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ERRATA.

- Page 8, line 35: for *effected* read *affected*.
- Page 10, line 33: for *go* read *goes*.
- Page 16, line 36: for *on* read *than*; read *such* before *as*.
- Page 17, line 16: omit *not* before *having*.
- Page 21, line 34: for *Ninez* read *Noriega*.
- Pages 21-22: As explained in *Proceedings* v. XV, p. 212 n., the utterance about a fragment of wood from Libby Prison by error is coupled with comments on the experiment with the "sea-bean." Disregard the section, and go to the *Proceedings* for the correct treatment of both incidents.
- Page 23, line 9: for *medium-sized one* read *medium sized ones*.
- Page 29, line 35: Omit *of* after *give*.
- Page 30, line 2: for *was* read *were*.
- Page 30, line 29: for *fails* read *fail*.
- Page 30, line 30: for *effected* read *affected*.
- Page 30, line 36: for *lettler* read *letter*.
- Page 32, line 40: for *suppose* read *supposed*.
- Page 34, line 10: omit *in*.
- Page 35, line 33: for *relaxed the other*, read *relaxed, the other*.
- Page 37, line 9: for *while the other* read *while from the other*.
- Page 38, line 14: insert comma after *two*.
- Page 39, line 35: for *so* read *do*.
- Page 47, line 10: for *unright* read *upright*.
- Page 49, line 9: insert *to* after *as*.
- Page 51, line 35: for *hear* read *bear with*.
- Page 56, line 41: omit *phenomena* after *much*.
- Page 162, lines 4 and 17: for *protographs* read *photographs*.
- Page 236, line 15: for *Carrol* read *Carrel*.
- Page 257, line 17: for *Wood* read *West*.
- Page 288, line 45: for *Thoman* read *Thomas*.
- Page 323, line 1: for *Maebus* read *Moebius*.
- Page 553, line 31: for *Drayton* read *Thomas*.
- Page 558, line 2: for *as either* read *either as*.
- Page 558, line 17: for *nantured* read *natured*.
- Page 583, line 3: for *Trubuer* read *Trübner*.
- Page 634, line 32: for *slothiffulness* read *slothfulness*.
- Page 644: The paragraph beginning "At a sitting" should be just above the paragraph beginning with "Lamb" on page 642.
- Page 651, line 3: for *astonome* read *astronome*.

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The responsibility for statements, whether of fact or opinion, printed in the Journal, rests entirely with the writers thereof. Where, for good reason, the writer's true name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

ANNOUNCEMENT AND COMMENT.

Second Meeting of the Advisory Scientific Council.

The Second Meeting of the Council was held at the City Club, New York, Nov. 27th, beginning at 11:30 a. m., and continuing, including dinner, until 4:15 p. m. President McDougall occupied the chair.

Reports were read by Dr. Prince and Mr. Dingwall, and discussion of points raised followed.

The Committee on a proposed questionnaire reported through its chairman, Prof. H. W. Gardiner, an animated discussion followed, and the matter was referred, together with the suggestions which had been made, to the committee, with instructions to report later.

On motion of Dr. Henry Holt, it was decided to have a monthly meeting of such of the Council as can attend, from November to April, to listen to reports and papers and discuss matters of relevant interest. Messrs. Holt and Dawson were made a committee of arrangements.

On motion by Dr. Dawson, seconded by Dr. Peterson, resolu-

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tion of compliment and regret, appropriate to Mr. Dingwall's contemplated resignation, were adopted.

On motion by Dr. Prince, seconded by Dr. Dana, a resolution providing for an Editorial Advisory Committee prevailed, and the President appointed Messrs. Holt, Peterson and Dawson.

Resignation of Mr. Dingwall.

Mr. E. J. Dingwall, Director of the Department of Physical Phenomena, has resigned his position and will return to England on the 14th of January. To the hearty commendation and sincere regret expressed by the resolution of the Council, the Editor would add a word. He has come to entertain for Mr. Dingwall a deepening esteem, and thorough appreciation of his talents, erudition, and so rare a combination of keen critical ability and intellectual fairness. He deplores the necessity of losing so competent and congenial a colleague, which perhaps need not have been, had the Society possessed the means to supply the laboratory equipment and funds so peculiarly necessary in order to carry on the investigation of physical phenomena.

Some of the Principles of Psychical Research.

A number of the maxims or principles which actuate the present direction of research and publication in this Society were read at the Council meeting, and these seemed to meet approval. As their publication has been requested, they are printed below. There is nothing novel about them, for they probably fairly represent, so far as they go, the spirit of scientific psychical research the world over. But they may be useful to some readers, such as G. W. K., whose letter is quoted in *Conversazione* of this issue.

(1) The attitude of the investigator should be one of outward extreme benevolence toward the person who is the subject of experimentation, and of extreme inward mental alertness.

(2) He must not allow any previous dogma, partiality or prejudice, nor any personal relation to the person experimented with, to disturb his judgment by the weight of a hair, but must consider only the facts and the logic of the situation in hand. The same principle applies to editorial work.

(3) No ulterior consideration should influence the psychical researcher as such, such as the support that certain conclusions would give to religion, or the comfort that they would confer upon the bereaved. He must stick to the facts, regardless of consequences. Psychical research is not a cause, a cult, nor a propaganda.

(4) Any expression of opinion on the subject matter of psychical research must be individual, and not credited to the Society. The Society, as such, has no opinions, except that it is desirable to pursue certain inquiries by certain methods.

(5) The criterion of selection for publication is not the class to which a case belongs, nor whether its data seem for or against any theory, but whether light is thrown thereby on the class of phenomena to which it belongs.

(6) In the language of Dr. Hyslop, "no better service for a large class of people can be performed than to serve as a means for the correction of illusion and the detection of fraud." Besides, pure science demands the reasoned exclusion of the spurious as well as, and as a means to, the fixation of the genuine. The rule should be to give little space to obscure instances of imposition which befog the public mind in relation to psychical research itself, but where the fraud has filled the land with its fame, to treat it as a type of a class, and demolish it with such a variety of proofs and with such wealth of analytical detail as shall make the paper a source-document useful to researchers everywhere, as was done in the case of Hodgson and Davey's expositions of the possibilities of mal-observation and erroneous memory in relation to slate writing, and also—if I may venture to say so—in the case of the analysis of the W. M. Keeler spirit photograph swindle, which had been going on for more than forty years.

(7) It is still the legitimate business of the Society to investigate and report alleged cases of telepathy, psychometry, clairvoyance, dowsing, supernormal raps, and various other classes of phenomena, as well as what relates directly to the question of spirit survival.

(8) There is a danger in confining our attention too much to the spiritistic, that of becoming narrow and biased in judgment. And even from the standpoint of those who are personally convinced of survival, there might be advantage in giving for a time more attention to borderland phenomena, which may possibly be related to the matters which they prefer, and throw light upon these.

(9) We must continue to recognize the distinction which Dr. Hyslop always insisted upon, that between the possibly genuine communication and the evidential one. And there must be no failure to apply the criteria by which the conditions of evidentiality have hitherto been determined.

(10) It is of less importance that incidents should be printed as soon as they happen than it is that a group of the same species of incident should be printed together, providing that the less as well as the

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more recent were contemporaneously tested, for thus the reader has the advantage of whatever cumulative effect there may be, without any real loss of scientific procedure.

(11) It is not permissible for a scientific society to be guided in its selection of material by what the public, or even the rank and file of its members, like best.

(12) It is worth while occasionally to print psychological studies relevant to our field of inquiry such as studies of the psychoses of deceiving and being deceived, credulity, and certain biases. Also to print an occasional study intended to assist those who wish to learn the scientific methods of experimentation, recording, analyzing, etc., if only that these may possibly raise one or several competent workers.

PSYCHOMETRIC EXPERIMENTS WITH MARIA REYES DE Z.

BY WALTER FRANKLIN PRINCE.

My own acquaintance with Dr. Pagenstecher began with a correspondence which led up to the publication, in the *Journal* of August, 1920, of the striking demonstration of the powers of Señora Maria Reyes de Z. before a medical commission. Our correspondence continued until the weight of the accumulating facts induced me to go to Mexico in order to take part in the experiments. I propose to tell the reader just as frankly as if he were sitting opposite me at my desk what I learned about the discovery of, and principal experiments with, the remarkable psychic referred to.

I was in Mexico City several weeks, part of the time in Dr. Pagenstecher's house, part the guest of Mr. T. S. Gore, proprietor of the Hotel Genève. My sole business was to acquire facts of every kind relevant to the experiments. I found the doctor to be a man somewhat over sixty years old, looking ten years younger, a picture of vigorous manhood. Descended from a family prolific in scholars and officials for centuries, he is himself a physician of repute, honored by his colleagues in the capital city where he has long resided. He was graduated from the University of Leipzig. A speaker of unusual ability, he has twice been selected to deliver an oration at a great public occasion, in the presence of the President and his cabinet.

