested in." [In any case this would not have been a "test" of the first class, for there is many an Agnes in the land of the free. But it appeared that Dr. Hyslop was not interested in any of them.]

*Letter of Dec. 4.* A few days ago he was impressed that he had a letter, and when unable to see it in the box a voice said, "Open the box", and there it was, lying flat. [Still no proof but his own word. This is the end of the "tests" in relation to ability to foretell letters in his box, and none of them submitted is worthy of the name. Perhaps he could have presented evidence. If his impressions of this class were infallible, as he repeatedly claims, it would unquestionably have been easy to do so. But he did not do it, and now abandons even the pretense of presenting proof, leading inevitably to the perhaps unjust suspicion that he did not secure witnesses of his feats because he knew that their testimony would not support his claims.]

Last spring he told his landlord that he would make one more trip across the ocean, and the latter did not believe it. But he is now about to sail. [Where is the letter from the landlord to prove it?]

*Letter of Nov. 30, 1909, nearly a year later.* Last night he heard wonderful music, felt his hair pulled, heard bits of conversation and an address on "perfect love casteth away fear." Was told he would find a hymn, which he had been hearing, in a certain book. He did not know it was there [not subconsciously?] but it

was there. Has had many strange experiences, voices in the air, raps on trunks, etc. [If, instead of a mélange of scraps scattered over a year, he had taken one good incident, studied it well and recorded it while in progress, brought in another witness, at least to his own apparent condition, and reported it promptly and amply, it *might* have been worth while.]

*Letter of Dec. 12, 1912, three years later.* For quite a long time nothing special has happened except a stray rap now and then. But last night he saw a bright light on the wall of his bedroom, got up and found a brighter light in the dining room, and looked out and found that there was a light on the outside of the house opposite, from the roof to the basement, and yet the blinds of the house were dark. His mother saw these things also, which they never observed before. [Of course the light which rested against the house opposite could not come from lights in the house itself. Mr. Babcock does not seem to have ascertained whether a light from the window above in the same house he was in did not illumine the house opposite, with light which was reflected into the rooms he and his mother occupied.]

*Letter of Jan. 2, 1913.* This is another letter about the light, which has been seen again. Some of the statements are as obscure as the source of the light was. At least there is enclosed a statement from Mrs. Babcock, the mother. [But it adds nothing but assurance of a fact that no one would necessarily doubt, namely that lights were seen which were not traced to their source. When there had been so many opportunities for the mother to testify to supposed facts of peculiar significance, it is singular that the only fact to which she does bear witness is one of no importance, by itself. It is surely common enough for lights to be seen on an interior or an exterior wall, and they are not a matter for wonder until all possible sources of illumination have been explored and found inadequate. The letters do not show or imply that a thorough search was made at any time. Not in any of the four letters, including the mother's and the letter to come, is it intimated that anyone went outside the house to investigate. But how could the investigation of the phenomena described be adequate, which did not include taking a view of things from outside the house?]



*Letter of Jan. 7, 1913.* The lights have been seen again. The mother made the sensible proposal that when her son saw a light on the interior wall of his bedroom he should pull down the curtain and see if the light remained. He did so, and at first it disappeared, but later, but twenty minutes afterward appeared again. And he has heard tiny raps before the coming of the lights.

[Why did he not call his mother in to witness that the light came on the wall after the curtain was pulled down? That would have been to the point. But no, the only thing that he had her witness to was a fact almost as commonplace in itself as the fact that there was a house opposite. And since we were told that the light in the room moved, how do we know that the rays had not reached and slipped past the edge of the curtain when the light was again seen? If he could not solve the mystery, why did he not get some other man to spend the night with him in order to enlist his brains to work upon the problem, or else to add his testimony to the facts, and perhaps to state them more clearly than they are stated. The actual facts may have been extraordinary and inexplicable, but there is no means of determining this, even to an approximate or probable degree, from the narrative. The curtain may have been too thick and too wide to let any light through or past, but we are told nothing about this. There may have been made a search outside the house, but if so the letters are silent on the fact. It may be that the raps could have been heard by anyone called in, but we have the testimony of only one — the same one always.]

Here end the letters of Mr. Babcock.

Six persons were named as references to whom to write. Three of them did not reply, including the son of the Baptist minister, Henry, whom Mr. Babcock had referred to [see page 459] as an intimate friend. One of the remaining three responded, not diffusely, "I will say that I have found him to be of very good character." Another, the woman pastor of a Spiritualist church, had known him seven years, and never heard nor seen anything which had caused her to doubt his honesty. She had attended "circles" in his home and "seen him demonstrate his power in a very acceptable manner." The third was satisfied that

Mr. Babcock had supernormal powers and was a subject worthy of study and development, but felt obliged, he said, to warn the Society that "Mr. Babcock in his ordinary life, quite apart from anything psychical, I am sorry to say, is to say the least very careless in his statements."

No unfair inferences will be drawn from any of the letters or the absence of letters. It did not help his friend for Mr. "Henry" to keep silent, but sometimes people will do this from mere carelessness, not neglecting to retain the stamp. It did not help Mr. Babcock for another of his own selected references to hint that he was not always veracious. And yet, if he was sure of his facts he could have defied his own references, if they misjudged him. All he had to do was to describe carefully enough so that it could be clearly told in each instance what state of facts he thought existed, to give abundant details so that there would not be on the very face of the narrative from one to a dozen possible ways of avoiding the explanation which he proposed, and to call in witnesses and send other corroborating data on such essential points as admitted of them.

Unfortunately, the Society not infrequently gets a mass of material from a person concerning whose good faith there is less reason to doubt than that of Mr. Babcock, but which is of little or no use. It might have been made of use, it seems more or less likely. Efforts are made to direct and stimulate to the right methods of reporting and the importance of backing the individual veracity, judgment, and knowledge by substantiating testimony and other evidence, but sometimes all such efforts are like the beating of the waves upon the rocks. The excellent correspondent is quite sure that his or her notions of presentation are not open to reasonable objection, and is either intolerant or unheeding of suggestions and requests from persons who have at least been practising the art of collecting, preparing and weighing evidence for many years. There are others, we hasten to add, who yield to suggestions and requests and improve the quality of their observing, reporting and marshalling direct and collateral proof to back up their own assertions. It is people thus minded who are likely to profit from this object lesson in the way these things ought not to be done.

## "THE APOCATASTASIS."

By JAMES H. HYSLOP.

Soon after it was publicly known that I was interested in psychic research, some one—I did not know who at the time and do not know now—sent me a letter or some indication of a book with the above title. I sent for it. The full title is "*The Apocatastasis or Progress Backwards.*" The name of the author is not given. It was further described as "A tract for the Times" and simply announced the publisher as "Chauncey Goodrich, Burlington, 1854." I gave it a cursory reading when I received it and saw that it was on the subject of Spiritualism as known at the time the book was written, and awaited a more careful reading when I found time. When I began the organization of the American Society for Psychical Research, I had no time to examine it carefully. Recently, however, I resolved to read it again and with some care. I found it to be a most important work for historical readers of this subject. But the name of the author was withheld and the date of publication was so early, 1854, that I saw it might be difficult to trace him. The copyright notice, however, in the book offered a clue.

I therefore wrote to Washington, D. C., and ascertained that, in Gilman's Bibliography of Vermont, the book was attributed to Leonard Marsh and that, in the Catalogue of the Library of Congress, it is entered under his name. Also that the book is ascribed to Leonard Marsh in Sabin's Dictionary of books relating to America and also in Cushing's 'Anonyms.' My informant then adds:—

"Leonard Marsh (born 1800, died 1870) was a graduate of Dartmouth College and Professor of Greek and Latin and of Natural History and Physiology in the University of Vermont from 1855 until his death."

I also received an account of the book from the Assistant Librarian of the University of Vermont, Burlington, Vt., Mary R. Bates.

This secured the authorship of the volume and showed the

special qualifications of the author for writing it. The title in the word "*Apocatastasis*" is partly explained in the terms "Progress Backwards", but is more fully indicated in the first chapter showing that "history goes in circles." Or our proverb about history repeating itself, and that of Solomon, that there is nothing new under the sun, are better indications of the author's meaning.

The book is a very important one for those interested in the history of the phenomena with which psychic researchers are concerned, tho it is not at all the kind of history that scientific students require. It is too much of a controversial pamphlet, tho eminently fair, at least fair enough to prevent criticism. The gist of its attitude is that the ancients knew more about this subject than the moderns, and the criticism of it is directed to the preference of orthodox Christianity. The author quotes very extensively from ancient and classical writers and shows perfect familiarity with their views, so far as represented among classical and patristic times. His claim that they knew more about this subject than we do, applies correctly enough to the period to which Professor Marsh belonged. He was writing mainly of the work of Judge Edmunds and Andrew Jackson Davis. He says nothing about the Fox sisters except by implication and while he is animadverting mainly about Edmunds and Davis, he clearly has others in mind. He shows beyond question that the Greeks and Romans knew more about the facts and regarded them more critically than any one did at the time of the authors he is discussing. The importance of the book lies in this fact and the fact, of equal significance which too few people appreciate, that it is not the origin or source of spiritistic phenomena that determines their value, but other considerations altogether. Professor Marsh concedes that the authors probably derived their material from spirits, but he insists that this offers no ground for its truth. In this he is perfectly sound, while Spiritualists at that time, and many of them today, look upon those works, especially those of Davis, as revelations. They assume that they must be true because they came from spirits. Since that time we have learned much about the subconscious and its liabilities, even in genuine mediumship, and intelligent men pursuing the subject distinguish between explanation of the phenomena and the validity of the

"revelations." It is interesting to note that this scholarly work makes the distinction as fundamental.

He shows that the ancients had studied the facts more critically than is usually supposed. Frauds were plentiful then as now, and when fraud was excluded they found that the mind of the medium or "oracle" affected the contents. This is notable in some statements of Plutarch. But with the decline of interest in such phenomena, which were the traditional "miracles", and with the dependence of the Church on science and philosophy, the subject was eliminated from importance in the defence of religion. There was no more reason to study it critically. The Greeks and Romans having no authoritative revelation had to investigate facts at first hand and hence they came to a critical method with some naturalness and aptness. But the modern mind, which had for centuries depended, now upon the authority of the Church and now upon that of the Bible or inspiration, destroyed thinking and critical habits, and in believing that spirits were especially endowed to know the truth, it was easy to fall into the credulous attitude of believing what came from them instead of ascertaining proper grounds for the validity of their revelations. This was the attitude of mind at the inception of Spritualism in this country and the movement participated in it and has not wholly lost its assumptions. Only the scientific spirit will save us from the illusions incident to it. The distinction between origin and validity must be made fundamental. The work of psychic research is bent upon ascertaining the *source* of alleged messages and may not be interested at all in the *truth* of them. Where it is interested in the truth of them it has to subject them to the same criteria that apply to ordinary knowledge.

## BOOK REVIEWS.

*On the Threshold of the Spiritual World.* By HORATIO W. DRESSER. George Sully and Company, New York, 1919. Pp. 427. Price \$1.50 Net.

The title to this book would suggest that it is a work on the borderland between this and another life, as such a title would be understood by those now so interested in psychic research. But those who expect the book to interest them as either a record of psychic phenomena or as a discussion of a future life will be much disappointed. The book has no bearing upon the problems of psychic research, in so far as the scientific point of view is concerned. In that respect the title is a misnomer, as the author is narrating his experiences and reflections on the battlefields of France where he had been among the soldiers. Of course, there are those who will not feel that the title is so much of a misnomer as the scientific mind would think. The latter has to be very literal in its use of terms. A "spiritual world" for it, is a place or a condition after death and that is the proper meaning of the expression, in these days when we are trying to ascertain whether there is anything besides the physical existence. There are, however, minds who use the phrase "spiritual" to denote a certain condition of the mind among the living and with them the employment of the term "world" would create no offense or friction. With Mr. Dresser the expression describes the state of mind of the soldier who was trying to live up to the ideals of his country or of himself in putting an end to the dangers to civilization menacing all modern life. It is in Swedenborg's parlance a "mental state" and in that sense, as long as ethical purpose of the highest type is "spiritual," there will be no objection to the phrase in the title to the book. But Mr. Dresser is known as one interested in certain aspects of psychic phenomena and this would lead readers to expect light to lead them out of doubt about another life. For them the book will have no interest. It is interesting reading and will be helpful to all who want to feel the inspiration that comes from reading about the heroic moral impulse that moved soldiers to lay down their lives for their country. That, however, does not afford evidence for the super-normal which is suggested by the title. But this is not a criticism of the work which will repay reading for those who want ethical stimulus and not evidence—J. H. H.

*The Elementary Forms of the Religious Life.* By EMILE DURKHEIM, Professor of the Faculty of Letters at the University of Paris. Translated by Joseph Ward Swain, M. A. The Macmillan Company, New York. George Allen and Unwin, London.

This work does not state the date of its publication. Publishers have recently adopted the policy of omitting the date of publication, a policy that will prove very unfortunate for future scholars, who will not be able to determine the relation chronologically of such works to others. The year of publication is a very important matter in certain problems. Some publishers indicate it in the statement of copyright, but even this is omitted from the present work.

The work is a very scholarly one, but is less a collection of facts with an inductive conclusion than it is a logical analysis of the various views held about primitive religions. It begins with a long attempt at the definition of religion, a task which must be undertaken in such a work, and then proceeds to the consideration of Totemism which is regarded as the primitive type. This definition occupies Book I of the work. Book II takes up the primitive

beliefs, beginning with Totemism. Book III concerns itself with the Principal Ritual Attitudes, and ends the treatise.

The only interest which the book has for psychic researchers is the relation of primitive religions to psychic phenomena. But the author does not seem to know anything about psychic research. He refers in a footnote to Mr. Andrew Lang and some of his views affecting the possible origin of Spiritualism, but he seems to have only a very superficial conception of this belief, having picked up his idea of it from the merely negative attitude which scientific men have taken to it. He has not made the slightest study of its facts or its theories, and so he has relied, not on a psychological investigation of it, but rather upon the *a priori* ideas which come from primitive and other religious beliefs. This latter process is a very poor method of ascertaining what the elementary ideas of religion are. The most striking thing in the book is the fact that the author recognizes the place of dreams among savages in determining their religious conceptions which were founded on the idea of a soul before they came to a belief in gods. He does not accept Tylor's view that animism was founded on dreams *alone*, but he does not escape the fact that dreams had something to do with their primitive religions. He does not attach the weight to ghosts that Spencer attributes to them, perhaps because he is too much infected with the view that they are products of the imagination. But he ought to see that this makes no difference. They are not more hallucinatory than are dreams, and he does not even suspect that phantasms may be veridical, a fact which would force him to alter completely his whole work. If he had studied psychic research he would have found much more resemblance between primitive conceptions and those enforced by recent work in psychic phenomena and this without assuming that the ideas are identical. The one great lesson that psychic research has enforced is that experiences may be veridical without being *real*, as that is understood by primitive people. Once concede this and we can understand that savage beliefs had a larger foundation in fact than has been assumed by most ethnologists, tho the author does admit that even elementary religions correspond to psychological experiences.

He regards the social organism as the cause of religious beliefs. He does not give adequate evidence of this, nor does he give us such a definition of society as is necessary to make this view intelligible. There is a great deal of confusion about "society." Many sociologists speak of it as if it were an entity on a level with that of the individual. But this is an inexcusable illusion. It is nothing but an abstraction and the only concrete thing with which science can deal is the individual man. Now religion is a psychological phenomenon of individual men. It may affect what is called society by having a large number of its members infected with it, but the social organism is made by the religion and not religion by the social organism. The author does not help his work in clearness by such an explanation of it.

He substitutes "Naturism" for Tylor's Animism. By this he wishes to trace the origin of religion to the ideas expressed in the Vedas. But he forgets that the Vedas represent a high state of civilization in comparison with the ideas of primitive people who lived long before the Vedas and whose existence on the boundaries of the civilized peoples still retains its primitive religious conceptions. There can be no doubt that man's ideas of "Nature" sooner or later affect his religious ideas, but only because he finds it necessary to unify his experience. But in so far as the actual evidence goes religion was probably instigated by dreams, ghosts, coincidental experiences, and what the author calls "magic" which is a confusing term for mediumistic phenomena, and conjuring which can easily be distinguished. It is very probable that conjuring began in the imitation of genuine phenomena and attempts to reproduce them artificially for the purposes of deception. In all modern illustrations of it the aim is to produce illusion based upon re-

semblances to miracles. But it probably began in the effort to imitate or to reproduce genuine psychic phenomena.

The author must receive the credit of more seriously considering the ideas of primitive people than has been customary with ethnologists. He is not so free in explaining everything by meaningless hallucinations as men like Spencer. The psychic researcher would perhaps grant more hallucination than the present author, but he would answer both him and Spencer by the fact of veridical hallucinations which alters our perspective in the discussion of primitive ideas. The merit of the author consists in the effort to find something valid in religion. But in spite of his fairness and impartiality he forgets that the conception of "religion" for his purposes represents only the common elements of the primitive and the modern religions, and this conception is highly abstract. He is discussing the evolution of religion when perhaps the better way to consider it is to regard it as an *involution*. By this I mean a growth in accretions of various elements, some of which are not found at all in the primitive forms. We have been too obsessed with the idea of evolution when it is but one element of the process which comprises involution also.

Nevertheless the work records facts and beliefs which unmistakably support the view that psychic phenomena were a factor in primitive religions, tho the author does this unintentionally. The ideas on which he relies for tracing the nature of primitive beliefs and their continuity with modern ones clearly indicate a lineage in psychic phenomena, whether veridical or subjective, and psychic researchers can read the work with excellent results, especially as they can feel all the time that the author frankly recognizes more meaning in these primitive ideas than such men as Spencer and his coadjutors in this field.

—J. H. H.

*Psychic Tendencies of Today.* An Exposition and Critique of New Thought, Christian Science, Spiritualism, Psychical Research (Sir Oliver Lodge) and Modern Materialism in Relation to Immortality. By ALFRED W. MARTIN, A. M., S. T. B. D. Appleton and Company. New York and London, 1918.

This book is a revision of four lectures delivered extemporaneously on the subjects mentioned in the secondary title by the author before the "League for Political Education." Only one chapter, the third, bears directly on psychic research, and the fourth indirectly, being a critique of Materialism. The book is popularly written and shows wide reading tho it does not develop any of the subjects profoundly. The ethical culture people, to whom Mr. Martin belongs, would not understand a profound discussion of the problems and Mr. Martin could hardly expect respectful consideration if he indorsed Spiritualism. He is between the devil and the deep sea on the subject, but deserves praise for his determination to speak upon it at all before such an audience. That he is conscious of the situation is indicated in the Preface where he disavows the responsibility of the Ethical Culture Society for his views, and considering the agnostic and critical attitude he assumes one wonders why he should thus disavow that responsibility unless his position implies they are believers in what he criticizes!

The nature and scope of the lectures forbade doing what ought to be done and this exempts the author from the criticism which a more pretentious work would permit or require. He has read widely and has insight enough to select the points of interest, especially to the public. That public, however, could be guided and would be more wisely guided by less catering to its prejudices.

The chapter on Sir Oliver Lodge's *Raymond* is better than the rest of it. There is fair criticism generally in regard to the facts on which Sir Oliver Lodge bases his conclusion, and there is also the fair statement, quoted from him, which many people ignore, that the best evidence for the conclusion is



not to be found in the book under review, but in earlier work. *Raymond* has faults, perhaps inevitable from the circumstances, tho I think it could have been improved in spite of the disadvantages under which its author had to work. But the trouble with Mr. Martin's criticism in its main points is that it labors under a misunderstanding of the data on which he passes judgment. He is not alone in such a judgment. But he does not conceal contempt and ridicule under a mask of criticism. He evidently does not understand what a more profound study of the facts would have made clear; namely, the fragmentary nature of the messages. He treats the messages as if they represented the whole of what went on in the mind of the communicator, as you would in a conversation over the telephone. Nothing could be more mistaken. He might have seen this in a remark which he makes that the messages seem to reveal garrulity in the medium and painful brevity in the communicator. This last is not only correct, but is very often the case, especially in mediums not well developed. It is due to the fact that the messages do not come "direct" as they do over the telephone wire, disregarding for a moment that a telephone wire is a medium. The messages come through another mind, and if Feda, the control, is another mind instead of the secondary personality of the medium, you have a second mind besides the medium. In fact, you have in most cases a host of minds through which such messages have to come and you get very little of what the communicator says, and that little is fragmentary and fearfully distorted. You cannot refer to the garrulity of the medium in this instance without implying all that I have said and it is only a question whether there is a supernatural at all in connection with it to make necessary the consideration of the messages in an entirely different way. We are not dealing with connected statements by a communicator, as in a drama or literary production, but in mere glimpses of thought distorted by the medium of transmission.

Another illustration of the author's entire misunderstanding of the problem is his reference to the "Bessie Beals Incident" in President Stanley Hall's work. President Hall had called for "Bessie Beals" to communicate, there being no such person to his knowledge and Mrs. Piper purported to get messages from her and insisted on it. This incident so well illustrates the popular conception of communication that psychic researchers have to resent this catering to ignorance for support by forever referring to things of this kind. They show a child's conception of the problem and ignore the direct and emphatic statement of it on the part of those who accentuate the evidence for the supernatural. It is the actual supernatural that you have first to explain and any theory that accounts for such incidents as "Bessie Beals" will not explain away the supernatural. Mr. Martin ought to know that and not invoke approval or applause from ignorant and prejudiced people on such a point. If he had read profoundly on the subject he would not make such a mistake. He proceeds upon the absolutely unfounded assumption of the popular mind that the medium has nothing to do with the contents of communications as we receive them. After having exposed this illusion for twenty-five years or more we ought not to have to repeat it at this day. Suggestibility is a characteristic of mediums. They could hardly be mediums, if they were not suggestible. I have insisted on that over and over again. Moreover Mrs. Piper actually knew a deceased Bessie Beals and it was only natural that her subconscious would get a phantasm of her whenever the name was mentioned, whether in a normal or trance state, and as the trance is a sort of dream state, she might take the image as real, as we all do our dream images. These impersonations never affect the instances of undoubted supernatural. They only suggest the mental conditions under which the supernatural will be distorted, and sometimes totally inhibited. But psychic researchers still have to continue to be regarded as fools after thirty years of investigation while those who have not investigated set themselves up as oracles.

Mr. Martin's remarks on the evidence of deteriorated personality in the messages is only another illustration of either misunderstanding of the phenomena or a perversion of the facts. His illusions would easily be dispelled, if he would study the facts carefully. But his position will not let him do this or he does not care to get the truth about the facts.

In one statement he says that Crookes, Hodgson, Wallace and Myers were fooled more than once. Why does he not give the evidence? What may be true about Wallace I do not know, for I have never paid much attention to his facts or opinions on the subject, but Dr. Hodgson was never fooled on any aspects of this subject involving conjuring liabilities or the determination of genuineness of the facts, whether normal or supernormal. He may have had erroneous opinions, but of all the men who were not fooled he was one. Mr. Martin had better read the records carefully, and not quote gossip.

Mr. Martin quotes the incident taken from Coleridge and repeated by Sir William Hamilton, about the girl who repeated in a delirium passages of languages which she did not know, but had inadvertently heard uttered by her master. He ought to have looked into that story. It seems to have no foundation whatever. The English Society investigated and found no evidence for its truth. It is probably a cock and bull story, so to speak, which is easily believed when you want a "wonder" to refute psychic research. It is interesting to remark the credulity of sceptics when they can make a point against what they do not like, and yet parade themselves about as unbiased.

Another statement is of some interest. He says: "In this age of unprecedented progress in science, an age that has witnessed the discovery of 'Neon,' of the 'discontinuity of matter,' and of the so called 'mentiferous ether' (analogous to the luminiferous ether), we ought to beware of the easy and popular practice of ascribing otherwise inexplicable 'manifestations' and 'messages' to the agency of departed spirits."

This is certainly a very funny passage. What the author assumes to be an objection to discarnate spirits has been constantly used by advocates in favor of them! What such discoveries mean is that the old boundaries of materialistic science have been overcome and that the look is in the direction of spirit, not of explaining spirit away. It is true that they do not prove it, but they weaken disproof.

It happens however that Mr. Martin's claims here are not established fact. There has been no discovery of the "discontinuity of matter." There has been speculation about it ever since the Atomists five hundred years before Christ. Men are still debating it. But suppose it were proved, what has it to do with the problem of psychic researchers? It is no more related to the problem of discarnate existence than is cohesion or gravitation. Then what is this "mentiferous ether?" There is no evidence whatever, scientific or otherwise, for it. Even the luminiferous ether is disputed by the advocates of the corpuscular theory. It is no assumed fact on which to base a sceptical theory of mind.

But the strangest illusion of Mr. Martin is that, if it were proved, it would explain away discarnate spirits. It would do nothing of the kind. It would afford such a scientific basis against materialism that you could not escape a spiritistic theory of consciousness, and that without assuming communication with the dead. It would render communication possible and indeed very probable on the slightest evidence. Mr. Martin is here as badly confused as the ordinary layman who imagines that, if he only uses a word, that has not been in use for spirits, he excludes that possibility from consideration. Just think of "mentiferous ether" excluding mind or spirit!

We are now prepared to quote another statement from Mr. Martin. He says: "If there be any one thing that 36 years of psychical research has brought home to us more than another, it is that we lay people are no more competent to pronounce on the genuineness and origin of mediumistic utter-

ances than we are to pronounce on the genuineness of a Syriac manuscript. It is simply preposterous to suppose that we, untrained people, are capable of determining the merits of a séance."

I thoroughly agree with that passage. If Mr. Martin had put the doctrine into practice he would not have criticized Sir Oliver Lodge at all. But he assumed his own competency, tho here disavowing it, and ventured on objections which assume that Sir Oliver Lodge is not competent to judge the question, tho Mr. Martin would accept Lodge's authority about ether, mentiferous or otherwise! The whole trouble is that in these democratic days the public will feed any one that panders to its prejudices and any mountebank can lure it into thinking that it knows all about a question which it has not investigated at all. Mr. Crawford's comments on such people in his last book are well deserved. If the layman cannot be trusted and if Mr. Martin cannot trust Sir Oliver Lodge and the scientific men on this question, will he tell us who can be trusted.

Mr. Martin confesses a personal wish to live on, but he imagines he is free from bias because he takes a sceptical view of the fact. There is a bias of scepticism which is worse than the bias of credulity, as it is accompanied by intellectual pride and the perfectly fool illusion that a man can live by doubt alone. Then when Mr. Martin comes to sustain the faith that is in him he quotes Tennyson's "Wages!" as if science did not have something to say about the facts. Then he quotes the following from Felix Adler.

"We admit that we do not so much desire immortality as that we do not see how we can escape it; on moral grounds we do not see how our being can stop short of the attainment marked out for it, of the goal set up for it; the best within us, our true being, cannot perish, in regard to *that* the notion of death is irrelevant."

Where is Dr. Adler's evidence that we cannot escape survival? How does he know what the goal is that is set up for us? What is the reason that "our true" being cannot perish as well as any other part of it? Have we anything whatever but "true being"? All such talk is moonshine and if psychic researchers used it Dr. Adler and Mr. Martin would be the first to note it. Dr. Adler gets the whole force of his position from the Kantian argument for immortality which admitted there was no metaphysical argument for it, but he advocated the "moral" argument which was simply this. Duty demands what is impossible and nature must give us immortality to realize what duty commands, if it is rational. First why not first prove that nature is rational and then talk about what it must do. But Kant's argument was that there was no evidence for the rationality of nature when he discussed the antinomy about the existence of God. But then what of the position that duty demands what is impossible in this life! This is sheer rot. The man who is looking about for arguments to prove what he desires pounces down on this delusion and parades it before a hungry mob of similarly deluded people as a philosophical aphorism! He has no facts, so he must conjure up a delusion which is respectable because it has the ring of Immanuel Kant about it whom people have managed to worship even when they do not understand a word he says. What evidence has Dr. Adler that we cannot escape immortality? We cannot escape death. That we know from personal observation in a sufficient number of cases to remove doubt, but has Dr. Adler the same observation in regard to immortality? No, in spite of his renunciation of desire, he has evidently desired to know the truth in the matter and went to Kant for his proof and swallowed a delusion about the inequality between duty and its rewards. I am willing to agree that my ideal demands of me things that I cannot get in this life, but that is no evidence that I shall get it after death or that nature is rational. I must first prove survival and then I may believe it is rational, but not before. Philosophy is respectable, but so are novels and poems. They prove nothing,

however, and in all ages men have pursued that Will o' the Wisp with fatuous pleasure until they have found themselves at the bottom of a well from which there is no exit.

This brings us to Mr. Martin's last argument which is telling a witty story and applying it as an analogy. Dr. Pritchett was climbing a mountain and was not sure of his way, and doubting a dimly marked path for a sign was on the point of turning back when he saw a boy and asked in what direction his destination lay. The boy replied "I don't know, sir, but *that* is the way," pointing to the path he had resolved to abandon. Mr. Martin remarks: "If you are on the right road, you don't need to see your destination." This is very true, but it has no application to the problem at hand. The analogy is a complete perversion of the problem. The story implies that the destination is known when that is the question with psychic research. We are not seeking the way to any known place, but whether there is a place to which our path takes us. All that we can see is that it terminates in the grave. We are not even seeking a way to any destination. We know we are in the path, and if it leads only to the grave we must either get out of it or stoically stay in the path without any possibility of directing our footsteps either into it or out of it. If we can find there is a place toward which we are moving we shall seek the right way to it, in case we accidentally get off the path. Dr. Pritchett and the boy knew that Kandersteg existed and it was only a question of finding the path and tho the boy did not know *where* the place was he did know the path led to a place whose existence he knew. Of course we can reach our destination without "seeing" the place, but we require to know that we are not on a fool's journey and to have that assurance we must have good reason to believe that we shall arrive. The path is no good unless it leads to the place. Two things have to be known, the destination and the path. You can never know that you are on the right path until you know the destination.

What Mr. Martin is saying here is just a plain version of Dr. Adler's position. If you are right in your ethics you need not fear about the outcome. That is true enough, but we are not likely to have sound ethics until we know the end or goal to which they point. That is the question. It is the end that determines what is right and wrong and if we do not know what the end is, we have no reason to pursue it.

It is just such analogies that deceive the half baked thinkers of the world. We may seem to the popular mind very wise in using them, especially when they can be embodied in a humorous story. But the nature of the problem will not let us rest there. We have gone beyond ethical culture and have scientific facts to determine whether our ethics are leading us in the right direction.

In his lectures on these subjects—typewritten copies of which the reviewer saw—Mr. Martin was more sympathetic and less hostile to the problem. While he has the air of sympathy here at times, he is careful to undo this every now and then by rapier thrusts of a sort that deceives the unthinking, but makes no headway toward the solution of the problem. It is constructive work that ethical culture must do. It cannot live on doubts and delusions,

—J. H. H.

*Rupert Lives.* By WALTER WYNN. Kingsley Press, Ltd., 31 Temple House, Tallis Street, London, E. C. 4.

This book is by a clergyman and is an excellent one for every person to read. The man had never paid any attention to the subject of psychic research until he lost his son in the war. Hearing so much about communication with the dead, he resolved to try some experiments for himself. He went into it with thorough scepticism and with much care about giving himself away. He came away a thorough convert to communication with the dead. The book is written in a bold and racy, but really scientific style. It

represents a verbatim record of what happened and does not waste time or space in unnecessary comments and discussions. In fact it is nothing more than a record of the facts with occasional assurance that the author's belief was settled by experiments. All psychic researchers should read it, especially as adding to the cloud of witnesses on the side of the supernatural.

Mr. Wynn did not limit his experiments to one psychic, but dealt with several of them, one of them a private person and one himself, after he had been told by one of those he visited that he himself was psychical, and could do table tipping, which he did successfully and with excellent evidential results.

He first visited Mr. Vango, a London medium, and concealed his identity from the man. He was referred to a Miss McCreadie by Vango and then saw under good conditions two or three others. Finally by the mediumship of a private person he obtained a "spirit" photograph of his deceased son, so evident apparently, that friends, without being told who it purported to be, recognized the boy.

The present reviewer has seen Vango under the best of conditions, assuming a false name in the arrangements for a sitting, and then taking with him a lady who was a citizen of this country and unknown to any English psychic, and received a cross reference with Mrs. Chenoweth. Consequently with this and other evidence he does not hesitate to admit that Vango is worth serious attention on the part of scientific minds. The others he does not know.

Mr. Wynn, in asking Vango whether he knew the sitter and really or apparently accepting the man's avowal that he did not know the sitter, betrayed the belief that the value of the results depended on the honesty of the psychic. This is not true. It is of advantage in discussing the problem before the public to be assured of honesty, but in scientific work neither honesty nor dishonesty have any bearing on the question. The experiments must be conducted in such a way that even the utmost dishonesty could not explain the facts. But nevertheless the course taken by Mr. Wynn shows a certain amount of care in protecting his facts. The impartial reader, however, will see that the facts themselves often reveal the improbability or the impossibility of any ordinary fraud getting them. In any case, this impeachment cannot be brought against Mr. Wynn's own work and that of private persons in a respected social position. One of the mediums was a genuinely religious person and Mr. Vango seems to have comported himself in an honest and wholly unobjectionable manner. It seems, too, in one statement that Mr. Vango received no pay for his work.

A few things should be noted by way of record. In the first sitting with Vango, the control remarked that names "often sound like muffled bells in a long passage" and in reply to the query "Why" said: "I don't know, except that what I am told is by sign mostly. I translate the meaning of what the spirits *show* me. Names are hard to convey by sign. I have to catch them by sound."

Here is an intimation of the pictographic and visual process and the symbolic method by which names have to come through in the visual process, and then the reversion to clairaudience when the clairvoyant method fails, and it would not be easy all at once to change from one to the other. Light is here thrown on the process in other cases, tho it is casually done and has all the more value for that fact.

A further statement, italicized by the author, represents a most interesting remark by Miss McCreadie, not Vango. It occurred in a conversation between her and Mr. Wynn. She said: "I believe those who pass over use other spirits to dramatize their appearance and convey their thoughts; therefore if they do not think their names, the controlling spirits cannot convey them." This quite accords with the hypothesis which many facts have forced upon the reviewer as possible; namely, that apparitions may

require intervention from others than those who appear to produce the phantasm. Moreover it states a belief quite different from the popular one that, if spirits communicate, they do it directly. The statement about names would account for much and accords with conclusions that the reviewer has drawn from facts in the work of Mrs. Piper, Mrs. Smead and Mrs. Chenoweth.

In Mr. Wynn's own work with table tipping he got a statement which accords exactly with what the reviewer has long held and it is that predictions are possibly made sometimes with the intention of actually bringing about the events predicted. Cf. *Journal*, Vol. XI, p. 650. Mr. Wynn says he was told that "the ministering spirits were ordered to effect their (exact predictions) fulfilment as part of their work in the other world." This view makes many a premonition or prediction reasonable or intelligible.

It is not necessary to go further into the work. It requires no discussion for its views. It is mainly a record of facts and on that account a strong book. Psychic researchers will find it very helpful.—J. H. H.

*Gone West.* By A SOLDIER DOCTOR. Edited by H. M. G. and M. M. H. Alfred A. Knopf. New York, 1919. Pp. 103. Price \$1.00.

The title to this book would leave the impression that the "Soldier Doctor" was a living person, but the fact is that he is the deceased author and the living authors are those whose initials are given. The reviewer knows the automatist, Mrs. H. M. G., personally and he also knows Mr. Kendall who wrote the Foreword. Mr. Kendall is the Literary Editor of the *Buffalo Express*, and vouches for the honesty and intelligence of the partner authors, and the reviewer will do the same. The reviewer met Mrs. G. many years ago when her mediumship was in its incipient stage and has on record the results of some of her automatic writing. In his presence she obtained the real name of George Pelham when it was not publicly known and also other interesting communications. The upshot of this, however, is merely that readers may know something of the real conditions under which this book was produced.

The "Soldier Doctor" is a deceased friend of the authors and was a physician when living. The present book gives little that is evidential. One good incident is told and that is all. The burden of the little book is other than evidential matters, and must tell its own story. It is more than worth reading. It will not convert sceptics or Philistines looking for overwhelming evidence for the supernormal. But it will prove interesting for those already convinced of a future life and of communication with the dead. It is well written and the material has little of the symbolic or fantastic in it. It will offend no readers except those who cannot imagine that a spiritual world duplicates our material realities. While it often does this, there is as much that suggests Swedenborg's doctrine of "mental states." The creative power of thought is asserted or implied over and over again. We cannot enter into that here. It is mentioned as a caution against too much realism in reading the book.

For the scientific researchers the question will not be whether the messages are true or not, but how to explain them, if they have no truth in them at all. The book should be read critically and will be so read by all who are intelligent psychic researchers. They will find a psychological problem of some magnitude, whether they believe the contents or not. What they may rest assured of is that it is not fiction or imagination, the subliminal activities and imagination may enter into the product. Some things in it are as paradoxical as Raymond Lodge's "whiskey sodas" or "cigar manufactories." But they probably offend our tastes less, except the scientific man, who is so accustomed to realism in physical science that he cannot accept anything spiritual if expressed in sensory imagery. But this said the book may be read with much interest and profit, if read with a critical eye and with the assumption that

there is an interesting psychological problem in the production of such material, especially when it coincides with similar ideas from many sources in the field of Spiritualism. We have still to determine the share of the subconscious in it and the sense in which the communications have to be taken, after we admit that they are communications. The only thing that we, as scientific investigators, can say is that we must distinguish between the source and the truth of such messages. There is no reason to deny that they may be true in some sense, but just what that sense is remains to be determined.

I am sure, however, that readers will find in "Gone West" a most interesting and readable book, no matter whether they are disposed to accept its revelations or not. Insisting as we must on the evidential aspect of the problem, we should not commend the book to sceptical or unconvinced minds. We have always to remain on the platform of science in estimating such books. But we can recognize the fact that the psychological explanation of such material is the important problem for us and the validity of its statements will be secondary. A century hence we may be in a better position to pass judgment upon such work. In the meantime all such work when backed by intelligence and honesty should be the subject of scientific scrutiny.

On the other hand the author's response to inquiries about its production do much to strengthen its claims to the origin alleged. The books which the author mentions having read would not furnish the material for the statements relating to the conditions in the other life, except Randall's, and it is clear that her material is no reproduction of his. The subject, however, has been talked over with others and it would be impossible for her to remember what had been acquired casually on this aspect of the case. Some of the ideas, she says, had never occurred to her before so far as she can recall and all of them were not suspected or recognizable until the minute they were written. The "Temple of Light was a brand new thought, never even imagined and also the colors of group thoughts in the last of the book." Allusion, of course, to such a temple has no evidential interest, but it is apparently not a reproduction of a memory and yet it might be.

A detailed statement of the way it was produced may be of value in linking it with similar works where evidential matter is found.

"I had messages given me by unseen voices which invariably proved to be true, tho I knew nothing of this at the time I received them. When the writing first began it was automatic, now it is telepathic. The only way I can distinguish between a thought of my own and a spirit message is in the condition I am in when it comes. I know very few spirit friends who can write, Dr. M. being the only one who does it often enough to make the results very satisfactory. He told me early in October he wished to write the book. I then had no notion of what it was to be about, except on a war theme. Night after night I waited patiently: only messages came to tell me the Doctor was too busy.

"When he finally started writing (dictating) he kept it up night after night until the work was completed.

"This was the way it was given. Mrs. H. and I would sit at our little table until we got the Doctor's call of attention—a Morse code for his initials—this we did not know until it had been given many months, neither of us knowing the code. I would then take the paper and pencil and wait for the magnetic current which is always applied all over me. I grow very sleepy and there is something in the atmosphere surrounding me that makes my eyes water as uncomfortably as onions or pepper would. It is a real physical condition and any noise or commotion is very disturbing.

"I had never thought out anything in the book previous to writing it: that is, my mind was a blank before the writing began. My pencil goes like mad while I try to take the dictation, much faster than I ever write my own thoughts. I can honestly say that not a word or thought given by the Doctor was in my *conscious* mind before the writing came. I did not want to write

a book, for I dislike to be called a 'medium.' Only the fact that the Doctor put it up to me as my patriotic duty made me do it."

These are facts that should have been given in a Preface to the book. They would have done much to explain the psychological concomitants of its production and to classify it with cases which have an undoubted evidential interest. It would then have had more interest for scientific readers.—J. H. H.

*The Dream Problem and Its Many Solutions in Search after Ultimate Truth.*

By DR. R. V. KHEDKAR, M. D., F. R. C. S., D. Ph. Vol. I. Edited and Compiled by RAM NARAYAN, L. M. S. Publishers: "Practical Medicine", Delhi, India. Pp. 371. Price Five Rupees (about \$2.50).

This book was the result of a peculiar experience in dreaming which suggested to the author a questionnaire on the subject of dreams. The following was the dream.

"A gentleman in sound health, both physically and mentally, is having a dream almost every night when he goes to sleep, and in his state of dream he addresses an assembly of men, the majority of whom are his friends and acquaintances. During the course of his speech he explains to his friends that it is a dream and all the people before him are the creatures of his dream. Some of the audience ask him what proof he has to give them that he is right in what he asserts. To this he replies that he will think over the question when he wakes up and will explain his reasons when he meets them next time in his dreams. At this explanation they all laugh at him and call him a lunatic. When he wakes up, he finds himself very much puzzled, and even in his waking state he is unable to find any solution to the problem. He wants now to know how he can convince those creatures of his dream during the dream state that it is really a dream."

This narrative looks like fiction and we might well inquire whether the dream ever took place and whether the problem proposed is not an invention. But from a reference to page 300 of the book I infer that the problem was the result of a real experience. But whether so or not the answers to the inquiry involve attempts to solve the problem of the meaning of dreams in general and often a specific solution of the dream alleged.

The answers to the query are divided into two classes. The first comprised a number of Hindu philosophers and the second comprised correspondents from countries foreign to India. Few of the latter were scientific psychologists. Probably the latter were applied to but failed to answer the query. At any rate the volume represents an interesting collection of attempted solutions. We can only mention the barest outline of them.

The answers to the query show very clearly the difference between the oriental and the occidental mind, or opinions that have been based upon traditional ways of thinking or forms of language. The Hindu minds almost invariably present their solutions along the line of the Vedantic or other systems of philosophy. Few of the foreigners take that point of view, tho those theosophically inclined do lean that way.

The first thing that strikes the psychologist of the western world is the fact that the conception of "dreams" by the oriental mind is very different from our own to begin with. It is quite clear that their language does not distinguish as radically as we do between the mental states of sleep that are remembered and the mental states of normal life called "day-dreaming", or imagination. With that predetermination of the problem the solutions would most naturally differ. The idealistic tendencies of Hindu thought are apparent in nearly all the solutions offered and they also merge into occultism in most cases. Indeed several or most of the Hindu writers accept a form of Spiritualism in their interpretation and regard the dream life as involving contact with spirits of the dead. But the main point is that they regard the dream life as real, quite as real as normal perceptions and have a tendency to interpret the normal life idealistically; that is, as phantasmal tho not "unreal" in the



sense of non-existent. The abstracting and abstruse tendencies of the oriental mind are very evident and predispose it to solutions predetermined by the antecedent conception of the dream life caused by ages of philosophy.

The same is true of the western correspondents. They start with the same question begging conception of dreams. Western language and ideas have predetermined the conception that a dream is "unreal" or purely phantasmal without implying any reality such as sensory perception reveals. Hence the solution of some of the writers is but a re-affirmation of the ideas with which they start in the terms. Some, however, have an occult tendency but this is predetermined by their philosophy. None have given a scientific solution in detail tho their views reflect the knowledge of scientific results.

There is a great deal that is interesting in the volume. Its most important feature to the reviewer is the confirmation of an opinion that he has long held; namely, the utter unreliability of all transliterations from one language to another. The etymological equivalents in two languages may not convey any correct conception whatever from one to the other. Human experience is such that the meanings of terms in translations may not be coterminous at all. Indeed the same holds true in the equivocal terms of any language. They embody references to things that may have no essential likenesses at all. This is what takes place in every language and no single term will transfer the meaning of one to another. It requires a psychological study of the race and its experiences to ascertain its preconceptions. This volume will not be understood by most people just because they are not equipped with the psychological information to deal justly with solutions to the dream problem that will seem, at least superficially, absurd to them. The whole question of philosophy may be involved, as the writers clearly show, and one can learn much by putting himself into rapport with minds that think in a radically different way from western thinkers, but perhaps only because the past has predetermined the boundaries of meaning attaching to the terms employed, tho there is also the fact that the oriental mind is more highly idealistic than the occidental and the latter more realistic.

—J. H. H.

*Man's Unconscious Conflict.* By WILFRID LAY, Ph. D. Dodd, Mead and Company, New York, 1917. Pp. 318. Price \$1.50.

This book is a clear and popular exposition of the results of Freudian theories. Every one can read it with pleasure and profit. It will perhaps leave the impression of a greater conflict than is apparent in normal people between the conscious and the subconscious life. But there are cases in which the work perhaps does not exaggerate the struggle that goes on between the normal and sub-normal activities. Freud's work, especially in the hands of many of his disciples, leaves the impression that the last word has been said upon the subject of the relation between the two fields of mental activity. I doubt if Freud actually thinks so. He has been careful not to involve himself in the metaphysics of brain physiology and claims to be content with stating the facts in terms of causal relations between mental states, whatever the relation to physiological causalities. The puzzle for all of them is the symbolic method employed in bridging the real or supposed chasm between the subconscious and the conscious. In ordinary dreams; that is, the dreams of normal people, symbolism is not so apparent, tho probably present to some extent. But in cases diagnosed by psychoanalysis and called neurasthenics often, the symbolism is extraordinarily remote very frequently, so much so that we may well demand more evidence for the interpretations often placed upon them. As this symbolism often resembles what we find in the pictographic process of psychic research, we may well ask whether it is not possible to win a connection between Freudian psychoanalysis and the borderland cases which we find in incipient obsession. That field remains to be explored. Readers may keep this fact in mind when reading the present work

under review. It is certainly worth reading, if it only shows us how interesting the latent phenomena of mind are.—J. H. H.

*The Next Step in Religion.* By ROY WOOD SELLERS, Ph. D. The Macmillan Company, New York. 1918.

It is only certain remarks and chapters in this work that interest the student of psychic phenomena, and even these interest him only as religion and psychic research are connected. The author admits that the belief in immortality was fundamental to Christianity and that fact connects psychic research very closely with the destiny of religion. The book before us shows wide reading and a clear comprehension of the conflict between science and religion and it also clearly states why there is a lull in it. The victory has been so evidently in favor of science that religious opponents are simply looking around for some new mode of defence. The fact is that they are veering toward a pragmatic question as their defence and this question is the social problem which was as fundamental to Christianity as immortality, but was abandoned to concentrate interest on the future life. As science has triumphed and materialism has grown to displace the belief in a soul there has been no resource for the defence of the church but to return to the Sermon on the Mount and the social reconstruction of the world. Hence its logical tendencies will be toward Socialism in some form. Practical problems as opposed to speculative ones will be its first impulse to save the organization.

But when all this is said we have not solved the problem. The scientific man, especially of the materialistic type, has driven us to the abandonment of the older metaphysics and philosophy and we pretend to have a new one, which on examination turns out not to be philosophy at all, but a vain endeavor to save the past after we have refused the basis on which it rested. Your free thinker is at the mercy of a logic which will not let him have the same conclusion when the premises have been changed.

It is the last chapter in Dr. Sellers' book that will test its value more than anything else. His religion is announced in the terms of a combination of "naturalism and philanthropy." The religious mind will at once assume an attitude of hostility to such a programme. But he does not require to do so, tho he will. He could ask the very pertinent question, What is "Naturalism" in these days? What is there to conjure with in that term? Has it any meaning that would exclude the "supernaturalism" of the past? Nothing whatever. "Naturalism" is a mere hole into which to throw things to fool the plebs and settles no controversy whatever. Its meaning has been extended in the course of history to include "supernatural" things like atoms, ions, electrons, ether and perhaps a hundred supersensible things even more mysterious than the idea of God, and we go on in the comfortable illusion that we have explained things when we refer them to atoms or ions instead of God! It is respectable to talk about "Naturalism," but it is not respectable to talk about God. That is all. I make no defence of theism in such remarks. We know how dead its terminology is, but how much better is "Nature?" What is "Naturalism" but a name for the things to be explained. The idea of God had some meaning. It explained whether we had evidence for its reality, but "Nature" and "Naturalism" explain nothing. They are convenient terms for our ignorance of all but the facts but we employ them with all the gusto of a man who thinks he knows it all. It is only another orthodoxy embodied in the terms of the old heterodoxy. We are as much the victims of words as the theologians of the middle ages. We expand the meaning of a word until it includes all the distinctions which had previously been received as opposites and imagine that we have found unity, and then on examining our result find there a witches' caldron.

Your much beloved "Nature" and "Naturalism" or "fixed law" is an abstraction. It applies only to the selected group of facts and not to the individual one. The individual fact or reality is in perpetual flux or evolution

and not fixed at all. Evolution, not "law," is the actual process of things and at the bottom of that or "law" is the causal agency which is not "Nature" at all, that word representing the facts to be explained.

It would take a volume to examine all the phrases by which the author endeavors to justify himself in using the term "religion" for his "Naturalism." I do not question the flexibility of it, but just in proportion to that flexibility does he include in it what he rejects. He says that "morality is too cold a word in the ears of most men" and then takes the term "religion" as a substitute, excluding "morality" from it! Or does he mean to include it with something else? The word "cold" would imply that he expects "heat" of some kind to supply what "morality" does not supply. That is, "religion" involves some kind of heat or emotion, but science on which our author has built up his ideas endeavors to eliminate emotion from all things and "religion" with it. Then what is the heat about? Social reform? There is too much of that and too little "cold" recognition of the facts. The author, however, wants the heat in the love of beauty and goodness. Yes, that is all very well, but what are these abstractions? That is the whole question. They exist only in concrete human beings and as such give rise to our revolutions and atheisms which are the rejection of just what the author rejects. But he has his salary and a full stomach and does not have to use his "heat" in robbing his neighbor.

He is correct in saying that, "if religion is to survive, it must be human and social." That was exactly what it was with Christ, but was associated with a very different view of "Nature" than the author's. He has despaired of the existence of the soul and finding that there is no use to cry over spilled milk, he turns to resignation and to an attempt to revive the dying embers of religion by appropriating its "heat" without any fuel for supplying it!

There are two instances of question begging epithets in the book. The first is the chapter on "Magic and Ritual" and the second "Do Miracles Happen." He refers to certain customs among savages as "Magic" and compares them with "Ritual" in the churches, but mistakes the meaning of both ritual and magic. "Magic" is a term that stands in all ordinary parlance for the attempt to mystify the mind by illusions. The magician is perfectly conscious that he is producing illusions and makes no other claim. The savage has faith in his rigmarole. I doubt if any churchman attributes any but a subjective value to a ritual. But I shall not defend rituals. I have no more to do with them than the author, but "magic and ritual" are not ideas with which to represent religion in its correct light, even tho it be wholly false. You are using the word "magic" with associations of consciously produced illusion for situations in which there is nothing of the kind.

The chapter entitled "Do Miracles Happen" should be: "Do things happen which people have called Miracles?" There are certainly no "miracles" as fools define them, but there are surprises and unusual things which have happened and which have been called "miracles" and which are simply "miracula," wonderful phenomena, and exceptions to ordinary experience until repeated. But there is no use to ignore history and science by an arbitrary definition. What happened to give rise to the story of the resurrection, for instance? Read Aristotle, Homer, Aeschylus, Sophocles, Herodotus and the Epicureans, and I might add Democritus and Empedocles for answer.

The crucial chapter in the book is the one on "The Soul and Immortality." After canvassing the various historical conceptions of the "soul" he fails to give the slightest hint of whether there is one, either phenomenal or noumenal. Then on immortality he breaks down after much literary effusion. He breaks out at the end into adoration for "nature" and a life in the sun!

"Only a whole-hearted, even joyous immersion in the sea of struggling

human life gives the imagination that iron vigor it needs. The greatest saints have talked the least of heaven.

‘Born into life!—who lists  
May what is false hold dear,  
And for himself make mists  
Through which to see less clear;  
The world is what it is, for all our dust and din  
Is it so small a thing  
To have enjoyed the sun,  
To have lived light in the spring,  
To have loved, to have thought, to have done;  
To have advanced true friends, and beat down baffling  
foes—’

“Let those who can meet life bravely and joyously. The stage has been planned by no master artist, and the actors are only amateurs compelled to improvise their parts; but the sunlight is sometimes golden and the spoken lines often surprise us with their beauty. What critic can pass assured judgment upon this continuous play?”

That is the outcome of an effort to discuss immortality and to found a “religion!” Only the old Stoical gospel over again which was a tribute to the ideas it felt obliged to reject. Nothing to work for but beauty and goodness and these on examination turn out to be sense enjoyments which terminate at the grave and all the better ideals are lost, especially to those who have no university salary for literary contemplation and leisure, safe from the very struggle which the author admits requires an iron heart to meet, and few have an iron heart. Behind the Stoical advice lies the conditional advice of St. Paul, “eat and drink for tomorrow we die,” if survival be not true, and yet the author has rejected that cynical maxim of the apostle.

I think the author rightly rejects the cogency of Kant’s moral argument for immortality, but he fails to see that the argument is perfectly valid for what *ought* to be, but cannot prove the *fact*. But he will not turn to the way by which the fact can be established. He revels in the luxurious garden of philosophy and literature, playing with its imagery and fancies but finding neither light nor heat in their fields or their vision. He follows the Will o’ the Wisp of orthodoxy in philosophy and literature while he had turned away from that in theology which was only another bog of the same kind. He has accepted science, but why does he not follow in its paths. It is not respectable to hunt spooks. But thrones of wisdom are supposed to wait for those who can exercise their wits on the play of the imagination that had concealed a truth which he lost while they exhibited illusions which are only superficial.

And yet there is too much truth in the author’s position to distort or abuse it. His Stoicism is sound if his philosophy is unsound. He rightly challenges the church and the religious mind to face issues and to make their peace with the remorseless course of the world. He has canvassed the subject with no unskillful hand. He has laid his finger on the weak spots in the harness of his antagonists. He has tried to avoid illusions. But after destroying, he has no faculty for reconstruction. He can fall back only on the maxim of making the best of a bad bargain. That gospel will do for those who have met the struggle for existence, but it will not counsel any division of the spoils with the less fortunate which his religion of humanity is to protect and which has none of the beauty about its subjects that will excite respect or reverence.

—J. H. H.

*Psychological Principles.* By JAMES WARD, Professor of Mental Philosophy, Cambridge, England. G. P. Putnam’s Sons, New York, 1919. Pp. 478.

This is not an elementary psychology nor an exhaustive treatise upon the

subject save perhaps its "Principles." It of course does not deal with the problems of psychic research, but it does lay the foundations for whatever sane view can be taken of its problems. Professor Ward, correctly enough we think, discards talk about the "faculty psychology" which has had such a vogue with some psychic researchers, and while the term "faculties" cannot be wholly eschewed in the field, it is of no help in dealing with new phenomena. There must be more unity than is allowed for among those who are always inventing new "faculties."

The volume is a revision and extension of the article in the *Ninth Edition* of the *Encyclopædia Britannica* and represents the fruit of riper reflection than the earlier work, tho that was in no sense amateurish. The volume lies on the borderland of Epistemology and Metaphysics and indeed is a good introduction to them. It is not light reading and presumes some acquaintance with historical systems of psychology and philosophy. But it is an important work in these days when psychologists have tried so hard to revolutionize the subject without making it intelligible.

—J. H. H.

*Counterfeit Miracles.* By BENJAMIN B. WARFIELD. Charles Scribner's Sons. New York, 1918. Pp. 327.

This is a series of lectures delivered at the Columbia Theological Seminary, in Columbia, South Carolina, in October, 1917. The book is a curiously interesting one. The title implies that there are genuine miracles but the author does not mention them. It is quite apparent in passages of the lectures that he accepts the New Testament miracles, but rejects all others. His reading, however, shows that he has been obliged to approach the subject from the results of modern science, tho he does not put himself on a scientific ground in the discussion of his problem. He proceeds on the assumption that the authority of the Bible settles the existence of genuine miracles. He does not say this in so many words. He simply totally neglects the question and you have to infer his position from the title and the assumptions and drift of his discussion in setting aside the existence of miracles after those of the early church as recorded in the New Testament. As proof of what I have said I quote the first few sentences of the volume.

"When our Lord came down to earth He drew heaven with him. The signs which accompanied His ministry were but the trailing clouds of glory which he brought from heaven, which is his home. The number of miracles which he wrought may be easily underrated. It has been said that in effect He banished disease and death from Palestine for the three years of His ministry. If this is exaggeration it is pardonable exaggeration. Wherever He went, He brought a blessing:

One hem but of the garment that He wore  
Could medicine whole countries of their pain;  
One touch of that pale hand could restore life."

Wordsworth's pantheism is not in good company here, but that aside, the reader will mistake the author if he supposes that the whole book is written in this poetic and imaginative vein. He seems here only to have betrayed some of the influences that have determined his belief while he employs the methods of scepticism for everything else but his faith. He does not see that he cannot indulge doubts about all miracles save those of the New Testament without building a back fire for the things he wishes to preserve.

There is much that is scholarly about the book. The author has read widely on his subject, tho confining himself to early Christian literature and some recent works on faith cures and the like. But he has read with a view to vitiating the claims of everything but certain phenomena which were precisely like those which he rejects. In the last lecture he complains that a

certain author does not define miracles which he is discussing, but he seems to have forgotten that he himself had not hinted at a definition of what he was calling counterfeit. You cannot reject miracles without defining them any more than you can accept them without defining them. In fact the fundamental defect of the book is just in this begging of the question about what he is discussing.

For instance, he accuses Augustine of being credulous in regard to certain stories when they were called miraculous and then he himself accepts other stories quite as incredible but because he can "explain" them by "suggestion." When he is afraid to accept Augustine because he would have to accept post-Christian miracles he swallows stories today because we happen not to use that word miracle in describing them. If they were called miracles he would dispute or doubt them. He seems not to be aware that whether you believe in miracles or not depends wholly upon your definition of them. Believers define them to suit their desire to affirm them. Disbelievers define them so as to invoke science against them. Neither side undertakes to ascertain the exact facts in the narratives.

A great deal is said about "natural explanations" of alleged marvels. But this the author applies only to patristic, mediæval and modern "miracles", exempting by implication certain other "miracles" which are evidently New Testament ones. Then after making this distinction and implying that miracles are due to the direct act of God, he turns about and says "Nature was made by God, not by man," adding also that there "may be forces working in nature not only which haven't yet been dreamed of in our philosophy, but which are beyond human comprehension altogether." To say nothing of this last statement which deprives his whole argument of its force, the subordination of nature to God is to remove "natural causes" altogether and to make the whole system supernatural, "counterfeit miracles" and all. To that there is no conceivable objection. Indeed the distinction between the "natural" and the "supernatural" has long lapsed, except for the question of "law" or frequency. There is no difference in kind between them for the theist, but he goes on with artificial distinctions which only land him in a logical debacle or pandemonium.

What this and similar authors never see is that we have no reason whatever to believe in any story of antiquity unless we can repeat the facts today. If we did not have steam engines today we should never believe in the engine of Hiro, but call it a myth. If we did not have iron and bronze implements, we should not believe that early races used them. If we did not have perplexing cures today, we should not believe any of the stories in Cicero and scores of other classical authors. Even now we believe them *cum grano salis*. But the grounds of belief are in experience and anything beyond that is subject to doubt. Whatever doubt the present author heaps on the later "miracles" is so much to undermine those to which he clings. He is one of those minds which thinks it must cling to ancient modes of expression. His blood is full of orthodox phrases and he has not the slightest realization that many of them have totally lost meaning for ages and never had any meaning apart from the context of contemporaneous conceptions. His work will only please young students who are educating themselves to earn their bread in perpetuating illusions. The whole system of defending miracles was a false one. The author sees that their truth can never defend a doctrine and separates the question of miracles and the truth of Christian doctrine. But he does not see that this eviscerates all interest in the New Testament stories as the foundation of religion. Nor would they prove anything divine apart from the practical application of them today, and he holds that the age of miracles is past.

There is not one word on the work of psychic research. The author is as ignorant of that subject as if he lived in the middle ages. He has one lecture on Edward Irving and shows that he has not the slightest conception of what

the phenomena associated with him were,—and Irving, for that matter, was quite ignorant of their meaning. Moreover he makes Irving the originator of the Shakers. The fact is Shakerism originated many years before Irving was born. Often the author appeals to hysteria, "suggestion", and similar conceptions to explain certain phenomena that are unusual and he does this without sense of humor enough to see that he is undermining his own exempted miracles, while he remains absolutely ignorant of the fact that they are not *explanatory* terms at all. He thinks it suffices to use a respectable term to eradicate the wonderful from a fact. This illusion does not characterize this author alone. It is a very prevalent one even in scientific circles. They are only descriptive terms, not explanatory. The author has a far larger task before him than the one he has undertaken and the first thing is to tell us what miracles are and illustrate them. He does not do this. In criticizing Gordon's views he makes statements about them that would prove that the New Testament narratives are imperfect and incredible, but he does not expect this outcome to the matter. Such books will never help religion in these days. They will only create the scepticism which they try to lay.

—J. H. H.

*What is This Spiritualism?* By HORACE LEAF. Hon. Secretary of the Spiritualist Education Council. Cecil, Palmer and Hayward, Oakley House, Bloomsbury St., London, W. C. 1., England, 1918. Pp. 192.

It is not necessary to review this little book at any length. It is a very sensible production and shows unusual intelligence for a Spiritualist, as that term is understood here in the United States. It consists of a defence of the belief from general results, from the work of authorities like Crookes, Lodge, Barrett, Myers and others and then a narration briefly of facts of experience, some of them personal and new and indeed quite good. The narrow compass of the work does not permit extensive statement of incidents, but it is a good book and might be read with interest even by scientific sceptics. But that class is so saturated with the belief that no one is competent to discuss the subject but disbelievers that the book will probably limit its influence to open minded people. It is written in a temperate spirit and is indeed more replete with interest than Conan Doyle's book, as it contains more evidence than his and a fuller statement of the conversion to the belief in survival of celebrated men.—J. H. H.

*Le Merveilleux Spirite.* LUCIEN ROURE. Rédacteur Gabriel Beauchesne, Paris, 117 Rue de Rennes, 1917.

This work is written by a Catholic, tho it endeavors to present the facts which have been connected with the real or alleged phenomena of Spiritualism. There is a certain kind of fairness about it all the way through. But it is nevertheless spoiled by the clear indication that it is written or collated with a view of adjudging it by the standards of the Catholic Church. Religion generally keeps up its antagonism to science, as if its salvation depended on opposition to it. Of course many alleged facts are not what they seem and authors of this kind make use of this circumstance to discredit them either by urging the circumstance or by quoting only such facts as suit their controversial purposes. The author is apparently conscious of the weakness to which the book is exposed, as he says in the first sentence of the Preface that he hopes it will be a work of illumination. It can be nothing of the kind to any one seeking light upon the subject. It will influence only those whose minds are already made up. He feels forced to admit that the evidence probably proves the existence of spirits, but with the Pope's *ipse dixit* he inclines to the belief that they are all evil spirits. It would certainly be a queer universe that allows only the evil to communicate with us. If the author would accept the old Calvinistic doctrine of total depravity he might include the living in the case and we should have the

evil communicating with the evil. But he hardly has the courage of any such conviction. He is under the illusion that we have a standard of truth in the dogmas of the church and he will twist every fact to suit them. Why religion always sticks to illusions for its defence is past comprehension. But it does and will never admit progress unless it is put into the molds of the past which has actually been nullified by the progress. That is to say it maintains the contradiction of condemning its own eyes for things it has only imagined, and expects us to accept the opinions of the past as if they were final while distrusting the present which has as good credentials for truth as the less educated populations of history.

The author does not tell us what he means by a spirit and until he does defence or opposition is useless. It is a fundamental fault of nearly all advocates and opponents of the belief that they do not agree on their conception of "spirit." If they did it is possible that their quotation of facts would be more relevant. It is just as important also that they understand the complications of the phenomena whose origin is expressed by that term. Our phrases often convey an illusion about the problem by appearing less complicated than the facts which they are intended to interpret. Authors of this kind should take this into account. But he assumes that we all have the same conception of "spirit." This is erroneous. The conception of spirit is probably as various as the people who discuss one side or the other of the question and when undertaking a defence of the church's position regarding the matter it would be well to know what we are discussing. But of course the book is to keep the Catholic flock from becoming tinged with a scientific movement which would certainly affect the Catholic Church if its members became inoculated with it in their thinking. The author cannot evade the admission that spirits are probably connected with the phenomena, but he does not see wherein the admission digs the grave of the church when it comes to asking the question why spirit communication is confined to evil agents when tradition and biblical authority both admit the "communion of the saints," which has no meaning whatever unless spirit communication takes place with good agents as well. You might as well look at the facts without invoking authority or dogma to qualify the conclusions.—J. H. H.

*Psychology of the Normal and Subnormal.* By HENRY H. GODDARD. Dodd, Mead and Company, New York, 1919. Pp. 349. Price \$5.00.

This is not a book for students of the occult, but for those who are interested in the study of the abnormal and the methods by which that unfortunate type can be helped. The author has more sense of humor than most psychologists and recognizes fully and wisely the limitations of academic psychology. Indeed, his Preface heaps deserved ridicule on much of the psychology which passes for learning. While it throws no light upon the special problems of psychic research, the book does lay a good foundation for the study of the abnormal side of psychic phenomena and can be read with intense interest by all who feel the need of a scientific foundation for this investigation.—J. H. H.

*Phantasms of the Living.* Second Edition. By EDMUND GURNEY, F. W. H. MYERS and FRANK PODMORE. Edited by Mrs. Henry Sidgwick. Kegan Paul, Trench, Trubner and Company, London, England. E. P. Dutton and Company, New York, 1918.

This is a new edition of the original two volumes published in 1886 soon after the founding of the English Society. The material has been abbreviated about one half and will now be accessible to many readers who could not afford the original volumes. It was an epoch-making report on telepathy and apparitions of the living. Students of psychic research would do well to have it in their possession.—J. H. H.



*They Do Not Die.* By CHARLES A. HALL. Author of "The Divinity that Shapes our Ends," "The Art of Being Happy," "Plant Life," etc. A. and C. Black, Ltd., Soho Square, London, 1918. Pp. 133. Price \$1.50.

The title to this book would suggest that it was of interest to psychic researchers. But the reading of the book shows it to be of a type which will soon be extinct. It is only a rhapsody and a sort of religious dissipation in meaningless language. It is evident that the writer is conscious both of what is going on in the field of science regarding psychic phenomena and of the pedigree of Christianity, but he thinks that the usual way of getting communication from the dead is "disorderly." There is just enough truth in this indirect hit at Spiritualism, as reflected in its history, to prevent denying the accusation. But neither can it be affirmed in any such sense as the author intends it. It is perfectly clear that he believes in communication with the discarnate, but he neither tells us how this can be done nor gives one iota of evidence for it. He is very optimistic about the world. The "Proem" says: "For you there is 'Beauty for ashes' if you no longer blind your eyes with dust: beauty at the heart of things: life and light in the spirit." Yes, if you have a good salary and a respectable position that enables you to escape the struggle for existence and the dirt and smut of the world. But what do you know about the next life about which you are so rhapsodic? If you give us evidence, we can listen to you. But passionate assertion avails nothing. And neither do snobbish attitudes about the means of communication. One can only wonder how publishers can be deluded by such books, unless their only interest is the money in them. There is certainly no enlightenment.

—J. H. H.

*Spiritualism: Its History, Phenomena and Doctrine.* By J. ARTHUR HILL. With an Introduction by Sir Arthur Conan Doyle. George H. Doran Company, New York, 1919. Pp. 316. Price \$2.00 Net.

This book is just what its title represents it to be. The Preface avows that it is intended to take the place of Mr. Podmore's "Modern Spiritualism," which consisted of two volumes and was more exhaustive than Mr. Hill's work. Mr. Hill correctly states that Mr. Podmore's work was too negative for any but an ephemeral use. It was designed to make or defend a reputation for scepticism, not for any constructive treatment of the subject. Mr. Hill, on the other hand, exhibits a more sympathetic attitude toward the constructive aspect of the subject. He has written a good book. There is no use to go over it in detail. It is too brief to give more than a cursory account of the subject. Some day we shall have to have a thorough history of the problem that will include the study of the facts from the standpoint of abnormal psychology and that will involve a different type of mind from that of Mr. Hill. In the meantime this book will give readers some conception of the broad history and scope of the subject. Every one scientifically interested in the subject should read this book. The Introduction by Sir A. Conan Doyle is calculated to invite intelligent respect for both the problem and the book itself. It represents a very healthy challenge for the Philistine who still rambles about "in a world unrealized."—J. H. H.

*Man is a Spirit.* By J. ARTHUR HILL. Author of "Psychical Investigations." George H. Doran Company, New York, 1918. Pp. 199. Price \$1.50.

This work follows closely the "Psychical Investigations," but is less pretentious as scientific work. The author does not claim that the facts here recorded are especially scientific, but is entirely correct in saying that, whether evidential or not of the supernatural, they should have record. The facts are along the line of those recorded by the Society for Psychical Research and will prove of interest to all who follow this work, especially to those who realize

that collective masses of fact will in the end both invoke investigation and confirm conclusions.—J. H. H.

*The Abolishing of Death.* By BASIL KING. The Cosmopolitan Book Corporation, New York, 1919. Pp. 197. Price \$1.25.

The first sentence of the Foreword of this book is as follows: "It will be observed that the following pages are offered to the reader not as proofs but as phenomena." That statement disarms a good deal of criticism. If the book had been offered as evidence of communication, it could have been laughed out of court. But the author has taken a very sensible course in disavowing the purpose of proving a theory. Stating that it is only a summary of "phenomena" allows us to think and speak of it as having only a psychological interest, if we insist on so limiting its meaning. But with so many books of the kind issuing from so many people all over the world, with only one trend in them, the psychological interest may easily merge into a wider problem.

The Foreword is a good argument against the Philistine class for not paying proper attention to the subject. The author is new to the subject, but much in earnest about it. He had been attracted to the subject by reading "The Seven Purposes" by Margaret Cameron. Soon he found an automatic writer nearer home and she was tried with the result that the present book was produced.

It is not necessary to go into any detailed analysis of it. Nor will we take up space with any special or detailed criticism. We can only say that those who are looking for evidence of survival will not find it in the volume and it is very fortunate that this purpose of giving it is disavowed. But this disclaimer and protection is marred by a tendency to regard it as spirit communication all the way through after announcement that it was not evidence. The psychological problem should have been emphasized and readers left to explain the facts by normal processes, if they could. If the facts are spiritistic, they can have their defence only in other works that are a mixture of evidential and non-evidential phenomena and not from either the contents of the present volume or from their anomalous psychological character. There is too much of a tendency to take such works as revelations and to believe uncritically what they say. What the author does not think of is the conditions affecting such phenomena, on the supposition that they are genuine communications from the dead. Those conditions may be so complex that we not only do not get the messages in their purity, but in a more fragmentary character than they appear or than we know, to say nothing of the difficulty of giving us an adequate account of a life which may be very different from what we suppose, even tho it has points of resemblance and contact with our own.

Nevertheless there is much common sense in the volume and very fair criticism of the class that will not pay attention to the subject. It is worth reading by all psychic researchers, if only to learn what is going on in the world and if only they read it from the point of view of psychology rather than as revelation to be implicitly believed.—J. H. H.

*Religion and Culture.* A Critical Survey of Methods of Approach to Religious Phenomena. By FREDERICK SCHLEITER, Ph. D. Columbia University Press, New York, 1919. Pp. 206.

This volume has no interest whatever to psychic researchers, and so far as the reviewer can see it has no interest for the study of religious phenomena, whether they be either true or false. "Magic" is referred to frequently, but I doubt if any person whatever could ascertain what the author means by it. No light seems to be thrown upon any problem either in religion or science.—J. H. H.

*The New Revelation.* By SIR ARTHUR CONAN DOYLE. George H. Doran Company, New York. 1918. Pp. 122. Price \$1.25.

This little book is better and more interesting than the author's recent article in a popular magazine. It is not a book to be reviewed critically in a scientific publication, nor does the author make any pretense of writing a scientific book. He is speaking to the layman as a man of common sense, tho he has intelligence enough to give some facts which the academic Philistine will be called upon to consider when he can escape the wrappings of scientific snobbery and incredulity. The book can be recommended for its spirit and for its general interest without regarding it as either scientific or unscientific. It will help the work of psychic research wherever the public can be influenced by well known men of common sense.—J. H. H.

*Reunion in Eternity.* By SIR W. ROBERTSON NICOLL, M. A., LL. D. George H. Doran Company, New York. 1919. Pp. 295.

This book may be described as one of religious rhetoric. If it were verse we could say poetry. It is mere poetry all but the rhyme and verse. It has no scientific note in it for students of psychic research. For those who want sentimental philosophy founded on the imagination and emotion it may serve a useful purpose. But those who are looking for evidence to prove a truth will not find it here. I do not criticize it for its motive nor for the psychological interest that it may have for minds that seek satisfaction out of hope. But that does not prevent remarking that the scientific man will get no help out of it.—J. H. H.

*Hell and its Problems.* By J. GODFREY RAUPERT, K. S. G. Catholic Union Store, Buffalo, N. Y. Pp. 108.

*Spiritistic Phenomena and Their Interpretation.* By J. GODFREY RAUPERT, K. S. G. Catholic Union Store, Buffalo, N. Y. Pp. 64. Price 20 cents.

Mr. Raupert has written on the subject of psychic research and takes the Catholic view of it. He was educated a Protestant, was converted to Roman Catholicism, and has gone to extremes in it. He feels obliged to admit the facts of psychic research, but he tries laboriously to evade their significance whenever they contravene tradition and to quote them when he thinks they will support some religious dogma. He does not realize that, if you invoke science, you must accept its negative results as well as its positive ones.

There is no interest in either pamphlet for psychic researchers. The one on Hell is just a mediaeval discussion in which the author supposes that people who have no facts have as good opinions as people who have them. The theologians who simply spun things out of their imaginations never had any right to authority, but with Mr. Raupert they seem to have more weight than any man with thousands of facts to the contrary. I note that Mr. Raupert is careful not to tell us specifically what Hell is. His first chapter is on the Christian doctrine of it and that amounts to saying that it is, but not what it is. A Hell which is not specifically definable is not worth worrying about. But it has never been anything but a bogey for frightening people into submission and tho some sort of penalty may be desirable for some people, I am sure that Mr. Raupert has not found the secret of it by reliance upon the opinions of people in the past with whom we cannot argue and who depended on the imagination rather than fact for their views.

The two pamphlets are simply screeds in favor of tradition and show no realization whatever of the influence of science to displace tradition in everything, in religion quite as much as in geography, astronomy, history, psychology, etc. Strange that men will not see that truth has to be tested by personal experience and that the past is no final judge of the present. But

then works of this kind will not affect any person whose prejudices and opinions are not already made up.—J. H. H.

*Our Immortality.* By D. P. RHODES. The Macmillan Company, New York, 1919. Pp. 310. Price \$2.00.