Dr. Pagenstecher had been a materialist for forty years. He was not looking for any change in his philosophy, nor did he have any expectation of strange phenomena when he began to hypnotize Señora de Z. for therapeutic purposes. She herself was not aware that she possessed any peculiar powers. But when she began to manifest knowledge of existing facts supposed to be out of the reach of her normal senses, the hypnotizer, actuated by that curiosity, or interest in matters yet obscure, which is the impelling force of all scientific discovery, began to experiment deliberately. The results are exhibited in a book by him to issue in due time, and which I had the honor to edit.

The letters written to me by Dr. Pagenstecher testify to the strenuousness with which he endeavored to maintain his strict materialistic principles, and none of them, up to the time of my visit to Mexico, distinctly announced relinquishment of these, but it was read between the lines that he was hard pushed, and even forced over the boundary line. My arrival found him convinced that, as Huxley admitted, there is something in the universe transcending matter and force, and he seemed half amused to see himself in a different camp from that which he had occupied for forty years, led there by conclusions from the facts observed which he did not feel that he could logically and honestly evade. A part of the evidence which produced this effect, and perhaps the most impelling part, is not contained in his volume. One division of this evidence was of a seemingly predictive nature. I take the liberty to refer to utterances relating to myself, as examples. Before I arrived, the medium, in a state of hypnotic trance, gave a description of my peculiar characteristics as an investigator which, had it been made at the close of the visit, would have impressed me as showing shrewd observation. She also stated that I would bring twelve or fourteen objects for her to psychometrize. Actually fourteen were brought, though only part were used. And she affirmed that the objects brought by me would not be of a nature to bring the best results and that these results, taken alone, would not be fully satisfactory to me, but that other tests would be more satisfactory, all of which corresponded with the after facts. The doctor was warned to heed every suggestion which I made and to allow me to experiment in my own way, else I would be dissatisfied. It is true that had the doctor, with the most honest purpose of demonstrating the medium's work, insisted in carrying out an arranged program, I would not have been satisfied, no matter what I saw. The same would of course be true of other investigators in my place, but it is by no means true of all, and it emphatically does characterize me. The reader must understand that the medium's statements were recorded before my arrival. The most extraordinary instances of apparent prevision I do not feel at liberty to narrate, but they will probably be given out later.

When I arrived in Mexico, I was prepared, with *malice propense*, to suspect, as a method of procedure, anyone or anything

having to do with the experiments. Some say that this method dooms in advance the prospect of getting psychic results. I have not found this to be the case. So long as the investigator's outward demeanor puts the subject at ease, inward mental alertness even to the point of strong suspicion, does not interfere with genuine results. Mediums of a certain class excuse their unwillingness to have me present by reference to injurious "vibrations," but I have noted that even fraudulent results are not stopped by my vibrations if my identity is unknown to the medium.

To be sure, it was known to me that a man of vigorous intellect and scientific bent had abandoned the convictions of a lifetime for others not generally approved by his own class. It was evident that great moral courage had been manifested in going before a medical society at least mostly composed of skeptics and demanding that there be placed on record his affirmation that "in order to hear, to see, to smell, and to taste it is not absolutely necessary to have ears, eyes, tongue and nose," and that a commission be appointed to test his statements by personally participating in experiments with Señora de Z. Such a claim seriously jeopardized his professional standing and his practice itself, unless he could substantiate his claims. It was certain that, in spite of their general skepticism of such matters, the commission, including some of the leading physicians of Mexico, did witness to the success of the strange experiments in which they shared.

It was difficult to see how the experimenter could have any motive to deceive others or to wish to deceive himself. And yet, might there not, in spite of all, be facts which had eluded his and the commission's vigilance, which the diligent search of one who had analyzed a multitude of claims might discover, and which would render a normal explanation of the whole matter?

I found Dr. Pagenstecher a man who had been through a great inward debate and had come to certain conclusions foreign and unwelcome to his former thinking, yet interrogating his latest experiments almost as though they were his first ones. Candid and modest, he was able calmly to discuss any suggested possibility. I was at liberty to introduce any feature I wanted into the experiments, any original or collateral document or article was instantly forthcoming at my request, and every question cheerfully answered. In short, I found a man of sincerity, an able

thinker and patient investigator of a strong scientific bent, who welcomed the fresh analysis of the facts by another and intensely critical mind.

Señora de Z., also, I studied in every possible manner, in the sittings, in her home, and on social occasions. She proved to be a woman of good sense and medium education, who takes her gift in a matter-of-fact fashion, without any appearance of elation, and though she is interested to know that what she says in trance tallies with the facts, I did not gain the impression that she would care for the experiments were it not for gratitude to the man who, by his professional skill, probably saved her life. She is not a spiritualist, but on the contrary, owing to her discovery of fraud during a brief contact with spiritualism when a girl, has always felt repugnance toward it. Without her knowledge, I examined her small library and found almost nothing of an occult nature in it. She is the mother of a large family.

Other psychical researchers will nod sympathetically when they read that I frequently see the evidential value of promising claims dissolve or become thin under the acid test of examination. But in very many particulars I found, both while in Mexico and since returning to New York, that Dr. Pagenstecher understated his facts, or in his first exposition of them failed to note evidential features. The gravest error which he made in preparing the book was in allowing an artist who was engaged to reproduce the drawing by Señora de Z. of a scene in her vision, to alter certain features of the supposed church, the arch and the columns, the object of the redrawing probably being to get lines which would photograph well. I sent for the original drawing and found that the artist's small alterations had in almost every instance created minor discrepancies between the vision and the real architecture. Substituting the original drawing, the discrepancies mostly disappear, and it will appear in the book, as it should in any case do. I do not remember an instance where an alteration was made in the manuscript, at my suggestion, in the interest of exactitude, and evidentiality was effected thereby, that it did not result in enhancement of the evidentiality, rather than diminution. This is really a remarkable statement, but I believe it a true one. There are still trance statements which have not been tested in detail, from the difficulty of finding printed data. But such additional

data as I have myself been able to find almost invariably was in favor of the trance statements, and whatever may be the case in the future, I do not seem as yet to have been able to dispute anything on the basis of research. Take even the case of the "Egyptian Princess Mosaic" which Dr. Pagenstecher is inclined to think is an ancient Egyptian product. I, on the contrary, doubted this because I did not have knowledge that the Egyptians did mosaic work of such minute character, and did not believe that they were capable of that type of portraiture. Even if I was right, the interest of the incident would not be destroyed, since the medium had no knowledge of what was represented on the object between her fingers. We would have, in that case, a "thought picture" of a kind, mysteriously evoked by holding the mosaic, or by some other process. But a part of my objections proved groundless, as I found that the ancient Egyptians were capable of making mosaics so minute that a glass almost is necessary to tell that they are not painting, and also that at least as long ago as the Ptolemaic period, Egyptian portraiture in part was of a similar type.

As already stated, and as Señora de Z. predicted, the objects taken by me to Mexico for psychometrizing were not properly selected, it appears, to produce the fullest results, yet it is at least odd that I am able to contradict hardly a single particular which was stated. Some that I thought erroneous at the time proved correct. Several details that I am now uncertain about are at least near the truth, and may be literally accurate, while of the few which now seem to be unlikely, the only one yet disproved may easily be erroneous from mere inference. One fact which turned out quite other than I expected at the time, related to an object which I picked up on the beach at Vera Cruz. I had owned one like it for several years, given me under the name of "sea bean." I am no botanist, and when I found a duplicate among the seaweed on the beach, I was the more confirmed in the supposition that it was the large seed of a marine plant. But the entranced lady, holding the object rigidly between the tips of her fingers, talked of seeing tall tropical trees growing in a forest near some water. After the sitting was over, I told Dr. Pagenstecher that I thought the vision in error, and he responded: "With my experience, I bet on her horse rather than yours." The seed or nut was taken to two professional botanists, a Ger-

man and a Mexican, and both unhesitatingly declared it to be from such a tree as the medium had described, and said that the nut often falls into a river or is washed into it by freshets and at length turns up on an ocean beach. While I shall continue to look for data contradicting yet unverified details, it must be confessed that my labors thus far have not been encouraging in that direction.

Among the many commendable precautions observed by Dr. Pagenstecher was the adoption of a schedule of queries by which to elicit full reports from the entranced medium of what she *saw*, the questions being of particular wording and in a particular order; and he likewise took pains to speak in a uniform tone and manner. Though, of course, in the many cases where he did not himself know the history of the object until later, it would have been impossible for him to give her any inadvertent hint.