This is a curious book. Most of it does not bear upon immortality at all. But it is an intelligently written book on the subjects undertaken. Part I is on the Foundation of Knowledge. Part II is on The Meaning of Immortality and then Part III is on various subjects connected with war, murder, eugenics, alcoholism, marriage, property, government and one or two other problems, all supposed to be affected by the belief in immortality. In that we agree with the author. But so many people have become saturated with the expectation of scientific proof whenever that subject is mentioned that most readers would look to the book for light upon it. The author is not concerned with evidence for this belief. He assumes the belief to be well enough founded in universal consent and the patent facts of human instinct and consciousness and then goes on to examine its place in the ethical and social institutions of man. It contains interesting reading for those who care to explore the remoter labyrinths of the subject, its interest is largely for those already convinced and who are seeking enlightenment on philosophical issues related to the problem. None will find conviction made by the book, unless it should appeal to their suspicion that the influence of the belief on ethics and religious ideas is a measure of proof.—J. H. H.

*They Who Understand.* By LILIAN WHITING. Little, Brown and Company, Boston. 1919. Pp. 200. Price \$1.25 Net.

This is one of the many books instigated by the war, and might almost be said to be one of the many books on the same subject by the same author. It is not a record of experiences, but a discussion of psychic research from the point of view of its authorities and investigators. The book represents an effort to offer help to those who have suffered by the loss of friends and relatives in the war. It does not offer personal experience or personal evidence for survival, but arrays the evidence and opinions of the recognized investigators of the subject. It is well done and ought to be helpful to all who are interested in the subject. Readers are not required to wade through the bogs of evidence, but may find help and satisfaction in the weight of opinion of men like Sir Oliver Lodge, Sir William Barrett, Sir William Crookes and others of equal rank as scientific and intelligent men. For those who rely on authorities the book will be helpful to a high degree, but the sceptic will not find what he seeks and it was not intended in the book that he should do so. Like all that Miss Whiting has written upon the subject the book ought to serve the purpose for which it was produced.—J. H. H.

*"Memoirs of Edward, Earl of Sandwich,"* By MRS. STEUART ERSKINE. Pp. 301. E. P. Dutton & Co., N. Y. 1919.

This fairly well-written book is of interest to psychical research only in its last chapters, for the full recognition of his singular healing power came to the Earl of Sandwich only in his seventy-first year.

In the Boer war he turned his house into a convalescent hospital and afterward believed that he then had the gift of psychic healing, though he gives no instances of the use of it. In 1908 when he was sixty-nine the "intuition" came to him to tell his butler, who was suffering from recurrent spasms of pain, that it would not return, which proved to be the case.

In 1910 he returned from a journey to find the same butler in a bad physical and mental state, and sent for the same Mr. Hickson whose visit to this country in 1920 has roused so much interest, especially in the church, in

psychical healing. Immediately on being introduced Mr. Hickson said to the Earl, "You have the same power that I have."

Thereupon after some initial treatments by Mr. Hickson the Earl treated the butler "daily for about four months," and his improvement was "marvellous." But he does not appear to have been able to cure his own carbuncles which caused him to desist from healing work for some months, though later he was accustomed to think lightly of the distinction between organic and functional ailments so far as "the power of God" to heal was concerned. Afterward we read of his treating a poor patient almost daily for two years, which seems to indicate that "the power of God" was very slow to operate in some cases.

In 1911 Mrs. Charlotte Herbine, an American medium, met him and told him that her guide "Dr. Coulter" directed him to resume healing, and promised that his own health should not suffer, which proved to be the case. It appears that Mrs. Herbine became an inmate of the Earl's household, but that the purported messages and directions from Dr. Coulter came not only through her but also through his niece Mrs. Scott-Gatty, if I understand the obscure statement in the preface correctly.

The Earl testified before a clerical and medical committee appointed to examine into the subject of mental healing in 1912. The Report of the Commission, in 1914, stated that "Faith or Spiritual Healing, like all treatments by suggestion, can be expected to be permanently effective only in cases of what are generally termed 'functional disorder.'"

The account given in the book of the healing work of the Earl of Sandwich and its relations to spirit directions is too brief and fragmentary to base any particular conclusions upon.—W. F. P.

*The Psychology of Dreams.* By WILLIAM S. WALSH, M. D. Pp. 349. New York. Dodd, Mead & Co. 1920.

This book is an excellent review of the subject, written in a popular, lucid style, and well adapted to the non-professional reader who wants a book to cover the whole subject. This book is most complete on the side of hygiene and pathology, as would be expected from the authorship. About one-half of the book is occupied with discussion about the relation of dreams to health and disease. The latest theories of diagnosis are included, but are not made too prominent. The chapters on day-dreams are particularly interesting and practical, and should be carefully read by parents and teachers.

On his own ground the author is sufficiently impartial and judicial, but the same can not be said regarding his treatment of supernormal psychology—some of whose phenomena he briefly describes but whose adequate explanation to him is always either normal mentality or coincidence. This bias is particularly manifest in his chapter on prophetic dreams, which well illustrates the heavy tax on credulity which is assumed by those who evade the difficulties of the occult by taking for granted that its phenomena are all explicable by familiar truth. Perhaps another assumption would make a more useful working hypothesis. As the book does not claim to be a contribution to the subject no extended notice is needed.—G. H. J.

*D. D. Home: His Life and Mission.* By MME. DUNGLAS HOME. Edited, with an Introduction by Sir A. C. Doyle. London, Kegan Paul, Trench, Trubner & Co., Ltd.; New York: E. P. Dutton & Co. 1921.

This volume is an abridged reprint of the translation of Mme. Home's original work which appeared in London in 1888. The authoress was Home's second wife and her work, together with the *Incidents in my Life*, constitute the fullest sources of information we possess on the life and doings of David Dunglas Home.

For those who do not care to go to the trouble and expense of procuring

a copy of the earlier edition this book will be found of great service. A considerable number of letters quoted in favor of Home's mediumship were examined in their originals by Mr. Myers in Paris and found to be authentic with only those alterations found necessary for the purposes of publication. Those readers who want an admirable and lengthy review of the original work will find it on pp. 101-146 of volume IV. of the *Journal of the English Society for Psychical Research*. It is sufficient here to say that for those who wish to be familiar with the life of one of the most extraordinary men in human history the book will be found to be indispensable. Home's phenomena are almost beyond discussion now. There was a time when it would have been possible to examine Home's mediumship with as much care as could have been given to one single branch of scientific research. That opportunity was passed by through the almost criminal negligence of so called scientific men, who, in order to bolster up their own ideas of what nature ought to be, refused even to look at phenomena which appeared at first to contradict their own theories. Of all mediums of whom we have any record Home was probably the most open for investigation. He asked for it; he delighted in it; he held his sittings in either full daylight or in subdued light, only very rarely requiring darkness. His phenomena were extremely varied, of an amazing character, and had abundant testimony in their support. Cases of his levitation alone are sufficient to make the serious man think twice before denying the validity of this remarkable and well nigh incredible phenomenon. Mr. Joseph McCabe, a somewhat credulous writer of the rationalist school, says in his recent book, *Spiritualism, A Popular History from 1847*, that "the fact is, that no one ever saw the *entire* body of Home or any other medium plainly floating in the air without support" (p. 119). But the writer in Mr. C. M. Davies's *Mystic London*, says that he has "seen Mr. Home float around Mr. S. C. Hall's drawing-room, and handled him above and below *in transitu*." (p. 359 and cf. p. 378) which seems clear enough and fully disposes of Mr. McCabe's bold statement. (See also the Master of Lindsay's testimony of a levitation in full light, in the *Dialectical Society's Report* (1871), pp. 214-215.)

In the days when Home was amongst us there were few persons who had made any specialty of psychical research and so the public had to rely upon the opinions of scientists, who (with the exception of Sir Wm. Crookes and a few others) were too ignorant and bigoted even to consent to observe the phenomena at all. To day the case is somewhat different and there are many observers who are fully competent to judge such phenomena without having to call in persons of reputation in other branches of scientific inquiry. Thus it is to be hoped that a second Home, if ever such should appear, will be treated as a subject for the most painstaking, careful and sympathetic scientific research that it would be possible to bestow upon him. In the meantime it behooves every investigator to become acquainted with past history and especially with the phenomena presented by D. D. Home. For this purpose this book will be found an important link in a long course of reading although the inclusion of an index would have made it much more serviceable.

E. J. D.

# JOURNAL

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## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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### A RECORD OF FIVE SITTINGS WITH FLORENCE COOK.

EDITED BY E. J. DINGWALL.

The following account of five sittings with Miss Florence Cook (Mrs. Elgie Corner) is from the collection of Dr. Hodgson. The author of the records was Lieut. Col. G. L. Le Mesurier Taylor, who was a well-known member of the English Society for Psychical Research, being elected to the Finance Committee in 1888, and to the Council in 1901. He died on October the fifth, 1911, and during his lifetime was a keen psychical researcher and contributed articles from time to time to the *English Journal* and *Proceedings*. His best-known piece of work was an article entitled *Experimental Comparison between Chance and Thought-Transference in Correspondence of Diagrams*, which was published in the *English Proceedings* in 1890 (Pp. 398-405). The séances about to be reported took place at his house, 6 College Lawn, Cheltenham, England, whither Mrs. Corner had been invited for the purpose. Mr. E. M. Clissold and Col. H. C. Reynolds were also residing at Cheltenham at the time that the séances took place, the former gentleman being an associate of the English Society.

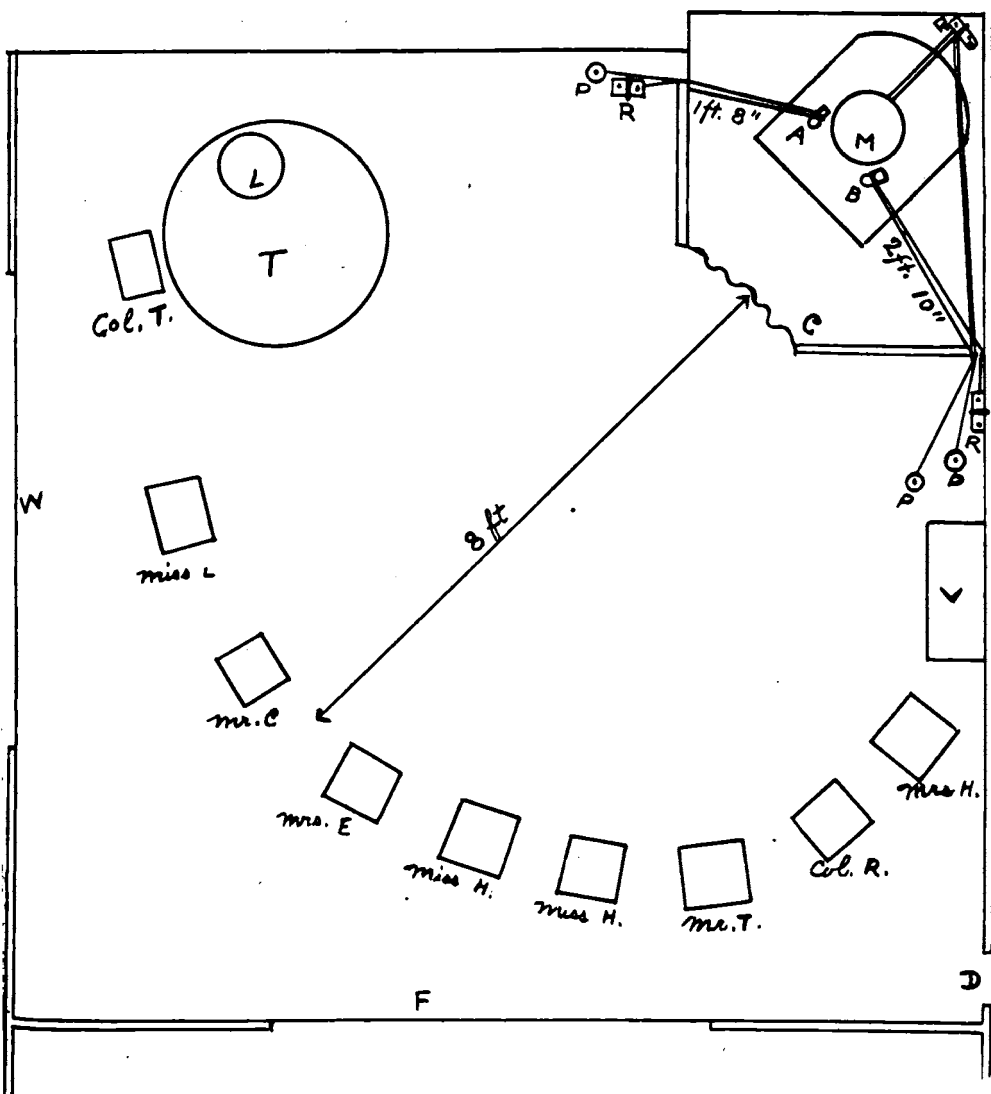
The history of Florence Cook is well-known and need not be recapitulated at length in this place. Under what amounted more or less to the tutelage of Herne she began exhibiting the phe-

nomena of materialization at the early age of sixteen.\* The attempted exposure by Mr. W. Volckmann took place on December the 9th, 1873, Sir William Crookes had his sittings about March, 1874; in 1880 "Marie", the materialized spirit who appeared after Katie King, was seized at the office of the British National Association of Spiritualists by Sir G. Sitwell, C. von Buch and J. C. Fell, whilst the sittings here reported in which Marie again appeared, took place in August, 1898. In June, 1899, Mrs. Corner was on the continent of Europe and her experiments in Warsaw gave results which were reported as "miserable, badly-conducted comedy" (*Psychische Studien*, 1899, Pp. 550-551). Later reports of her activities are rare, but it may be of interest to quote one. In the *Wide World Magazine* for January, 1921, appeared an article by Captain E. N. Bennett, a member of the Council of the English Society, who records his experiences at a séance given by Mrs. Corner in a country house in Gloucestershire in 1901. The conditions seem to have been good if we can judge from the report. Capt. Bennett himself bound the medium in a network of filosel silk and yet what appeared to be undoubtedly a living person came out of the cabinet, shook hands with one of the company and chattered French glibly enough. The figure claimed to be Marie, an Algerian dancer, and when it finally withdrew into the cabinet, it was followed within a minute by Captain Bennett, who found only Mrs. Corner bound tightly in her chair as before. I have myself discussed the whole incident with Captain Bennett and the case remains another of the unsolved puzzles associated with Florence Cook. The detailed history of these materialization processes (if they have any foundation in fact), has yet to be written. At present all we can do is to continue our own observations, hampered as they are by lack of support and general indifference. Certainly skepticism is justifiable when we consider some of the amazing things which have been written about the mediumship of Florence Cook. For example, it is said that Katie King used to visit Florence Cook at night and Captain Corner was thereby much irritated and annoyed

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\* For examples of some of the early notices of Miss Cook's mediumship which were scattered up and down the spiritualist press of the period, see Mr. Epes Sargent's *The Proof Palpable of Immortality*, particularly chapters 4 to 8.





Scale of cabinet, 1 cm. = 1 ft.

GENERAL PLAN OF ROOM AS ARRANGED FOR FIRST SITTING.

Abbreviations.

- |                                  |  |
|----------------------------------|--|
| A = Right hand.                  | M = Medium.                            |
| B = Left hand.                   | P = Point to which cords are fastened. |
| C = Furthest reach of left hand. | R = Ring screwed to floor.             |
| D = Door.                        | T = Table.                             |
| F = Folding door (shut).         | V = Book-case.                         |
| L = Lamp.                        | W = Window.                            |

(F. Marryat, *There is No Death*; New Ed., 1915, p. 140). Again on one occasion the same writer describes how Katie King was seen to dematerialize under the full glare of three gas burners, a story wrongly attributed by M. Albin Valabrègue to Sir William Crookes, "She looked like herself for the space of a second only," reads the report, "then she began gradually to melt away. I can compare the dematerialization of her form to nothing but a wax doll melting before a hot fire. First, the features became blurred and indistinct; they seemed to run into each other. The eyes sunk (*sic*) in the sockets, the nose disappeared, the frontal bone fell in. Next the limbs appeared to give way under her, and she sank lower and lower on the carpet like a crumbling edifice. At last there was *nothing but her head* left above the ground—then a heap of white drapery only, which disappeared with a whisk, as if a hand had pulled it after her—and we were left staring by the light of three gas-burners at the spot on which 'Katie King' had stood." (*Ib.* 143.)

The séances here recorded had nothing dramatic and startling about them. The phenomena were poor and suggestive of fraud, although Col. Taylor seems to have been puzzled by a few of the manifestations. The records give merely an account of the sittings themselves. No notes appear indicating the measure of control that was exercised between the sittings, nor are we told whether the room was kept locked whilst the séances were in progress. The records are printed as they stand with just sufficient emendations and notes thought necessary to make them intelligible. The plan has been redrawn from materials Col. Taylor left, as the original drawing was too rough for successful reproduction. It illustrates the general appearance of the séance room as arranged for the first sitting. In later séances Col. Taylor made a few changes both in the method of binding the medium and also in a few other minor particulars. These changes will, we hope, be clear from the descriptive side of the report.

#### DETAILED ACCOUNT OF THE SITTINGS.

##### *Séance 1.*

First evening, Sunday, August 21st, 1898. Present: Mrs. Home, Miss Home, Mrs. Eves, Miss Lane, Lieut.-Col. Reynolds, Mr. Clissold, Mr. Taylor, and Lieut.-Col. Taylor.

In the cabinet (1), a plan of which has been made, was placed a rather large wicker chair, very low in the seat (nine inches) in which Mrs. Corner was placed and bound as follows. Round each wrist was placed a tight bracelet of carpet thread, the ends of the string beyond the knot by which they were fastened being sealed to a bit of card. (2) A somewhat stronger string was placed around her waist and fastened in the same way. Outside the cabinet a piece of string was fastened to the floor; it then passed through a small hole in the wall of the cabinet one foot, eight inches above, through the loop around one of the wrists, back through the hole and was finally fastened outside the cabinet again. The second wrist was fastened in the same way. The waist was fastened by a piece of similar cord fastened first outside the cabinet, passed along the floor under the cabinet wall through a metal loop screwed and sealed to the floor behind the chair, thence through the waist loop, back through the metal loop, along the floor outside the cabinet and then fastened.

The lengths of these strings and the consequent possible movements of which the medium was capable are best seen in the plan, and it is to be noted that had she permitted this tying as intended her wrists could never approach each other nearer than nine inches. The general arrangements of the room were as above [referring to Col. Taylor's second plan, which is included in the general plan appended to this report.—Ed.] The lamp (3) gave out red light enough to see things quite distinctly. During all subsequent sittings these arrangements were the same except that I moved my table a foot or two to my right during the third sitting, and once the lamp was ordered to be put on the floor for a few minutes.

We sat down at 9:20 P. M.

At 9:30 the curtain was moved aside on the left (4) (In speak-

---

1. Col. Taylor gives no description of the cabinet and it is impossible now to say how it was constructed. There seem to have been a couple of curtains in front, the walls being made of canvas material. The record does not state whether or not it was furnished with a roof.

2. These pieces of string and sealed cards are in the possession of the Society.

3. From Mrs. Clissold's account of the fourth sitting it is seen that electricity was laid on in the house, but presumably this lamp was an oil one with a red shade over it, if we understand her words rightly.

4. Col. Taylor found that by leaning forward the curtain could be reached at C by left hand and it was just here that the curtain was moved and drapery shown. The right hand could not reach curtain.

ing of the curtain and cabinet walls I shall call them right and left as applicable to the medium, who was of course facing the circle) and something appeared at the aperture about two feet high. At 9:40 the same thing took place. At 9:45 on the same side the curtain was moved aside and "drapery" appeared, reaching to a height of about five feet. I asked the spectators if they could distinguish a head. No one could. We (Mrs. H., I think) asked "Can you communicate by raps?" Answer, "Yes." (Three raps) (5). I said, "Are we properly arranged?" "Yes." Mrs. H.: "Is something wrong? Is it the storm?" "No." "Is it too much light?" "No." "Can you answer to the alphabet?" "Yes." Mrs. H. then repeated the letters and we got "Too low chair. Silk (6) dress." Mrs. H.: "The medium's dress?" "Yes."

At 10:10 someone called attention to Miss Home's hand, which was moving about as if searching for something. She was given a pencil and paper and it wrote automatically, "You should go and sit near the curtain." (7)

At 10:20 she went across and sat on the arm of her mother's chair with her arm stretched out towards the cabinet resting on a bookcase which is against the wall. Nothing taking place for some time we broke up.

I cut the threads which were around the wrists and the string around the waist; the knots had not been tampered with. They accompany this report for reference. [And, as has been said, are in the possession of the Society.—Ed.] I noticed that the curtain was once or twice drawn in toward the medium as if by a gust of wind from outside—not pulled in. (8)

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5. Presumably the raps could not be located nor is the quality of the sounds recorded.

6. Silk garments are supposed to hinder the materialization process. Modern mediums have the same objection to their use, whilst fraudulent mediums have a strong dislike for them as they are apt to rustle when the medium moves in her chair and fetches out her apparatus.

7. This may have been the daughter of Mrs. R. Home who also may be the Mrs. Home of these sittings. She was herself a private medium who allowed Col. Taylor to come to her circle and whose name is well-known in connection with the "Sevens" Cross-Correspondence (*Proc. Eng. S. P. R.*, 1910, XXIV).

8. An important phenomenon which it is curious should have been omitted from the detailed report. Note that Col. Taylor reports the fact as if the

Note 1. Mrs. Corner's hands were so fastened that she could reach curtain with her left hand but not with the right. All the manifestations took place on the left.

Note 2. Her left hand could reach the edge of the cabinet wall on the left, at a point four feet, three inches above the floor.

Note 3. The curtain's being seemingly blown in towards the medium was curious and I can't account for it.

Note 4. It is also curious that Miss Home should have been affected in the way she was. (9)

Note 5. The lengths of the wrist-bands were  $6\frac{1}{16}$  inches, and six inches, respectively, but I don't know which was the right or left hand. (10)

### *Séance 2.*

August 22nd, 1898. The sitters the same as on Sunday, except Miss Home was absent (never sits again). (11) A bent wood chair, with arms, substituted for the wicker one in the cabinet. The medium was bound as before except that the bracelets were only knotted and the ends cut off short, not sealed as on the evening before. [On the plan of this sitting Col. Taylor reports that both ends of the cords not having been passed through the arms of chair the hands could be thrust forward to within one foot, six inches, and one foot, nine inches of the curtain respectively, when the medium was seated in her chair.—Ed.]

Began at 9:00 P. M.

At 9:40 some raps heard. (12) Mrs. H. said, "Can you direct us?" In answer five raps were given for alphabet, by which we got

---

curtain was pressed in by a puff of wind and not pulled from within. The same sort of phenomenon was noticed with Palladino, the curtain bellying outwards towards the observers and giving an entirely different effect from what would have been produced by pulling it by a thread. As far as I know these particular effects have never been duplicated normally under the same conditions.

9. Possibly Miss Home was not quite at ease during the first sitting but I do not know whether she was inclined to be mediumistic like Mrs. R. Home.

10. This first sitting provided nothing of an exceptional character with the exception of the drawing of the curtain which unfortunately is inadequately described.

11. Possibly owing to her experience the preceding day.

12. Again no location or quality is reported.

the words, "Go to sleep." Mrs. H.: "Is it the medium?" "Yes." Then till 9:50 a number of raps, some very violent, were heard.

At 10:00 P. M. five raps given. Mrs. H. repeated alphabet by means of which we got "Look in. Mischief." We looked in, woke the medium, who appeared to be in a light trance, and turned on the light. We found the bracelets removed from the arms but still around the strings which were fastened outside the cabinet. The state of the knots will be seen by an inspection. They accompany this report. [That is to say, Col. Taylor's original report.—Ed.] The waist-band was intact.

Note 1. As nothing but knocks took place the sitting was unimportant.

Note 2. The waist-band was found intact.

Note 3. The left hand was released by the wrist-band having been bitten through and then retied around the long loop. The right hand wrist knot seems also to have been untied and again tied around its loop. I think this because: *a*, the left wrist-band is so short that some of the thread is missing; *b*, the "facing" of the thread is removed near the knot; *c*, the ends of the thread, instead of having the appearance of having been cut, are frayed out a good deal. (13)

Note 4. The lengths of the wrist-bands were, right,  $5\frac{1}{16}$  inches, and left,  $4\frac{9}{16}$  inches. This time, as can be seen from the plan, the loop strings were passed once through the arms of the bent wood chair. [This presumably refers to the *waist-band*, as seems fairly clear from a rough drawing in the original report.—Ed.]

### *Séance 3.*

August 23rd, 1898. The arrangements of the room same as before. In the cabinet, however, I lashed the chair to the ring behind with strong cord to prevent accidental movement of the chair forward and added a fine cord knotted and sealed to prevent trickery. This time I again sealed the wrist-bands, as well as that around the waist. At this sitting both ends of the long loop were passed through the arms of the chair, allowing the medium to thrust her hands forward to within 2 feet, 1 inch and 1 foot, 4 inches of the curtain respectively.

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13. These observations are justified as an inspection of the pieces (now in the possession of the Society) will show.

We began at 9:10 P. M.

At 10:20 curtain violently agitated. (14) Mrs. H. and others said, "I saw a hand," (15) and something white over hand, they think a figure.

At 10:27 curtain again moved, this time by a hand in a man's coat-sleeve (so said those who saw it). (16)

At 10:30 a hand (17) is put out and a voice asks for a cushion. I volunteer to give it, but the voice says "No, not you, that young lady." Miss Home (18) gives cushion. The voice: "We will do our best, the cushion is to prop up our medium's head with." At 10:32 curtain drawn aside showing a figure just inside about two feet, or two feet three inches in height. The voice invites Mrs. Home to go up and touch it. She does so and finds the hand warm and small. (19)

At 10:35, "child" again looks out and Miss Home, by invitation, shakes hands. She thinks the hand rough. The "child" appeared both at right and left of curtain. The head (20), the hair of which was concealed by some white stuff, seemed to me to be too large for the body and the hand to be very like Mrs. Corner's.

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14. It is unfortunate that this agitation was not more fully described. It may have been simply as if it was being pulled up and down and from side to side from behind and had not the same bulging effect as had been noted before.

15. Presumably this hand appeared at the opening of the curtain.

16. A remarkable phenomenon. The idea of a confederate immediately becomes uppermost in one's mind but there was apparently no door near the cabinet. If the hand was not supernormal the effect of the sleeve may have been got by a piece of the curtain falling over and covering the wrist of the medium's hand.

17. Col. Taylor has left no record of the appearance of these hands, whether they were lifelike human members or flat pseudo-hands of the Carancini and Eva C. type, or whether they were deformed and mutilated members as are reported to have been observed with Willy S.

18. The second Miss Home.

19. No reason is given for her withdrawal nor is there any record whether the figure was provided with a head. Bad light may account for the second omission, although it is curious that Mrs. Home did not remark the presence or absence of a head.

20. A head is now mentioned which seems too large for the body. Pre-supposing fraud this is what would have been expected since if Mrs. Corner was bending forward holding out some drapery, her head surmounting the fold, the result would have been as described.

At 10:40 Mrs. and Miss Home sing and child again looks out and shows hand.

At 10:50 curtain put aside on left and a figure of five feet or so is seen standing up.

At 10:53 drapery moved up and down from plus one foot to plus five feet, six inches, between right wall of cabinet and curtain. It was also thrown outside curtain on to carpet and after a pause slowly taken back again. (21) I say "I did not see a hand." At once a hand, left, I thought (but other observers said a right hand), was thrust out between the wall and the curtain on the right side.

At 11:00 o'clock the small figure again appears and nods to me several times. It is no doubt a living face.

At 11:10 voice says "Col. Taylor, when you tie medium put ends of strings through cards to prevent our rubbing them off. We rub our medium, etc., etc. We will give you something good if we can."

At 11:15, "Good-night, be careful how you wake medium. We have done our best." I woke the medium and found the cushion under her head. I cut the cords. I found the cards on the floor but the knot to the right bracelet had not been undone certainly; that of left hand had also, I believe, not been disturbed. The waist-band was intact but the sealed cord connecting the chair with the ring behind was broken. (The black seal.) (22) I measured the loops before going to bed. They were, right hand, 2 ft. 3 in., left hand, 3 ft. 4 in., back, 7 ft. 6 in.

Note 1. After the séance I for the first time measured the length of the loops and found them considerably longer than they would have been had not Mrs. Corner "taken in length" when I was fastening the strings outside the cabinet. (23) The cord, which was not sealed, could be easily untied by any hand which could get at it.

Note 2. At this sitting the chair was for the first time secured so as not to be brought forward towards the curtain.

21. This is what might easily have taken place if Mrs. Corner had provided herself with some muslin or veiling. Not very much could be done under the conditions, but if fraudulent, the medium succeeded in making the best out of a difficult position.

22. Pointing rather to the supposition that the medium had tried to draw the chair forward, as would have been thought necessary had the preceding phenomena been fraudulently produced.

23. The old trick. Cf. *Revelations of a Spirit Medium*, pp. 86 ff.



Note 3. Left wrist-band was intact. The right one may have been untied, but I don't think it was.

Note 4. The thread guarding the chair fastenings was broken.

Note 5. The length of the back or waist loop (7 ft. 6 in.) was so much that the medium could stand close to the curtain without breaking it. The chair was probably untied and brought forward, in which case all that was seen to take place might have been done by the medium. (24) The length of the wrist loops was enough to permit the hands getting at the chair fastenings. The appearance of the small figure seemed to me to be such that it might have been managed thus. (25) Mrs. Corner this evening went up to her room just before the séance and also afterwards, I think. (26) She took off all her rings on every evening and gave them to someone to hold, saying her hands swelled during the séance. Mrs. Home says that her hands were actually in a swollen condition when the sitting ended. (27)

The lengths of the wrist-bands were, right,  $6\frac{1}{8}$  in., left,  $5\frac{1}{8}$  inches. It is a question in my mind whether she could slip right hand through its bracelet. It would have been very difficult to get it back again.

#### *Séance 4.*

August 24th, 1898. Miss Lane had gone back to London. Mrs. Clissold takes her place.

This time instead of sealing the cords around the wrists and body of the medium their ends beyond the knot were passed through holes in a piece of lead which was pinched together at the ends, cut off

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24. This explanation is quite probable. Col. Taylor, although he was strongly inclined towards the spiritistic hypothesis, recognizes the possibility of fraud and sums up the evidence impartially.

25. A rough sketch showing the medium on her knees raising one hand which pushes back the curtain whilst from her neck hangs drapery vertically to the ground forming the "body" of the "child". This is a common and effective way of faking "child spirits".

26. This rather implies that she was staying in the house which is confirmed later. See note 32.

27. In some of my own experiments mediums have said that their feet have swollen so much after a sitting that it is almost impossible to replace them in their shoes.

short beyond the lead. A tin dish of Plaster of Paris was placed in right hand corner cabinet and a bell glass sealed down onto a piece of wood and containing paper and a pencil was placed under the medium's chair. (As nothing was done with this glass bell either now or in the subsequent séances no more mention will be made of it.)

At this sitting the nearest the medium could approach her right hand to the curtain was 1 ft., 10 in., and her left, 1 ft., 9 in., when seated in the chair.

Began at 9:10 p. m.

At 9:15 a hand (28) put out on right side of curtain at a point about 3 ft. from ground and in a moment about the same place in this position [giving a sketch of a right hand with palm upwards and fingers slightly bent—[Ed.].

At 9:18 hand shown and knocks by fingers on the walls of cabinet (canvas walls) on left.

At 9:20 curtain pulled aside on right by physical hand.

9:25—Hand and arm bare to elbow seen at the point 5 ft. or so above floor through opening when curtain was opened on left side. Then a face about the same place.

9:27—Cushion asked for. Mrs. Home gives it to a hand thrust out well in front of curtain. She is taken by the thumb for a moment. By request Mrs. Home goes back to curtain and gives her hands, which are taken. (29)

At 9:30 hand shown one ft. from the ground on the right.

At 9:35 hand and drapery displayed on the right for some seconds.

At 9:38 more drapery displayed at right; then curtain pulled well back and standing full-sized figure shown. I could see face. (30)

9:41—Miss Home invited to approach. She gives hand, which is taken, passed to another hand, and then kissed by a dark female face which came down to do so. (31)

28. From the sketch which accompanies the original record it seems clear that the hand was a right hand.

29. Presumably *inside* the cabinet.

30. It is unfortunate that the figure is not more minutely described, particularly the dress.

9: 55—Voice said, "Col. Taylor, break up for a few minutes; I think she has broken the string around her waist." I sent the people into the next room and found the medium leaning forward in her chair and the waist-band was broken. I lifted her into an upright position. We sent for a box-strap and passed it around her body and the back of the chair. I fear I forgot to renew the waist-band securely; I only tied it and now I can't find it. (Broken band was found near Mrs. C.'s bedroom after she left.) (32) I accidentally broke the medium's right wrist-band, but carefully renewed it. Both wrist-bands were intact when I lifted the medium up.

At 10: 10 we began again.

At 10: 35 voice, "Col. Taylor, not so much light on the curtain." Curtain moved aside and a standing figure appeared and bowed; it had something on and over head. The figure purports to be Marie and speaks French. (33) Mrs. Home goes up to curtain on the right, kneels down, and speaks with Marie, now shrunk to two feet high.

At 10: 50 a full standing figure appears. Mrs. and Miss Home sing.

At 10: 55 another standing figure shown. One of the above figures seemed to Arthur Taylor and others to have its hands up on each side of its head thus, (34) and at the same time what seemed a third but unseen hand held back the curtain. (35)

11: 00—Voice says that no more can be done now and begs that the medium may be carefully awakened. On waking the medium I found the wrist-bands intact and the waist-band tied. I measured the loops. They were, right hand loop, 2 ft. 11 in. long, left hand loop, 3 ft. 4½ in. long, back, 7 ft. 2 in. long.

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31. The record is not clear. What coming down to do so means I do not know unless we assume that Miss Home was short and the figure tall. It is not certain either whether the dark female face belonged to the full-sized figure seen at 9:38.

32. This shows that Mrs. Corner was staying in the house. Cf. N. 26.

33. Marie, the Algerian dancer, as seen by Capt. Bennett in 1901. If the figure was the medium she had had 25 minutes to free herself and prepare her muslin.

34. Rough sketches are included in the original record showing the head of the figure with the hands in one case pulling up the hair from the side of the crown and in the other drawing it by the side of the ears.

35. Or perhaps a foot.

I also found on going into the cabinet at 11:00 P. M. that a hand mark had been made in the Plaster of Paris.

Note 1. The waist-band must be considered as not existing. The wrist-bands were, however, intact during the first part of the séance as far as I could ascertain by feeling them. I heard and felt the right wrist-band break when I forced the medium's hand towards the Plaster of Paris. (36) During the second part of the séance the wrists were securely fastened to loops 2 ft. 11 in. and 3 ft. 4½ in. long, respectively.

Note 2. The chair was not brought forward, the sealed string guarding its fastenings to the floor being intact.

Note 3. The hands could never get at curtain, though the medium could stand up.

Note 4. The medium took more length for her loops than she should have.

Note 5. I cannot account by any theory of fraud for what was seen to take place. (37)

Note 6. The impression on the Plaster of Paris was of a small right hand. The medium could have reached the plaster with her right hand.

Note 7. The length of the wrist-bands were first, left, (which never broke) 6½ in.; the right (which broke) 6⅞ in., and the right (which was renewed) 6⅞ in. also. I measured the loops after the séance before going to bed.

#### *Séance 5.*

August 25th, 1898. The same circle as last time met and began the sitting at 9:10 P. M. The medium bound as before, only Macramé lace cord was used instead of thread, red for loops and brown for wrist- and waist-bands; lead fastenings improved. (38)

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36. An incident not recorded in the report, but possibly that hinted at as occurring soon after 9:55.

37. The point to be considered is whether the medium was able, by taking in slack, to raise the hands up to the side of the head as observed at 10:55. Col. Taylor notes that the medium was able to stand up which would account for the standing figure; but the position of the hands and what they could do is not quite clear enough to enable us to come to any satisfactory conclusion. Evidently Col. Taylor was impressed and puzzled by what he saw.

38. By the ends being passed twice through the same piece of lead as a rough drawing in the original record shows.

At 9:25 hand thrust out. (39)

9:30—Curtains moved about.

9:34—Bare hand and arm seen on right of curtain plus two feet above carpet; the hand takes hold of the curtain.

9:37—Drapery displayed, also hand and perhaps head, then a small draped figure which purported to be Marie was as it were introduced by a hand in a man's sleeve. (40)

9:40—Miss Home, Mrs. Home, Mr. Taylor, Mr. Clissold and, I think, Mrs. Eves, are invited to look inside the curtain. They see a light.

9:50—Medium fell forward and I was requested to go to her assistance and found her on her knees in front of chair. She helped herself up and we tied her with red silk puffery. I found the right wrist free. I removed the bond, but I forgot to pass the loop through the arm of the chair. At this time I found a hand mark on plaster. I turned the dish round. At about 10:05 we began again.

At 10:15 a hand clutches my side of the cabinet wall at three feet above the floor. Marie appears about three feet high on the right side of curtain; face seen distinctly. The head was enveloped in some drapery and although I could not recognize the face as that of the medium it was of the same type. Mrs. Home went up close to this figure and spoke to it. (41)

10:20—Hand clutches cabinet wall on right four feet above floor. Mr. Taylor goes up and sees light, which he describes to me as a dim light about the size and shape of a plate with definite edges brightening towards the center. It was covered by thin drapery which was withdrawn by a hand. (42)

Then the voice has a conversation with me about "my medium,"

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39. Which hand is not stated. Perhaps the appearance was too short and the light too poor to determine this important point.