The author of the book discusses the telepathic theory in application to his experiments, and gives many instances wherein at least no one in the room knew the facts. I have a few words to say upon this theme. The evidence from the many reported series of experiments for telepathy generally indicates that evidential results depend upon some "agent" concentrating his attention upon the selected objects, and thinking hard about them. Moreover, nearness between "agent" and "percipient" seems to favor results. The appearance is that when results at a long distance are obtained some kind of sympathetic relation has at least usually been preestablished between the two.

But, generally, the work of Señora de Z. does not look like telepathy, measured by the data referred to. I say generally, mainly because one would be inclined to credit certain incidents to telepathy, in sheer desperation, not knowing how else to account for them, unless he had recourse to spirits, which would be another desperate refuge so far as the evidence for these particular incidents go. But take the case of the "sea-bean" already mentioned. In my ignorance, I was telepathing to her, if anything, that the object was picked on the beach, whereas she referred it to a tropical forest; that it was the seed of a sea-plant, whereas she associated it with an inland tree. And it can hardly be supposed that any botanist in the world was cancelling the force of my impression by his energetic thinking of the true na-

ture of the object, seeing that not a person in the world but myself knew what I had picked up and what I put between her rigid fingers. Another incident out of many is that of the two bows of satin ribbon made to resemble each other in every particular, one of which had a peculiar history, as a bow; the other having been specially made for the experiment from a roll of ribbon purchased in a shop. No one but myself knew which I put in the medium's fingers, and in fact I did not know, for I somehow got the firm impression that the one made for the occasion was the other. Regretting that I had, as I supposed, identified the bow first given her, I did my best to keep from thinking about it, although I regard that as an impossible feat. But if the results had tallied with the facts, it would have been said that the medium got them by telepathy from my mind. Certainly I was under the impression, as I heard her tell a peculiar history, and then, with the other bow simply describe a scene of ribbon manufacture, that the stories had become misplaced. But they had not been. And since the only other person in the room who knew anything about the objects had his back turned until I covered the bow and hands with a cloth, no one was in a position to annul my hypothetical telepathic message with his stronger one. The reader of the book will observe how many cases there are where no one in the room knew anything about the object. But I have stated two cases where the only person who knew what objects were employed, had false impressions about them, yet the truth prevailed.

While we have no real right to isolate particular experiments, since a theory, to account for phenomena, must embrace them all, yet let us take the case of an Egyptian amulet, and another very interesting one connected with an old French jewel. The former elicited the very graphic panorama of a royal funeral to be contained in the book. The other brought an equally dramatic and detailed scene connected with the French Revolution, not yet reported. At least many of the details given of Egyptian customs can be vindicated, and the other scene was at least in part true, and the unknown details articulate with the known in perfect keeping and verisimilitude. It may be said that supposing, in these two cases and certain others, the nature of the object could once have been learned by telepathy, the description would follow as a matter of course. But here is a difficulty which stag-

gers me. Are we to ascribe to this simple, moderately educated Mexican woman, with few books and for many years burdened with the care of a large family, such erudition and enormous mnemonic faculty that it is credible that, the moment the nature of an object becomes (hypothetically) known to her, she can reel off a string of statements about another country and age which is relevant, and at the same time composed of true facts and in part of claimed facts which it seems impossible to confute? If a college professor, on having a series of objects actually named and assigned to their places of origin could, without notice, describe the Roman Forum from two points of view, (never having travelled), describe persons, costumes, manners, and specific acts fitting a particular chapter of the French Revolution, give in detail the scene of human sacrifice so well vindicated by Dr. Pagenstecher's Appendix 12, paint a veracious scene of deep-sea life, depict an Austrian royal procession which perfectly fits time and place, etc., I should think him a monster of learning.

Confining our attention for the moment to those cases wherein the experimenter was acquainted with other lands and periods, the fact that besides the verified statements there were others which, though in keeping, were not known and may even yet not have been verified, is one of the most significant as tending against the telepathy theory. Had the medium's story been coterminous with the knowledge of anyone in the room, or all combined, I could entertain that theory. Or had the unknown parts been easily accessible in books, I could conceive of subconscious memory and subconscious telepathing. But when I find neither one nor all present know a part of the facts afterward found to be true, that some details require diligent research to ascertain, and that other details, while still unverified, yet are rendered the more plausible by research, I am forced to say: this does not look like telepathy; on the contrary, it is exactly what I would expect if I were certain that the medium actually was looking upon a scene remote in time or place. For it would be unlikely that all the details relative to some scene in the long past or far distant history of an object should be known to me (unless I was an actor therein) or laid down in books.

Another man might have become angry at being subjected to the Sherlock Holmesing that Dr. Pagenstecher took with so much

good nature. For instance, I sought an interview with a young German soldier who, after an object whose history was unknown to any one else had been psychometrized in his absence, told the story so remarkably corresponding with what the psychic had said. Sitting with him at one end of the room, while the doctor and his wife were at the other, I made a remark about his telling about the battle before the experiment was made, speaking in a casual way as though this were the accepted thing to do. It was good as a play to see the perplexity in the young man's face, succeeded by surprise, as he responded: "I never told them a thing." From his demeanor alone, I would have been convinced that he told the truth and that the doctor, even as he affirms, was ignorant of the scene until after the medium described it.

Another of my mean tricks may be worth relating. During a sitting, I suddenly passed the doctor a written paragraph prefaced by a request for him to recite it to the medium. The paragraph read about as follows; "You remember that I told you about the Spaniard who was drowned, before we had the sitting!" I am witness, also, that the doctor uttered the Spanish rendition with the energy and ring of conviction which is usually operative in trance in producing a false impression. But the medium knitted her brows, shook her head, and strenuously denied the truth of what the hypnotizer had hinted so vigorously. Uttered as the words were, and considering the established *rapport*, there would certainly have been an admission had there been any ground for it.

The question naturally suggested itself whether the medium was not able to draw inferences in some cases from feeling the object over, it being conceded that she could not by sight, since her eyes remained fast closed. There are two answers to this inquiry. The first is that hundreds of tests indicated the inhibition of all her senses. These were the tests always hitherto employed and regarded by psychologists as determinative. If it be suspected that the condition did not remain fixed during the progress of an experiment, then all previous reports of the kind are vitiated. Once, in my presence, a bystander so deeply ran a needle under her nails that she suffered much pain on coming to consciousness, but she did not flinch. She did not feel, see, smell, or taste, and heard only what she was told to hear. The second

answer is that once the tips of her fingers were all placed upon an object they remained rigidly upon it, and there never once was an appearance of feeling it over. And, thirdly, in the course of Dr. Pagenstecher's experiments, many objects would not have given any hint as what was afterwards stated had they been felt over with the utmost impunity. One of the experiments related in the book is that of presenting, first a leaf from a tablet, having on it a note written by a person just after being stricken with apoplexy, another from the same tablet, written upon at a quickly succeeding and more serious stage of the attack, and a third upon which nothing was written. The scenes evoked by the first two, as testified by two persons present when help was summoned, were identically the same except that the second took up the dramatic details of the real scene at a little later period than the first, and carried it on a little farther. But the third leaf brought nothing but a picture of the manufacture of paper. If the psychic had felt over every part of the three papers she could have gained no information, nor any if she had looked at them without reading, smelled of them, tapped them at her ear and tasted them. She might even have read the contents of the two, and still she could not have surmised the most of the details which she told.

An interesting circumstance is that often a detail was given by the medium in its phenomenal aspect, that is, as it would have appeared to her had she actually been present under the given conditions. For example, she described a procession in a foreign city seen at night by artificial light. The flags she said were of two colors "dark and white." This was wrong as to the actual colors, black and golden-yellow, but had she been actually looking at the flag carried at a little distance from her in dimly lighted (the event took place 65 years ago) streets at night, she might have said: "They are dark (or black) and white." When a piece of marble from the Roman Forum was put into her hands, the first impression she got was that a town was building, but afterward she noted the fragments and broken columns and announced that she saw ruins. The evidentiality of the incident is to be found in other details, but if one should be set down at one end of the Forum in the light of the moon he might, for a few moments, have the same impression.

The most of the experiments alluded to above were not among those witnessed by me. I was able to have only eight sittings because the medium is never well, and the length and complexity of our sittings demanded long rests. And the eighth sitting was not for psychometry. It could not be expected that in only seven sittings I, a stranger, should get the result that the doctor, who lives near at hand, and with whom the medium is *en rapport*, got in scores of sittings. Nor do the results with the objects which I carried to Mexico for the purpose appear to have come near the doctor's general average in value and interest. Curiously, as already stated, this accorded with a prediction made by the medium in trance before I arrived, as did the number of objects taken (fourteen, while she said they would be "twelve or fourteen". Nevertheless there are bits of interest attached to the scanty data given on holding my objects, and other experiments under my control are well worth recording.

The doctor's method is to hypnotize Sra. de Z. by holding a polished metal button about eighteen inches in front of her eyes, and to complete the process, after her eyes have closed, by passes. He questions her, and when she announces that she is asleep the experiments begin.

I. EXPERIMENTS OF MARCH 29th, 1921.

Besides the psychometry, there were experiments in most of the sittings to show peculiar reactions in the medium. I will quote these quite fully from my report of the first, on March 29th, 1921. Full details of all that I summarize in this *Journal* will be found in the next *Proceedings*.

At this sitting, besides the subject, Sra. de Z., Dr. Pagenstecher, whom I will hereafter usually designate as Dr. G. P., and myself, there were present Dr. Viramontes and Mr. T. S. Gore, proprietor of Hotel Genève.

The experiments for testing the "blocking of the senses" were carried on too fast for me to make such memoranda as I desired.

There were a number of experiments in which I silently touched portions of Dr. G. P.'s body or indicated them in English, which the medium does not understand, and the latter would get an impression

like a wave of cold in the corresponding portion of her body. When the psychic's eyelids were opened, her eyeballs would be found rolled up so that only the whites were visible.

Then there were experiments arranged as to their order by me in which Dr. G. P. made movements before her face, in different directions, and of varying character, and I was told that the psychic always told the character and location of the movement. Generally, as the psychic answered in Spanish, someone present would translate the gist of it for my benefit. I banged a gong in her ear, but she did not flinch. But I would have preferred that the gong had not tinkled when it was handed me. However, a little later I clapped my hands loudly close to her ear without any warning whatever. Not only did she testify, as in answer to other questions, that she had no sensation, but she did not flinch or start in the slightest, so far as I could see.

Then a flash-light was cast upon her eyes. I thought I saw a slight twitch. When done a second time there was none.

Salt and sugar were placed in turn upon her tongue and swallowed. She answered that she could not tell what they were.

The olfactory sense was tested with ammonia and perfume in turn.

Mr. Gore pricked deeply under her finger-nails with a pin, and on the back of the hand. I saw no flinching nor the least sign of discomposure. Mr. Gore thought there was a slight reaction when first she was pricked under the nail, but none afterward.

Now the experiments took the form of demonstrating the transfer of Dr. G. P.'s sensations to the hypnotized subject, or at least her becoming aware of them as though they were her own.

(a) A flash-light was directed into Dr. G. P.'s eyes. I watched her closely and saw her flinch strongly as the light flashed into his eyes.

(b) Mr. Gore pricked Dr. G. P. in various places, and as I understood it to be said by those who understood Spanish, she invariably located the right place. Here I extemporized an alteration in the conditions. I first pinched Dr. G. P.'s ear with my arm behind him, and other places on his ear, as his elbow, and understood that she reported correctly. I had him put his hands behind his back, and standing so that even if her eyes had been open in full consciousness, she could neither have seen where I touched him nor judged with

any near accuracy by our position. I pinched his right thumb and one or two other places, and it was reported that she correctly located the pinches.

Then he was caused to smell different substances. I hope that the report of Mr. Gore will be more precise as to results, as I was handicapped by not knowing Spanish. But I understood that she expressed dissatisfaction when the ammonia was put to his nostrils, but stated that she did not know what was the substance when cologne, etc., were used, explaining that she had a cold. Dr. G. P. says that she had previously told him that she feared that some of the results would be negative on account of her cold. I requested an empty vial and received it. Lest the medium should, in some way, guess my intention, I first experimented again with one of the previous vials, then silently presented the empty one to the doctor's nostrils. She said that she got nothing. She did not now add (whether this has significance or not) any remark about not having a cold.

Then the experiments were directed to the demonstration of what Dr. Pagenstecher regards as a discovery that the seeming emanation of force from his hands, felt by her as a cold wave, and usually felt more strongly from his right hand than his left, may nevertheless be made momentarily stronger in his left by the exercise of his will. There were a number of experiments wherein he indicated by signs or speaking in English, which Señora de Z. does not understand, when he was about to make her feel the sensation more strongly on her right side, and all appeared to be successful.

Dr. Pagenstecher also believes that his experiments have demonstrated that the force (if it be that) emanating from him may be increased or decreased by intercepting between his extended hands and the psychic some colored material. It appeared from what took place in my presence that an effect was produced by the colored glove put on, whether the effect was direct or indirect, primary or associational. When a red glove was put on the left hand, the medium would report an increased effect on that side; when a green glove was put on upon the right hand, the medium's report indicated that green had an inhibiting influence. But I do not, at present, see how it can be certain that, having at the first stage of the experiments entertained the theory or suspected that red lent power, and green and other colors decreased it, the operator may not be

subconsciously exerting his will when he wears the red glove, and ceasing to exert it when he wears gloves of another color. To test whether there was any groove of the order of presentation gotten into unconsciously, I silently handed Dr. G. P. the green glove just after it had been so used once, and made signs for him to put it on his right hand. He did so, and the reaction in the medium's consciousness was repeated. Then I had him put the red glove upon his left hand, and the appropriate result followed.

Experiments in transferred sensation were resumed. The medium could not taste the sugar and salt when they were put on Dr. G. P.'s tongue, owing again, as she said to her cold. Without notice I put the ammonia bottle to the doctor's nose, silently. This was a success. She sharply shrank. The vials, I should have said, were of the same shape and size.

A watch was put to Dr. G. P.'s ear. The medium said she heard "tic-tac, tic-tac." Mr. Gore took out his watch and suggested that I put that to the other ear at the same time. Instead, I slipped his watch into my pocket unseen, and presenting a watch with my right hand toward the Doctor's ear, only pretended with capped hand to hold Mr. Gore's watch to the other ear. Dr. G. P. did not, at least at first, realize that only one watch was in contact. The medium swiftly brought her hand up to the region of her right ear and said: "Something molests me." To one witnessing this, especially, it was an impressive result. It seemed to echo Dr. G. P.'s own uncertainty at first in regard to what was happening to his left ear—the one opposite the right ear of Señora de Z.

Up to this time, as appears always to be the case in connection with this class of experiments, there had been no catalepsy (bodily rigidity). But when an object is put into her hands for psychometrizing, the hands become cataleptic. This is always the case. About two minutes elapse before her vision begins.

After further passes by Dr. G. P., I gave Sra. Z. a fragment of marble with carvings upon it, and silently watched to see if her fingers felt it over, or fumbled, giving any ground for a theory what she subconsciously endeavored to estimate it by its contour, texture, and so on. Regarding this and the other two objects put into her hands at this sitting, my conclusion was without any misgiving that there is no such movement of the fingers, or any ground for such a suspicion. The ten fingers came into contact, the thumbs on the

back, the tips of the fingers on the front, in the most direct and simple manner, and contact once established, remained immovable, as catalepsy set in. At the end of each experiment I took the object away with difficulty, removing the fingers almost singly, by effort.

Experiment with Piece of Marble.

Here I refer to Mr. Gore's report, *Psychometric Tests, Specimen No. 1.*

"Marble Fragment placed by Prince in her hands. Medium says she feels uncomfortable."

[The following questions were put by Dr. G. P. The answers by the medium are printed in italics.]

Do you see anything? *Not yet.*

And now? *Very confused.*

Do you see anything? *Very dark.*

Where are you? *In the light of the moon.*

On the street or an open place? *In an open place.*

Do you see people? *No.*

What do you see? *Many things, I do not know what.*

What do they look like? *Like ruins.*

Is it cool or warm? *Some arches and columns. Ruins. Very distant, far, 100 meters (1000 years), no people, night time. Little light. I do not see well. Pieces on all sides. Cut stones. High mountains afar, somewhat pointed. Nobody. Night very dark. Difficult to see. Some (ruins) covered with vegetation, specially those remaining standing. Moss.*

My own contemporaneous report proceeds:

Mr. Gore could not get everything down. I supplement by saying that I distinctly remember that Dr. G. P. said the time must be 1,000 years or more ago, and he says that she said 100 meters. (Dr. G. P. has a theory that every meter of distance at which the psychic sees the objects of her vision corresponds roughly to 10 years of the time which has elapsed since the date represented by the vision. This sounds fantastic, and maybe it is, but the data given in the book show many close parallels.) Also Dr. G. P. told me, before Mr. Gore's report came to hand, that she spoke of the stone as not looking like marble. (I remember that he said so at the

time, translating for my benefit), and that she said that it was in part yellowish and in part dark. She also got the impression of a volcano at a distance.

Today, March 30th, Dr. G. P. questioned her as to her post-hypnotic recollections and she said that she herself seemed to be in a hole. She was inclined to think the stone may have been marble, but it was much discolored. The top of the mountain seemed invisible, but some distance above it, she saw fire shoot several times. She thinks she got an impression of a volcano because, it being moonlight, and stars visible, there could have been no storm; besides, lightning would not come successively in the same place. Therefore a volcano.