40. This phenomenon may have been produced by the medium's own hand and wrist covered by a piece of the curtain pushing forward some drapery which formed the figure.

41. It is strange that Mrs. Home's observations are omitted. It ought not to have been difficult to see the face unless the whole figure had withdrawn behind the curtain when Mrs. Home approached.

42. A curious phenomenon: perhaps the dish of plaster was used by Mrs. Corner in a way which it is impossible to imagine now owing to the insufficient description.

as he (?) calls Mrs. Corner. He (Capt. Warne) says it hurts her to sit with so many different circles, wishes he could continue with us, does not want her to go to the north or to Germany, wants to sit with Sir Wm. Crookes and would like me to say a word to him in her favor. They asked me to wake the medium, as they can do no more. With expressions of mutual thanks and good wishes we part. The bonds were found intact and there were more hand impressions on the Plaster of Paris. (43)

Right hand loop, 2 feet, 2½ inches; left hand loop, 2 feet, 11½ inches; waist, 6 feet, 8 inches.

Note 1. During first part of séance medium's right hand must be taken as free and during second part it was so far free as to be able to reach forward to curtain on that side. Left hand could never get near curtain. All manifestations were on right side. (44)

Note 2. Waist-band was intact and loop short, but medium could still stand up close in front of chair.

Note 3. The right wrist-band was cut, not broken, as stated by voice. (See specimens of fracture.) Miss Home heard the snip of scissors in cabinet. (45)

Note 4. One mark on plaster was of a left hand, but by taking up the pan and passing it across that could be managed, and there is the mark of thumb at the edge of the plaster which would be made when it was lifted.

Note 5. The medium went upstairs before the séance.

Note 6. Length of wrist-bands: Left, 6⅛ inches; right (the one that was cut), 6¾ inches; right (the one renewed), 6¾ inches.

[This is the end of Col. Taylor's detailed report. There now follow the conclusions of the circle on the manifestations.—Ed.]

#### GENERAL OBSERVATIONS.

On August 31st, we assembled again (Col. Reynolds and Mrs.

43. Size of impression not recorded, but see note 52.

44. An important fact, which rather supports the idea that the medium's right hand was responsible for some of the early phenomena.

45. Why did not Miss Home report it at the time? This is a good example of the necessity of having experts at test sittings who know what to expect and what to report. A careful search of the medium would also have revealed the scissors if Mrs. Corner had brought them in with her.

Eves being absent) and went through my notes, which were acknowledged by them all to be correct, but not complete. (46)

Some few things which others saw I failed to observe or record. For example, during the second part of the fifth séance the pan of Plaster of Paris was passed out under the curtain, (47) the pillow was thrown into the room, (48) etc.

I was informed that some of the sitters saw (when looking into the cabinet) the "light," egg-shaped, (49) held in the hollow of a hand. Miss Home saw, when her hand was kissed, a figure clothed wholly in white sitting as if on the medium's knees, but did not see the medium at the same time, and some few other things of no great importance. (50)

Miss Home went into the cabinet and was bound under the conditions which obtained during the last three séances respectively. (We did not think it worth while to bother about the first two.) She could do all that was done during the séances except what was seen during the fourth. These things she could not reproduce. (51)

We examined the hand marks on the plaster and all agreed that they were made by a hand in every way similar to the medium's. (52) We looked at the wrist-bands and agreed to what I have stated about their condition, and particularly that the wrist-band during the fifth séance had been cut, not broken. We agreed that when one hand only was free things occurred only on that side and finally concluded:

(a) That the medium could have done all that was observed except that done during the fourth séance.

(b) That the plaster hand marks were made by the medium.

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46. A true observation but they are much more complete than is usually the case with ordinary sitters.

47. This may account for the thumb mark at the edge of the plate.

48. It is strange that this was omitted since Col. Taylor can scarcely have failed to notice it.

49. Cf. Sir Wm. Crookes' description of a "light" observed by him: "A solid, self-luminous body the size and nearly the shape of a turkey's egg." (*Researches*, Second Edition, p. 31.)

50. Miss Home certainly failed entirely to report her observations.

51. Confirming Col. Taylor's observations. See Note 37.

52. Probably Mrs. Corner was responsible for these markings.

(c) That if anything of a supernormal kind did take place it was very largely mixed with fraud. (53)

Mrs. Corner showed Mrs. Home how she was dressed, but no search of her person was made, and no doubt much drapery, etc., could have been concealed about her.

LE M. T.  
September 3rd.

[The accounts which follow are those by Mr. and Mrs. Clissold. The first is that by Mrs. Clissold, who records her experiences at two séances at which she was present, the fourth and fifth of Col. Taylor's series.—Ed.]

#### RECOLLECTIONS OF TWO SEANCES, 24TH AND 25TH AUG., 1898.

The circle consisted of Col. Taylor (at whose house they were held), Mrs. Home, Miss Home, Mrs. Eaves (*sic*), Mr. Taylor, Col. Reynolds, my husband and self.

The medium (Mrs. Corner) was carefully tied with strong threads and small leaden pieces round her wrists and round her waist; when she was seated on the chair inside the dark room the strong threads were passed from her waist through the lower part of the partition to fasteners on the floor, one being on the inside of the room nearest to the sitters and the other near the mantelpiece. Col. Taylor had a table with a lamp shaded red and he also had writing materials to record what passed. Everything being ready and the lights put out and the electricity turned off, the sitters began to talk (as the medium said it was a help to the spirits). I must here say that from defective sight I could not see as the others did, but was the more eager to listen to what passed. The curtain was often moved and rings on which it moved were distinctly rattled, and when the curtain did move out it was then that the hands and figures were discernible. The voice was at first that of a gruff man, but it still bore to me the impression it was like the medium's voice made harsher, like a man or a ventriloquist would speak. Most of what he said was quite distinct and he addressed Col. Taylor and Mrs. and Miss Home and Mr. Taylor, asking each of them separately to go

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53. Col. Taylor's conclusions are cautious and sound and the whole report does him great credit.



and shake hands with him; on the second evening he extended his invitation to Mr. Clissold, who said the hand was enveloped in drapery and appeared a rather large hand and quite warm. The spirit at times objected to the red shade as it did not enable the sitters to see the drapery and figures as well as in a white light; it also said the light was to be put on the ground and kept there till it was ordered to be removed. These suggestions were all carried out. There was a plate of Plaster of Paris in the room with the medium and the spirit was asked to make an impression of its hand on it; the first night there was a good one, but it was spoiled from a strap falling on it. The second night several impressions were on the plaster, but the spirit did not like the Pie Dish (as he called it) and threw it out on the floor with rather a strong expression of dislike. When there was a very small figure seen one of the sitters remarked on it and the reply was given that it was small from want of force, owing to the circle not talking enough; afterwards the figure was extremely tall. Between each (*sic*) manifestation the curtain was always closed and inside could be heard rustling and moving and a few times there were raps, but I think these were only on the first night. Besides, the gruff voice of the sea captain (for such he was supposed to be) there came a soft whispering voice of a girl; "Marie," she called herself, and she spoke entirely in French; she shook hands with Mrs. and Miss Home; she took rather offence at everything being written down by Col. Taylor and expressed it as "Affreux." This she repeated several times as though much annoyed. She did not stay long on either nights (*sic*). The second night lights were seen and several sitters were asked to look inside the curtain and see how the materialization was commenced; each one described it as a small light with a cloudy vapour around it. The second night the medium fell off the chair and had to be placed. The "Capt." was angry with the medium for falling and spoke roughly about it. He also said she ought not to alter her circles as often as she did; it was bad for her and for the spirits that wished to control her, and he wished she would remain with the same circle for some time instead of going away, and particularly he urged her not going on the continent. He wished that Sir W. Crookes could be persuaded to sit with the circle, as it was a good one and as such good results could be obtained, but with mixed circles, it was bad for her and the spirits round her.

On each evening, when the medium came out of the trance after the séance, she was much exhausted.

F. CLISSOLD.

[The next account is that by Mr. E. M. Clissold.—Ed.]

MR. E. M. CLISSOLD'S ACCOUNT.

On Monday, August 22nd, to Col. Taylor's to a séance given by Mrs. Corner with no results worth recording. (54)

On Tuesday, August 23rd, after a short interval of about 11 minutes there was a distinct movement of the curtains of the cabinet in which Mrs. Corner was enclosed and fastened down in a most elaborate manner. Then the hand of a woman was thrust outside the curtain on several occasions, also masses of diaphanous drapery and the dim appearance of a child huddled up on the floor of the cabinet, the forehead and eyes discernible, but the child, if a child, looked prematurely old. A voice muffled and hoarse continually was heard from inside the cabinet.

Wednesday, August 24th. The movements of the curtains commenced after Mrs. Corner had been fastened in the cabinet for about five minutes. Hands (always those of a woman) were frequently thrust a few inches outside the curtain; then the figure of a child covered with drapery was indistinctly seen; after a short interval the form of a tall Indian, with a sort of cloth round his head and the body covered with a long flowing robe. (55) This figure had a small forehead and dark eyes and was visible within the cabinet only a few seconds. Soon after this figure had vanished a noise was heard in the cabinet and a voice from within cried out that the medium had fallen down. I am unable to say whether the strings and seals were disturbed. (56)

After an interval the séance was continued with no striking results.

Thursday, August 25th. After an interval of about fifteen minutes from the commencement of the séance a hand appeared several times a few inches outside the cabinet, the curtains were pulled back

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54. The record seems to be a part of Mr. Clissold's diary.

55. Probably the appearance noted by Col. Taylor as occurring at 9:38 P. M.

56. It will be remembered that the waist-band was broken.

and a figure of some kind clothed in tulle, or stuff like tulle, was quite recognizable. Several ladies shook hands with this figure, but the head and face were not visible. I shook hands also. The hand seemed large and coarse and came out from some coarse drapery. A voice like that of a coarse uneducated man was constantly giving explanations of the phenomena. I was invited also to look into the cabinet and saw a light there, apparently somewhere near where Mrs. Corner was fastened. This light was moved up and down, but never came outside the cabinet.

E. M. CLISSOLD.

[This concludes the reports and conclusions of the observers at Col. Taylor's sittings with Mrs. Corner. There seems little to add to Col. Taylor's own conclusions, which appear to be as favorable as possible under the circumstances.—Ed.]

## INCIDENTS.

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### EXPERIENCES, CHIEFLY WITH MRS. CHENOWETH.

BY "WILLIAM BRUCE."

February 4th, 1921.

DEAR MR. PRINCE:—

I am pleased to accord to your request to have the letters which I have written to Dr. Hyslop in the last few years printed in the *Journal*. Yet in order that I may not violate any confidence which the people with whom I do business impose in me, I have, as you requested, gone over and changed the names. You have them, of course, in the original letters in your files.

Other than the changes of names, and omission of locality, I have left the letters as they were originally written.

Of course I realize that my interviews can hardly take the name of investigation, yet there may be some suggestions in some of them that will lead others to follow the line of thought. I am greatly interested in the subject matter and believe that in a comparatively short time, enough will have been disclosed by the investigation of many minds that "the thin veil between the two existences" will be penetrated sufficiently to satisfy the ordinary mind that the next existence is in a way a continuance of the building up of the soul and body form of this one.

In reading over these letters, I concluded to add some details, which you will find in a letter at the end.

Very truly yours,

WILLIAM BRUCE.

September 9, 1909.

DEAR SIR:—

Probably the incidents stated in the enclosed paper may not be different from hundreds of others which you receive. I am constrained, however, to send it to you because you know Mrs. Cheno-

weth and have met the late Mr. Johns to whom it relates in part. I wrote it out in June last on the train on my way back from the west, soon after the last instance occurred, but I am in so active a life that I have not had time to send it to you. If anything in it makes you desire to use it, I should prefer at this time not to have names used in publication.

Mrs. Chenoweth is the only medium I have ever seen. I have all my life had indications of telepathy, and believing that Mrs. Chenoweth's powers are largely telepathic, whether with individuals in or out of the flesh, I questioned her when in her subjective state as to just what she was aware of as she spoke of an object or apparently repeated a sentence.

I am convinced that what she sees or hears is simply a telepathic communication, that is when she spoke to me of seeing Mr. Johns, or a bridge, or a comb, she got a mental visual picture of them, and did not actually see the spirit of Mr. Johns or of the bridge or of the comb.

I say this because I have myself many times just after awakening, as others have, closed my eyes and seen the visual pictures of men and things, and in a few instances have seen things that I afterwards identified. More than a year ago, one morning I awoke and before arising I closed my eyes and saw the visual picture of my uncle John, who lived thirty miles away and whom I had not seen for many months, and the picture showed him sitting in a chair, weak and ill, reduced in flesh. I got up and before leaving my home spoke of the matter to my aunt and on reaching my office spoke of it to one of my associates. In a few hours a letter came from my cousin saying that my uncle was ill and asking that I should drop in to see him as if by chance. When I saw him the next day he looked exactly as he did in my visual picture and as he never had looked before. I took the incident as telepathic language probably coming from my cousin's mind who wrote the letter to me at or about the time I got my mental impression.

Very truly yours,

WILLIAM BRUCE.

*(Enclosure with letter of September 9, 1909.)*

Early in 1908 a friend, Mr. Johns, said to me at my office that he was so absolutely sure that the soul had an after existence and could

communicate with souls in the flesh that he would, if he died first, send a message to me and then would send to talk with me from his next existence if I survived him. I said I would certainly respond to any call of that nature.

We were both practicing attorneys and were good friends, though not close friends. We were both in middle life and apparently in excellent health, neither expecting early dissolution. He had been a believer in Spiritualism for several years and was active in the interests of the Spiritualist movement. I was not a member of any church, was an attendant at the Unitarian Church and a liberal thinker on religious matters.

My wife had died very suddenly the year before, and shortly before the above conversation I had reluctantly, by appointment arranged by Mr. Johns by telephone, gone for the first time in my life to see a medium, Mrs. Chenoweth, my identity being unknown to her. I had told Mr. Johns something of the rather remarkable interview apparently with my wife through Mrs. Chenoweth, or her subjective self, just before he made the above remark.

Mr. Johns died suddenly and unexpectedly about Thanksgiving Day, 1908. His son, the only member of his family whom I knew, came to me to attend to the probating of his estate and I began to do so early in December, 1908. I found quite a number of his matters deeply entangled. In December, 1908, about two or three weeks after Mr. Johns' death, a client of his named Y. came to my office with a card bearing my name and address, my first name William not being used, the card having been written by a gentleman who had been in Mr. Johns' office. Mr. Y. stated that Mr. Johns had been his attorney in a suit brought for damages to him caused by mill-owners keeping up the water at their dam so that it had flowed the land around his home, and he stated that the suit was on the trial list for trial at an early date. He brought to me some papers in relation to his case and wanted me to undertake it. I told him that because of other business matters I could not take his case to prepare and try it for some time to come, but if he wished I could arrange to have the case go off the trial list and would investigate and try it as soon as other matters would permit. He left the case with that understanding. I arranged with counsel for the mills to have the case go off the list and did nothing else, not even examine the papers he had left.

The next month early, January, 1909, Mr. Y. came again to my office and seemed anxious to have his case tried very soon. I told him I had protected his rights by postponement and could not try his case for two or three months. He left my office pleasantly, but by his manner seemed to be dissatisfied. He came to my office again in two or three weeks, and upon my saying that there was nothing new in his case he said he was satisfied to let me take my time to try his case. He asked me if I believed in Spiritualism. I replied that I did not know. He then made the following statement in substance: That when he had left my office on the previous visit he had gone to a medium, whose name he had seen in an advertisement in a newspaper but whom he had never seen and knew nothing of otherwise; that he paid his fee, one dollar, I think, and had sat down opposite the medium, a lady; that the medium at first stated that she could get no results and asked to hold something of a metallic nature which he had worn; that he gave to her his watch to hold and soon the medium stated that she could see a large man who had not been in the spirit world long, because he seemed to be weak, and then she described the appearance of the man, and this description, Mr. Y. said, tallied with that of Mr. Johns, who had been a man of no ordinary physical type. She then said that the man said, "Hello, Y. old boy, how are you?" She said, "He says your case is in safe hands." She then said, "He says, you tell William that the veil between the two existences is very thin"; tell him also that "he has been the best friend I have ever had when I needed a friend."

Mr. Y. said that at the time he saw the medium, he did not know my first name. He could, however, have seen it on my office doors at previous visits. He said he had not previously known the medium. I myself had not previously heard of or known her. I have made inquiries and have learned that Mr. Johns had previously known her. I had not told Mr. Y. that I had known Mr. Johns very well and had not said one word to him then on the subject of Spiritualism. Up to that time the agreement which Mr. Johns and I had made the previous year had not, as I recall, recurred to me and I certainly had not mentioned it to Mr. Y. or to any one else.

A few weeks later I had occasion to call up on the telephone Mr. Henry, a gentleman connected with the Spiritualist Movement, on a business matter relating to Mr. Johns. Before we finished talking, he said that Mrs. Chenoweth wished to speak to me. She came to the

phone and said, "Mr. Johns wishes to have a talk with you about his affairs." and she asked me if I were willing to give an hour for that purpose. I assented and went to her house a few evenings later. I saw her and her husband and she asked if I had any objections to Mr. Henry being present at my interview with her when controlled by her subjective self, "Starlight." She said that if Mr. Johns should speak of the business of the Association, he, Mr. Henry, would understand about it. I, of course, could have no objection to Mr. Henry being present and we went into her study and she went into a trance.

She, in a trance, repeated for an hour or more statements which she said were made by Mr. Johns in regard to his earthly affairs with the greatest and most marvellous detail and accuracy, matters which I knew in general, but some of the statements made by her as coming from Mr. Johns, names and other data, I did not know then but learned later on inquiry that they were correctly stated. In one instance he protested through her most vehemently that I should not assent (as I had already in fact done) to the appointment of a particular person, P., naming him by a nickname, as trustee of his father's estate, which was unsettled. I said that I could control that person and she said in reply, "He says that you may be able to control him and also . . . . . (naming another person by his first name), but you cannot control Sarah." I said "Who is Sarah?" She answered, "Why, Sarah is P.'s wife." P. was the first person above spoken of. Up to this time I had not known Sarah's name.

After reviewing other matters, she said, "He wants to talk about that bridge case." I replied, "There is no bridge case that has come to me." She said, "He says that there is." I said, "You mean a mill-dam case?" She said, "It may be, but there is a bridge over the dam." I said, "What kind of a bridge?" She answered, "It is a long bridge on piers and supported between by iron trestle work." I said nothing more, and she said that he said that that case would work out all right. I did not know then and did not believe that there was a bridge above the dam. A few weeks later I went to examine the property in order to prepare for trial. I found that over the dam was an iron foot bridge about ten feet wide reaching from the mill across the river to be used by the employees to get to the street. The bridge corresponded to Mrs. Chenoweth's description. It had been erected a few years ago in place of an old one



and at the time of the change of the bridge the dam was reconstructed and had occasioned the flowage of which Mr. Y. complained in his suit. The papers in the case, which I had not then read, did not refer to a bridge and I had never heard of a bridge in connection with the case until Mrs. Chenoweth in the trance spoke of it. Mr. Johns had, I found, gone, shortly before his death, to examine the property and had seen the bridge. After my visit to the property I learned that Mr. Johns had also prepared plans for use at the trial and these clearly showed the bridge. I then inquired of Mrs. Chenoweth and Mr. Henry if they had known of the lawsuit from Mr. Johns or that there was such a bridge at the location and they stated that they had never known of the damage case and had never been in the town where they could have seen the bridge.

With no knowledge on the part of anyone of us who were present when Mrs. Chenoweth in her subjective state described the bridge, that any bridge existed in connection with the suit, how did Mrs. Chenoweth get her visual picture of the bridge, or why did she speak of the suit as the "Bridge suit" instead of the mill dam suit? I later, at an interview, asked her while in a trance what she saw at the time, and she said she had seen Mr. Johns (whom she knew well) and then saw the bridge and seemed to hear words or get impressions of words when stating what Mr. Johns had said. Did Mrs. Chenoweth's subjective mind get the picture of the bridge from some unknown mind in the flesh telepathically or did she receive it telepathically from Mr. Johns in the spirit, as she seemed to do?

#### *Another Instance.*

At a later date, early in May, 1909, Mrs. Chenoweth again stated that Mr. Johns had again expressed a desire to see me. I saw her at her home a few evenings later. She went into a trance condition, talked a little as from Mr. Johns, then talked a little as if from my father, who deceased twenty years ago, and then as to what my wife said she was engaged in doing in her spirit condition. I was at the time about to leave my home on a business trip to the Pacific Coast; this fact Mrs. Chenoweth knew. She did not know, however, that I was to stop at another city on the way and that I had a sister there. When in her trance condition, speaking apparently from my wife, she said, "Your lady will be with you on your journey, and she says

that when you see your sister on your way to give her her love; also as a test ask your sister if she did not recently go upstairs in her home and greatly to her surprise find in a cloth bag a neck collar belonging to your lady, which she had left there when she was last visiting your sister before she passed into the spirit world. Also whether she had not had a crying spell upon seeing the collar."

A week later, at that city, I asked my sister about it and she said that the fact as recited was correct; that about a week or two before I had had my interview with Mrs. Chenoweth, she, my sister, had gone to a trunk upstairs for some articles for summer wear, had taken out a small cloth bag and in it had found an embroidered collar, that is worn over a stock, which my wife had worn and left when on a visit the year before her decease. My sister said that my wife had received the collar after she reached my sister's house as a present from my sister-in-law and had worn it and left it there. My sister stated that on finding it she sat down and cried for an hour.

Mrs. Chenoweth did not know my sister, or that I had a sister. I had never seen the collar and knew nothing of it to my memory; my sister's look was one of amazement when I told her of Mrs. Chenoweth's statement and she uttered surprise that her secret acts were thus known.

Perhaps I should add that in my college days, my sister and I used to experiment, with some degree of success, as to a telepathic knowledge of the other's thoughts. Could the telepathic thought as to the collar have passed from my sister's subjective mind to my own at the time the incident occurred and in turn from my subjective mind to that of Mrs. Chenoweth in the trance or what was the source of knowledge to Mrs. Chenoweth's subjective mind? Is there any objection to the conclusion that my wife received the incident from my sister telepathically when it occurred and in turn gave it telepathically to Mrs. Chenoweth's subjective mind at the time she was in a trance in my presence?

Aug. 26, 1917.

MY DEAR DOCTOR HYSLOP:—

I do not know whether this matter is unusual or not, or worthy of your records, but it is different in manner from any way of spirit communication which I have experienced with "Starlight" in the fifteen or twenty times I have seen her in the past eight years.

As I said to you once when on the street-cars coming from Mrs. Chenoweth's home, the control, "Starlight," has difficulty in reproducing the exact thought or expression which the spirit behind tries to convey, and, although she at times gets sentences or expressions audible to her inner ear, most generally she sees images of objects which clairvoyantly she interprets in her own way by deduction accurately, but at times somewhat inaccurately expressing the idea which the moving mind behind wishes to convey, and oftentimes rather vaguely. I said to you that I believed that "Starlight" could be taught to induce better or stronger symbols, and, perhaps, establish a code with the spirit minds by which she could more readily reproduce their thoughts or expressions. I have hoped to get over the rush of business of these past few years so as to explore the idea myself, but I have not been able to do so. I, however, last year spoke to "Starlight" of it and she seemed willing and anxious to try. Until yesterday, Aug. 25th, I have not seen Mrs. Chenoweth under control of "Starlight" for about a year, though meeting Mr. and Mrs. Chenoweth occasionally in that time.

I saw "Starlight" yesterday, August 25th, at 10 A. M. by appointment of two days before. She was very glad to see me and was in a most responsive condition. She talked radiantly of my wife and other friends in the spirit world, clairvoyantly as to what they did and who they were, using their names, some new ones, readily and without effort and giving their desires or expressions quite freely.

I have a sister, who passed over ten years ago, and she has never appeared within "Starlight's" range at any of the sittings which I have had, but did appear some years ago in the one sitting which another sister of mine, Jessie, had with "Starlight."

Yesterday, after speaking of, or translating for, a number of others, she said, "Here is Amanda," (my sister), spoke of her and her traits and characteristics accurately, and then said, "She is going to talk with you by writing," and thereupon "Starlight" leaned over the table and began to spell out each word, apparently as fast as each letter was written out by my sister, and not pronouncing any word and apparently acting only with the one idea of repeating each letter as it was written without stopping to get the meaning of the words or the sentences. After the first few words were spelled by her, she said, "Are you getting what this means?" and upon my replying "Yes," she said, "all right," and went on with her spelling, as if she

were relieved of following the meaning and was intent only on stating each letter as it was written. Only once in the 150 or 200 word message, or thereabouts, did she run two words together, but always stopped between each two words long enough for the writer to lift a pen or pencil, as my sister would in writing.

Once, after spelling the word "intelligence," she said, "My, but that is a long one," and again a similar expression on the word "financially." Had I had paper before me I could with concentration readily have written out the message in full, as the spelling of the writing by "Starlight" was a trifle slower than I write, but, having none, I concentrated attention both on what the letters spelled and, as much as possible, to assist memory. When she finished, she said, "That is all. Did you get the meaning?" and upon my replying, she then answered some questions as stated below.

The message was a personal one to me, recounting briefly my sister's appreciations of many things in our mutual relations in forty or more years of her life, stating that her life now was as it used to be here, "We work, we laugh, we play (or pray), we dance and sing," (In the rapidity of translation, I could not get whether "Starlight" used an "l" or an "r" in play or pray, but either would suit my sister); that she was not now teaching, but was engaged in reading or studies, and other things, all of which statements fitted my sister, Amanda, and no one else, and was such a statement as was natural from her after just such a separation, and suited with exactness the situation under which it was given.

Upon "Starlight" stopping, I said, "Now what were you spelling from?" She replied, "I spelled each letter as rapidly as she wrote it." I said, "Where were the letters you read?" She said, "Right here on the table where she was sitting." I asked her to describe the handwriting and "Starlight" gave a good description of my sister's writing, which was a clear, legible, Spencerian writing.

I record this because it is a case where "Starlight" was medium only of a message which was exact and without any element of deduction by the one appearing. My sister was a woman of high intellect, a principal in the public schools for many years, was jolly and had strong religious convictions.

I wrote this out the day following its occurrence.

Sincerely yours,

WILLIAM BRUCE.

September 27th, 1919.

MY DEAR DOCTOR HYSLOP:—

Last month (August, 1919) I had a sitting with "Starlight" in which she read, by repeating each letter or monosyllable, a statement or letter as it was being written by my wife, as stated by "Starlight," and by a client, both of whom passed away about twelve years ago. This letter is so striking as to the continued life in the other world and contact with this world that I am greatly impressed. There is not a single foreign or forced sentiment in it, and every sentence exactly fits the conditions. I have added a statement of some surrounding facts, so that you can more clearly see it, measured by my intimate experience with them.

Aside from the writing part, which I took down in full, letter by letter, I have here in recording the interview, used some of "Starlight's" remarks both before and after the writing. I made my memorandum immediately after leaving Mrs. Chenoweth's house.

I include "Starlight's" remarks about a group of spirits preceding me into the room, included in which was my "control." I do this because some years ago I asked to have "White Cloud," one of Mrs. Chenoweth's controls, appear; and Mrs. Chenoweth passed from the subconscious state of "Starlight" into sleep and then came a most austere control, which I then supposed was "White Cloud," which stated that his group of spirits were endeavoring to direct certain earthly minds to accomplish large results, etc. The control was weak in making utterances, and said it was not accustomed to be in a human (or medium) but had been with me much in my younger days. I wrote you of the incident, August 21, 1910, and I have a note that you later answered that what I saw was not "White Cloud," but perhaps was "Madam." When I next saw "Starlight" she said that it was not "White Cloud" which I saw, but my own control.

A few mornings after I saw "Starlight" last month, the word "afflatus" arose from my sub-conscious and, on looking at the Century Dictionary, it occurs to me that the new sense of religion of which my wife writes, "Divine Love which is expressed everywhere here for us," may be the Divine Afflatus. I cannot remember that the word "Afflatus" was ever before in my vocabulary. It may be, however, a forgotten word.

I am to-day sending for your book, "Contact with the Other

World," and have delayed in doing so in order that I might first write this out before reading the work.

Very truly yours,

WILLIAM BRUCE.

*Interview with "Starlight," August 2, 1919.*

"Starlight" said:—

A group of spirits came in with you. They are not the old friends you have had on earth; those came also but in another group. The first group has one prominent man who is your control. He has been so for a long time.

(How does he look?)

He is an old man of profound appearance, is dressed like a prophet of old; he has on a cloak, reaching from his shoulders, and what seems like a wreath around his head.

Then "Starlight" went into a number of matters not very important and not necessary to report. She then said, "Your lady is going to write you a letter and I will read it as she writes."

(Wait till I get some paper—go ahead.)

"Starlight" then dictated as follows, indicating by her index finger on the table as she read, spelling each word, except a few monosyllabic words, and I wrote them as follows:—

"DEAREST HUBBY:—

"It is so wonderful to be able to send you this personal message and to give you some of the hopes and plans I have for you, even while you are left without my care over your life. From the first I have been so much impressed with the reality of this life. I had vague ideas of the homes and possible unions with friends, and yet nothing could have made me believe that the life could be so literally a duplicate of the world I was familiar with. At first it seemed to me that I might in time move away from the conscious contact with old scenes and places, but I have not found it so, and when you go home, after a day of work and effort, I always find that I am just as clearly aware of your actions as when I watched for your coming when we were living together in the old way. I never worry about you now, my dearest, for I know that if the worst happens to you it will be the best for me; and yet I do not feel that I can wish for you to come until your work is accomplished.

"I have thought much of religion since I came here, but in a different way and in a new light. All is so much clearer when the desires are subdued by a great loss, and I know that the love I hold for you and the desire I have to make that love a beautiful and helpful expression in your life, is but the shadow of the Divine Love which is expressed everywhere here for us.

"When I first saw those who had loved each other coming together here and resuming their lives together, it gave me great comfort and hope, but I have found something still better than that, and it is to be able to make that love felt by one left to carry on life alone. Sometimes when I have watched you with Dill and the rest, Aunt A. and Uncle J., I saw that you were taking up what I had to leave undone, but if you could see the smile on the face of Dill's mother and on that of Uncle J. you would know that you had made Heaven for them and that is not saying a word about myself.

"Sometimes I talk with Mr. X. and he still swears like a pirate whenever he gets excited; and he says tell you that he hasn't been able to get himself calmed down enough to meet [naming certain persons who have crossed over] yet; and he knows that you will understand that he knows his own business and knew what he was doing when he tied it up in a hard knot so that you could manage things as he wanted them; at a standstill now, but a little while later some move may be made to release some of the restrictions and help promulgate his ideas and push his plans.

[Here Mr. X. forced his way in and writes] "Good God, William, I wanted to do something even after I was dead, for I knew that I had been called all sorts of names and (they thought) I didn't have very good idea of what ought to be done, but I knew, by Thunder, that I did, and you have always done the right thing by me just as well as I could. I don't blame you for anything.

"I want to see you take up the new business and I can give you a good many points from time to time. It is legitimate, and you are the natural promoter of the best interests of the whole damn shooting match."

[Here "Starlight" and I laughed heartily at his expressions and I said that he was still using swear words, and "Starlight" said that Mr. X. says, "What's the use of putting on airs just because you are dead."]

[Then "Starlight" said] "Your lady says that she was inter-

rupted by Mr. X. coming in. She says that she has a house already furnished for you—a fine one—and that when you come she will take you right into the house and show it to you alone and that when you and she have rejoiced together enough, then the others will come to greet you. Word will be passed all around, "William has come. William has come," and then they will all hurry to see you.

*Statement.*

My wife died January 12, 1907. I am a lawyer and hence my life with her, except on holidays and Sundays, was from the time I went home at five or six o'clock P. M. She was always apprehensive that when I was not with her something would happen to me. She was not religious in the church sense, was a Unitarian, and a favorite expression was "I didn't have anything to do with coming into this world and have nothing to do with coming into the next one."

After my wife's decease I continued my home with her aunt and uncle, (these are the ones referred to) and took and reared a little girl, Dill, whom we had known from birth. Uncle died in November, 1913.

Mr. X. (the name was dictated in full and correctly) was a client of mine for many years in some large litigations. He had disagreements with certain people, but not so that he did not meet and speak with them. He was a man of strong will, and his disagreements arose mostly because of his own procrastinations. I was and am executor and trustee under his will and, when his estate reaches a certain sum (which it apparently will) it goes to a benevolent purpose. He did tie his matters up in a knot to be controlled by me. Undeveloped land and war conditions have created a standstill. He was not a profane man, used expletives when excited, but meant no harm by the habit. My wife knew this from me. The expression "the whole damn shooting match" was frequently used by him as a collective term and I never knew anyone else that used it that way. I spent with him a great deal of the last three weeks or more of his life while sick abed in the preparation of the will creating the trust for the benevolent purpose.

The "new business" is an industry with which X. was connected, and it seemed necessary for me to enter into it in some detail, about which I was hesitating.

When "Starlight," in spelling the expressions "swears like a



pirate," "by Thunder," and "the whole damn shooting match," she, child-like hesitated and did not want to spell them out, but I told her to do so.

February 4th, 1921.

DEAR MR. PRINCE:—

A more particular statement of the incidents of the telepathic picture of my Uncle John, referred to in my letter of September 9th, 1909, may be worth preserving.

In the early part of December, 1907, I awoke about 25 minutes of seven. I sleep with the window open. The morning was a cold one with snow on the ground. I got out of bed, went to the window and closed it, and then looking at the clock saw that it was about twenty minutes of seven. My custom was, each morning, to arise about ten minutes of seven, which would give me easy time to dress, eat my breakfast, and catch my usual train into the city. Seeing that I had ten minutes extra, I got into bed with my head well up on the pillow. I drew the clothes around me and shut my eyes. As I did so, I saw the outline of Uncle John sitting in an upright chair. There was nothing unusual in this, for I find a great many people at a period just between sleeping and waking have visual outlines or pictures of things that come into range of the inner senses. What was unusual about the appearance of Uncle John was the fact that he had lost considerable weight, being perhaps 20 pounds lighter than when I had last seen him. He showed also the effects of illness. I opened my eyes and said to myself, "that is not a dream, nor an illusion, nor a delusion, and therefore it must be a good instance of telepathy."

Upon going down stairs I told my aunt and uncle what I had experienced, and stated that if Uncle John was sick, it was a fair chance to prove that I had received a wireless thought from someone in regard to him. Also upon reaching my office I told the facts to an office associate who has been a prominent official in my state.

About 11:30 in the same forenoon, the letter carrier brought me a letter from a cousin, the daughter of my Uncle John, who lived a mile or so from him. The letter stated that her father was quite sick, but because of a condition of the heart, he could not lie down to sleep, and that if I wished to see him, it would be well for me to come down to his home, about thirty miles from where I lived, and

pretend that I had dropped in while passing through the town, as I had frequently done before. This was so that he would not think that I had been sent for.

I arranged my affairs so that I went by train to his place of residence the next morning. I was met at the door by my aunt, who told me that my uncle was in the sitting room up one flight. I went upstairs and found him sitting up on a lounge. He had the exact appearance, including loss of weight, from sickness, that he had in the mental expression of thought which I had caught concerning him. In the room was the upright chair in which he was sitting as I caught my vision of him. I spent an hour or two with him and learned that he had a sickness, probably Bright's disease, and was in such a condition that he could not lie down with comfort. His death occurred about a fortnight later.

After remaining for dinner, his son-in-law and I went in his carriage to the place where my cousin, who had written me the letter, lived. This was across the river, and about one mile, as I have stated, from my uncle's residence. After I had talked with her for a few minutes I said to her, "What time did you write me the letter which I received yesterday before noon?" She answered, "I wrote you the letter at quarter of seven in the morning." I said, "How are you able to fix the time so exactly?" She said, "I had to hasten to finish the letter in order that John, (her husband) could carry it with him and catch the train at the depot, (about two minutes away), which was due there at about ten minutes of seven." I then said to her, "When you were writing the letter, what position did you place your father in as you were thinking?" She answered, "I never make an image of the things I think of." I said, "Everybody does. If I use the word dog in the presence of a dozen people, everybody who hears it shapes a dog in their mental vision, and each one is likely to shape a different dog." She said, "I never had any experience of that kind." I said, "Why everybody, especially children, when they think of an object form it if they have ever before seen the object that is spoken of." I then said to her, "How often do you see your father?" She answered, "I go over to his home every afternoon." I said, "What is he doing when you go there?" She said, "He is generally sitting in a chair." I said, "In what chair?" and she said, "In the straight-backed chair."

It impressed me then, as it does now, that this was the best in-

stance of actual proof which I had ever experienced of a telepathic message. My cousin had in her mind when writing me the letter, her father as he was accustomed to sit in the straight-backed chair. Her mind while writing me was active and alert. My mind was passive. Hers was the transmitting end of the message and mine the receiving end. It involves nothing extraordinary beyond what is done every day by the wireless telegraph and telephone.

In the occasional interviews which I have had with "Starlight" in the last 12 or 13 years, I am satisfied that many of her messages which she receives are by similar telepathic images, and also by sentences and sounds which she hears. There may be other things that a mind in a trance condition is capable of observing. One instance of this was in an interview which occurred with her about 1908. She had been speaking of the affairs of Mr. Johns, referred to in one of the preceding letters, and as I was about to leave she said, "Your Lady" (meaning my wife) "is here and laughing at you." I said to her, "What is she laughing about?" She said, "I cannot catch the idea clearly but it is about a small black looking image." I said to her, "Show me the size of it by measuring with your hands," and she did. I said to "Starlight," "Is it a comb?" and she said, "It is," and she said, "Your Lady is laughing at you and says you are a poor old bachelor."