Now as to the facts. The object presented was a small piece of chiseled marble, given me by a school museum in which it was labelled as from the ancient Samaritan Temple on Mt. Gerazim, Palestine. The particulars stated by the medium were not many and they did not at all correspond with the picture then in any mind, the same I have always had when I looked at the fragment. Without any knowledge of how the ruins look, I had pictured a large, stately stone building with pillars, partly standing and partly in ruins. There was, then, no appearance as of reading my mind.

I do not know how the actual ruins look, and have not yet succeeded in finding out. I do not know whether or not there was even an active volcano in sight of Mt. Gerazim. Herein is one of the reasons why some of my objects will be ill-selected. I should have chosen such as I had wider information regarding. If this experiment stood alone, there would attach to it the suspicion that the psychic had Pompeii and Mt. Vesuvius in mind, from the combination "hole in the ground" and pointed mountain. Yet the suspicion might be quite misleading. In fact, Pompeii is pretty much out of the ground now, while 1000 years ago there probably was not even a hole. And whether or not there are holes near the Samaritan ruins, I do not know. About all that can now be said is that the marble fragment came from ruins (whereas it might not have done so), did not externally look like marble, though the broken side did, was "in part yellowish, and in part dark," and that mountains of imposing heights are to be seen in

several directions from Mt. Gerazim at a distance of from twenty to thirty miles. These statements are true. And now that we think of it, Vesuvius is not "afar" from Pompeii, which nestles at its very foot.

Experiment with "Sea Bean."

The next object placed by me in the psychic's hands I had picked up a few days earlier amid the seaweed on the shore of the Gulf of Mexico at Vera Cruz. I had long owned one like it, which had been given me under the name of "sea-bean." Not being a botanist I supposed it belonged to a marine plant, and this impression was confirmed by finding another specimen with a mass of seaweed. But the entranced lady began to say, according to the incomplete notes taken by Mr. Gore:

There are trees. 6 to 7 in the morning, in a forest. Many trees, luxuriant growth, not Mexican. Big trees, not tropical. Noise of axes of the wood-cutters. I see no people. Birds. Water among the trees reflecting the sun. Neither cold nor very warm.

Dr. G. P. translated portions of what was said as she proceeded, and I was strongly of the opinion that all was wrong, for ought she not to have pictured, either the sea-coast with a small brown oval object lying there, or else plants in the depths of the sea? After the sitting, I told Dr. G. P. that the picture of the forest was all probably incorrect and why. He replied in confident tones: "With my experience, I bet on her horse rather than yours. We will both go to the botanist tomorrow and test the matter." This we did, and the professor of botany in the German school, Karl Reiche, made and signed this statement:

"The submitted seed proceeds from a tree, apparently belonging to the family of Leguminosae, which grows in the jungles of the tropics quite frequently. Through rainfalls or inundations, said seeds are carried into the rivers and then into the sea, from where they are again ejected onto the shore by the waves."

Not content, Dr. G. P. showed the specimen to a Mexican botanist of high standing, T. M. Ninez, whose signed statement I

have. He also says that the object is the seed of a tree of the *leguminosa* family, and adds that it grows in warm and humid regions, such as are found in the Mexican States of Chiapas and Tabasco. The nut may easily have drifted up from say, Honduras, which is "not Mexican." All these regions are technically within the tropics. If I had been able to understand Spanish, I should have asked what she meant by tropical. It may well be (how often I have found that persons not highly cultured mean otherwise by a word than I had supposed!) that she meant that it did not seem hot, and that would be so during a part of the year. She saw water, reflecting the sun, perhaps such a river as Professor Reiche speaks of.

Experiment with Ivory Paper Cutter.

The third object presented was an ivory paper knife. This had some time before been psychometrized, and Dr. G. P. suggested that it be used again as a demonstration of what he had often proved, namely, that the same object calls up the same vision. The psychic's fingers closed on and remained fixedly in contact with only the flat surface. I do not see why it might not, granting that there was subconscious perception of surface, weight, etc., have been of some entirely different material, say of celluloid or polished ebony, (forming) an object of similar flatness and smoothness. And there had been experiments with objects of the same shape and substance, but of different histories, (see *Journal* of August, 1920) which had yielded the same and correct stories, both on the first and the second trials. In the case of the paper-cutter, it will be of interest to readers of Dr. G. P.'s forthcoming book, which tells of the first trial, to see that at the second almost the same details are given in almost the same order. The first time the operator withdrew the object when Sra. de Z. cried out, fearing emotional ravages. This time he let it remain a few minutes longer, and details were added. These are Mr. Gore's notes of what was said:

"Third Object. An ivory paper cutter. (Provided by Dr. G. P.) Medium: Heat, perspiring. Open fields, palms, trees, big ones with creepers; up high in the grass, higher than me, are some negroes underneath a roof among the trees, roof of grass. Eight

negroes are observing something. Clothes not modern. Breech clothes, they do not smoke, they have bows and arrows. I wonder what they are waiting for. In the distance they heard noises and movements in the grass. Large animals are coming. Very thick, I do not see them yet. The grass moves. One behind the other, elephants which raise and bring out their trunks. They come towards the negroes. These prepare their arrows, now they shoot them, the elephants raise their ears (the negroes shoot arrows into the ears) now one falls, one of the medium-sized one. When they raise their ears, they shoot at them. They lift their trunks seeking, screams, they are disturbed (they become furious) now the second one falls, a little one, they are furious, they leave the path but they (the negroes) continue shooting; the biggest one falls, three fallen, there were about fourteen. I do not see well for the grass. The negroes come down. They approach to see them (the fallen elephants). Not many. The elephants now depart and the negroes follow. Many monkeys, big and small, two or three the size of Dr. G. P. Very ugly, they throw cocoanuts and stones (at the fallen elephants) the small ones come down from the trees. The elephants are dying. (At this point the medium gave a shriek that startled us and began to tremble violently, finally she was able to speak and explained that the large elephant had seized a monkey with his trunk and threw him violently against a tree, the monkey falling to the ground immovable whilst the rest of the monkeys ran up into the trees.)"

My own report says:

It was interesting to see how the face, so immobile in the first two psychometrical experiments, expressed amusement when she talked of the monkeys, and strong emotion, not exactly fright, but that, I would think, of being surprised and startled as she gave a sharp double cry—a sort of "Uh-hah!"—and her head jerked back. Mr. Gore has not stated what Dr. G. P. reports, that after the monkey was thrown, the elephant's trunk came forward and it seemed to the psychic as though he were reaching for her.

II. EXPERIMENTS OF MARCH 30th, 1921.

The second sitting was, like the first, held in Dr. Pagenstecher's office in the evening, the medium, Dr. G. P., myself, Dr. Viramontes, Mr. Gore, and Mr. Starr-Hunt, an American lawyer residing in Mexico, being present.

I was aware of the nature of the test to be made. It appears

that some time before my arrival, a communication had been received by Dr. Pagenstecher from an old friend of his, Mr. H., a man of large wealth and high standing, whose name I know, though it cannot for certain reasons be given here. I saw a pile of his letters of previous dates, and there is no question that he was the writer of the present one. The letter contained an envelope doubly sealed, with wax, also a small folded paper impossible to read without breaking a number of wax seals, of which two bear the clear impression of a signet ring.

It is a pity to abbreviate the story, but all documents and details will be given in the *Proceedings*. Mr. H.'s open letter, which I read before the test, referred with respect to the peculiar powers of Sra. de Z., and stated that an occasion had come when these could be employed, not only for scientific ends, but for a practical one in behalf of a friend of the writer. It begged the doctor to have the document under the several seals put into the medium's hands, and have her, if possible, identify the writer of it; give details as to sex, age, stature, color of skin, hair and eyes; describe the clothing and, if a man, state whether he was smooth-shaven, bearded or moustached; and describe anything that the person did or experienced. To do this in the presence of witnesses and have them attest the record to be sent to him.