What was meant was perfectly clear to me. The comb which she described was similar to one which my wife in many previous years had used at times when I complained that my head felt dry. She would comb it, using a little vaseline, with my head in her lap. A few days before the time that I saw "Starlight" on this occasion, my head had felt dry and I went into the drug store near my home, bought a comb, and when I got home tried to comb my head myself, and making somewhat of a failure of it compared with the comfort and satisfaction of having my wife comb it. Now what "Starlight" got when she was speaking of my wife's laughing and of the comb was perhaps a mental picture of my wife laughing, and certainly "Starlight" had a telepathic picture of the comb, being the way the message was extended to her.

I have questioned "Starlight" on many occasions as to how she drew her deductions of what she declared, and found that in many instances she drew deductions from seeing different images or outlines, from which, being put together with the circumstances which

surrounded them, she drew a deduction as to what she conceived to be the message which was intended to be transmitted through her as a medium. I am unable to say that this difficulty of communicating the thought which she expresses has not been done away with by the way in which, on the several instances mentioned in my letters, she has had the party whom she says transmits the message, write the message, and she merely transmits it letter by letter, apparently as it is written.

In regard to the incident mentioned in my letter of September 9, 1909, in which Mr. Johns, through "Starlight," said that P. should not be appointed as trustee of his father's estate, it is interesting to recite what followed: As a consequence of the suggestion, I had a son of Mr. Johns appointed as trustee. Immediately thereafter P., who was named in the father's will, began a suit, claiming a construction of the will which would enure to his benefit. Had he been appointed trustee, it would have given him an advantageous position to the injury of Mr. Johns' widow. In that suit P. was defeated.

Very truly yours,

WILLIAM BRUCE.

## BOOK REVIEW.

*Physikalisch-mediumistische Untersuchungen*; von FRITZ GRUNEWALD, Ingenieur. Pp. 112. Johannes Baum, Verlag, Pfullingen i. Württ, 1920.

The substance of this volume originally appeared in the form of a lecture which the author delivered before the Deutsche Okkultistischen Gesellschaft on April 9th, 1919. This lecture, considerably expanded and amplified, was later published in book form in 1920, comprising Nos. 13/16 of *Die Okkulte Welt* series.

It was as long ago as 1894 that Sir Oliver Lodge made a few suggestions as to the sort of equipment that ought to be part of a psychical laboratory should one ever be formed, yet up to the present time few attempts have been made in the English speaking countries to provide such a department for the purposes of psychical research. Stanford University has a properly equipped section for these researches, and a certain amount of experimental work in telepathy has been carried out at Harvard by means of a fund named in memory of Dr. Richard Hodgson. Apart from these two institutions the universities of America have done practically nothing to encourage research in psychical phenomena and this cannot be surprising when we consider the superior attitude adopted by the heads of the psychological departments. In England the position is even worse. Neither Oxford nor Cambridge has any facilities for research in this field, and although the latter university has now excellent laboratories for experimental psychology, psychical research is almost uniformly neglected. In France the Metapsychical Institute with its elaborate equipment supplies the needs of French investigators, whilst in Germany we heard nothing of any serious laboratory work until the appearance of this little book by Fritz Grunewald. The author describes his own experimental rooms and deals in broad outline with the apparatus that he has devised for use with mediumistic subjects. The book itself is divided into three main parts. The first deals with mediums and general methods of investigation; the second describes the laboratory; whilst the third illustrates the two previous sections by giving a few practical examples of actual investigations the author has undertaken. The laboratory itself is divided into four sections, including a room which is used principally as a workshop for constructing the apparatus. In the principal room is placed the cabinet, a simple affair of black curtains. The medium's chair of wicker work construction is placed within the cabinet mounted upon a weighing board which is used for registering any variation in the weight of the medium. This platform rests upon four spiral springs which are compressed when any load rests upon the board. The movements of the platform make electrical connections, the results of which are registered by a mirror galvanometer in another part of the room. The deflections of the needle are further registered by means of a beam of light which falls upon a strip of sensitized paper wound upon a revolving drum forming part of the apparatus placed on a table at the other end of the room opposite the cabinet. For the purpose of weighing any materialized form extruded from the medium a second weighing platform is provided, and this is placed in front of the first. The registrations of this second platform are also obtained by a mirror galvanometer, the curve being traced directly beneath that furnished by the medium's platform for the purposes of comparison.

For table phenomena Grunewald has constructed a special table, rather after the model of Comte de Gasparin's. It consists of two parts, one, a three-legged round shaped piece of wood screwed to the floor and the other standing freely upon the fixed base. This latter consists of two circular wooden

discs separated from each other by three wooden rods, the whole structure including the base being about sixty centimeters high. On the upper piece of wood is placed a paper disc so arranged on a central pivot that it is easily movable. Along the edge of the paper disc are thirty holes from which hang threads which in turn are fastened to six short wooden rods. The table itself is made for three experimenters only. When these are seated their knees are on a level with the upper wooden disc, their feet being placed beneath the base which is of such diameter that the feet of the sitters touch when they are sitting at the table. Each sitter now takes two of the wooden rods hanging from the threads and places his hands on his knees in such a way that they touch the hands of his neighbor and are thus controlled. With this table Grunewald claims to have obtained both tipping and levitation phenomena, but he does not give enough detail to enable the reader to follow the various operations intelligently.

In the matter of light Grunewald appears to have made but few experiments. During the greater part of his investigations he employed the usual red illumination and holds out but poor hopes that ultra-violet "light" will ever be of much service in psychical research. For raps the author makes use of an ingenious piece of apparatus which it may be of interest to the reader to describe briefly. It consists essentially of a box closed on all sides and surrounded by a practically sound proof shell which prevents any normal noise outside from being heard within the box. In the box are three microphones. Two are connected up with two telephone instruments which a couple of the observers hold to their ears. The third microphone is connected to a vibration galvanometer, the luminous pointer of which is directed on to a photographic registering apparatus. A noise which originates from within the box by means of psychic action is heard simultaneously by both listeners. Each on hearing the noise presses an electric button and produces by means of a "writing magnet" a time mark on the paper strip of the registering apparatus. The marks of both observers always fall together, thus furnishing a criterion for the objective character of the noises which must have originated within the box. At the same time the galvanometer records the vibration curve on the corresponding revolving paper strip. The correspondence of the beginning of this curve with the marks made by the two observers furnishes a further proof of the objective factor. The "writing magnet" (Schreib-magnet) mentioned above is a little piece of apparatus for which Grunewald finds a multitude of uses. It comprises a tube which is mounted on an adjustable arm springing from an upright rod. Within the tube is a small electro-bar magnet, which, when excited by an electric current attracts and thus moves a keeper on which is fastened a small mirror. A beam of light reflected from this mirror and thence on to a revolving drum of photographic paper can thus be made to act as a time recorder, the mere pressing of a button being sufficient to cause deviation in the line traced out on the moving sensitized paper strip.

Another interesting field of inquiry into which Grunewald has penetrated a few steps is the investigation of mediumistic lights by means of the spectro-scope. His results are not yet complete nor are his experiments on the chemical nature of these lights. It is, however, remarkable that in the course of his investigations, Grunewald constantly noticed the smell of phosphorus, which was similarly noticed in the case of Stainton Moses and also, under excellent conditions, with Miss Burton. Further experiments in this direction might yield valuable results, as also might an investigation into the alleged magnetism of human subjects. The author here details his own experiments in this direction with the help of some rather complicated apparatus and it would be desirable to check some of his results under varying conditions. The main difficulty in all these investigations is the deplorable lack of funds which holds up research in all the English-speaking countries. In this intensely interesting book we have the methods used and the results attained by one man who has had the sense to see the extreme importance of instrumental

assistance in psychical research. Yet what this single investigator has been able to do in his own laboratory and for his own satisfaction the English and American Societies for Psychical Research are unable to do because the required financial assistance is not forthcoming. It is hoped that the publication of this book will do something towards furthering scientific methods in the observation and investigation of alleged supernormal phenomena. The book deserves a wide circulation and although it is unlikely to have any attractions for convinced spiritualists or materialists, it can hardly fail to rouse the interest and enthusiasm of those whose business it is to study in detail the physical phenomena of spiritualism.—E. J. D.

## BOOKS RECEIVED.

- The Other Side God's Door.* Messages from Lord Kitchener, Mary Baker Eddy and others, by MABEL NIXON ROBERTSON. E. P. Dutton & Co., New York. 1920. Pp. 158. \$2.50.
- To Woman.* From *Meslom*. Received automatically by MARY McEVILLY, with a preface by DR. WALTER FRANKLIN PRINCE. Brentano's, New York. 1920. Pp. 108.
- True Tales of the Weird*, by SYDNEY DICKINSON. Introduction by R. H. STETSON, Professor of Psychology, Oberlin College, and a note by G. O. TUBBY, Secretary, American Society for Psychical Research. Duffield & Co., New York. 1920. Pp. 212. \$2.00.
- The Foundations of Spiritualism*, by W. WHATELY SMITH. E. P. Dutton & Co., New York. Pp. 123. \$2.00.
- Relativity*, The special and general theory, by PROF. ALBERT EINSTEIN, PH.D., LL.D. Henry Holt & Co., New York. Pp. 150.
- Mind Energy*, by HENRI BERGSON, Member of the French Academy, and Professor in the College de France. Henry Holt & Co., New York. Pp. 255.
- Revelations of Louise*, by ALBERT S. CROCKETT. Frederick A. Stokes Co., New York. Pp. 234.
- The Initiate.* Some impressions of a great soul by his Pupil. Dedication: To that Great Soul whose identity is concealed under the name of Justin Moreward Haig. E. P. Dutton & Co., New York. 1920. Pp. 381. \$2.50.
- Spiritualism.* A Popular History from 1847, by JOSEPH McCABE. Dodd, Mead & Co., New York. 1920. Pp. 240.
- Through Jewelled Windows, or Spiritualism in the Church*, by FRANK C. RAYNOR. Kegan Paul, Trench, Trubner & Co., Ltd., London. 1920. Pp. 102.
- Dream Land and Ghost Land.* Visits and walks there in the Nineteenth Century, by EDWIN PAXTON WOOD. Partridge & Oakey, London. 1852. Gift of C. P. G. Scott, Ph.D.
- The Unseen World.* Communications with it, real or imaginary. Author, .....? Joseph Masters, London. 1853. Pp. 200. Gift of C. P. G. Scott, Ph.D.
- Can the Dead Communicate with the Living?* by I. M. HALDEMAN, D.D. 2nd Edition. Fleming H. Revell Co., New York. Pp. 138.
- Salem Witchcraft in Outline*, by CAROLINE E. UPHAM. The Salem Press Publishing & Printing Co., Salem, Mass. 1891. Pp. 161.
- The Human Atmosphere.* (The Aura.) By WALTER J. KILNER, M. R. C. P. E. P. Dutton & Co., New York. 1920. Pp. 300. \$5.00.
- The Problems of Psychical Research*, by HEReward CARRINGTON, PH.D. Dodd, Mead & Co., New York. Pp. 288.
- The Verdict—?* by TERTIUM QUID. E. P. Dutton & Co., New York. 1920. Pp. 299.
- Psychology Applied to Medicine*, by DAVID W. WELLS, M. A. F. A. Davis Co., Phila. 1907. Pp. 136. Gift of the Author.
- Phenomena of Materialization*, by BARON VON SCHRENCK-NOTZING. A contribution to the investigation of mediumistic teleplastics. E. P. Dutton & Co., New York. 1920. Pp. 340. \$15.00.



*Birth Through Death.* Reported by ALBERT DURRANT WATSON, F. R. A. S. C. A revelation received through the psychic consciousness of Louis Benjamin. James A. McCann Co., New York. 1920. Pp. 366.

*Typhus Fever with Particular Reference to the Serbian Epidemic,* by RICHARD P. STRONG, M. D. S. Published by The American Red Cross, at the Harvard University Press, Cambridge, Mass. 1920. Pp. 273. Given by the American Red Cross.

*Fragments of Truth,* by RICHARD INGALESE. Dodd, Mead & Co., New York. 1921. Pp. 292.

*Man's Unconscious Spirit,* by WILFRED LAY. Dodd, Mead & Co., New York. 1921. Pp. 335.

*Death, Its Causes and Phenomena,* with special reference to Immortality, by HERWARD CARRINGTON. Dodd, Mead & Co., New York. 1921. Pp. 292.

*The Adept of Galilee.* A story and an argument, by the Author of *The Initiate*. E. P. Dutton & Co., New York. 1920. Pp. 426. \$3.50.

*Soul Science, the Proof of Life After Death,* by FRANKLIN A. THOMAS. Machine Composition Co., Boston. 1920. Pp. 287. \$3.00.

*How to Hold Circles to Develop Mediumship at Home,* by the REV. FRANKLIN A. THOMAS, D. S. S. Machine Composition Co., Boston. 1916. \$2.00.

*The Letters of William James,* edited by his son, HENRY JAMES. The Atlantic Monthly Press, Boston. 1920. Vol. I. pp. 348. Vol. II. pp. 361.

*The One Way,* by JANE REVERE BURKE. Privately printed. 1921. Pp. 103. 75 cents. Gift of the Author.

*Written Communications from the Spirit World,* by WILLIAM H. BURR. Avondale Press, Rochester, N. Y. 1918. Pp. 105. Gift of Charles L. Hyde.

*Grundlagen einer neuen Statik,* by FRITZ REININGHAUS. Dresden & Leipsic. 1920. Pp. 48. Gift of the Author.

*The Secrets of Creation,* by SYLVESTER SIRIGNANO. An outline of scientific philosophy. Published by the Author, Meriden, Conn. 1921. Pp. 31.

*The following eight titles are a gift of ELDRRESS CATHERINE M. ALLEN.*

*Spiritualism.* Bottom facts concerning the Science of Spiritualism, by JOHN W. TRUESDELL. G. W. Carleton & Co. 1884. Pp. 331.

*Further Communications from the World of Spirits,* by JOSHUA SOLOMON, AND OTHERS, including the Rights of Man, by GEORGE FOX. 2nd Edition. Published for The Proprietor. 1862. Pp. 174.

*Spiritualism, Defined and Defended,* by J. M. PEEBLES. Colby & Rich. 1874. Pp. 28.

*Golden Glams from the Heavenly Light,* by SPIRIT SAMUEL BOWLES. Star Publishing Co. 1898. Pp. 119.

*Christ and the Resurrection.* In the Light of Modern Spiritualism. A Discourse by PROF. HENRY KIDDLE. Pp. 18.

*Jesus and the Apostolic Age,* by OLIVE G. PETTIS. Vol. I. 1870. Pp. 142.

*Anna J. Johnson's Religious Experience and Gifts of Healing.* 1888. Pp. 22.

*Creation of the World.* A Short Essay on the Life of Christ, dictated by the spirit of JOHN WILBRAHAM. 1852. Pp. 132.

*Six Ghost Stories,* by SIR T. G. JACKSON, B. T. R. A. E. P. Dutton & Co., New York. 1919. Pp. 243. \$2.00.

- Les Phénomènes Psychiques et Supernormaux*, par le DOCTEUR PAUL JOIRE, Vigot, Frères, Paris. 1909. Pp. 565. Gift of Librairie Vigot Frères.
- Traité de Graphologie Scientifique*, par le DOCTEUR PAUL JOIRE, Vigot Frères, Paris. 1921. Pp. 248. Gift of the Publisher.
- Traité D'Hypnotisme Experimental et de Psychothérapie*, par le DOCTEUR PAUL JOIRE, Vigot Frères, Paris. 1914. Pp. 498. Gift of the Publisher.
- Thy Brother Shall Rise Again*, by DOROTHY PIERCE. Christopher Publishing House, Boston. Pp. 183. \$1.50, net.
- The Next Beyond*. Anonymous. Christopher Publishing House, Boston. Pp. 109. \$1.50, net.
- Psychical Research for the Plain Man*, by S. M. KINGSFORD. E. P. Kernahan. Fleming H. Revell Co., New York. 1920. Pp. 59.
- From Newton to Einstein*, Changing Conceptions of the Universe, by BENJAMIN HARROW, PH.D. D. Van Nostrand Co., New York. 1920. Pp. 116. Gift of Mrs. Mary L. Inman.
- Psychology as a Natural Science Applied to the Solution of Occult Phenomena*, by C. G. RAUE, M. D. Porter & Coates. 1889. Pp. 541. Gift of the Author's son, Dr. C. S. Raue.
- The Earthen Vessel*, by PAMELA GLENCONNER. Introduction by SIR OLIVER LODGE. John Lane Co., New York. 1921. Pp. 154.
- Spiritualism and the New Psychology*, by MILLIAS CULPIN. Introduction by PROF. LEONARD HILL. Longmans, Green & Co., New York. 1920. Pp. 159. \$2.20, net.
- D. D. Home. His Life and Mission*, by MME. DUNGLAS HOME. Edited by SIR ARTHUR CONAN DOYLE. Kegan Paul, Trench, Trubner & Co., Ltd., London. E. P. Dutton & Co., New York. 1921. Pp. viii + 230.
- School of Mysteries*, (Mysteries of Human Personality and Philosophy of Life, Matter, Force, Suction, Transmission, Insanity and Subnormal Processes). Edited and published bi-annually by F. M. HAYEK, 225 Briggs St., Harrisburg, Pa. Pp. 37. 50 cents.
- Real Ghost Stories*, Collected and edited by the late WILLIAM STEAD, rearranged and with an introduction by ESTELLE W. STEAD. New edition already reviewed. George H. Doran Co., New York. 1921. Pp. 256. \$2.00, net.
- Efficiency of Life at 100 Years and More*, by REV. ANDREW MALCOLM MORRISON. Austin Publishing Co., Los Angeles. Pp. 103. \$1.00.
- The Quimby Manuscripts*. (Showing the Discovery of Spiritual Healing and the Origin of Christian Science). Edited by HORATIO W. DRESSER. Thomas Y. Crowell Co., New York. Pp. vi + 474.
- La Mort et Son Mystère*, Autour de la Mort, by CAMMILLE FLAMMARION. Ernest Flammarion, Editeur, 26 Rue Racine, Paris. Pp. 424. 8 fr. 50, net.
- A Conscious Conscience with a Soul Understanding*, by FRANKLIN E. PARKER. Copyright 1921 by the Author, 218 Tremont St., Boston. Pp. 36. 35 cents.
- Recurring Earth-Lives*, How and Why, Reincarnation Described and Explained, by F. MILTON WILLIS. E. P. Dutton & Co., New York. 1921. Pp. 92. \$1.25.
- Psycho-Analysis*, A Brief Account of the Freudian Theory, by BARBARA LOW. Introduction by ERNEST JONES, M. D. Harcourt, Brace & Howe, New York. 1920. Pp. 199.
- Studies in Contemporary Metaphysics*, by R. F. ALFRED HOERNLE, Asst. Professor of Philosophy in Harvard University. Harcourt, Brace & Howe, New York. 1920. Pp. 306.

- The Philosophy of Mysticism*, by EDWARD INGRAM WATKINS. Harcourt, Brace & Howe, New York. 1920. Pp. 412.
- The Fringe of Immortality*, by MARY E. MONTEITH. John Murray, 50 Albemarle St., London, W. I. Gift of the Publisher.
- The World Beyond*, by JUSTIN HARTLY MOORE. Thomas Y. Crowell Co., New York. 1920. Pp. 143.
- The New Science*, the Fundamental Physics, by W. W. STRONG, B. S., PH.D., Mechanicsburg, Pa. 1918. Pp. 107.
- The New Philosophy of Modern Science*, by W. W. STRONG, B. S., PH.D. Kyle Printing Co., York, Pa. Pp. 194.
- The Ghost World*, Its Realities, Apparitions and Spooks, by J. W. WICKWAR. Jarrolds Publishers, London. Pp. 158.
- Dreams, What They Are and What They Mean*, by J. W. WICKWAR. George Sully & Co., New York. Pp. 169. \$1.25.
- Spiritualism in the Bible*, by E. W. and M. H. WALLIS. Published by Mr. M. H. Wallis, London. Pp. 104.
- Physikalische Phaenomene Des Mediumismus*, by DR. A. FREIHERRN VON SCHRENCK-NOTZING. Verlag von Ernest Reinhardt. Munich. 1920. Pp. 201.
- Der Okkultismus in Modernen Weltbild*, by DR. TRAUGOTT KONSTANTIN OESTERREICH, Prof. an Der Universität Tübingen. Im Sybyllenverlag zu Dresden. 1921. Pp. 171.
- In Search of the Soul, and the Mechanism of Thought, Emotion, and Conduct*. A Treatise in two volumes, by BERNARD HOLLANDER, M. D. Kegan Paul, Trench, Trubner & Co., Ltd. E. P. Dutton & Co., New York. Pp. 516.
- Wisdom of the East, the Secret Rose Garden of Sa'd Ud Din Mahmud Shabistari*. Rendered from the Persian, with an introduction by FLORENCE LEDERER. E. P. Dutton & Co., New York. 1920. Pp. 91. \$1.25.
- The Problems of Mediumship*, by ALESSANDRO ZYMONIDAS. E. P. Dutton & Co., New York. 1920. Pp. 249. \$3.00, net.
- Miracle Mongers and Their Methods*. A Complete Exposé, by HOUDINI. E. P. Dutton & Co., New York. 1920. Pp. 240. \$3.00.
- A Theory of the Mechanics of Survival*, The Fourth Dimension and Its Applications, by W. WHATELY SMITH. E. P. Dutton & Co., New York. 1920. Pp. 195. \$2.50, net.
- The A B C of Occultism*, The Answer to Life's Riddle, by O. M. TRUMAN. E. P. Dutton & Co., New York. 1920. Pp. 97. \$1.60 net.
- Mechanism, Life and Personality*, by J. S. HALDANE. E. P. Dutton & Co., New York. 1921. Pp. 152. \$2.50.
- A Reminiscence of and a Promise to Professor James Hervey Hyslop, Ph.D.*, by S. ADOLPHUS KNOPF. (A revised and reprinted tribute to Prof. J. H. Hyslop.) 1921. A gift of the Author. Sold by the Society. 35 cents.
- Letters from a Living Dead Man*, by ELSA BARKER. E. P. Dutton & Co., New York. 1920. Pp. 291. \$2.00. A gift of "The Churchman."
- Last Letters from the Living Dead Man*, by ELSA BARKER. E. P. Dutton & Co., New York. 1920. Pp. 240. \$2.00. A gift of "The Churchman."
- Living Again*, by CHARLES REYNOLDS BROWN, Dean of the Divinity School, Yale University. Harvard University Press. 1920. Pp. 57. \$1.00. A gift of "The Churchman."
- The Future Life*, Facts and Fancies, by F. B. STOCKDALE. The Abingdon Press, New York. 1921. \$1.00. A gift of "The Churchman."

*Les Phénomènes de Hantise*, by ERNESTO BOZZANO. Librairie Felix Alcan, Paris. 1920. Pp. 310.

*Spiritism and Religion; Can You Talk With the Dead?* By JOHAN LILJENCRANTZ, A. M. S. T. D. The Devin-Adair Co., New York. 1918. Pp. 281.

*The Church and Psychical Research*, A Layman's View, by GEORGE E. WRIGHT. E. P. Dutton & Co., New York. 1920. Pp. 147. Price, \$1.00, net.

*Purpose and Transcendentalism*, An Exposition of Swedenborg's Philosophical Doctrines in Relation to Modern Thought, by H. STANLEY REDGROVE. E. P. Dutton & Co., New York. Pp. 170. \$2.25, net.

*The Origin and Problem of Life*, A Psycho-Physiological Study, by A. E. BAINES. Illustrated. E. P. Dutton & Co., New York. 1921. Pp. 97. \$1.60, net.

# JOURNAL

OF

## THE AMERICAN SOCIETY

FOR

## PSYCHICAL RESEARCH

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### SURVEY AND COMMENT.

#### *Some Exchanges.*

Part 82, Volume XXXII, *Proceedings* of the English Society for Psychical Research issued in July, contains a valuable "further report on sittings with Mrs. Leonard," by the editor. Mrs. W. H. Salter. Former reports of the work done by this remarkable psychic have been rendered by Miss Radclyffe-Hall in conjunction with Lady Troubridge, and by the Rev. Drayton Thomas, and a critical study of the phenomena by Mrs. Sidgwick has been published by the Society. Lady Glenconner, also, has written a book entitled "The Earthen Vessel" recounting some of her and Mr. Thomas's impressive book and newspaper tests through the same medium. All students of such matters should become familiar with this series.

Part 83, of the *Proceedings*, also issued in July, contains an experimental investigation in the field of hypnotism by Professor Sidney Alritz of Sweden, and an article on the "Phenomena of Stigmatization," by the Rev. Herbert Thurston, whose scholarship and critical acumen we have hitherto had occasion to commend in connection with his valuable book, "The War and the Prophets."

The "*Psychic Research Quarterly*" (Kegan Paul, Trench,

Trubner and Co., Ltd., London) has become "*Psyche*" and is enlarged in scope to deal with psychology "in relation to Education, Psycho-analysis, Industry, Religion, Social and Personal Relationships, Aesthetics, Psychical Research, etc.," a pretty broad scope. The value of the contents is very high, and none of it has yet been couched in that jaw-laming, ultra-technical style which some psychologists seemingly labor to attain. Especially interesting in the current number is the article, one of whose authors is himself a psychoanalyst, dissecting that "Freudian complex" which causes many of his colleagues to resent as blasphemy any criticism of their great master, and which inhibits their understanding any evidence for extra-materialistic causation. Also the article demonstrating the selective attention and the fallacious logic by which the most dogmatic of the minor psychoanalysts, Mr. Theodore Schroeder, satisfies himself that all religion is but the evolution from, and disguise of, sexuality.

There is also a posthumous article by Dr. Hyslop, "The Method of Psychic Research."

The "Notes and News" and the Book Reviews are valuable features of this quarterly.

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The Norwegian Society for Psychical Research, now five years old, has just issued the first number of what is intended to be a quarterly, the *Norsk Tidsskrift for Psykisk Forskning*. The Society appears (though the present writer's knowledge of the language is scanty) to be headed by Prof. Oskar Jaeger, who represented it at the Congress in Copenhagen. The first number of the quarterly has an article dealing with the ectoplasmic phenomena of a Danish medium named Nielsen, and is illustrated with flash-light photographs showing appearances like those of Eva C., Miss Goligher and others, but which unfortunately look as though they were looped around the medium's neck. Perhaps there is no reason why they should not be. Time will tell. A number of future contributors are announced, including professors and lecturers of the University of Christiania, medical doctors, etc.

## THE FIRST INTERNATIONAL CONGRESS ON PSYCHICAL RESEARCH.

BY THE EDITOR.

In Copenhagen there is a Society for Psychical Research (*Selskabet for Psykisk Forskning*) of which we had heard little. But it had energy enough, under the able leadership of its directors, Dr. Kortsen and Mr. Carl Vett, to plan and call together the first international Congress on Psychical Research which has ever been held.

The time will come when the wording of the call sent out will have historical interest, and we place it upon record here, exactly as it stands in its somewhat quaint English:

During later years, the pursuits of phenomena embraced by the so-called psychical researches have been highly increasing.

There can be no doubt as to the value and importance of these studies. In the first line comes, of course, the merely scientific element: the elucidation of the nature and origin of the facts alleged; further it is evident that the direction, in which the solution of these phenomena tends, must highly influence the general view of the world, as well as the theoretical and practical consequences, necessarily connected therewith.

Now, however, it cannot be denied that the said phenomena have only to a very small degree been the object of a sober and unbiased scientific treatment, whilst, on the other hand, the usefulness of such researches is undeniable, none the less because there is an obvious danger, lest the study of these subjects (psychical researches) should be mixed up with vague mysticism, gross superstition and rough materialism.

We, the undersigned, therefore think that it would be important to the cause, that a circle of distinguished and competent men from several countries and different opinions should meet to discuss methods and results. We are of the opinion that such a meeting would save much useless work, as experiences already made could at once be made more widely useful; and we also believe that a

presentation made by scientists, psychologists and speculative thinkers of the theories concerning the general outlook of the universe, of which also the psychical phenomena form a part, may in several respects be able to rectify and remove obscurities—and being of the opinion that, at present, this task can be most easily performed by a neutral country, we hereby—as the first step in this direction—beg to invite you to a Congress for Psychical Research to be held in Copenhagen from August 26th to September 2nd (both days included), 1921.

The signers included five professors in the University of Copenhagen: A. Friedenreich, M. D. (Psychiatry), Kr. Nyrop, S. D., Vilh. Gronbech, S. D., Aug. Wimmer, M. D. (Psychiatry), and C. N. Starcke, S. D.; also Prof. Chr. Winther, S. D. of the Polytechnic Academy, Kort K. Kortsen, S. D., and K. Estrup, S. D., each of the latter a privat docent in the University of Copenhagen. The remaining names are N. Chr. Borberg, M. D., Ejnar Jarlöv, M. D. (Assistant Physician in the States Hospital), K. H. Krabbe, M. D., Kr. Erslev, S. D. (Master of the Rolls and Fellow of the Royal Danish Society of Science), Severin Lauritzen, (Engineer), Ellen Bille-Brahe-Selby (Feudal Countess) and Mr. Carl Vett (General Secretary of the Congress). Six of these are members of the Danish Society for Psychical Research. All of which signifies that, though the newspaper men of Copenhagen were at first disposed to be as humorous on the subject as they are in other quarters, psychical research is not entirely disreputable in Denmark. And Denmark has been called the most civilized country on earth. There is hardly an illiterate native to be found therein, the arts and sciences flourish, and extreme poverty is almost unknown.

The Executive Committee of the American Society was able to secure a large part of the necessary funds by the kindness of friends of the work, and on August 11th, I embarked on the steamship "United States," which in due time touched the Norwegian Coast at Christiansand and Christiania, and reached beautiful Copenhagen on the eleventh day of the voyage.

The sessions of the Congress were held in the Old Glyptothek of Carlsberg on the border of Frederickshaven Park. This accounts for the setting in the photograph of the greater number of



the delegates. Two sessions were held daily, beginning with a reception on the evening of August 25th. According to the program, five papers were to be read daily, each thirty minutes in length, to be followed by discussion in which no one was to occupy more than five minutes. But of course the rules went where rules provided for such cases usually go. My own paper took forty-five minutes to read, nor was it the worst sinner. And everybody talked as often and as long as he pleased, usually. Each session had two presidents, one Danish and one representing the language of the day, and some presidents were more nearly strict constructionists than others.

It is expected that a report of the proceedings will be published by the Danish Society, and this will be obtainable through our own. Space will therefore not be taken to present abstracts of the addresses and discussions, as these would have to be brief to the point of being of little value. The list of speakers and subjects as set forth in the program follows:

Prof. Charles Richet, Paris: [Not present but his paper read by Dr. Geley]. "Salutation to the first Metapsychical Congress."

Mme. Juliette Bisson, Paris: "Résumé of the Phenomena of Materialization obtained with the Medium Eva Carrière." [See Schrenck-Notzing's *Phenomena of Materialization*, reviewed in *Journal*, March, 1921.]

Dr. Gustave Geley, Paris: "The Instructions of Metapsychical Philosophy. The Aim and the Methods of the International Metapsychical Institute in Paris."

Mr. Maurice Schaerer, Brussels: "Fundamental Bases of Psychic Science."

Le Chevalier Clément de St. Marcq: "Abnormal Functioning of the Mind. A special theory relative to the explanation of the greater part of spiritistic phenomena."

Mrs. Helen de G. Salter, London (representative of the English Society for Psychical Research): "Phenomena of Trance; experiments made with Mrs. Osborne Leonard." [See *Proceedings of English S. P. R.* for July, 1921, also same for April, 1921 and December, 1919.]

Dr. Walter F. Prince, New York (representative of the American Society for Psychical Research): "Certain Characteristics of Veridical Mediumistic Phenomena Compared

with those of Phenomena Generally Conceded to be Telepathic." [To be found in this issue of the *Journal*.]

Mr. Hereward Carrington, New York (representative of the American Psychical Institute and Laboratory): "Psychical and Psycho-physiological Researches on Mediumship."

The Rev. Drayton Thomas, London: "Recent Experiments with the 'Times' Newspaper, a New Species of Proof obtained with an Entranced Medium, demonstrating the Identity of the Communicator." [See *Journal of English S. P. R.* for May, 1921, and "*The Earthen Vessel*," by Lady Glenconner.]

Sri. B. P. Wadia, Madras, India: "Psychical Research in Ancient India." [Not present; his place taken by another speaker.]

Dr. med. Baron von Schrenck-Notzing, Munich: "The Haunting of Hopfgarten. A Legal Verification of Telekinetic Phenomena." [A case of poltergeist.]

Prof. Ing. Victor Mikuska, Prague: "The Problem of Life from the Bio-psychological Point of View."

Prof. Dr. phil. E. Schneider, Riga: "Occult Phenomena from the Psychological Point of View."

Dr. Sidney Alrutz, Upsala: "The Effect of Nervous Radiation upon the Human Body."

Engineer Fritz Grunewald, Berlin: "Ferro-magnetic Phenomena in Man."

Dr. Kort K. Kortsen, Copenhagen: "Consciousness and Unconsciousness."

Mr. S. Yourievitch, Russia (Vice-president of the General Psychological Institute, Paris): "The Electric Conductibility of the Y-Rays." [Electroscopic discharges seemingly by energy supernormally proceeding from mediums.]

Dr. C. Magnin, Geneva: "Some Fortunate Results in Psychiatric Medicine, due to the Intervention of a Psychic Procedure." [The intervention apparently supernormal.] [See "*Devant le Mystère de la Neurose, de la Guérison de Cas Réputés Incurables*"—Paris.]

Dr. Gustave Geley, Paris: "My Experiences with the Medium Franek Kluski," [Materialization phenomena.] [See *Revue Métapsychique*, Paris, Nos. 1-6.]

Miss F. R. Scatcherd, London: "Skotography, Thought Photography, and Similar Phenomena."

Dr. med. J. Zeehandelaar, Amsterdam: "Telepathy or

Spiritism." [A case where either a telepathic or a spiritistic explanation seems demanded by the facts.]

Pasteur, Dr. phil. J. Kure: "Engaarden Haunting Case."

Joh. E. Hohlenberg, Copenhagen: "Some Experiences in the Exteriorization of Consciousness."

Dr. H. I. F. W. Brugmans, Groningen: "Some Experiments in Telepathy performed in the Psychological Institute of the University of Groningen."

Dr. med. Baron v. Schrenck-Notzing, Munich: "Hypnotic Suggestions and Representations in Public."

Haraldur Nielsson, Reykjavik, Prof. in Theology in the University of Iceland: "Experiments for several years with a Physical Medium in Reykjavik." [Physical and Psychical Phenomena.]

Departmental Chief, O. J. Selboe, Christiania: "How the Union of the Ordinary Consciousness and the Subconscious is Effected."

Einar H. Kvaran (President of the Society for Psychical Research of Iceland): "How I was Convinced of the Survival of the Human Spirit."

Mr. S. Yourievitch, Russia (Vice-president of the General Psychological Institute, Paris): "Concerning some Manifestations of Psychic Entities." [Telekinesis, etc.].

Engineer Fritz Grunewald, Berlin: "Mediumistic Experiments with Scales." [Telekinesis, etc.].

Carl Vett, Copenhagen: "On the Establishment of an International and Permanent Secretariat as a Common Center of the Different Institutes of Experimental Psychical Research."

With few exceptions the papers were valuable contributions to and discussions of the subject-matter of psychical research. It is to the credit of the Danish Society and particularly of Mr. Carl Vett, that comparatively little marred the scholarly dignity of the proceedings, which with less antecedent care might have been the occasion of much exploitation by the pseudo-scientific.

But the main significance of the Congress was not in the papers themselves but in the fact that for the first time a considerable company of leading psychical researchers (with others) met and looked each other in the face, formed personal bonds which will endure, and took the first steps toward a status wherein

investigators in different lands will be able to keep in touch with each other more readily, by way of mutual assistance and participation in the results of individual researches. Particularly it is the first of what will doubtless come to be a series of international Congresses increasing in scope and significance. It is probable that the next will be held in Paris in 1923.

One of the questions proposed in the program was whether there should be established in Copenhagen a permanent secretariat or bureau as a medium of intercommunication between the various national groups. Another was that of the time and place of the next meeting. These questions were discussed in several sessions of an international Committee of the Congress, in which I represented America, and the discussion was at times somewhat strenuous. No agreement was reached on the above questions, but what is probably the wisest possible plan was adopted, and this is embodied in the first resolution and the statement of the Committee, which are printed further on as Documents 1 and 2. These provide for the establishment of a provisory secretariat at Copenhagen, pending the decision as to the location of a permanent one, and also for the creation in each country of a national committee to act in union with the others on matters of international concern, including the plans for the next Congress.

#### 1. RESOLUTION.

The Congress of Psychical Research at Copenhagen gives to the Committee of the Congress the power to create a provisory secretariat which shall be charged with the duty of linking together the different national committees in view of preparations for the next Congress.

Signed,  
RENE SUDRE.

#### 2. COMMITTEE STATEMENT.

We, the undersigned, delegates to the first International Congress of Psychical Research at Copenhagen, from the 26th of August to the 2nd of September, 1921, have decided to undertake the establishment of an international committee for psychical research. We intend to set to work, each in his own country, to form a committee

composed of several competent persons, who shall have power in the future to make decisions on important international questions concerning psychical research.

Information concerning the result of our efforts in this direction will be sent as soon as possible to the provisory secretariat which has just been founded at Copenhagen, and which is to communicate this information to the other delegates or to the committees which they will have formed.

The countries which are not represented at this congress will be asked to secure representation in the international committee with the same rights as the others.

Signed :

DR. SIDNEY ALRUTZ, Upsala.

PROF. ING. V. MIKUSKA, Prague.

DR. WALTER FRANKLIN PRINCE, New York.

MAURICE SCHAEERER, Brussels.

REKTOR UNO STADIUS, Helsingfors.

DR. THORSTEIN WEREIDE, Christiania.

DR. ZEEHANDELAAR, Amsterdam.

MME. JULIETTE BISSON, Paris.

PROF. HARALDUR NIELSSON, Reykjavik.

HELEN DE G. SALTER, London.

DR. MED. FREIHERR A. v. SCHRENCK-NOTZING, Munich.

S. YOURIEVITCH, Vice-President, Russia.

CARL VETT, Copenhagen.

It appears to the writer that, considering that there are in existence certain organizations which give themselves the name "Society for Psychical Research" or some other sounding title, which they do not sustain by scientific procedure, and considering the pressure that will be brought to bear by these for representation and the efforts which will be made by fanatics for admission, some uniform tests should be adopted, some standard maintained, to insure that future Congresses shall be properly constituted. Every organization which presses for recognition and whose standing is not established by common consent, should be required to submit its published literature, its constitution, and generally to prove its scientific character. Furthermore, no ex-

hibitions, whether of alleged spirit photographs, slate writings or other matter whatsoever should be open to the public in connection with the Congress unless approved beforehand by the General Committee. There would be no objection to the showing of anything in closed sessions, but to keep questionable objects on display gives the public the inevitable impression that they are indorsed by the assembled organization. Doubtless the International Committee will take proper steps in regard to both mentioned particulars.

Not many people seem to realize to what an extent ambiguity in the use of name-terms acts as an impediment to the understanding of a treatise or the profit of a discussion. Some writers of philosophy debate and debate, never getting any nearer, and in some instances mainly because they are not using certain pivotal words in the same senses. Exactly as, when I was a boy, there was an epidemic of debating whether a man, who walked in a circle about a tree on which was a squirrel that also kept in motion so as to be always on the side of the tree opposite from the man, ever went around the squirrel. I heard this grave question argued by scores of people, half of whom wasted their eloquence trying to convince the pig-headed remainder that the man did go around the squirrel, and the other half laboring to convince the opponent ninnies that he didn't. And if they had paused to agree on the definition of the verb "to go around," there would have been no room for discussion. Every debater knew that the man's track made an entire circle around the tree, and that the man never passed the squirrel on the same side of the tree, but for lack of agreeing to fix the definition of the verbal phrase as one or the other of these two acts, they never understood each other. Now, in general, the physical sciences have technical terms with fixed senses understood the world over, so that the reader, when he reads a work on physics, geology, biology, and the like does not have to wonder in what sense this or that important word is used, but can address himself with confidence to the argument or facts. But it is not so with psychical research. There are a number of words used by different writers with varying meanings. One example is the word *telepathy*, which you suppose a writer is employing in its proper sense of the (supposed) passage of thoughts from one living

person to another, only to find, perhaps, that he also includes the sense of the impartation of thoughts from the dead, or that he includes in it what the word *clairvoyance* properly signifies, the apparent seeing of objects otherwise than by normal eyesight, in cases where there is no evidence of the vision being related to the thoughts of another person. The term *clairvoyance* is used by some in reference to apparitions of the dead. *Second-sight*, though not a term of good repute, is still employed by some writers and stands for several dissimilar phenomena. The application of the word *personality* both to the enduring psychical entities in cases of profound mental dissociation, and to temporary imaginary artifacts of the subconscious or to communicating spirits as they may be variously construed, results in grave confusions of thought and in unsound reasoning.

Different terms, also, are employed for the same thing, as cheiromancy and palmistry for one, and for another, scrying, crystal-gazing and even crystallomancy, a word which should have a far different meaning from its two predecessors.

Some words have received a new sense for the purposes of psychical research, to the confusion of many readers. Thus the word *hallucination* originally always meant, and, except to the specially instructed reader, still means, a morbid impression, seemingly sensory, a delusion without factual foundation. But psychical research also applies it to quasisensory experiences as to which it is questioned whether there is no factual foundation, which have the appearance of being causally related to something external in a supernormal way. Sometimes, in evidential cases, the compound term *veridical* (truth-telling) *hallucinations* is employed; but the sinister impression of the old sense of the latter word still lingers in the minds of readers, creates a prejudice and makes the compound term seem self-contradictory. It would have been much better to have formed a new word from Greek elements which would carry with it no ancient dogma or prejudice.

The embarrassment of the reader is increased when he reads books in other languages and meets new terms or the same terms in varying senses.

If the leading scholars in this field should agree upon a reformed and standardized set of technical terms, arranged as a

glossary, with specific definitions attached, and recommend its international use, and if the next Congress should accept it and send it forth with its endorsement, then every writer who wished to be respectable would state at the beginning of his book that he conforms to the Standard Glossary, and the communication of orderly and clear thinking would be comparatively easy.

Moved by such considerations, the following resolution was offered, and was adopted unanimously.

### 3. RESOLUTION.

*Resolved;* That the proposition that a special committee be appointed to consider and if possible prepare a standard glossary of technical terms suited to the needs of Psychical Research, and to be employed internationally, is referred to the General Committee, with recommendation that they put it into effect and that a report be rendered at the Second Congress.

Signed,

WALTER F. PRINCE.

The fourth document sent forth from the Congress is a sort of Declaration of Independence of Psychical Research as a legitimate science amid the circle of sciences.

### 4. RESOLUTION.

The First Congress for Psychical Research, assembled at Copenhagen in 1921, desires to settle its position in relation to psychology and science in general.

First of all, the Congress declares that, in view of the important rôle which phenomena termed psychic play in all classes of society and in every land, it is of the opinion that these phenomena should enter into the domain of official science in order to be submitted to objective scientific criticism, with all the resources which science has at its disposal.

The Congress is also of the opinion that science ought not to abstain from examination of these phenomena because of preconceived ideas regarding their possibility. Above all, experimental psychology, being a young science, should feel free in this respect, the more so in that a part of these phenomena present prospects of



contributing in a possibly decisive way to the solution of fundamental psychological problems.

The Congress declares that the aim of psychical science should be to eliminate all that is not authentic and to prepare the way for the incorporation of well established phenomena into recognized scientific knowledge.

We consider that our present mission is this preparatory work.

Signed :

DR. SYDNEY ALRUTZ, Sweden.

DR. GUSTAVE GELEY, France.

PROF. ING. V. MIKUSKA, Czecho-Slovakia.

DR. WALTER F. PRINCE, U. S. A.

MAURICE SCHAEERER, Belgium.

REKTOR UNO STADIUS, Finland.

PROF. DR. PHIL. C. N. STARCKE, Denmark.

DR. H. I. F. W. BRUGMANS, Holland.

PROF. DR. JUR. OSKAR JAEGER, Norway.

PROF. I. TEOLGI HARALDUR NIELSSON, Iceland.

HELEN DE G. SALTER, England.

DR. MED. FREIHERR A. V. SCHRENCK-NOTZING, Germany.

VICE-PRESIDENT YOURIEVITCH, Russia.

CARL VETT, General Secretary of the Congress.

One day was spent in visiting the old royal palaces of Kronberg, Fredensberg, and Fredericksberg. The first-named is supposed to be the place where Hamlet saw his father's ghost, and this fact, together with the fact that an innkeeper has seen fit to erect a monument which he assures credulous travellers marks Hamlet's grave, gave rise to some jesting on the part of visiting members, though I do not know that any turned aside to view the apocryphal "grave." Some rumor reached the ears of the editor of one of the most respectable New York dailies, and he proceeded to wonder at the gullibility of psychical researchers, who thought that they had discovered the tomb of Hamlet, and he probably wasted considerable time in accumulating the data by which he demonstrated the uncertainty that there ever was such a person. The only reason for mentioning the matter is that before we know it, a legend may be started like that which ascribes

to Dr. Osler a serious opinion that people should be asphyxiated after reaching the age of sixty. That legend, widely believed, also started with a jest.

The Congress concluded with a farewell banquet at Hotel Phoenix.

The photograph of the greater number of the delegates is reproduced for this magazine as a document of record.

At the time that a little group of University men met in England in the year 1882, for the purpose of organizing for psychical research, there was probably no scientific society in the world engaged in such study. In the Congress of 1921, societies in England, America, France, Denmark, Holland, Norway, and Iceland were represented, and investigators from fourteen countries took part in the proceedings.



S.

: Mme. Juliette Bisson, France; Miss Simmonds, England;  
 1861, Germany; Dr. Gustave Geley, France.  
 England; M. Melusson, France; Mr. Hereward Carrington,  
 Nicholson, Iceland; Prof. Sidney Alritz, Sweden; Dr.  
 England; Mr. O. J. Selboe, Norway; Dr. C. Magnus,

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**CERTAIN CHARACTERISTICS OF VERIDICAL  
MEDIUMISTIC PHENOMENA COMPARED  
WITH THOSE OF PHENOMENA GEN-  
ERALLY CONCEDED TO BE  
TELEPATHIC.**

A paper read at the Congress on Psychical Research at Copenhagen, August 27th, 1921, by WALTER FRANKLIN PRINCE.

This paper is to be neither an argument in favor of spiritism nor one in favor of telepathy. It is to be simply a series of comparisons between two classes of materials.

The one class, consisting largely of automatic writing and speaking, is *prima facie* spiritistic, and the persons principally concerned are usually known as medium and sitter. The other class furnishes the evidence most relied upon for proving the passage of thoughts from one living person to another by other than the known sensory channels, and the chief parties thereto are known as percipient and agent. For the sake of brevity and precise reference, let us call the material which purports to be spiritistic S, and the material generally conceded to be telepathic T.

The most valuable data for the T class is that which has resulted from experimentation, because usually the best authenticated, the best orientated as to its conditions, and, since grouped in series, it lends itself to mathematical estimation to a degree seldom possible with spontaneous material. Nevertheless, we include spontaneous instances so far as they reasonably respond to the same criteria, and *prima facie* seem to belong to the same class as defined. Especially I shall rely upon some twenty series reported by the English S. P. R., mostly experimental, but including the Wales-Samuels spontaneous set. The Ermacora series is excluded, because, while it is termed a case of telepathy, a "control" purported to carry the suggested imagery to the dreams of the sleeping subject. All apparitions are excluded, since to grant that these are telepathic is too weighty a *petitio principii*. There is also exclusion of all cases upon which a shade rests, whether the suspicion of muscle-reading or that of collusion.

For set S I go to the authenticated records of the highest verid-

ical quality, such as the best work of Mrs. Piper, Mrs. Chenoweth, Mrs. Smead, Mrs. Leonard and others. The material is ample for our purpose. The Ermacora case might legitimately be included, and, if I were here advocating the spiritistic hypothesis, I might plausibly suggest that if a spirit could in this case act as a telepathic bond, a spirit could do the same in any other spontaneous case, or even in the experimental ones. But this would again be begging the question, and the case is finally excluded.

I take it that there is in the circle T as drawn such a quality and quantity of evidence in the way of correspondences, that no one can explain it without recourse to some species of supernormal causation. I also take it that no one can explain the percentage, quality and complexity of veridical material in the circle S, as drawn, without recourse to some form of supernormal causation.

One indication that I am correct in these twin assumptions is that in the course of some 35 years of Psychical Research no opponent of both the spiritistic and telepathic theories has attempted an explanation. I call you to witness this remarkable fact, that though many physical scientists, psychologists, physicians, journalists, etc., have in books, magazines and newspapers inveighed with great loquacity, vehemence and emotion against both spiritism and telepathy, none of them have fairly faced the evidence and honestly dealt with it. Every such opponent has either ignored the great monumental records as completely as though they had no existence, or he has wilfully selected passages upon which no qualified researcher places emphasis and by his silence regarding the impressive passages has led his readers to think that there are none, or, if he has touched any important portions, he has so maltreated and perverted them as to constitute intellectual malpractice, and equally to mislead his readers. As Chesterton has said in another connection, he "explains the easy, denies the hard, and then goes home to tea."

It must be understood that the comparisons to be made are preliminary and tentative. It is quite certain that a later draft, after further study of the records, will be modified in many places. It is also probable that many years, with all their production of records and study of records, must elapse before any positive general conclusion can be drawn from such comparisons. Nevertheless, I have thought it well, facing this international company of special scholars, to set forth, in all diffidence, these crude and pioneer observations,

in the hope that they may stimulate others to prosecute comparative studies along the same lines.

After so lengthy, though necessary, an introduction, let us enter upon our task.

1. In S the "I," or person speaking, generally does not purport to be the subject—medium—but someone else.

In T the "I," or person speaking, is the subject—percipient.

2. In S the "I" speaking is almost invariably represented to be a person who is dead, or at any rate who is in another state of existence commonly referred to as the "spirit world."

In T, since the "I" is the subject herself—I shall use the feminine pronoun since the majority of both mediums and percipients are women—it is a living person.

3. In S the veridical and evidential statements largely refer to the past—not simply minutes or hours, but days, months and years—though they may deal with the present, and perhaps with the future.

In T the veridical statements find their correspondences in thoughts or acts of the agent in the present or approximate present—within a few minutes or hours—never, so far as I remember the published data, being claimed to reveal thoughts or acts of months or years gone by, or appearing to predict the future.

4. The data given in S not only prevailingly profess to be from persons who are dead, but they also prevailingly profess to be about persons who are dead—their thoughts, their feelings, their acts, their experiences, whether in the earth life or since, the past or the present, also their plans and purposes for the future.

The data produced in T, on the contrary, so far as noted, are indifferent to whether the agent, if thinking of a person, is thinking of one who is dead or alive. The indications are that in most cases, if the agent were thinking of a person, and were at the same time either looking at that person or a picture of him, the chance of the percipient getting the description or naming the person would be greater than if he were thinking of the person only. But the consideration whether that person were living or dead would in itself play no part.

5. It would be conceivable that the statements of the S class should be of a haphazard character, without plan or order, now an expression of sentiment or opinion whether or not definitely and evidentially assignable to a particular person deceased, now a reference

to an event which might be connected with another person, now a glimpse of a face perhaps of quite another person, and so on—an unrelated jumble or phantasmagoria of the thoughts of many persons who have lived. If, as some writers of unbridled fancy seem to suppose, there is an infinity of thoughts floating in actual or ideal space, this would be about what we should expect. Or if there is a cosmic reservoir, made up of the thoughts of innumerable myriads of individuals now lost from existence, we would rather expect that the medium, angling therein, would bring up a miscellaneous and heterogeneous lot of fish. But what we actually find is that the deliverances in class S tend to be highly selective, and to gather around definite persons who are dead, as if endeavoring to project memory-groups belonging to them, at their best recognizable as complexes of facts relating to those persons alone.

But we find no parallel tendency in class T. We would hardly expect to find it in the experimental series, where the agents themselves flit from subject to subject. Yet it would be conceivable that the tendency of the recipient to draw from the agent's mind thoughts of the past related to the dead might be so strong as to defeat the agent's purposes, and instead of what he intended, steadily harp upon his dead friends. This is not the case. Nor do we find this tendency operating even in the T spontaneous series, such as the Miles-Ramsden and Ramsden-Statkovsky sets—generally reckoned among the experimental, but since their results most frequently corresponded with things thought, seen or done by the agent sometime during the day, rather than what she intended to transmit at the moment, they are to that extent spontaneous—or the Wales-Samuels set. In fact, we find more nearly what I said was conceivable in but not characteristic of S, all sorts of impressions, important and unimportant, of things thought, said, read, seen or felt by the agent any time during the day, unrelated to each other, and finding unity in—not a dead person, but the living agent. Whereas, as we have seen, in S the particulars stated will often not only relate to a dead person but have an orderly relation to each other.

6. In S, the deliverances claiming to be memories are often dramatic, colorful, animated, flowing, like the description of a moving-picture.

In T they may be picturesque, but are not dramatic, are as it were lifeless, consisting of one or at best a number of particu-



lars, given catalogue-fashion, or like the description of a partly-illuminated picture on the wall. I say partly-illuminated because, when the agent is trying to project anything complex, the percipient hardly ever gets all the particulars dwelt upon, and may get several wrongly, even though the general result is convincing.

7. In S colloquies seemingly occur, as if between the purported "communicator" and the purported intermediary known as the "control."

Of course there is nothing parallel in T. Yet why do I say "of course"? Why should not the subconscious, which is assumed by all investigators, both those who accept and those who reject the theory of spirit communication, to be at least a factor in mediumistic work, also invent for the telepathic recipient, at any rate in some cases, a "control" or mysterious helper of some description?

8. In S we often find as it were remarks behind the scenes, with the appearance of not being intended for the sitters, as though they were overheard and not distinguished from the "message," had slipped through inadvertently. No attempt seems to be made to call attention to them, there is no appearance of its being a deep-laid plan to dramatize, but rather the remarks appear casual, are often fragmentary as though only the answer to a question by a third party standing by had been caught, and then the "communicator's" theme flows on as though the interpolation had not been noticed. However, if an explanation of the singular sentence or phrase embedded like a fossil in the communication is asked, the explanation given is as we have indicated.

All this sort of thing is absent from the T circle.

9. In class T there is no reason to suppose that the mental processes of the recipient, conscious and subconscious, do not work sincerely, though even there the imagery or ideas often announced by the recipient, widely differing from those the agent intended or what concerned him in any way, show that the subconscious cannot wholly be inhibited from its fabricating tendencies, its dreams, fantasies, or whatever we may term its constructions.

If class S, the apparently spiritistic, represents the cases where the subconscious is tricky, is acting out fantasies with no restraint outside of itself, it is strange that, with sane mediums, the fantasies are always of the same nature, representing the spirits of the dead, or at least denizens of another world, as endeavoring to converse

with the living in this. Since the mythology, poetry, fables and folklore of the nations prove the limitless capacity of the human mind for imaginative construction, it is puzzling, if mediumistic dramatics have no external reality, if the medium's subliminal current is subject to no limitations from without, that the actors in the drama are never elves, fairies, giants, gods and goddesses, intellectually-endowed beasts and birds, etc.

I am aware of the Martian concoctions, and do not doubt that the subliminal mind is capable, when unrestrained, of expressing fantasies in automatic writing and speaking, being strongly of the opinion that this at any rate is nearly always the case when the eminent dead of past ages are represented as communicating. But Martian stuff and purported messages from Biblical characters and other notables of long ago never, or next to never, contain evidential matter, and so do not come within circle S as I have drawn it. It still remains peculiar that the impressive veridical matter undoubtedly emanating from mediums, if it is really due to telepathy from the living taking a fantastic form, always chooses the form of communications from the dead, and, to say the least, far most frequently from the more recently dead.

10. There is occasionally observable, in S, the appearance as of a misunderstanding on the part of the "control" or the subliminal, of the meaning of the "communicator," causing temporary confusion, but when the confusion is cleared up it frequently becomes evident, upon reviewing the passage, that what was finally effected is what was intended from the first. In somewhat the same fashion when a word is repeatedly attempted over the telephone and is repeatedly unintelligible, and efforts to explain it increase the confusion, yet when we finally get the word we can think back and note that the obscure variations which seemed to reach us all resembled and were intended for that very word.

Thus, in the Mrs. Fischer communications to her daughter (*Proceedings of American S. P. R. for 1917*) through Mrs. Chenoweth, something like the following came, quoted from memory:

"We went to a neighbor's to see a pet Bunny [pause] a pet Bunny B B Bunny [pause] No, it was a pet Bunny B B Bunny B [long pause. Medium moans. Then a word was written which I defer until the next section, then—] A small cow Bossy."

This passage, which is substantially correct, is a good illustration of what I mean. Who can doubt that some one or something intended "Bossy"—a colloquial term for a calf—from the first, instead of "Bunny"—a colloquial term for a rabbit? Else why did the communicator stop at "Bunny" every time and begin again, express dissatisfaction, pause as though pondering on what was the matter or how to remedy it, experience emotion which extorted moans from the medium, and finally say "small cow" as though to avoid the word beginning with B? If two minds were engaged in the process, the second receiving from the first, we can see how this second, call it the "control" or the medium's subconscious, could, when the "pet B—" was reached, conceive the picture of a rabbit and cling to the prepossession for some time despite the efforts of the first mind to dislodge it.

Sometimes the "communicator" apparently finds the obstacles in the way of being understood on a particular matter too great and gives up the attempt. So at another time "Mrs. Fischer" was endeavoring to give her first name and actually wrote it—Emma—at the first attempt, only "Em" appeared on one line and the "ma" on the line below. Hence it was not recognized by the experimenter contemporaneously reading the writing aloud, as a name. Then came "Ma," which may have represented the renewed attempt to give the name Emma, since the pronunciation of this name is nearly the same as that of the two letters M a, following each other. Then came "Mary," as though the receiver were trying to help out or guessing, what looked like rejections of "Mary" and renewals of "Ma," and at last the communicator seemed to give up with a pathetic appeal to the silent sitter that it was her mother speaking. Noting that the name "Emma" actually was written at first, I can hardly doubt that somebody or something, finding it unnoticed, was trying in all this confusion which followed to get that name through again, in shape that would be recognized.

There is nothing of all this in T, no seeming collision of intelligences, one endeavoring to be understood, the other persistently misunderstanding, no confusions of similar character, no ejaculatory debate as it were, no appearance whatever of two mentalities being concerned in any way, on the part of the recipient and aside from the agent.

11. There are in S many instances of the apparent employment

of an ingenious device, displaying calculating intelligence, in order to clear up a confusion and get the intended meaning through. In the "Bunny" instance just cited the one word which I deferred to mention, the first word coming after the long pause, was "Milk." Now as milk is utterly incongruous with a rabbit, it is a word very fit to cause anyone supposing that animal intended, to drop it from consideration. Nor will it be contested that it is a word quite fitly associated with a calf. The following words "small cow," as an alternative term for "Bossy," avoids the initial letter which might sidetrack into the "Bunny" channel again, and now there was calmly written, "It was a Bossy," and all was well. The same sort of device one who is misunderstood over the telephone often employs. So I have said, "It is Prince speaking." "Who, Pierce?" "No, Prince." "Pierce?" "No. Son of a King—Prince." Thus I have made my name understood, and such a device often seems to be employed in the mediumistic "messages."

There is nothing of the kind perceivable in T.

12. In S there is, in respects already stated and others to be stated, the appearance of variously-calculating reason at work devising, adapting, renewing means to make a previous conception understood.

In T there is the prevailing appearance as if it were a process of quasi-sensory perception, beginning with nothing, but acquiring one or more particulars as one might make out something of the nature of an object seen obscurely, or might approximate to a word or sentence spoken at a distance.

13. In S, to emphasize a factor already involved in the previous and other sections, there is an appearance as though of willing to produce a result.

In T there is no appearance of willing on the part of the recipient, except in order to maintain passivity. It is as if there were a blind attractive or propulsive force in operation, analogous to magnetism or electricity.

14. With S, in many cases, a whole incident, involving a number of particulars, comes through as it were by one emptying of the bucket. Only the limitations of language seem to prevent all being given at the same instant, the first particulars being interlocked with and presupposing those that follow.

With T, as a number of experimenters have remarked, and as

the records amply illustrate, the particulars come by piecemeal, or as though one went to the bucket with a dipper again and again, leisurely or with pauses.

15. In S varied and sometimes violent emotions may accompany the messages, and these have the appearance of inhering in the discarnate persons purporting to communicate, but also affect the organism of the medium, so that her eyes shed tears or, if she wakes quickly, she says, *e. g.*, "I feel as if I had been laughing," which had been the case.

In T there appear to attach to the percipient no emotions other than those which naturally attach to any doubtful experiment, curiosity, hope, pleasure at success, disappointment at failure, and these belong without question to the percipient's own personality. The utterances as a rule are coldly descriptive, not emotional.

16. Often in S the medium, awake or in trance, experiences pains or seeming symptoms of maladies which correspond in character and location with those which the purported communicator experienced at or near the time of his death. They rarely, if ever, convincingly correspond with those of the sitter.

In T some recipients seem capable of reflecting pains and other physical sensations of the agent. But I know of no instance where they seem or purport to reflect those of the dead.

17. In S there are found plenty of irrelevances. Nevertheless, in the material of the highest character, where the sitter has some person or particular theme in mind and the medium gets nothing relevant to that person or theme, frequently she does get something else which is not a failure, because it appears to relate to some other person or theme evidential in connection with the sitter. Much of the best evidence has come about in this way.

Generally, in T, if the recipient does not get what the agent intended he should get, at least in part, she gets nothing relevant to the agent in any convincing degree, though there are exceptions to this rule.

18. In the S circle there has been a case where, within four weeks after the death of a person, four psychics unrelated in any way to each other and utterly ignorant of the deceased, have given a variety of coinciding statements cogent enough so that, had they occurred within the circle T, they would have been deemed telepathic successes. The singular grouping, so soon after the decease, might

suggest that it was due to the activity of the discarnate mind rather than to a sudden ability, difficult to account for, on the part of the sitter to act as "agent" in several directions.

I have not yet learned that any experimenter in circle T has reported a similar sudden inclination on the part of several percipients to get impressions at about the same time, not corresponding to anything which he was trying to project, but to some theme to him of pressing importance at that time.

19. In the T set, the great bulk of experimental and spontaneous data show that there is a pre-established rapport between percipient and agent, either because each knows that he is experimenting with the other or because of a strong sympathetic bond between them. Also, usually, though the testimony is not uniform on this point, success is aided by the two being near each other.

But the theory that the best and most evidential cases in S are of the same nature, in that the medium derives her information from the living by telepathy, often requires that either from the medium's mind must go out something not only to the sitter but also, directly or indirectly, to persons unknown to her and perhaps to the sitter likewise, irrespective of distance, and bring back information from various quarters and directions, selectively adapted to the subject in hand, or that somehow telepathic waves must originate with these various persons in various places at various distances, which go to the mind of the medium and deftly fill up lacunæ in the memoranda drawn from the sitter. We have remarked that the data indicate that the T correspondences, if they are not to contemporaneous thoughts of the agent, seldom seem to go back farther than one day. But the telepathy required for such S cases as we have just alluded to must be even more transcendent than thus far pointed out. For while one needful or convenient fact for a mediumistic communication might, if there is means to do it, be procurable from Aunt Mary 50 miles away westward, another fact from Grandfather Brown 300 miles away eastward, another fact from a man living in the neighborhood where Father was born 1000 miles away southward, and still another fact from one of several persons somewhere in the world acquainted with an excessively rare book in which it is recorded, it cannot be supposed, especially as the incident may be one of thirty years ago, that all these persons were either mentally engaged upon their several facts contemporaneously with their re-

hearsal by the medium, or that they have all thought of them for months or years. Thus, it must be admitted, we would have a telepathic maze in type, range and complexity far beyond anything indicated within the circle T, of which we have present knowledge.

20. In series after series of experiments for thought-transference we are told that success was greatest when the agent concentrated his attention upon the selected object, diagram, word or idea, and in certain series it is added that he must energetically will the percipient to receive it.

But, so far as I know, such experiments in the course of mediumistic deliverances are not followed by results sufficiently in correspondence to convince that they are the result of the experimenter's efforts. I myself have tried it a great many times with mediums, employing all my powers of mental concentration and all the mental devices I could think of, and never but once had an apparent success, and we must allow something for coincidence on this side also. I have indeed had matter purporting to come from the person I had in mind, but never near enough to my thought, save in the one case, even to suggest telepathy. Dr. Hyslop experimented in the same way without affirmative results. Doubtless many others have done so, but I do not recollect to have read of successes.

An interesting relevant incident occurs to me. My foster daughter, who does evidential work of the S class, has several times in the last four years predicted, giving discarnate intelligences as her authority, that I would sometime go to Europe. Although I had never crossed the Atlantic I would not have considered my doing so sometime in the future as a convincing proof of prediction, nor is it as a prediction that I now refer to the matter. But the next morning after I received the invitation to this Congress she suddenly declared, as our sitting began, in tones of deep conviction, that I was going to Europe, and for the first time added, "And you are going *soon*." One may say, "An excellent illustration of telepathy! She got it from your mind." Maybe so, but here is the odd thing. There were reasons why I was so firmly convinced that the Society could not send a representative at this time that I wrote within the hour telling Mr. Vett that it would probably be impossible to accept. I sent the Danish letter to our President as a formal act, and hardly did the matter cross my mind again until I was surprised by his letter some days later opening the way to my going. I thought so little, in

fact, that it never occurred to me to mention the invitation to my family, so little that even when my daughter made her declaration I did not remember and connect it with the invitation from Denmark, and only did so when President McDougall's letter was read several days later. As I had not even then told my family about Mr. Vett's letter, I now began to experiment in sittings with the young woman, trying with all my energy to "telepath" to her about the journey, in order to elicit a further statement or at least a repetition of what had been said. But not another relevant word issued.

I simply point to the absolute contrast between the conditions here and those supposed to govern in the experimental cases of class T, where vivid thinking, concentration and willing are employed. When I was in a situation to, and did follow these maxims, there was no result. If the timely statement which professed to be from the discarnate was really from my mind, it was at a period when I did not believe that I was about to go to Europe, at a moment when I had no active thoughts upon the subject, and when I had thought so very little about the matter that my subconscious could have been very slightly charged with it.

21. Again, I do not know one medium whose results are evidentially impressive, and who, apart from spiritistic "business," is successful as a percipient in direct telepathic experiments. And there appear to be almost no instances, if any, of persons successful as telepathic percipients in the ordinary way, who are subject, at other times, to mediumistic business. I speak with diffidence as there may be exceptions in both categories, but I have never personally met any, and do not remember any recorded case where the same person would at one time produce the straight T results and at another give "messages" in the mediumistic fashion and of evidential quality. Even if there are rare exceptions, it is peculiar the rule should be that the same person is not capable of the two species of phenomena. If S and T are varieties of the same thing, the former simply decked out and disguised in spiritistic trappings subliminally manufactured, one would suspect, with the air so full of suggestion, that "recipients," as they also have subliminals, would frequently cross the narrow bridge and use mediumistic phraseology, and that mediums, stimulated by the successes of "straightforward telepathy," would frequently cross the bridge from their end and get their results in that fashion.



I add that when, in the history of the Doris Case of multiple personality, the secondary personality, "Margaret," was giving evidence of telepathy if there is evidence anywhere, the person in whom "Margaret" inhered was subject to no deliverances of the mediumistic order. And when Doris had well progressed toward normality, and after she became normal, and phenomena of class S did begin, those of class T had ceased.

22. In several T series, the investigators—Mrs. Verrall, Mr. Wales, etc.—show that the data indicate telepathy rather than clairvoyance. On the other hand there are S records that seem to me to indicate clairvoyance rather than telepathy. I particularly refer to many references made in the work of Mrs. Chenoweth to matters in California, to which the sitter Doris had returned, and with which the experimenter, Dr. Hyslop, was unfamiliar. Many of these references seemed like the external aspect of things relating to the family, rather than what members of the family thought about them. However, my investigation of this point has been too slight for me to speak with confidence.

23. There is a tendency in the S deliverances to produce trance. If all such were given in trance it might be assumed that it is this which inhibits normal reflection and judgment and allows the entrance of spiritistic imagery. But this is not the case, for some mediums do not become entranced and yet maintain the spiritistic setting. Still the tendency undoubtedly is toward the trance state. Some who do not attain it fully reach a halfway condition, and others maintain normal consciousness only by strenuous exertions because of scruples.

Not so the percipients of T. They almost invariably retain normal consciousness, unless artificial hypnosis is brought about. The nearest exception that I now remember is the case of Miss Samuels, who got the most of her impressions during ordinary sleep.

24. There is therefore nothing in T corresponding with the borderland transitional stage, just before emerging into full consciousness, of Mrs. Piper, Mrs. Chenoweth and others, with its peculiar auditory and visual impressions, its curious alterations in physical states as to circulation, æsthesia, etc.

25. In the S group the purported communicators discuss and declare, at times, how they get information and how they project it through the consciousness of the medium. Imperator and others

claimed that they furnished thoughts which were clothed in part from the medium's vocabulary. The "spirits" declare that they visit the living and learn present facts and impart influences. A communicator through Doris gives a plausible account, in instant response to a query, how predictions are possible.

But in T the results simply come, they give no account whence or how they come.

26. In the annals of S entirely new methods suddenly appear, with no abandonment of the old, as though a plan had been devised on "the other side" to furnish a new species of evidence and carry conviction to a stupid generation. A notable example is the appearance of systematic cross-correspondence largely of a scholastic, literary trend. This began a few weeks after the death of Mr. Myers, and professed to be carried on by him and others. An experiment had been undertaken by Professor Verrall, to see if he could make a certain peculiar Greek phrase emerge in the consciousness of Mrs. Verrall, she being unaware of the intent. Presently spiritistic verbiage began to appear in her script of a nature as though the experiment were being utilized by spirits for their own evidential purposes, and therewith developed a long series of literary and classical allusions which seemed to play around the selected phrase. It was a new phenomenon. As Mr. Piddington justly says (*Proceedings of English S. P. R.*, July, 1919), Professor Verrall was expecting the old straightforward telepathy ("agent thought of a cat, the percipient got the impression of a cat"). But something new began, something different and complex, something which unexpectedly to the experimenter and to Mrs. Verrall, who did not know an experiment was being tried with her, claimed to be from spirits and from Myers in particular, something congruous with his complex mentality and scholarship. And the new method spread to other psychics.

The phenomena of T show no such sudden switches, developments, transformations of method. One percipient can get a particular type of impression, visual, numerical, verbal, physical sensation, or whatever it may be, better than another, and at one time better than at another, but each continues or develops along her own lines, and neither does a new species of method spring up full-grown, nor does one recipient seem to catch the method of another as through suggestion. Particularly, there has never appeared within

the T circle anything like the literary allusion method, nor anything of the nature of cross-correspondence, whereby, *e. g.*, it is announced through one percipient that a particular word or phrase will be given through another percipient at a distance, with a more or less convincing sequence. That is, within the T circle neither are any such intricate phenomena perceivable nor are the apparent methods subject to sudden and radical changes. Why not, if the percipients are potentially capable of these, if their work is essentially the same as that of S? Why, with all the possibilities of suggestion, do not at least some percipients make a blind stagger at adopting the methods and imitating the abrupt transitions of mediumship?

27. In S there is often the marked appearance as though one particular deceased person were able to get his thoughts through better than another. That is, the purported messages from a certain spirit are evidential beyond those of another, though both persons were equally unknown and unheard of on the part of the medium. For example, Dr. Hyslop's father seemed more successful than any other of his relatives in both the Piper and the Smead scripts. "Mrs. Fischer" gave forth a larger percentage of evidential material than did any other character when Mrs. Chenoweth was the medium and Doris the sitter. And it appears to me that the departed woman friend of Lady Troubridge furnished evidence beyond all comparison with Raymond, through Mrs. Leonard.

There is nothing to correspond with this in the T circle. In the remarkably successful series where Professor Gilbert Murray was the percipient, the agent often selected some person, whether living or dead, as the object upon which to concentrate. But it never happened, I believe, that some particular name was distinguished by the flood of evidential particulars which it evoked, so as to present a verisimilitude which would suggest that possibly a spirit might be assisting without giving notice of the fact.

28. The apparent speakers in S often manifest a recurrent tendency, a pronounced inclination to return to and elaborate the same theme in subsequent sitting.

There is no such tendency perceivable in the T material. Scrapiness and transitions as to topics throughout a series are the rule, even with spontaneous matter.

29. In S the evidential statements often purport to come from persons who, in fact, were in their lifetime particularly suited to

utter them. Were the imparted facts, as well as the person, normally known to the medium, she could of course consciously or subconsciously fit the statement to the man. But I am referring to protected cases. If telepathy from the living is the source of the statements, it shows a restraint and calculation for which the data of T furnish no examples, to wait until the right person is supposed to come along before letting them through.

For example, when Dr. Hyslop was experimenting with Mrs. Chenoweth as psychic and Doris as sitter, the latter was then as normal looking and acting a young woman as one would wish to see, so that had the psychic not been in trance before the sitter entered, and if the latter had not been made to sit behind the psychic and to remain silent, it could not normally have been discovered that the sitter had formerly been an extraordinary case of multiple personality.

For some days Mrs. Fischer, Doris's mother, purported to communicate, and along with an astonishing array of facts as to the past came an astonishingly accurate description of the daughter's now banished trouble, but in terms of conduct and symptoms only, as was appropriate to one who had possessed no acquaintance with technical psychology. There was not a word betraying any comprehension of the great underlying features, the dissociation, the personalities as such, the amnesia. Yet these were now familiar to both Doris and Dr. Hyslop, and when the conduct was being described, the nature of the case and the causes of the conduct must have been vividly before their minds. Telepathy, if it was then acting, was holding itself under singular restraint. But later came the purported Dr. Hodgson, who promptly likened the case to one which he said he personally had known, first naming the physician and psychologist who treated it, Dr. Morton Prince, and then naming the case itself—the Beauchamp case. Now the Beauchamp case was in fact of all recorded cases the most similar to that of Doris (and the chance of making this hit by guess, considering the rarity of such instances of multiple personality, was not one in a hundred thousand), and Dr. Hodgson had in fact been personally familiar with it. Bear in mind that not a line had yet been printed about the Doris Case, and that the experiments were so safeguarded as to be absolutely sealed from leakage of normal information. For that matter, Dr. Hodgson's relation to the Beauchamp case is only obscurely referred to in a

single book. But granting that the psychic had seen that reference, and that all through the "Mrs. Fischer" messages Doris and Dr. Hyslop were unconsciously telepathing, "Dissociation! Personalities! Like Beauchamp case!" it is remarkable that the effects did not show until "Dr. Hodgson" could be produced, to whom the revelation was congruous and characteristic. I repeat that no such restraint or calculation, no such withholding for dramatic or climactic effect is ever in the least degree suspected within the T circle. Particulars there come by "piecemeal," in no perceivable logical or teleological order, but in seemingly haphazard fashion.