The doctor, upon receiving this, thought it would be well to reserve the experiment until my arrival, which was expected sooner than it took place. Therefore he put the sealed envelope and sealed paper into the hands of Mr. Starr-Hunt, the lawyer, to keep, and in his hands they remained until the time of the experiment. The Society has the envelope whose seals were broken in the presence of the witnesses, March 30th, after the medium had told the story of her vision, and also has photographs of the sealed folded paper. I examined both as Mr. Starr-Hunt had done, while the seals were intact; and after they were broken I examined them very carefully. In the light of my experience in such tests, I am confident that there had been no tampering, and this aside from any considerations of the testimonies of both the doctor and the medium, of their reputation and of previous results obtained. I now quote from my original report:

As we had no stenographer, I arranged that Dr. Viramontes

should take down the questions, and Mr. Gore the answers, so far as possible. After the medium was hypnotized, the folded sealed paper was placed in her fingers, which became rigid, and remained fixed throughout. The doctor began to question, which has to be done to get the medium to speak, following a formula which he uses always in starting speech. The woman's face was at first immobile and her voice colorless. Later the words came more rapidly and signs of excitement appeared. In the 7th minute, her right hand and arm began to vibrate rapidly, which, as I had heard, and witnessed in the 3rd experiment of the foregoing evening, is an accompaniment of strong emotion. In the 9th minute, she emitted several sharp cries, her face was distorted, as I judged, by fright or horror, and her whole body was shaking, especially the right arm and hand. At the last cry, Dr. G. P. hastily removed the object from her fingers, soothed her, and she awoke.

In the meantime the two named gentlemen had been taking down the dialogue, as follows: What appears in round parentheses they had failed to get down, but was afterwards supplied by common consent.

7:20. Letter [should be "piece of paper"] placed in hands of medium. [The following questions were put by Dr. G. P. and the answers by the medium are printed in italics.]

Do you see anything? *Not yet.*

As soon as you commence to see, hear, smell or feel anything you will tell me. *Yes.*

Where are you? In a room? In the open? *Not yet, I do not know yet, I feel cool.*

Do you feel cool? What else do you feel? *It is moving.*

Why does it move? *I believe I am on a ship.*

Why do you believe so? *Because I am seasick.*

Do you see anything? *It is night.*

What hour is it? *Between 2 and 4 in the morning.*

Do you see anything? *Many people.*

What are the people doing? *They are frightened.*

Who is in front of you? [A formula question, put because of the usual relative importance of what was seen in front of the medium.] *A gentleman (Un Señor).*

Do you see his face? *Yes, he is white, (he has a) beard and moustache.*

He is not shaven? *No.*

- What is he doing? *He is looking towards the sea. Yes.*
 What peculiarity do you see? *A very large scar.*
 Where? *Over the left eye-brow.*
 What other particular? *Nothing, only his figure, tall, rather stout.*
 What else? *He has black eyes, black hair.*
 Any other mark? *No, only a scar.*
 What is he doing? *Now he tears out a leaf from a little book, he turns to write.*
 How does he write? *Against the wall.*
 The rest of them, what are they doing? *They are frightened, scream, weep.*
 Why do they scream? Why weep? *I do not know why. (Hear an explosion.)*
 An explosion? *They talk in English. They put on life-preservers. [At this point the medium became quite excited and her words came too fast for the writer to get them down, but she described a scene of confusion, commands in English, attempts of officers to calm the passengers.]*
 [In answer to a question omitted by Dr. Viramontes.] *I do not know. Now they hear a detonation (medium describes an explosion very much more violent than the preceding one) like a battle and (rattle of) machine guns, shots (medium dilates on the rattle and roar of noises and says it is as if a bomb had exploded among ammunition and set the cartridges off.)*
 Many shots? *He that writes turns towards the sea, all cry out, raise their arms. (He turns and writes more on the paper.)*
 And he himself? What does he do? *Now he rolls up his paper.*
 What does he do? *He takes a bottle from his pocket and he puts it (the paper) in the bottle and puts a cork in it. (Here medium graphically describes the action of the man in corking the bottle, explaining how he drove in the cork by pounding it against the side of the cabin and how he then threw it overboard.)*
 [(At this point the medium gives several screams of terror and is thrown into a most distressful state, gasping and saying words that sound like "I drown." Dr. G. P. at once commands her to awake. She trembles from head to feet and gasps out the following:)]

They have all drowned.

7:30. Medium is entirely awake and suffering from violent emotion, trembling and crying.

[(As soon as the medium has calmed down somewhat, Dr. G. P. invites her to relate the recollection she has brought through from the trance state. After several attempts and breakdowns from emotion, during which she exclaimed: "It was horrible, horrible, horrible." she got started on a narrative of the occurrence in her vision.)]

[The writer was only able to take down the salient points as the words came with a rush.]

"A tall person like Viramontes, white, full beard, Spanish type. At the moment of sinking he said: 'My God, my children (Dios mio! Mis hijos)' (All spoke) English. Many people. Enormous ship, no tempest, an explosion. They expected a disaster. They try to lower the boats. The officers try to calm them. A second explosion, very much greater, then like machine gun fire (Dr. G. P. asks how far the man who wrote was from her, she replies) a half meter distance. Voices of command in English. It sank rapidly. I sank with the ship. Early dawn, some stars. Lights (of the ship) veiled. Fireworks of red and blue. The man was from thirty-five to forty years old. Many people, children, women. (In reply to question from writer.) (Not less than) 800 persons. That there was no battle. Noises like explosions in boxes of ammunition."

I find in my own notes this description of the medium's appearance after she woke and during her post-hypnotic rehearsal:

She wakes at 7:30, still under the spell of excitement, though apparently endeavoring to restrain the manifestation of it. She is caused to smell of an open bottle, and later given something to drink. Operator asks a question. Medium shakes her head and looks distressed. She tries to smile, with poor success. The operator, after a pause, apparently asks a question. The medium shakes her head and makes negative movements with her hands, as if unwilling, while her face deepens in its expression of horror. She says something the operator swiftly translates, turning to me. I understand it to be "*He said: 'God, my children!'*" At 7:33 the medium is answering. Her voice is husky, her body is now quiet, but her right hand is still vibrating strongly, her eyes stare wildly, and all her features express powerful excitement of a painful kind. The operator translates an expression—something about "*Gatling gun.*" Her face is flushed. She looks exactly as though she had just passed through a tragical experience. I set down the following broken bits as the operator hastily rendered them into English for me: "*I went down with the steamer—something happened so a thousand people are on deck already—something which went into boxes of ammunition which exploded.*"

I continue in the words of my original report. At 7:44 Mr. Starr-Hunt breaks the seals of the letter which accompanied the

sealed document put in the medium's hands, and reads it in the original Spanish. I, of course, cannot understand it, so I watch the faces of four men who can, and occasionally that of the medium who is in the background, generally walking about, but occasionally stopping to listen, and betraying signs of renewed excitement. She at no time looks as though gratified at any confirmation of what she has said, but her emotion appears to be painful only, and absolutely genuine. As the fragmentary portions of her utterances were earlier translated for me, so now, as the reading began, I expected that these utterances would be wide of the mark, as I had suspected from the letter which had enclosed the sealed envelope that the matter concerned a malicious anonymous message, the identity of whose author was in question. But as the reading of the sealed letter proceeded, I could see that the gentlemen were being impressed. Their attention was riveted more and more, they began to nod and look at each other. The operator was tensely interested, as were the others, and his expression passed from that of simple question to that of more and more emphatic confirmation. He began to glance at me and utter short ejaculations to let me know that the medium's statements were being verified. Dr. Viramontes's grave countenance signified the deepest *empressement*, and he repeatedly, as I looked at him inquiringly, uttered with emphasis such words as "*excellente!*" The effect of the startling verification, as I soon found had been effected, culminating in the reading of the lines hastily written by the doomed Spaniard, upon the assembled group, was almost as dramatic as I had before witnessed in the case of the medium herself. Even Mr. Starr-Hunt, American, showed in his face that a strong impression had been made upon him, and pronounced the incident an "extraordinary" one.

The next act was to read the contents of the sealed letter to me, in English, which were as follows:

Having left Boston on board the yacht of a friend of ours, we sailed for Havana in order to take the "*Maria del Consuelo*"; but as she had not yet arrived we stayed there some days and had the opportunity of meeting a family, the head of which disappeared without it being known exactly how and when.

His last letter dates from New York, having been written in those days when the greatest number of ships was sunk by the Germans. In said letter he announces to his wife his intention to

start for Europe on account of not having been able to settle his business in New York; but he does not tell the name of the boat nor the exact sailing date—though he says that the steamer would sail within a month, she (the wife) believes the ship sailed immediately—probably in order to prevent her from worrying about a possible disaster.

He never was heard of since, not even the name of the boat he took; but it is to be presumed that he embarked under an assumed name on the *Lusitania* as she was sunk precisely in those days.

About a year ago an official of the Cuban Government sent for her and delivered to her the enclosed paper saying that there was reason to believe that it was intended for her; that the said paper had been found in a bottle amongst the rocks on the shore of the Azores Islands by fishermen; that the person they delivered it to sent it to Havana as it bore that direction, and it is assumed that it was written by the husband of that unfortunate woman because of the name "Luisa," written on the paper and which is her name, and "....." his name.*

His signalment is as follows: tall, broad, without being stout, fair skin, dark eyes and abundant black hair, pronounced Spanish type; thick eyebrows, and above the right one a very pronounced scar; full black beard, large and slightly aquiline nose, broad forehead. His name was Ramon ——— and his age thirty-eight years.