30. In T there are no predictions, either express or implied. That is to say, there are, so far as I know, no data indicating that the product of telepathic percipients find convincing correspondences in the future.

But in S there are frequent claims to predict. It is well known that many of the predictions are not fulfilled. But the mere fact that they are made constitutes a differentiating feature. And many claims are made with some impressive evidence, that predictions are fulfilled, predictions of so complex or unusual and unlikely a character that chance-happening seems to a high degree improbable. I am not ready for conclusions upon this point, but can see the possibility that, if this kind of evidence continues to appear, it may come in my view to constitute an impassable chasm between straight telepathy and mediumistic phenomena.

I have finished the list of comparisons so far as I am ready to suggest them at this time. Some are of little importance by themselves, others may appear to be of great importance. Their apparent implicatory significance varies. They are presented without much logical order, and are of a pioneer and tentative character. I expect and desire that they shall be criticized, and care little, to adopt the words of a historical personage, whether they "are voted up or voted down." They are mere memoranda for future study and discussion, which, haply, may sometime decide whether S and T, in their evidential aspects, are essentially the same phenomena or will ever remain separate classes.

## EXPERIENCES WITH TWO MEDIUMS.

Reported by GEORGE L. TRAFFARN.

### I. PRELIMINARY CORRESPONDENCE.

The reporter of the Experiences is a business man of excellent mentality, cautious and instructed as to the precautions which should be employed. His narrative is based upon notes taken at the time of his sittings, which notes are in the possession of the Society and have been compared word for word.

The mediums were both professionals, but this is a fact of no importance, providing that the conditions were guarded. Mr. Traffarn has reviewed all the circumstances and is confident that there could have been no leakage affecting the most of the facts corresponding with statements in the communications, and that it is extremely improbable that any of them were deprived by normal means. Nor did oral and written cross-examination of a witness anxious to throw all possible light upon the matter weaken the case.

The record does not stand on a level with those which are complete, but the sitter took down all that he could, and it shows that he set down not only statements which he recognized as true, but also statements which appear not to have been relevant or which have not been verified.

On May 20, 1919, Mr. Traffarn wrote from Daytona, Florida, a letter to the office of the A. S. P. R. of which this is the relevant portion:

Incidentally, I have something that it is just possible may interest you. At a private sitting recently with a psychic from Massachusetts who spent the winter in Florida, I obtained something not only intensely dramatic but also rather strikingly evidential so far as I am able to judge. The unusual feature was this: It was alleged to be, and bore every evidence of being, a case of "direct control" on the part of the spirit of an adopted sister who died in September, 1917, and who was said to have been in a continuous comatose

or "dream" state thereafter until I unconsciously "opened the door" by this sitting. The death was from cerebral hemorrhage and *every incident* of the stroke and succeeding illness was dramatically and accurately portrayed, as well as many little personal "touches" that to me appeared rather remarkable, even in the light of similar sittings in the records of yourself and Sir Oliver Lodge in the works referred to above. After the exit of this spirit I had a rather extended conversation with one of the regular controls of the psychic who stated in response to a question that it *was* a case of direct control, and explained the object. I kept rather full notes and should greatly value your opinion of the matter that came through.

Very sincerely yours,

G. L. TRAFFARN.

Following this letter Dr. Hyslop had an interview with Mr. Traffarn, and asked for a written report of the sitting described. Mr. Traffarn sent it, together with a brief report of a sitting which his wife had with the same medium, and a letter dated from —, N. Y., June 17, 1919.

Pursuant to your request at the time of our meeting at your office on May 30th, I am sending herewith typewritten copy of notes taken at the sitting then discussed, these notes being supplemented by explanatory data which will, I believe, assist you in appraising the evidential value, if any, of the material that came through.

Undoubtedly my methods as an experimenter at this, my first and only sitting, will appear very crude to a seasoned veteran like yourself, but I did the best I could under my own limitations and those of a trance-speaking sitting where a stenographer is lacking.

You will note that I have appended a brief narrative summary of a sitting my wife had with the same psychic on the day following my own sitting, and of which I made no mention the day I saw you. It has occurred to me, however, that as the matter which came through purported to be from the same communicator and was linked up with the earlier sitting by the opening remark of control in the later one, it may be well to send it to you for what it is worth.

II. SITTING AT CASSADAGA, FLORIDA, MCH. 6, 1919. (1)

Present: G. L. Traffarn, sitter, (G. L. T.); Wellman C. Whitney, psychic.

(A small table stood between sitter and psychic.)

Psychic entered trance in four or five minutes after a few spasmodic twitchings and jerkings. Eyes closed.

First control gave what purported to be an outline of my own life which is here omitted.

Then a spirit was said to be present the rather brief description of whom suggested Tillie. (2) Hair about half gray, apparently originally brown, parted in the middle and arranged loosely behind.

[Correct in every detail.]

No bodily description.

1. As the above sitting was held at the Spiritualist camp at Cassadaga, Florida, with a professional medium, a word of explanation as to how it came about may be pertinent.

I am not a spiritualist, this being my first and only direct experience among members of the cult. I am a business man, having conducted a general insurance agency in —, N. Y., for nearly 30 years. I have, however, been for some time interested in the investigations of psychic phenomena, but until the past winter my opportunities for enlightenment have been confined to occasional magazine and newspaper articles. Early in December last, however, while en route to our winter home in Daytona, Florida, I purchased in New York a copy of Sir Oliver Lodge's "Raymond," and while reading the book in our section of the Pullman a gentleman occupying with his wife an adjoining section tapped me on the shoulder, observing, "I see you are reading 'Raymond'; are you interested in the occult?" This led to a pleasant acquaintance, the gentleman and his wife being on their way to their winter home at Cassadaga. He suggested that if Mrs. Traffarn and I would run over to the camp (about 30 miles from Daytona) they would be glad to assist us in making a personal investigation. Early in March we accepted this invitation, the above sitting being the result. Mr. Whitney, we were informed, was the best and most highly developed psychic in the camp, also that he gave private sittings. I asked if one could be arranged for me, the result being that I was introduced, merely by name, to Mr. Whitney and a sitting was arranged for the following morning at the psychic's apartments. I thus came as an entire stranger, my name only being known to psychic.

2. In the fall of 1870 Miss Tillie P—, then a young girl of 17, came to live with us, our family at the time consisting of my parents and myself. I was then 8 years old. And while Tillie was never formally adopted she was always regarded and cherished as one of the family. Since the death of my mother in 1910, Tillie had lived in my own home.



(3) Immediately psychic re-enacted, accurately and dramatically, the features marking the attack on the night Tillie was stricken. Clapsed his head in both hands and moaning as if in intense agony. Then crying, "It broke!" he fell forward on the table in collapse, just as Tillie did when falling to the floor.

After a few seconds of apparent complete unconsciousness the low moaning re-commenced.

(Are you still in pain?) [An " opener " in effort to get communicator to talk.]

No-o, [slowly and uncertainly] but everything is so strange. [Crying and moaning continuing and tear rolled down cheek of psychic.]

Psychic here extends hand which I took. My hand was now pressed almost spasmodically while other hand of psychic grasped my wrist, forearm and upperarm successively, just as a blind person would do in trying to identify one, saying, "It is you, isn't it? O, I am so glad, so glad!" [Repeating words "so glad" two or three times.] Here the sitting took on a highly emotional character which, with my imprisoned right hand, for a time made the taking of notes impossible. And while communicator continued talking I was later unable to remember anything said beyond the remarks already quoted. The import of what

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3. On the evening of the last Sunday in August, 1917, while my wife and I were sitting reading, Tillie entered from another room clasping both hands to her head and crying and moaning in agony. Staggering and swaying forward she fell insensible on the floor. A physician hastily summoned pronounced it cerebral hemorrhage. She lingered about ten days during which she had several lucid intervals. During one of these intervals she told of the awful pain in the head that marked the attack, and that following this was a sensation as if her "whole brain was submerged" as she expressed it. After this all was a blank. Now all this was accurately and realistically portrayed at the sitting, psychic clasping his head and crying and moaning, then falling forward in apparent complete unconsciousness, all exactly as happened in Tillie's case. The cry "It broke" seemed to me distinctly to suggest the rush of the hemorrhage and the sensation of the "brain being submerged." Up to this time in the sitting the name of the spirit purporting to communicate had not come through; in fact it was only given once—and that incidentally—in my subsequent talk with the control when latter said "That mother loved Tillie almost as she loved you." I wish I could be certain that the name was not let slip by myself during the emotional part of sitting while no notes were being taken, and while I was occasionally replying to talk of communicator. I feel sure I did not but couldn't swear to it.

was said, however, as well as the whole action, indicated that communicator was overjoyed at meeting. When communicator had become calmer I asked,

(Have you seen mother?)

(4) "Why, what are you talking about? Mother is *dead*. Don't you remember we laid her away? *I'm* not dead; I am *right here*."

(I know we thought she was dead but I have been studying the matter and begin to think she still lives.)

"Oh, I can't understand it; [brokenly] it seems just like a dream." Then starting suddenly and with sharp intake of breath came the exclamation,

"Why, mother is here! And she looks *so beautiful*. Not as she did when she was sick,—she looks younger, and *so beautiful*." [The words "so beautiful" being repeated slowly as if in wonder.]

(Does she speak to you?)

No, she just *looks* at me.

(Which can you see the clearer, mother or me?)

"Why, I can see *her* clearer: [as if surprised]. *You* look so funny." [Note the recurrence of the word "funny" and expression "isn't it funny" used throughout sittings of both Mrs. T—— and myself, and also referred to in my notes. This was a characteristic expression of communicator in life, and our best recollection is that they were words never used by psychic either in his normal consciousness or during any of his public "messages," several of which were given in pavilion while we were at Cassadaga.] "Oh, everything is so strange. I can't understand it. I seem to be in a dream." [This expression also being used repeatedly during sitting.] "But [emphatically and snappily] I'm not *dead*."

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4. When in response to my question as to whether communicator had seen mother, the surprise created in the mind of the former by the nature of the question was indicated unmistakably by the inflection of the reply "Why, what are you talking about? Mother is *dead*," &c. If the words "What a fool question" had been used instead, they could hardly have reflected more accurately the impression obviously created by my question. As to whether the entire spontaneity and emphasis with which they came has any evidential value touching the question of spirit's alleged continuous comatose condition since her death and her present belief that she was *not* dead, you will be better qualified to judge. The instant recognition and memory that mother *was* dead, contrasted with the belief that she herself was not, has inclined me to the opinion that the words of communicator have some evidential value.

(I know; but you just talk to mother—she will explain it all to you so you will understand.)

“Mother—wants—me—to—go—with—her.” [Slowly in weaker voice and with pause after each word.]

(Well, you just go with her and she will explain it all.)

“Well, [fainter and almost inaudibly] I—have—got—to—go.”

After a momentary interval during which psychic leaned limply towards table, he straightened up and there was evidently a change of control.

(This seemed to be a case of direct control on the part of this spirit. Is that true?)

Yes. She has been in a comatose state ever since she passed over [about 1½ years ago\*] and *you* have unconsciously opened the door. Whenever opportunity offers this is one of the methods we take to try and arouse them. Her eyes are open now, never to close again.

(Did you notice the spirit of mother particularly?)

Should say she was about 65 when she passed over. (No. 73.) The transition was very sudden at last after slowly going down. That mother loved Tillie almost as she loved you.

[Exactly true. She suffered from chronic Bright's disease for several years finally going almost instantly at a time when she appeared about as well as usual.]

(Will it be possible, do you think, for me to get into communication with these spirits again?)

Yes, you may be sure they will come whenever the door is opened.

[Sitting closed and psychic regained normal consciousness in a minute or two.]

### III. SITTING AT CASSADAGA, FLORIDA, MARCH 7, 1919.

Present: Mrs. G. L. Traffarn, sitter; Mr. Wellman C. Whitney, psychic.

Preliminary note by G. L. Traffarn.

[At my suggestion Mrs. Traffarn took writing materials with which to make notes, but the novelty of the situation—this also being *her* first and only experience at a private sitting—prevented the taking of more than a few disconnected remarks of control and communicator. They have, however, the advantage of be-

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\* About 1½ years are explanatory words of my own.—G. L. T.

ing verbatim as far as they go. And as her notes were written up while their connection was fresh in her memory, they form the basis of a record in narrative form—and accurate as far as it goes—of what came through. Quotation marks indicate matter taken verbatim in notes.]

First control was evidently an Indian, for while the accent did not so indicate, when the appearance of a spirit was announced, control remarked: "This spirit appeared to your brave yesterday."

Immediately there followed, though apparently in a much less pronounced manner than at my own sitting, another partial re-enactment of Tillie's experience on the night of the attack. There was some moaning and incoherent muttering when sitter asked how she felt, to which communicator replied that "the clouds are clearing and I begin to understand," adding "but I'm not dead." Asked if mother was still with her she said: "I saw her a few hours ago and she tried to explain. I do not see her now but hear her yet." In response to some remark of sitter which latter did not note and does not now remember, communicator said: "I guess it's all right, but I wish I could get out of this dream." "I guess I must have passed through it" and "but I'm Tillie just the same" were also remarks of communicator, as shown by notes, but sitter was later unable to recall their connection. Several times during sitting communicator dreamily remarked: "Isn't it funny?" Now these were the exact words she used to sitter during the few lucid intervals prior to her death. At that time she remarked several times: "Isn't it funny that this thing should have come upon me?" The record is of course very incomplete, but sitter was impressed with the rather close resemblance between the dreamy state characterizing the few lucid intervals prior to death and that which marked the present sitting. Towards the close sitter asked: "Have you seen my mother?" [Latter died in 1904.] "Why no, *your* mother is dead."

Up to about this point everything had come through in the first person, possibly indicating another case of direct control, though there was apparently nothing approaching the highly emotional and dramatic which featured my own sitting. There was now apparently a change of control, evidenced not only by a change of voice and manner, but immediate reference was made to "the spirit who had just communicated." Control stated that "quite a group of her own people are with her and trying to help her." [Her father, mother and three adult sisters are dead.]

Control, in rather a puzzled manner, remarked that there appeared to be two mothers present. One, the "physical mother" (exact words of control) was standing in the background, while the other, the—the—"Foster mother?" [Question by sitter.] Yes, that's it. *She* is in the foreground [ten words omitted for over-scrupulous family reasons.—Ed.] [Perfectly true.] Here control observed that "you and your brave are both very psychic" and we were advised to sit in our own home, adding, "not your home down here, but your other home; the one with the two large rooms with a door between. Not a small door but a large opening. [Accurately descriptive of the two rather large parlors in our home here in —.] (1)

Sitting closed.

#### IV. FURTHER EXAMINATION INTO THE CONDITIONS OF THE FIRST TWO SITTINGS.

It should be carefully noted that neither Mr. Traffarn nor his wife was a Spiritualist or in the habit of attending Spiritualistic meetings, and particularly that these two sittings, one to each, were the only ones they had ever had with any medium, and also that they were then staying in a part of the country remote from the location of the events and persons seemingly described in the communications, and finally, that their temporary residence was in a place thirty miles from the medium's office.

Still more precisely to determine the conditions of the sittings, Dr. Hyslop addressed a series of questions to Mr. Traffarn and these were answered on June 26th, 1919. The questions and answers follow.

Your letter of the 21st received. I assume, of course, that you

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1. Note by G. L. T. on above sitting: Mrs Traffarn was also, of course, a complete stranger to psychic, having been merely introduced to him the same time that I was. It will be noted that at my sitting my mother was only referred to as "mother," both by myself and the *communicator*, which, it would seem to me, would naturally convey to the control, or to the subliminal of the psychic, that the relationship between the two was that of mother and daughter. Yet in Mrs. Traffarn's sitting the control, though definitely recognizing the communicator as being the same who "appeared to your brave yesterday," showed by remarks about "two mothers" and the "group of her own people" that the true relationship had been discovered.

kept a carbon copy of your letter, but to facilitate comparison of questions and answers, I copy the former in my reply.

1. What do you know of the psychic, Mr. Whitney?

A. Absolutely nothing.

2. Could you give me any names of parties critically minded who might write to me about the man and his career?

A. Not at present, but will see if I can do this later. His address, however, is Springfield, Mass. After the sittings of Mrs. Traffarn and myself, covered in my former report, we had several social chats with Mr. Whitney and his wife. [Note that the chats were *after* the sittings.—Ed.]

3. Did you have any impressions favorable to his honesty?

A. Very decided impressions. I have rarely met a man who to a greater extent seems to breathe the very spirit of honesty. This impression is fully shared by Mrs. Traffarn. I have had about 30 years' experience in the insurance business, meeting men of all types, and am willing to stake anything on this man's *absolute* honesty.

4. Have you the name and address of the man that tapped you on the shoulder in the car, on the train?

A. The name is Frederick W. Mack. We have his card somewhere but have so far been unable to find it. The address is somewhere in Massachusetts. However, just before leaving Florida we saw by a newspaper item that both Mr. Mack and his wife died within 12 days of each other late in April at their Cassadaga winter home.

5. How much did you say to him in your conversation on the train?

A. Very little, and absolutely nothing regarding our own personal affairs. He only knew my name and the fact that we were becoming interested in psychic phenomena. We visited practically all through the State of Georgia and until we parted in Jacksonville, but he did practically all the talking, giving the results of his investigation of Spiritualism, in which he was an ardent believer. His wish to help us in our own investigation was the basis of his suggestion that we come to Cassadaga.

6. Did you mention the name of Tillie to that man, or anything whatsoever about the manner of her death?

- A. No. As already implied in my answer to Question 5, neither Tillie's name nor that of any other person was even mentioned by me.
7. Is there every reason to trust the man as being disinterested in regard to the case?
- A. Yes. And in any event, unless he had extraordinary telepathic powers himself, extending to the ability to tap my subliminal at that, (the subject of Tillie being entirely outside the field of my normal consciousness at the time) he had no possible means of learning anything about the case.
8. Who introduced you to Mr. Whitney? And where was it? At the meeting, or at his own place?
- A. Mrs. Mack introduced both Mrs. Traffarn and myself to Mr. Whitney. It was in the pavilion at Cassadaga where the public meetings are held, and at the close of one of the "message-bearing" meetings, so called. The introduction was at my own request, as the Macks had informed us that Mr. Whitney gave private sittings, for which Mrs. Traffarn and I desired to arrange.
9. How long had you been in Cassadaga before you met Mr. Whitney? And was there a chance for any leakage of information before the introduction?
- A. Am not just sure whether the introduction was in the afternoon of the day we reached Cassadaga in the morning, or the next afternoon. In either case there was no chance of any normal leakage of information, for a previous reading of Sir Oliver Lodge's "Raymond" had sufficiently impressed me with the necessity of preserving, as far as possible, absolute anonymity, and of withholding information of any and all kinds from the psychic. This precaution was also extended to include the Macks, to whom we merely expressed our wish for a sitting with Mr. Whitney. I had no reason to suppose that there was any collusion between the Macks and Mr. Whitney, or any basis for any opinion either way further than a distinct impression of entire honesty on the part of all three. I simply kept still and said nothing whatever, the Macks only knowing our name and that we lived in central New York, while Mr. Whitney was merely given our name.

10. Had you intimated to the man on the train any person from whom you would like to hear?

A. No.

11. I understand from the record that your wife was with you at this first meeting, tho this is not made clear in the first part of the account, and I have to infer it from a statement made later. Am I correct in my inference?

A. She was with me at the first meeting with the Macks and with Mr. Whitney.

12. Was your wife alone in the sitting with Mr. Whitney, or were you with her at the time?

A. She was alone. Also, of course, I was alone at my own sitting the previous day.

13. To what extent was the outline of your own life true? If not too personal I should be glad to have an outline of the facts, as they may help strengthen the probabilities of the supernormal in the Tillie incident.

A. Unfortunately, I am unable to give you much information on this point. Not being especially interested in hearing recounted facts already known to me, beyond a certain languid curiosity to follow in a general way the "hits" and "misses," I kept no notes whatever during this portion of the sitting. Naturally, had I known that the matter could have had any possible bearing on the question of the supernormality of what followed, my course would have been different. My general impression, however, was that the ratio of "hits" to "misses" was decidedly out of proportion to any hypothesis of mere guesswork on the part of the psychic. But about the only specific thing that sticks in my memory was this: Starting at birth, the life history was divided (presumably arbitrarily) into seven year periods. Control stated that during the third period (which would, of course, be between ages 14 and 21) a great change took place, and that during this period I took on greatly added responsibilities. Now father died when I was 16, leaving comparatively little property, so that thereafter the support of mother devolved largely upon me. I began my business career as a clerk in a dry goods store at age 18.



14. Did you hear from your mother on either occasion, and were the incidents good ones to prove personal identity? If not too private I should be glad to know what they were.
- A. I heard nothing at either sitting beyond what appears in the record already sent you. Although the spirit of mother was said to be present at both sittings, no direct message came from her at either. One statement made by the control in Mrs. Traffarn's sitting, however, was very strikingly true, whether evidential or not, as anyone knowing in life the facts relating to the family would very readily recognize. It was the statement that . . . . [Mr. Traffarn later felt that the reference was too personal to print.—Ed.] Now I have covered the ground as far as I am able at this time, and if there is anything further that I can give you I shall be very happy to do so.

#### V. CORRESPONDENCE INTRODUCTION TO REPORTS OF LAST TWO SITTINGS.

In a letter to the present editor dated from Daytona, Florida, April 25, 1921, Mr. Traffarn refers to the sittings of 1919 with Mr. Whitney, and goes on to tell of two more sittings with another medium, Mrs. Abbott, also seen at Cassadaga.

Now there has recently been what I regard as a rather interesting sequel to this sitting. Briefly, the facts are as follows:

Some time in January last, my wife and I, in company with two friends, took a little motor trip over to Cassadaga, which is only about 30 miles from here, and is, as you are perhaps aware, a Spiritualist camp where annual meetings are held, lasting from January until March. On the occasion referred to our stay on the grounds was of perhaps an hour's duration, during which no sittings were had or sought by any member of our party. But while sitting on the veranda of the hotel, my wife heard two ladies discussing what they alleged to be some remarkable evidence that had recently come through a psychic by the name of Mrs. Abbott, who was staying for a time at the camp. Following the talk of the ladies with some interest, and occasionally asking a question, my wife gathered that one Dean ——, who was said to be a prominent Episcopal divine

late of the ——— Diocese, but more recently located in ———, had lost a son in the late war, and that later, in a series of some 12 or 15 sittings with the psychic Abbott, he had secured what he regarded as incontrovertible evidence that this son still existed, and that in the sittings the factor of telepathy from the sitter had, in his opinion, been absolutely eliminated. Later, these facts, in all their essential details, were verified through other parties. My wife asked the ladies where this Mrs. Abbott was staying, and her room, situated off a hallway only a few feet from where the ladies were talking, was indicated by one of them. All this, with other details not necessary to include here, I later learned from my wife on our way back to Daytona, and at once made up my mind that I would like to have a sitting with this psychic, seeing an exceptionally good opportunity to appear as an absolute stranger. Without indicating my plans to anyone,—not even my wife,—later, and on Feb. 10th, I suggested another run over to Cassadaga, and on arriving at the grounds, said I believed I would try and get a sitting with the psychic Mrs. Traffarn had been telling about. Leaving the party in the grove, I went alone to the room of the psychic, found her in, and was given an immediate sitting, not having exchanged a word with anyone on the grounds. I had, of course, provided myself with pad and pencil, and though not a stenographer, I secured rather full notes, absolutely verbatim as far as they go. Mrs. Abbott is a trance-speaking psychic; no automatic writing. The notes of the sitting I have, of course, carefully preserved and have since submitted them to close analysis. And it is the material that came through at this and a subsequent sitting with the same psychic that I should greatly appreciate submitting for your consideration. Several spirits purported to communicate during the sitting, each of which lasted over an hour, and what I regard as rather strikingly evidential matter came through. Among the communicators was the Tillie P. ———, who figured so prominently in the sitting that Dr. Hyslop investigated. And while the name did not get through this time, a mass of identifying matter which to me appeared even more evidential did come. In fact, a fairly complete panoramic picture of communicator's life, from 1870 to the time of her death in 1917, came through, together with incidents in connection with her last illness that dovetail in rather a striking manner with those obtained at the 1919 sitting. Most of the matter apparently came in the

shape of visual pictures, but these were usually in such detail as to be unmistakable, though several names, including my mother's familiar first name, "Addie," were obtained, perhaps clairaudiently.

Now I have been greatly interested for several years in the subject of psychic phenomena, being fairly familiar with the literature of the subject, having, in addition to the matter published by the Society, read rather extensively the works of Hyslop, Lodge, Barrett, Myers, Crawford, Doyle, Hill, etc., and believe the circumstances under which these two sittings were secured absolutely preclude the possibility of any normal acquisition of the facts on the part of the psychic. In other words, in my opinion, there is clearly no question of the supernormal, though to such as are inclined to stretch the telepathic hypothesis to cover anything and everything, a spiritistic origin of the data would probably not be admitted, as with one exception every fact that came through was—or had been—within my own knowledge, though several strikingly accurate "hits" concerned facts or incidents dating as far back as the '70s or '80s, some of which had not risen to the level of my conscious mind in perhaps a quarter of a century or more. The one exception concerned a trivial incident, since verified, which was never within my own knowledge, and of a nature that seems to me to be especially good evidence.

In sum, I am inclined to think the matter might prove of considerable interest to you, as it certainly has to me, and if a meeting with you can conveniently be arranged when we return north, I shall be very glad to submit the matter for your consideration and analysis. And if the matter submitted to Dr. Hyslop still remains on file at the office of the Society, I believe you may find it of interest to compare the same with what came through at the recent sittings. \* \* \*  
[Irrelevant.]

Yours very sincerely,

GEO. L. TRAFFARN.

418 S. Palmetto Ave.,  
Daytona, Fla.

Summer address: —, N. Y.

On May 16, 1921, Dr. Prince had an interview with Mr. Traffarn, inspected the original notes made at the later sittings (which are now in our files and testify to the accuracy of the

transcription farther on) and secured a promise to write out a full report based on the notes. Relevant to this promise is this from a letter dated May 19, 1921, and written in Mr. Traffarn's New York State town. The writer seems fully alive to the precautions which should surround such experiments and anxious to avoid every element of self-deception.

—, N. Y., May 19, 1921.

DEAR DOCTOR PRINCE:—

Just a word more as to these original notes. I fully appreciate that they present anything but an attractive appearance, about their only merit being that, as far as they go, they are *exactly* the words of the psychic. Of this I am perfectly certain while also fully alive to the fact of the impossibility of conveying to others any measurable degree of the certainty I myself feel as to this. In taking these notes the point of paramount importance as I viewed it, was to see that not a syllable got into the record except what came from the lips of the psychic, and *precisely* as it came. For whenever in the future I have occasion to refer to the notes, at a time when, necessarily, all specific recollection,—all visual and auditory impressions incident to their original taking have entirely faded from my memory,—I shall want to know beyond any possible doubt that the notes represent *precisely* what came through, without embellishment, amplification or revision. And as this can obviously only be secured by inflexible adherence to the method indicated, I have for myself,—and for the reason stated,—adopted it. For in time I hope to secure a respectable mass of personal evidence and I don't propose, if I can help it, to have any of it vitiated by careless note-taking, even though the method I have adopted has its obvious disadvantages, especially when the psychic speaks rather rapidly, as was the case in the two sittings under review. For in addition to having greatly abbreviated the total volume of the record by the omission of whole sentences recognized as containing data of interest or value, but even a skeleton of which it was impossible to get down at the time, it has also in several instances rendered valueless short notations of two or three words whose meaning or connection I found it impossible to recall with any certainty while later writing up the notes.

Now as to the matter of the possible publication of the matter if

after more critical analysis of the data you believe it worth while to do so. As far as I am personally concerned I can give my consent now as well as later, with the one reservation that I shall be given the privilege of making entirely clear that I am not a Spiritualist, never have been associated in any way with the cult beyond having two or three sittings at a Spiritualist camp, and that I have no explanation whatever to offer, no theories to air, concerning the subject matter published, beyond what appears in the original notes, the written up record and in the necessary explanatory foot notes. It is just possible, however,—though I think improbable,—that because of possible objection on the part of surviving relatives, the record would have to be abbreviated in one or two places.

Yours very sincerely,

G. L. TRAFFARN.

### *Preliminary Explanation.*

Wherever the words “communicator,” “spirit,” “control” and the like are used in this report they are not to be construed as in any way reflecting my own views. They are used merely for convenience. For instance, when in footnote No. 1 of the Feb. 10 sitting, I say: “Another point bearing on the identity of this spirit,” it is not to be understood as implying my own belief that any discarnate personality is actually communicating. This may or may not be the case, the question as yet being an entirely open one in my mind.

The matter appearing below is a copy of the two written up records except as follows: (1) Some abridgment has been made of the material used in originally writing up the notes whenever this could be done and yet make the meaning of the original script clear. (2) I have here endeavored to insert all punctuation marks, erasures and all else appearing on the original notes. (3) Considerable explanatory matter in square brackets and which does not appear in the first written up record, has here been added. Unless otherwise noted, everything which appears in the original notes is here enclosed in quotation marks. Matter appearing in parentheses—except numerals, which refer to the footnotes—indicates words spoken or simply jotted down as a memorandum by sifter. Matter enclosed in both parentheses and quotation marks indicates that while this matter appears in the original notes, it is a notation whose meaning or connection I was unable to recall with any certainty when the notes were writ-

ten up. Numerals enclosed in parentheses refer to the explanatory footnotes. Matter in square brackets is purely explanatory. All else is the matter used to make the meaning of the original notes clearer. This last was used with care, and never unless I felt entirely sure that it did not in any way alter the meaning of that which it is intended to explain.

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# VI. SITTING AT CASSADAGA, FLORIDA, FEBRUARY 10, 1921.

Approximate Time of Sitting 11:20 A. M. to 12:30 P. M.

Present: G. L. Traffarn, sitter; Mrs. Abbott, psychic.

On entering trance, the opening statement of control, who introduced herself as Wildflower, was: We "Don't know what we will get." Then: There are "Great forces back of me," and that I "Get strong impressions." [While the words "great forces back of me" appear in the original notes, they should undoubtedly be "great forces back of you" as every reference of control, up to the time of the appearance of first spirit, was to myself. Being unimportant or irrelevant, this matter is omitted.]

The first spirit to be noted by control was an "Ed or Edga in touch with material conditions" but was not recognized by sitter.

Next, the "Spirit" of a "woman" who "passed out under darkened mental conditions," conditions which "might be termed anæsthetic or opiate," was noted by control. This spirit was "Middle aged" and brought a "tender pleasant influence." "(Mother?)" and the "Finest atmosphere." Spirit is of the "old school," and "has tried to get in home conditions." This spirit, which seems to be a "Mother or mother-in-law," has been trying to get into "conditions favorable to development," a development which would be under "influence of" this "spirit and through instrumentality of daughter." (1)

"Ed" appeared "again," but with nothing to identify him. "(Control Wildflower)" "(Intermediate place?)" "Ed"

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1. My mother-in-law died in 1904 at age 65, after an illness of about a year from a combination of nervous and other disorders. She "passed out under darkened mental conditions." For several weeks before the end she would get up at all hours of the day and night and walk the floor, wringing her hands in apparently intense mental anguish. Her particular obsession was the idea that she was unpardonably sinful, when in point of fact it would have been hard to find a more beautiful Christian character. She died when in a semi-comatose condition, though we were not aware that any

again." Control then remarked: You "Have a boy in spirit," and that the "Condition" was "dark in his passing." (2) Then abruptly and with apparent irrelevance: I "Want to speak of George'" but the George referred to was not indicated. [George is the name of sitter.] Then back again with equal abruptness to the last spirit who it was said is "in a sense but a child" and that he "comes in conjunction with the lady" "to give us demonstrations in our own home."

Then a "Sweet elderly lady comes as a mother to me." [Here again the pronoun should unquestionably be "you." I was taking great pains to get the words of psychic (so far as I could reduce them to writing at all) absolutely verbatim. And I can account for this error only on the ground that, being assured that the reference was to myself, I inadvertently—though perhaps naturally under the circumstances—wrote "me" when it should have been "you."] The last spirit was said to have "Philosophy in brain and mind."

Then a "Martin or Marsden" was reported but was not recognized.

Next: "Who is Frank?" (3) "Who is Addie?" (4) "(First?)" "Who is Elizabeth?" It was said that this Elizabeth "Passed out hastily," and that she was a "younger woman," that she passed out in a "tubercular condition," and that she "Passed out rapidly." (5) "Was that mother's name Addie? Because I hear her say 'my son.'"

anæsthetic or opiate had been administered. This may have been the case, however, as she had for some time been under constant attendance at a hospital. Another point bearing on the identity of this spirit, which control said seemed to be a "mother or mother-in-law," is the further statement that she is trying to get into home conditions, etc. "through instrumentality of daughter." Now my own mother had no daughter, except the one mentioned in footnote No. 9. So if this communicator was either my "mother or mother-in-law," it is rather obvious that it must have been the latter. Incidentally, whatever value the circumstance may have, if any, my wife was told by another psychic that she herself was "psychic" and was advised to sit in her own home. (See notes of her own sitting of March 7, 1919, in the report submitted to Dr. Hyslop.)

2. We had a son born Oct. 20, 1897, who died at birth.

3. I had a brother Frank who was born in 1866, and who died in infancy.

4. My mother's name was Adelaide, but she was familiarly called "Addie" by nearly all of her old friends. She died Sept. 29, 1910.

5. My wife and I had an especially close friend named Elizabeth, although she was almost universally called "Libbie." She died of tuberculosis in 1906. She was younger than my mother, by approximately 35 years.

"(I hear faintly?)" "(I am trying so hard)". "Did that mother live alone so far as you are concerned?" (6)

"Aimless marking of pencil during a lot of valueless subliminal chaff." [This notation appears on the original notes and is used to explain a meaningless figure I drew while this irrelevant matter was coming through.]

Then the spirit of my father was announced as present and control stated that "Father must have been out of body *long* time." (7) He was a "Still sort of man."

"Her mother ['Mother' added after the sitting] idea was to come back." "He has gone on irrespective of earth ties." And "Has taken up the things that have a bearing on the universe." He is investigating along "Deep, philosophical lines." (8) "Believe he has gone on farther than mother." [By expunging the explanatory words "mother ('mother' added after the sitting,)" we have the words that came through, namely, "her idea was to come back." They were used by control to explain the distinction between the courses said to have been pursued by father and mother "on the other side." While father had "gone on irrespective of earth ties," it was said that mother, because of a desire to come back to earth friends, had remained nearer the earth-plane, although not an earth-bound spirit. And while of course unverifiable, the activities ascribed to father are characteristic, as explained in footnote No. 8.]

Then control "Saw sister in spirit that had absolutely little if any earth life *wholly grown up in spirit life*." (9) [Under-

6. From the time of my marriage in 1895 to the time of mother's death in 1910, she "lived alone as far as I was concerned." We lived two blocks apart.

7. Father died Nov. 13, 1878.

8. As I remember him, father was a quiet, undemonstrative man. And while statement as to what he has been doing "on the other side" is of course unverifiable, yet, given the fact of a future life, the subjects said to have engaged his interest and activities are precisely such as I should have expected. He was a fine mathematician, and if the universe stops anywhere short of infinity, he could be trusted to at once try to compute its dimensions. He was inclined to speculate on things, especially as to the destiny of mankind in a future life.

9. To me this was one of the most striking things that came through. I had such a sister, who lived but a few hours, and who was born a short time before we moved, in 1873, from the place where I was born. But I never heard of this sister until 1885 when I took out my first life insurance policy.



scoring done at the sitting, and is indicative of impression made on sitter, as the words underscored were not emphasized by control.]

“(‘1’ ‘2’ ‘1’ ‘2’)” “(‘Henry’ and ‘Minnesota’).”

“‘One,’ ‘two,’ ‘three,’ ‘four.’” “How many have you in Florida family?” (How many do you say?) There seems to be four. (10) [Question by sitter and reply by control do not appear in original notes but the colloquy occurred as stated.] Control then saw a “House with veranda,” and said she was “Going up steps to get in.” She also saw an “Elderly man.” “(Be change before April?)” “Who is there that has a slight throat trouble?” “Continuous inclination to hack and cough.” “Two or three years ago had infection.” “Combination of nerve conditions.” “Pine and honey syrup until relieve the tenderness.” (11)

As I was making up the family record with mother's assistance, I had informed the agent that I had had two brothers, and was about to pass on to the next item in the medical report, when mother quietly added: “And a little sister.” Those words were spoken 36 years ago last January, but I can hear them yet, as the astonishment they produced was so great at the time.

10. During the present winter we have lived in Daytona, Florida, with an uncle of my wife, the household consisting of the uncle, his sister, my wife and myself.

11. The house has a veranda in front, but it does not extend around the side. Nine steps lead up to the level of this veranda floor. The uncle mentioned in Note 10 has been troubled practically all winter with a persistent, annoying cough. And while apparently not serious, as he is now nearly free from it, it has been especially annoying at night both to himself and to everyone else in the house. Prior to the death of his wife, which occurred on Easter Monday a year ago after a lingering illness of several years' duration, he had naturally been under a severe nervous strain which, if he is the party referred to by control, may possibly explain the reference to the “combination of nerve conditions.”

(Yesterday my secretary, who was assisting me to compare this copy with the typewritten copy you sent, discovered that if the notation “(Be change before April?)” was expunged, we would read “Elderly man who is there that has a slight throat trouble.” I feel entirely confident that this is the correct interpretation, for I have all the time had a very distinct impression that it was a man who had this cough. And yet there was this apparently interrogatory sentence “who is there that has a slight throat trouble.”)