He leaves a widow and two children; a boy of five years and a girl three years of age.

Considering that his wife was opposed to his trip to Europe, foreboding an accident, and that in spite of all researches his name was never found among the lists of passengers who sailed on the different boats sunk at that time by German submarines, it is believed that he embarked under a false name in order to keep from her the fact of his sailing, in case she should look over the said passenger list.

There is also room for another supposition, *i. e.* that instead of taking the boat in New York he sailed from another American port in order to conceal his voyage from his wife.

You will readily imagine the importance of the description Mrs. Z. (the medium) may give of the writer of the aforesaid paper must have for the unfortunate woman.

Then the contents of the paper which had been held by the

* Undoubtedly a mistake of the writer as the signature on the paper reads: "Ramon." Dr. G. P. Farther on it will be learned that the man was a political refugee, living in Havana under an assumed name. His real name was Mr. H., the writer of the above letter, who knew what the real name was, could easily make the slip. In fact, it is easier to account for in a real than a fictitious situation. W. F. P.

psychic during her dramatic recital, and whose seals had been broken in my presence, was read aloud in English.

"The ship is sinking. Farewell, my Luisa, see that my children do not forget me."

Thus far the lines run straight across the page, as will be seen in the photograph here presented. But the rest of the message is written at a steep upward slant as if hastily added:

"Ramon, Havana. May God care for you and me also. Farewell."

It can hardly be denied that the appearance of the paper corresponds with her description, as comparison with the letter by Mr. H. has already shown, that her description of the writer was astonishingly correct. The sheet was torn from a little notebook, as the left edge testifies. It was torn across unevenly, as though in haste. It shows indications of having been written in two sections, the last in greater haste. Only his first name is signed, and his wife's first name is in the text. Havana, their temporary home, is indicated. If the ship was about to go under the waves, one might well be in a state to forget that he had not set down the last name.

On the following evening, March 31st, Dr. Pagenstecher had a short experiment with Sra. de Z., in the presence of Dr. Viramontes, to see if she could give any so-called "transcendental" information about the Spaniard and his wife. During deliverances of this class, the psychic's whole body, below the neck, is in a state of cataleptic rigidity, and the information, instead of simply coming in a visual and auditory way without giving account of its source, now professes to be from "Them," though all efforts to find out who "They" are supposed to be, fails. The psychic had been effected to the extent that the vibration of her arm continued all of the thirty-first.

At this time, "They" stated that the dead Spaniard had been a political refugee, for that reason in Cuba under an assumed name, and that the scar was from a bullet fired by a political enemy. Dr. G. P. therefore wrote to the widow, and later received a letter from her, the original of which, written June 26th, in Los Angeles, California, to which place she had gone, is in the possession of the Society, and will appear with many other supporting documents in the *Proceedings*. This letter, besides touch-

Sei tu per me
adesso in questo, e
a mio figlio che no
mi obbedisce. Me
- Ho tante impaz
Quei che non
a mio figlio. Non ad
-

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ing expressions of gratitude, and of relief from the suspense of imagining her husband in some Spanish prison, not allowed to write to his family, fully confirmed the "transcendental" statements. "I must confess," she replied to the doctor's queries, "that he was a political refugee, who was going to Spain in order to"—I am not yet sure that I have permission to include the rest of the sentence. "It is true that my husband lived in Havana under the adopted name of Ramon——" "As to the scar, it was made by a bullet which penetrated under the skin without piercing the skull, when a political enemy of great influence tried to have him assassinated; and the enemy was never punished despite the confession of the would-be assassin." The last letter which the lady received from her husband was written from New York at the beginning of April.

In response to my request, I received a postal-card bearing the postmark "Los Angeles," dated June 26th, and bearing a few lines by Mr. H., the man of large business concerns who submitted the test, and Sra. Luise—— herself, in whose interest the services of the former were engaged. The postal-card shows a scene in Havana, was issued by a Havana news company, and had probably been secured there by the lady before her departure.

I requested of the widow a letter written by her husband, in order to compare it with the note found in the bottle. Mr. H. himself selected one from those which she had, choosing one written Jan. 10, 1915, a few months before his death, and one written with pencil like the note with which it was to be compared. The letter has every appearance of being an old one, and the writing is beyond any doubt the same as that taken from the bottle.

III. EXPERIMENTS OF APRIL 1st, 1921.

For reasons of space I will touch upon these lightly in this place. Together with the usual tests to demonstrate unusual psychical relations between herself in hypnosis and the operator, there were two psychometrical tests, both of inferior importance.

Experiment with the Old Fashioned Shoe.

I put into Sra. de Z.'s fingers a shoe worn by my mother at her wedding. This was a very thin, limp affair, made of thin

leather and grey thin cloth, very different from anything in our times. There was hardly any heel, and the fingers did not touch what there was, but those of one hand were placed upon the cloth lying flat against the sole, while the fingers of the other hand rested against the limp leather. If there was any normal inference as to what the object was, it was a noteworthy one. The operator had no notice what the object was to be, and his back was turned until I covered it with a towel. I will now allow Mr. Gore to speak:

"Specimen No. 4 put in the hands of medium by Dr. Prince and covered up by him with a towel, meanwhile Dr. G. P. had turned around and did not see the nature of the object put into the medium's hands.

"The medium began to describe a scene in what we soon recognized as a shoe factory, the entrance of the workmen and women, noise of machinery in the adjoining room, she calls the noise that of sewing machines, she describes a counter with piles of skins and cloth, lasts of all sizes. The workmen and women have all entered, leaving a man and two girls alone in the room. One girl writes on a typewriter while the other dusts the counter and the piles of skins, cloths and other articles. On the counter stands a wooden last, which looks like a woman's foot, it being too small to be considered as a man's foot, and likewise too large for a baby's foot. On the wall she saw different pieces of leather hanging, of small size.

"The girl who dusts the counter, now and then shakes a piece of grey cloth, as if she intended to shake off the dust. The man stands and examines something, he has a peculiar small beard, he wears a small cap like a Turkish fez.

"Dr. Prince now removes the specimen which turns out to be a woman's grey cloth shoe. The medium has given us the scene in which the shoe was originated, in all probability, but not the emotional scene, of human interest, which Dr. Prince says the shoe was a witness to. Dr. G. P. then explains that he has lately come to the conclusion that the medium does not see the human connection with objects unless they have been in direct contact with the human flesh during a period of emotional stress. Dr. Prince admits that his test articles do not conform to this condition and expresses regret that he did not know of this condition in time to have made a different selection of articles."

I suppose at the time that the reference to "sewing-machines" could not be correct. But it appears that sewing machines were

in use as early as 1849, and that by 1855 they were quite largely employed. Curiously, I have not yet been able to make certain whether or not they were used in shoe shops by that date (perhaps some reader will inform me) but it seems very possible. The reference to a typewriter is not correct, but in view of similar errors corresponding to the looks of things, it may be that some machine was employed which looked like a typewriter. The dusting off pieces of grey cloth is a striking feature of the vision, as the cloth might naturally be thought to be intended for the uppers of shoes, and the cloth of the real shoe was grey.

Experiment with a Piece of Wood.

The next object used was a small strip of wood, only a slender edge representing the original surface. It had been taken from the flag-staff of the monitor *Tecumseh* of Admiral Farragut's squadron, which in 1864 was sunk by a Confederate torpedo, about a hundred men going down.

The medium experienced two visions by turns, one of a forest, sunlight, birds and running water, such as probably corresponded with the environment of the tree out of which the flagstaff was made, the other of the interior of a large room, she thought 60 or 70 feet long, and could not judge the width of; not a living apartment, yet a place where people congregated, too dark to see the interior clearly. Once she remarked "I feel as if floating high in the air with an imperceptible balancing movement" and again, when speaking of the interior of the room, she said that she was constantly looking up. When transferred from the light outdoor scene to the interior she felt half blinded.