Now that the matter is cleared up, at least to my own satisfaction, I feel impelled to observe that it would save the mundane scribe a whole lot of trouble if the communicator—or some butting-in bystander “in the room”

VII. SITTING AT CASSADAGA, FLORIDA, MARCH 2, 1921.

Approximate time of Sitting 2:00 to 3:30 P. M. Place, Apartment of the Psychic in her Hotel.

Present: G. L. Traffarn, Sitter; Mrs. Abbott, Psychic.

(The sitting of Feb. 10 was also held in the apartment of the psychic, but this fact was inadvertently omitted in the report.)

Shortly after entering trance, a "Horace" was noted by the control, but no further evidence of identity came through. (1)

Then an "Elderly lady—quiet—darkish hair placid way," one who brings "home conditions," appeared, control stating that it must be "mother or some one close to you." "(Weary or nerve strain?)" \* In connection with this spirit control got the "name" "George," but did not indicate who George was. [George is the name of sitter.]

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—could be taught to control his mental imagery a little better, and thus prevent such apparently marginal matter as "Be changed before April" from coming through to muss up the record.

On second thought, I am not so sure that the matter has been cleared up, even to my own satisfaction, for I am rather puzzled about these veridical references to the Daytona home and property. They are impressive, no doubt, from the mere standpoint of veridicity, yet I could have wished that friend Psychic had been a little more sparing in the demonstration of her powers. For if in this instance supernormal, it would seem that it is more logical to choose the telepathic rather than the spiritistic in the interpretation. Not merely, if at all, because I knew all the facts concerning the Daytona matters—as this was true of all the rest that came through with one exception—but because I find it hard to account for such a sudden, and apparently irrelevant rushing off onto a side track to impart information which, if the communicator is correctly identified, must be of the post-terrene type. All this adds yet another item to a situation which in all reason is incredible enough to a man "from Missouri." I am aware, of course, that in admitting the intrusion of these speculations as to the why and wherefore, I at once show myself as lacking a fundamental attribute of the scientific inquirer, who first ascertains his facts and leaves the explanation of them to be later considered as a separate question.

1. The only Horace whose appearance would be relevant [*to sitter*] is the husband of my secretary, who died in May, 1917. At about the hour of this sitting, another member of our Cassadaga party, and an intimate friend of this Horace, was having a sitting with another psychic, in which a man whose initial was "H" persistently appeared at different times during the sitting, but control found it impossible to get the [*full*] name. I mention this incident for whatever it is worth.

\* Mr. Traffarn does not remember the meaning of this unspoken notation. The same is true of "House have," later on.—Ed.

Next, the spirit of a "Man, slender, elderly, must have had whiskers," and who was "not strong" "or gone so long," was noted by control, who remarked that he must have been gone a long "ways or" a long "time" [word "time" added after sitting.] [This last explanatory note appears in the original notes in parentheses.] Spirit "Said 'father' long time ago." (2)

A "Charles" and an "Eastman" appeared momentarily, as noted by control, but were not recognized, unless possibly the Charles is an uncle, a deceased brother of my father. "(or?)" "(Want to go home (earth) where I am much of time?)" "(House have?)"

Here control abruptly and with apparent irrelevance referred to my home here in the south. She mentioned "Two" places and asked if I did not "'own'" or have an interest in one of these, "and" if I did not "'stay in'" the other. She also asked: Aren't you "Talking of buying or adding to house where you don't sleep?" (3) "(Will see next winter?)" "Got lady with me in house" where I am "living." [Here is still another case where the pronoun undoubtedly should be "you" instead of "me," as the words quoted formed part of an interrogatory sentence, in itself, I think, presumptive evidence, apart from my own very clear recollection.] "Got four people." (4)

"Do you go back where it is hilly?" [In the light of what almost immediately follows, this would rather seem to be a reference to my return to the north, which is in a decidedly hilly region.]

At this point the spirit of "Mother comes again," and control said that she "gives me earth memories or pictures," which I "am trying to interpret." (5) She is taking me to a place that

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2. The description fits my father with entire accuracy as far as it goes. He was rather slender normally, and especially so during the last few years of his life when he was in poor health. He wore a full beard. He died Nov. 13, 1878.

3. During the present winter my wife and I have lived in the home of her uncle, as stated in Note 10 of the Feb. 10th sitting. This is the house we "stay in." We also own a bungalow and double cottage four doors down the street from this uncle's, and have been trying to negotiate for the purchase of 25 feet of land west of the cottage in order to enlarge the north portion [of the same.] We have thus been considering "buying" also "adding on" to the house where we "don't sleep."

4. The uncle, his sister, my wife and I would comprise "four people" in the house where we have been "living."

5. At this point in the sitting control stated that the spirit of "Mother

"Can't be far from mother's home in north." I "Want to go to New York—near central or northern part." (6) Control here stated that there is an "intermediate point where" you "can get more information on way home." I "Get off—railroad near junction." "Place not thickly settled—village or street." (7) I come to a "house light colored or in light." (8) "Nobody there that belongs to her now." "Nothing to take me in." (9) The "Husband gone first." (10) After which there was a "Struggle to maintain conditions." (11) Having in mind the — home where communicator was born, lived to maturity and until after her marriage, I asked for a further description of the house, control replying that the "House" was "near water." (12) Then added: "Father was ill or passed out there or near

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comes again" and that she "gives me earth memories or pictures" which I "am trying to interpret." Control gave quite a little explanatory talk as to the process which I did not try to take down, but which seemed to coincide to a considerable degree with the so-called "pictographic" process mentioned so often in Dr. Hyslop's works. Having attempted no written record of this explanatory talk I am of course unable to repeat, even approximately, the words of control. But the central fact was that she (the control) received the matter from the communicator in the form of pictures which she was to try and interpret for the benefit of sitter to the best of her ability.

6. My mother was born in —, N. Y., and spent her entire life within a radius of 40 miles from —, which is located a little north of the central portion of the State.

7. As the matter covered by this note came through, I had in mind the — home of mother, as the description is entirely accurate up to this point, including the reference to the "railroad near junction," — being the northern terminus of a branch of the Lehigh Valley railroad, and is also a station on the New York Central. Later, however, as stated in footnote No. 12, it seemed probable that another place was referred to.

8. As this description would fit at least two of our former homes, the identity of the place was still uncertain.

9. True of all three of mother's homes, so statement that there was "Nobody there that belonged to her now" was not sufficient to identify the house.

10. Father died in 1878, mother in 1910.

11. At the time of father's death I was 16 years old, the only living child, and as father left comparatively little property, there followed a period of several years during which there was, in a sense, a "struggle to maintain conditions."

12. Being uncertain as to which home was referred to by control, I asked for a further description of the house, and control replied that it was "near water." Now from shortly after the time of my parents' marriage in 1859

there." Continuing after a momentary hesitation, "Didn't go out in that house." "Only little while out of that house when he went." (13)

"Must have been warning about going out." "Went suddenly at last." (14) We are now "Going into a busier place—

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until the fall of 1873, the family lived about a mile from Forestport, Oneida Co., N. Y. It was on a country road, and while not, strictly speaking, "thickly settled," yet for a half mile or so the houses were (and are) so close together as to present very much the appearance of a village street rather sparsely settled. And it is to be noted that control said that the house was in a "village or street," the conjunction, as it seemed to me, rendering the expression a rather unusual one, the phraseology here employed seeming to imply that the control, in the effort to render the "picture" intelligible to sitter, sought to differentiate between a "village" and a "street." Now this Forestport place occupies a position about midway between—and at a distance of perhaps 20 or 30 rods in either direction from—two fairly good sized bodies of water. One of these, on the south, serves as a feeder to the Black River Canal, while the other, on the north, is a pond an eighth of a mile or more in diameter. And the Forestport place is the only one of mother's three homes to which the description properly applies, the other two being quite a distance from water of any kind, and that only small running streams, unless this same Black River Canal, as it passes through Boonville, is the "water" referred to.

13. Statement of control that "father was ill or passed out either there or near there," followed quickly by the partial correction "Didn't go out in that house—only a little while out of that house when he went," serves to still further identify the Forestport home as being the place referred to. For father's health began to fail in 1869, and he was in progressively feebler health until his death in 1878. And during the first four years of this period (1869-1873) we lived in the Forestport home. In 1873 we moved to the village of Boonville—8 miles from the Forestport place—where father died, as already said, in 1878. There was thus a distance of 8 miles between the place where he was taken ill and the place where he died, and an interval of 5 years between the time of our moving from the Forestport place in 1873 until the time of his death in 1878. All the above facts correspond with the statement of control "Father was ill or passed out there or *near* there" and the quickly added correction "Didn't go out in that house—only a *little while* out of that house when he went." And as father never lived in —, that fact serves to eliminate the — home.

14. For two or three weeks prior to his death, father had been in an extremely weak condition and confined to his bed much of the time. He was apparently no worse, however, up to within a half hour or so of his death. He therefore "went suddenly at last." And a few minutes before he died he said to mother "Now comes the greatest trial of my earthly existence," which were his last words. And in the light of the event, they were always

into a town or city—village, town or city street.” (15) She is “Leaning on gate or fence trying to lead me.” (16) Then came the irrelevant question, “Were you the oldest” [Child?] (17) “House not in busiest part of place. Have to go little ways off street, to get into house.” (18) “Has been a man in house connected with war of 1861.” Control said she saw the American flag but did not indicate how the symbol enabled her to connect the house with a soldier of the Civil War. (19) Describing the house further, control said it was “Similar in construction and appearance to other house.” (20) I am “Trying to poke in.”

interpreted by mother as having referred to his impending death. Being so interpreted by her, here the supporting communicator, the words may possibly be construed as the “warning about going out.”

15. As the events seemed to be coming in the chronological order of their occurrence, I naturally interpreted this description as referring to the Boonville home, where we next lived. And as it is a village of a little less than 2000 population, the description is accurate. And cumulative evidence that the Boonville home is the one described is found in what came later. (See notes Nos. 16, 18, 20 and 21.)

16. There was a picket fence in front of the Boonville house, in which there was a gate at the end of the walk leading up to the house.

17. I am the only living child, but had a brother two years older and another four years younger, both of whom died in infancy. Also a sister who lived only a few hours. (See Note 9 of Feb. 10 sitting.)

18. House is in the residential portion of the village, hence “not in the busiest part of the place.” And it stands about two rods from the street.

19. Since returning home from the south, I have found by inquiry that the family of the soldier after whom the Boonville G. A. R. Post is named lived in the house next to our Boonville home from sometime after the close of the Civil War until the early '70s. A driveway separates the two houses. I have thus far been unable to directly connect any soldier with our old home.

20. Assuming that the house here described is the Boonville home, and that the “other house” refers to the Forestport home, control’s comparison of the two is entirely justified. For between the two, as viewed from the front, there is quite a striking resemblance. In fact, as I remember them, they would appear almost identical. Both are—or were at the time we lived in them—painted white with green blinds, both practically of the same size, each, I think, having a quarter pitch roof, with door and windows on the front side situated, to the best of my recollection, in relatively the same positions. A minor difference—and I think about the only one—being that, facing *from* the house, the front door of the Forestport house was on the right, and of the Boonville house on the left.

My secretary, Mrs. Rush, has an uncle now living in ———, but formerly of Boonville, who was a member of the 146th Regiment, New York Volunteers, in the Civil War. This regiment was also known as the Fifth Oneida,

But they "Don't invite me in." "Capt. Armstrong just blew in here." [Unknown to sitter.] In still further description of the house control said she saw a "Door facing street on side of front." Being asked by sitter on which side, as seen *from* ("from" emphasized by sitter) the house, control said it was on "left side of front of house." [Correct. See note 20.] Continuing, control said that there were "None of my folks in that

having been recruited exclusively in this County. Saturday this uncle called at my office for a social chat with his niece, who suggested that as the uncle was acquainted in Boonville, he might be able to tell me something about our old home there. He was, however, unable to furnish any information as to the occupancy of the house prior to our moving to Boonville in 1873. But it occurred to me to inquire about the officers of the 146th, and I learned that there was a Captain Armstrong in the regiment, but my informer was unable to say where this Capt. Armstrong enlisted from or where he lived at the time. He offered to loan me a history of the regiment, which I accordingly borrowed. It is a volume of 541 pages and on page 312 I found the following paragraph:

"Armstrong, Jesse J.—Age, 32 years. Enrolled, September 3, 1862, at Rome, to serve three years; mustered in as captain, Co. B, October 10, 1862; discharged, April 1, 1864; commissioned captain, November 3, 1862, with rank from September 3, 1862, original; lieutenant-colonel, October 6, 1863, with rank from September 23, 1863, vice W. L. Corning, discharged."

As Capt. Armstrong was enrolled from Rome, which is 24 miles from Boonville, it will now probably be difficult or impossible to connect him, directly or indirectly, with our old home unless it should happen that he at one time lived there. Any casual connection with the place would probably be hard to establish approximately a half century after the event. But even so, I have not as yet succeeded in convincing myself that the brief, disconnected, apparently irrelevant, and to me absolutely meaningless reference to Capt. Armstrong in the notes of the March 2 sitting should arbitrarily be dismissed as of no possible significance, even if we regard the reference as involving merely the interesting question of mathematical chance. With this idea in mind, I counted the names in the history of the 146th, and found that there were 1628 men of all ranks in the regiment. And among these names there was but one Armstrong, and that *happened* to be captain. Now these figures naturally suggest the question as to how a psychic, 1500 miles away in Florida, and with the mathematical chances precisely 1627 to 1 against her, managed to get not merely the name, but also the *exact rank* of an Oneida County soldier at the first shot. For myself, I do not find the hypothesis of pure chance at all convincing.

[Subsequent inquiry was not successful in determining whether or not Armstrong ever had any connection with the Boonville house. Neither did the communicator directly assert that Capt. Armstrong was the same as the

house either now." (21) [Still another of those pronominal errors that appear to have become chronic. The word should of course be "your" instead of "my."]

"After [word erased in original notes.] "Time father passed out [Looks like "did" in script. Quite probably "died," as it would represent the fact.] Thinking of quite a dependence put upon you." (22)

"(From that place? She could not have stayed.)" "How many houses have I got to chase?" (23) "'Sarah or 'Sally'?" (24) I am "Going to pick up my things and go again. This is

soldier previously referred to. The language is "Captain Armstrong just blew in here." This might imply that he was not the same.

While we cannot urge that there is any evidence that mention of a soldier attracted the attention of his officer so that he briefly "blew in" yet that supposition is consistent with what the spiritistic mechanism is supposed to be, and would be explanatory. Further, if everything in a communication were true, we could hardly expect to verify every detail after the lapse of many years. The facts brought out by Mr. Traffarn about Capt. Armstrong are surely impressive.—Ed.]

21. No member of our family lived in this Boonville house since we moved from there in 1879. Now the word "either," used by control in the description, clearly implies a comparison, as regards present occupancy, between this house and another previously described. The only one so described is the one I have interpreted as being the Forestport house. And as both statements of control are accurate, the word "either" would seem to be of some value in further identifying both houses.

22. While the uncertainty as to the word "died" perhaps slightly lessens the evidential value of the words "Time father passed out" (died?) "thinking of quite a dependence put upon you," it is a fact—as stated by mother—that father was greatly disturbed in mind at the thought of leaving her with only a 16 year old boy. And while I don't remember that she ever said that the matter of any "dependence" put upon me was ever specifically discussed, yet it well may have been. (See Note 11.)

23. The entirely vague notation covered by this footnote requires considerable explanation to make it even hypothetically intelligible. Briefly, the facts covering our movements immediately after father's death are these: we lived in the house where father died until June, 1879, and then moved into a house diagonally across the street known as the "Snyder house." As the control was here obviously floundering around after data concerning our next movements, as evidenced by the abbreviated reference "From that place" etc., I asked her to stick to it and to tell me what she could about the *next* house, whereupon the question "How many houses have I got to chase?" was instantly shot back at me.

24. Father had a sister-in-law familiarly called "Aunt Sally," by which name she was always called by all our family. For many years she lived near



a funny thing. When I leave that." "Left this house (Snyder?) hurriedly by quick decision or movement. I don't seem to take much more than a satchel." (25) It "was in next house she must have passed out of the body." (26) "That must have happened at what was your house." (27) This house "Brings lot of sadness and also pleasant memories." (28) "Ellen." (29) "(Out of that house)." Control stated that there were "Five people in family at time." (30) "One went out from that house during her stay there." Not into the spirit; it was "Marriage of one that went out of house" and it was a "male." (31) Stat-

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us and was a frequent visitor in our home, so her appearance would be entirely relevant, although nothing but the name came through.

25. This is entirely relevant to the sitter but not to the communicator. In June, 1880, I was offered a position in —, accepted the offer, and left Boonville two days later, taking with me only the usual traveling baggage. It was certainly "leaving by quick decision and movement" so far as I was concerned. But the statement "When I leave that—" "Left this house," etc. is incorrect if the house in which father died is the one referred to, for we were living in the Snyder house at the time I left Boonville. As the matter was coming through I felt uncertain as to which house was meant, and so hurriedly jotted down "Snyder," which refers, of course, to the house mentioned in Note 23.

26. Precisely the same uncertainty obtains here as in the case discussed in Note 25. In each case there is either a break in the continuity of events or an error. Assuming the former, control's statement that it "was in next house she must have passed out of the body" is correct; for after moving from the house where father died to the one across the street (the Snyder house) mother lived in the latter until the fall of 1883, when she joined me in —, and thereafter, and up to the time of her death in 1910, always lived in the same house. (This is the house referred to in the next 5 notes.)

27. I lived in this house continuously from the time of going to — in 1880 until my marriage in 1895.

28. This house was the old homestead of mother's parents. Both of these parents died there, which naturally brought "lots of sadness." And as the house was also mother's home during her early girlhood, and again from 1883 until her death in 1910, statement of control as to the "pleasant memories" is obviously true, whether evidential or not.

29. Mother's older sister's name was Ellen who also passed a portion of her girlhood in this house. She also visited there frequently thereafter, so her appearance would be relevant, though nothing but the name came through.

30. True between 1883 and 1895. During this period the family consisted of my grandmother, mother, an Aunt Harriet, Miss Tillie P—, (who figures prominently later in this sitting) and myself.

31. Statement covered by this note is entirely accurate as to myself, as I was married in 1895, thereafter living in a house two blocks from mother's.

ing that it was in this house that communicator passed out, control said that there were "Three or four around her at time of passing." (32) "(Trying to touch a woman in flesh?)" "Ring." (33) On receiving the article, control remarked: Now I am "In touch with a younger person," immediately adding: It is "'Clara' or 'Clarence' I hear." (34) After a momentary interval control said she was in touch "with" my "brother and" a "woman." (35) "(Woman Ring belongs)" [word "belongs" erased in script.] The "Passing out" of this woman was "tragic." I don't mean by that that she was murdered. [Words "I don't mean by that that she was murdered," were exact words of control, though there was not time to get them down.] "Last one don't belong to you close." "Must have had a husband or man interested in. (Last two words added after sitting)." [The preceding words in parenthesis so appear in original script, but do not represent words spoken by sitter. They of course refer to the words "interested in," which last were inserted immediately after the sitting, together with parenthetical explanation.]

Leaving last spirit abruptly, control asked: "Have you a little child in spirit?" (36) (What do you say?) "Seems like a girl." (37) "My head is confused." "Not manifested many

The words "not into the spirit" I did not get down in the original notes. But they were used by control, and are of course true as to myself. But they imply a partial error—or at least the omission of an important fact—as grandmother died in this house in 1897, which was of course "during her (mother's) stay there."

32. There were two, although a neighbor arrived immediately afterwards.

33. During a short talk with the psychic before she went into the trance, I asked her if she ever practised psychometry, and she said she had occasionally, but that she did not consider herself especially proficient. I here handed her a ring, wrapped in a handkerchief, the latter being wound round and round into a good sized ball. (I had previously warned psychic that I was about to hand her an article.)

34. I can think of no "Clara" whose appearance would be relevant. "Clarence," however, is a son-in-law of mother's sister Ellen, but he is still living. The ring used was a gift to mother from her sister Ellen in 1869. This Clarence, however, never had any connection with the ring, whose only apparent effect was to call up "Clarence," whose identity is debatable, and a "younger person," concerning whose identity I have not the least idea.

35. True as to the fact that I have a brother in the spirit. I have two, as stated in Note 17.

36. We had a son born Oct. 20, 1897, who died at birth.

37. The question "What do you say?" asked by me, does not appear in the

times." (38) "Terrible (sensation?) of going out comes back when she tries to make herself known." [The word "sensation" appears in parenthesis in original script. That is, it is a word interpreted to be "sensation," the parenthesis and question mark indicating the doubt.] "She is all in a mist." "Terrible thought of having to leave the body—or thought of being forced out against will." (39) "Lot of names coming as I try to hold on to her." "Was (came so—added after sitting) you brother to that woman?" (40) [The words "came so—added after sitting" appear in original script and were inserted after sitting to note fact that the grammatical error was made as the matter came through.] There was a "Hemorrhage of this woman cerebral of brain." (41) "Also an internal hemorrhage that

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original notes. The answer "Seems like a girl," is incorrect, as stated in Note 36.

38. If the spirit here referred to by the control is Tillie, (of which there seems to be strong evidence in what follows) I can say that she has purported to communicate on two former occasions, and will refer you to the two sittings of March 6 and March 7, 1919, the report of both of which are on file at the office of the Society.

39. Matter covered by this note and the ones following, appears to me as perhaps the most evidential of anything that came through, although I appreciate the impossibility of making others see the force of it as I see it myself. And I assume, of course, that careful comparison will be made between what follows with the record of the two sittings of 1919. First, let me consider the words of control that a "terrible sensation (?) of going out comes back when she tries to make herself known." ("She is all in a mist" will be considered later.) "Terrible thought of having to leave the body—or thought of being forced out against will." Now the thought of death always awakened in her a feeling something akin to horror. Not particularly of the act of dying, so far as I know, but the thought of leaving forever the friends and associations of earth. She often remarked that if one might *die for a time* and then come back, the thought of death would not be quite so appalling.

40. As communicator had been a member of our family for nearly 47 years, the relevance of control's question is apparent.

41. As to the cause of her death, let me quote from the Register of Deaths in the village of —. In the Medical Certificate of Death bearing date Sept. 15, 1917, (in which there are several items as to attendance, etc. prior to death) are the words: "I hereby certify that I attended deceased from Aug. 26, 1917, to Sept. 14, 1917. The cause of death was as follows: Cerebral hemorrhage. (Signed) A. H. Smith, M.D. The words "cerebral or brain" are found in parenthesis in the original notes, but should not have been so, as they were used by the psychic. I inadvertently enclosed them to indicate that they were used in an explanatory fashion.

you people don't know about." (42) "She wants to go north with me." I "Can see a little mental activity—I have got to get her cleared up. 'Brace up and get that feeling out of your head'" (quotation marks added)". [The words "quotation marks added" appear in parenthesis in original script. They were added after the sitting, their purpose being to identify the words "Brace up and get that feeling out of your head" as an aside of the control addressed to the communicator. Both the inflexion of the voice as well as a quick side glance of psychic made this entirely obvious.] "When she starts she just staggers." (43) "She must have known your father because she is telling me something about your father." (44) "She feels that if she had listened to advice" this would not have happened. (45) "I feel as though I was going up to that light

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42. It is a fact we never heard of any internal hemorrhage.

43. While not properly appearing in this place, would ask that a comparison be made of the following statements of control with the 1919 sitting: "My head is confused;" "She is all in a mist;" "Can see a little mental activity;" "Brace up and get that feeling out of your head," and "When she starts she just staggers," showing rather a striking similarity in the description of the mental condition through two psychics in sittings separated by an interval of two years. The words "When she starts she just staggers" accurately state the fact as to two stages of her illness. First, when she was seized with the original attack, she threw both hands to her head, staggered across the room and fell unconscious. Later, during some of the lucid intervals, and when she was not closely watched, she would leave her bed and try to walk, literally staggering in the attempt to do so.

44. She was a member of the family during the portion of father's life included between the years 1870-1878.

45. This is the one fact never within my knowledge, and verified as follows by Mrs. R. C. Jones. Mrs. Jones is a near neighbor of ours in — and has been spending the winter in Daytona. She was a very warm personal friend of Tillie's. The next day after this sitting I read the notes over to her, and when I reached this point she interrupted to say that to the best of her recollection, the words of control "She feels that if she had listened to advice" this would not have happened, were almost exactly what Tillie had said to her as she was sitting beside Tillie's bedside during one of the lucid intervals that occasionally occurred after two or three days following the original attack. Now the hot weather during the summer of 1917 had proved rather trying, and both myself and my wife had repeatedly urged Tillie to drop all her activities and enjoy a complete rest among relatives and friends elsewhere. But the advice was not followed. Now Mrs. Jones tells us that on the occasion in question Tillie told her that she had become pretty tired during the summer and felt that it would have been better if she had taken a vaca-

colored house I went to first." (46) It must have been a "Family home of some kind as I feel there must have been grandmother or something that lived in that house." (47) "This woman seems to be more inclined to go in than your mother was." There are "Stairs going straight up." (48) (Alder Creek?) (49) "Must have been home to this woman." (50) "Did she pass out in that house?" [No. Died in — in 1917, 44 years after moving from house in question.] "She had a 'Sarah' that belonged to her." (51) "(She fell down or" (52) "(Alice)". [Control noted an Alice not recognized by sitter.]

tion as she had been advised to do. According to Mrs. Jones's best recollection the words of control were almost exactly Tillie's own words, being in effect "If I had listened to advice, this might not have happened" or "I might not be here now." Mrs. Jones is of course unable at this time to quote the exact words, but is entirely confident that this was the gist of them. The main point, of course, as affecting the question of the identity of communicator, is the fact that Mrs. Jones affirms her absolute certainty that Tillie expressed her belief that failure to follow the advice given her may have been responsible for her illness. Now I had no knowledge of all this (except, of course, that we had given such advice) until Mrs. Jones told me, so the words of control had no meaning to me. At least not to my "supraliminal" consciousness, though presumably the fact that I knew such advice had been given would be quite sufficient to cause the determined sceptic to affirm that telepathy from the sitter is explanatory.

46. If this refers to the Forestport home, as the evidence adduced above would seem to indicate, the desire to go there would be entirely natural, as it was Tillie's home from 1870 to 1873.

47. It was, of course, a "family home," as sufficiently shown elsewhere in these notes. And the reference to the "grandmother or something that lived in that house" has relevancy, and would naturally be associated with Tillie's earth memories of the place, for the reason that during practically all the time we lived there, my grandmother and the Aunt Harriet mentioned in Note 30 spent each winter with us. This was true during the three winters Tillie lived in the house.

48. The front door of this Forestport house opened into a hall, from which there was a flight of stairs leading to the second story.

49. This Forestport house is situated about midway between Forestport and Alder Creek, and the name of the latter was jotted down as a suggestion to assist in a later identification of the place.

50. True. See Note 46.

51. Am of the opinion that she had a maternal aunt named Sarah, and will ascertain later from a surviving sister.

52. The notation "She fell down or—" can now be assigned no meaning,

Then the spirit of a "Harriet" was noted by control. Control said this spirit was "Not a young person either." "(Where am I and how did I get here?)" [This sentence is bracketed in original. As to why I cannot say, as the words came in uninterrupted sequence between those before and the ones following, and were interpreted by me as being words of surprise uttered by communicator.] "Surprised to find you here." [The word "you" perceptibly emphasized.] "She ought to have returned before. Must have gone out under fevered conditions." Has she "Been gone 8 years? That is what she gives me." "(She is referring to 16?)" (53)

### VIII. ADDENDA.

The Editor on June 7th, 1921, wrote Mr. Traffarn asking him to discuss from his point of view the possibility that, in the interval between the first two sittings at Cassadaga and the last two a couple of years later, it got noised about that he was interested and likely to return, and that it would be worth while to spend time and perhaps money, in getting ready for him. On June 9th, the reply came from the New York State home.

—, N. Y., June 9, 1921.

DEAR DR. PRINCE:—

To me personally, knowing as I of course do all the facts—and especially having first hand evidence of the workings of my own mind—the suggestion is rather more than ridiculous—it is fantastic. Yet I fully appreciate that the question is an entirely legitimate one from the standpoint of one who is unfamiliar with the facts and who wishes to form an intelligent opinion as to the value of the evidence.

In the first place, my personal attitude towards the question of psychical investigation is probably pertinent to the question, as well as the motive that has prompted me to seek personal evidence of survival. These are, I think, sufficiently set forth in my letter to you

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as I have forgotten its connection. But if it represents an incomplete reference to Tillie herself, its possible import will be apparent in the light of what has already been said.

53. Aunt Harriet, mother's younger sister, and mentioned in Notes 30 and 47, was 73 at the time of her death in 1913. So far as I know, she did not "go out under fevered conditions." She died of pernicious anemia. But she died in April, 1913, almost exactly 8 years before the time of this sitting.

bearing date May 30th to enable any disinterested person to judge of the probability of my wishing to have my coming to Cassadaga heralded by a blare of trumpets. In point of fact, in each of my visits to the camp, I was on a still hunt—the *stillest kind of a hunt*. And except in two instances, I think, the fact that I had had a sitting at all was not mentioned to anyone in the camp outside our own party. After my sitting of March 6, 1919, the party who introduced me to the psychic inquired if I had had a good "reading." I replied by saying that I hadn't as yet had time to look over my notes, but thought I had *got a little something*, or words to that effect. I of course did not in any way convey the slightest hint of anything that had come through. Something quite as casual and non-committal occurred after my second (March 2) sitting this year. After this sitting—and before we left the grounds—I happened to meet one of the two people stopping at the camp with whom I had become acquainted (very casually) and was asked if I had had a reading. I gave substantially the same reply as I had given to my first inquirer two years earlier.

That is the nature and extent of my efforts to impress the natives of Cassadaga. And each person is of course at liberty to exercise his own judgment as to the motive the "powers that be" at Cassadaga would have to go out of their way to "lay for me" with manufactured evidence. As to the possible motive of the psychic to spend time and money in looking up my record, I will merely say that the fee paid in 1919 was \$1.00, while this year it was \$2.00. In 1919, the psychic merely knew my name, while this year even my name was not given. On arriving at the camp on Feb. 10 (date of first sitting this year) I went immediately to the room of the psychic, and as an absolute stranger—no name being given or asked—I was given an immediate sitting.

G. L. T.

The portion of the letter of May 30th, 1921, to which Mr. Traffarn refers, is omitted, since his attitude previous to the sittings has already been explained, but it may be worth while to print another part, since it sets forth the reactions, after the sittings, in the mind of a business man of scholarly and logical tendencies.

—, N. Y., May 30, 1921.

MY DEAR DR. PRINCE:—

It may not be amiss to here add a word as to why I have been at such pains to study in such minute detail a record which in the first instance did not especially appeal to me as being of any particular importance. I recognized, of course, even while the matter was coming through, that there were several unmistakable "hits," a fact which the first superficial reading fully confirmed. But it was only after closer analysis that I began to appreciate how much veridical matter the record really contained. And I believe that the facts covered by the explanatory footnotes are sufficiently reflected in the original notes to attest the veridicity of much of the latter, even to one entirely unfamiliar with the facts. Enough, I think, to make any application of the hypothesis of chance coincidence or guessing a mathematical absurdity. And this absolutely regardless of the source from which the information came. The origin may have been spiritistic, telepathic, or anything you like. I do not feel at all competent to take up the cudgels on behalf of any particular hypothesis as to how the psychic got her information. But negatively, I am absolutely convinced that the circumstances under which the sittings were obtained—the precautions I had taken to make it certain that I appeared as an absolute stranger—made acquisition of the facts through normal sensory channels entirely out of the question. Further than this, deponent sayeth not.

This is not to say that I have not speculated on the subject. And were it not for three facts, I am frank to say that if it came to a choice as between the spiritistic and telepathic hypotheses, I should unhesitatingly choose the latter. And this on the theory that the control, the subliminal or whatever the transmissive agency may be, would naturally travel along the lines of least resistance in obtaining the information. For why make an entirely unnecessary excursion into the celestial realms after that which may be so easily purloined from the mind of the sitter? I am aware that this presupposes that the psychic is offered choice as to methods, of which I have yet to see evidence in the records.

But as just stated, there are three facts that make me hesitate about lightly accepting telepathy as the explanation.

First, if the literature of psychical research is at all trustworthy, there are many instances where facts have come through which were



proved never to have been within the knowledge of either psychic or sitter.

Second, there was one item belonging to this category that came through in my own sitting of March 2. This is covered in footnote No. 45 of the sitting in question. Here at least, telepathy from the sitter must be thrown out of court. For the item represents knowledge that had never found lodgment in my own consciousness, further than as may be possible by an application of the rather far-fetched theory alluded to in the footnote quoted. Then whence came the knowledge? You'll have to swear another witness. "Selective" telepathy? Maybe. That is, if one has an imagination active enough, or credulity invincible enough to be able to swallow, hook, line and sinker, that rare specimen of transcendental bunk which has been so completely riddled to tatters in Dr. Hyslop's *Life After Death*.

Third, if telepathy from the sitter is the explanation of everything that comes through which is, or ever has been, within the knowledge of the sitter, how will the theory operate in the two sittings here reported, and in that of March, 1919? That, as it seems to me, will depend on the part of the data to which the hypothesis is applied. If only names and minor incidents had come through—that is, of a sort yielding readily to simple clairaudient or visual representation—it might be easier, provisionally at least, to accept telepathy from the sitter as explanatory, even though in the present case it would imply that the psychic had free access to my subconscious mind. (And this regardless of the fact that, as I understand it, experimental telepathy has never shown that the psychic has power to tap the subliminal.) For several strikingly accurate "hits" concerned facts or incidents dating as far back as the '70s and '80s, some of which, as explained in an earlier letter, had not risen to the level of my conscious mind in perhaps twenty-five years. But when incidents marking the closing hours of the earth life of a friend or relative are re-enacted before one's eyes, not only with entire accuracy, but with dramatic intensity that is positively uncanny, what then? In that case, if I understand the "theory" correctly, the process would be about as follows: Somewhere in the subterranean mental depths, far below the level of the "supraliminal" consciousness, (it is well to use big words in discussing a subject beyond the grasp of the finite mind) the "subliminal," like a leering Mephisto-

phes bent on the most cruel of deceptions, struts around on a ghostly stage while impersonating the deceased friend with a degree of accuracy and dramatic realism calculated to cause the shade of a Booth to turn green with envy. And then, through his, her or its intermediary and partner in crime, the psychic, proceeds to relay the stuff second hand into the upper regions, there to be avidly absorbed by the deluded "supraliminal" consciousness as the real goods! That, as I understand it, is substantially what the proponents of the telepathic hypothesis would ask us to believe. Well, you may count me out.

But reaching a negative conviction is one thing while arriving at an affirmative conclusion is quite another. And that is precisely what I have so far been unable to do. Yet I am very willing to admit that these few direct personal experiences have left a perceptible dent—not to say crack—in the armor of my skepticism.

Very sincerely yours,

G. L. TRAFFARN.

## BOOK REVIEW.

*A Cloud of Witnesses*, by ANNA DEKOVEN. Introduction by JAMES H. HYSLOP. E. P. Dutton & Co., New York, 1920. Pp. iv, 273. Price \$2.50.

The volume inscribed by Mrs. Reginald deKoven to the perpetual memory of her sister "Violet," is one of the books appearing in this early part of the third decade of the Twentieth Century which gives one hope that the spiritual impulse arising from the Great War and its harvest of lives is to carry us forward to a new and better viewpoint concerning this life and its value.

*A Cloud of Witnesses* is not a war book, but a peace book, a volume of careful report of original material written by a layman, with notes and reflections upon the records from a thoughtful and studious viewpoint. Neither the method nor the conclusions are ultra-scientific, hence they will please and assist the general reader the more easily. The psychics through whom Mrs. deKoven gained the information she records were Mrs. Vernon of New York, (known and reported by Mr. Henry Holt, Editor of "*The Unpopular*—now the *Unpartisan—Review*") and Mr. John Ticknor, well and favorably known to serious researchers and to the A. S. P. R. Mrs. deKoven's communicators were chiefly members of her own or Mr. deKoven's family, but there were also messages purporting to come from an "Imperator" and from Mr. Edwin Friend, once associated with the A. S. P. R. as Editor of the *Journal* for a quarter of a year, when he was Dr. Hyslop's under-secretary. His manner of expression through Mrs. Vernon is certainly characteristic, but of course, if she was personally acquainted with Mr. Friend, as Mrs. deKoven implies, this is not evidential.

The compiler and author has been careful and painstaking in her work and has generously shared her facts and her convictions with her readers. The discussions of the ether and of scientific and ontological problems and theories will, no doubt, provoke criticism and disagreement on the part of those sufficiently informed to have opinions on these abstruse subjects—but **that will only please the author**, who shows an open and an eager mind together with a personal love and a human spirit of service. The chief communicator, "Violet" gives some good bits of evidence concerning matters in her own past life, and problems and experiences in Mrs. deKoven's present life, which at the time of their receipt were unknown to Mrs. deKoven or her psychic helpers. One gathers a sense of "Violet's" type of personality, also, which seems real. The volume is worthy of perusal by serious readers of our Society.—G. O. T.

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## ERRATA.

Page 56, 17th line from bottom, for *organon* read *organum*.  
 Page 123, 12th line, for 1920 read 1902.  
 Page 368, 7th line from bottom, for *etymogially* read *etymologically*.  
 Page 416, 19th line, for *suprising* read *surprising*.  
 Page 417, 15th line, for *gratifiy* read *gratify*.  
 Page 417, 27th line, for *indentification* read *identification*.  
 Page 417, 3rd line from bottom, for *Lymmachus* read *Symmachus* (and same in 3rd and 14th lines of page 435.)  
 Page 444, 4th line from bottom, for *hypothesis* read *hypotheses*.  
 Page 447, 9th line from bottom, for *peronality* read *personality*.