Like most of my own objects, the results with this were indelusive. And yet there are curious parallels with the facts. The long room, not a private apartment, yet a place where people congregate might fit a part of the under-deck interior of the monitor with a crew of a hundred men. Such a place, being under water, would indeed be dark, apart from what artificial lighting there might be. One standing in it would indeed have to look up to indicate the spot which the flagstaff occupied. And possibly certain sensations obscurely hinted at the floating of the flag and its "balancing" with the rocking movement of the vessel on the water. Perhaps this interpretation is going too far, and I would

not suggest it if even the poorest of the tests did not at least, in similar fashion, seem to be groping after and getting near the facts. I have tried many experiments for psychometry with persons who have given no evidence of possessing any powers in this direction, partly in order to see if by the utmost ingenuity I could make what was said seem to hint at the real facts. Very seldom was it possible, in any case with the ordinary person who recited his or her reveries. But, so far as I know, the visions of Sra. de Z. if not literally true throughout, have contained such curious hinting details that, on the contrary, even in the poorest and the vaguest of them has made it impossible not to be forcibly reminded of the actual details. That piece of wood might have been from any one of many objects whose history would not yield as the flagstaff of the ship did, to a plausible interpretation of the vision. Suppose it had been the piece of wood of similar shape which I thought of taking, a part of the Charter oak. Where would have been the relevance, near or distant, of the details of a room, darkness, floating or balancing? For that matter, where would have been the relevance of the allusion to a forest and running water? We do not *know* that the flagstaff was from a tree in the forest, to be sure, though it probably was; we do not know that the tree from which it was cut grew by running water. But neither do we know that these are not the facts, whereas, if the wood had been that from the oak, I would have known that they were not facts. Again, supposing that the piece had been that which I have from the country schoolhouse where Nathan Hale was teacher long ago, where would have been the relevance of the allusions to 60 or 70 feet, darkness, floating and balancing, since that schoolhouse boasted no shutters and carried no flag? I have pieces of wood from several other historic objects and places and cannot make any of them fit in any degree equal even to the indefinite fashion in which the fragment of the flagstaff fits the vision.

If, to yield an emotional scene from the past, the object needs to have been in contact with the body of a person taking part in the scene, we can see why the drama of the sinking of the *Monitor* could not appear. The paper which evoked that other scene of sinking and drowning was in the hands of the Spaniard when he knew that the vessel was about to go down.

IV. EXPERIMENTS OF APRIL 4th, 1921.

Place, Dr. Pagenstecher's office. Present, the Medium, Dr. G. Pagenstecher, Dr. Prince, Mr. Gore; later on, Dr. Viramontes and a stenographer.

With the Satin Bows.

I have brought in pasteboard boxes exactly alike, two bows as precisely alike as possible in shape, and feeling. Particular pains was taken that both should be of a similar quality of satin, similar size, shape and thickness. One of them had been used before, and had called up a scene in a church—Mexican Indians dancing before an altar, etc., the bow having been taken from the altar of a distant church in Mexico where the dancing ceremony does take place monthly. The other had never been experimented with. I opened one of the boxes at random and purposely took it out wrong side uppermost, that being the side on which I could not tell the bows apart by sight, and placed it, still with that side uppermost, in the medium's fingers, which closed upon it. While the operator's back was turned, he was given the signal, a towel was over hands and object, effectually concealing them from him. Thus no one living knew which of the two bows she was holding. It is now 7:06. From the scraps which the operator translates for my benefit she is evidently describing the church scene. This being assured, I secretly looked at the other bow to see which one she has in her hands. It is the front side which shows the difference, one being slightly spotted and a trifle yellower. It proves that this is the one she has. As I remember the rapid statement about the two bows given me several days before to experiment with where I will, it is not the spotted one which came from the church, and she is wrong. But stay, did I understand correctly? It would seem as though it *would* be the bow long on the church altar which would show the spots and yellowing of time. Verily, I believe I am mistaken.

At 8:16 I take the spotted bow away, and substitute, after the fingers have relaxed the other, again with the wrong side, so similar in every way to the other, uppermost, and so place it in the Medium's fingers. The same precautions are observed to prevent Dr. Pagenstecher from knowing which bow is in her hands. Presently she complains that she cannot see, because her fingers are not all on the

bow, and asks them to be moved. I already have found that this is not a perfectly easy thing to do because of the catalepsy. Operator asks if he shall do it and I consent as one of the bows has been already described, and I am confident that, even if he desired, he could not tell which is which from the side visible. The hand is trembling slightly, but the face expresses no agitation. Little is translated to me, but at one point the operator says in an English aside to me that he is trying to make her believe that the statement that somebody is French is a mistake. His words and manner seem earnest and sincere as he speaks to her, but she shakes her head vigorously, and is evidently not to be shaken. The test over, it is proved to my entire satisfaction that the older, yellowed and spotted bow is the one from the church (as commonsense should have shown me from the first) so that she attached the church scene to the proper object.

Now let us compare Mr. Gore's report of what was said during the scene whose visible appearance I have described:

"Psychometric test. Dr. Prince puts an article in the hands of the medium and covers it up with a towel.

[Questions are put by Dr. G. P. and the medium's answers are in italics.]

Do you see anything? *Not yet.*

Now do you see anything? *Not yet, confused.*

Is it day or night? *It is day, but do not see well yet.*

Are you in a room, in the open or below ground? *In a room.*

What is in the room? *I do not see well yet, I am tired.*

What do you see in the room? *Many people are moving around.*

What kind of people? *I do not see well yet.*

Now do you see? *I am commencing.*

What do you see? *Many people.*

What kind? *Poor ones.*

What nationality? *Mexicans.*

What do they do? *I do not see well yet.*

What do you see in front of you? *A high thing where the candles are.*

What impression does it make on you? *An altar.*

Why do you think so? *Because of the lights.*

What else do you hear? *Prayers.*

What else do you hear? *Music, but very curious.*

How is the music? *Like the sounds of a flute.*

Do you hear nothing else? *Not anything else.*

What are the people doing? *Praying.*

How? *On their knees.*

All? *No, some dance in front of the altar.*

How? *Jumping.*

What else are they doing? *They are only jumping and putting flowers; jumping like a kind of dance."*

So the psychic repeated her previous story regarding the bow that had come from the, to her, unknown church of the curious dancing ceremony, while the other, which had no particular history, she got a simple story of manufacture in a French mill, which I understand is a true one. Now all sorts of variations in the experiments had been tried on the medium in the course of the intensive study which Dr. G. P. had made. How was the medium to know, when I placed the first bow between her fingers, that it was not another one given her for a test, that is, if she remembered the former experiment at all at the time? Does anyone credit that after weeks had passed, her rigid fingers could infallibly detect anything they had once touched? And how did she know, when the second one was given her, that it was not the same one, put back for another test? I wonder if, in our ingenuity to escape from the supernormal in one direction, we may not walk out of the frying-pan into the fire.

With Two Pieces of Pumice Stone.

I place in the medium's fingers (after they relax) a piece of pumice stone, one of two shaped as nearly as possible alike, and of the same size. This one has been kept for a considerable period of time in a clock in Dr. Pagenstecher's study, one which besides striking the hours gives a single stroke midway between the hours. The operator's back is turned until the object is covered with a towel, so that he has no opportunity of knowing which of the two arranged pieces it is, though I tell him it is one of the two.

This, according to what Mr. Gore reported, is the English of what the psychic said:

[Questions put by Dr. G. P., answers by medium in italics.]

Do you see anything? *Not yet.*

Now do you? *Yes.*

Where are you? *In a room.*

What is there in it? *There is a man (Un Senor).*

Do you see better? *A little better.*

Do you hear anything? *Not yet, I only see.*

What do you see? *A man is doing something in a big mortar.*

Tell me what you see? *A man is breaking stones and then grinds them, he puts something in a small pan and then in the fire, I said stones, I believe it is a laboratory.*

Of what? *Of a chemist.*

Do you hear something? *A noise, curious, as if it were raining, it is at intervals but regular.*

Can you count the drops? *The drops? No.*

The noise of the drops? *They are very rapid. In the distance I hear the noise of bell strokes.*

Count them.

The medium said "one, two three" then paused, continued: "one—one, two, three, four," paused, went one "one—one, two, three, four, five," and so continued in groups until she had reached "eleven." The first "one" in each group followed by a slight pause is supposed to stand for the half hour clang which the clock makes. Drs. Pagenstecher and Viramontes say that in an experiment with a piece of pumice-stone which had been kept for days in the clock, there are always 60 seconds between any two successive groups recited. The sounds as of regular rain-drops are presumed to represent the ticking of the clock, and the bellstrokes to represent its striking.

What the laboratory of the chemist (druggist) has to do with the pumice-stone cannot, I suppose, be proved, or that it is relevant at all. The piece of part of a pumice-stone was purchased at a druggist's ("chemist's") and no one can say that the pumice block was not witness, as it were, of a scene like that described.

My report continues:

At 7:46 the other similarly shaped piece of pumice stone is handed by me to the operator, who places it in the medium's fingers. This one has been subjected to no process beyond that of cutting it off by a small saw. The operator says, aside to me, that she is describing the same initial vision. But, in addition, she heard "a curious noise which makes me nervous." "It is like a saw, something that squeals."

Coming originally from the same block, it would be proper

that both should give the laboratory scene, if that occurred. The second piece gave in addition only the sound of a saw. Of course it *was* sawed from the block. So was the first piece, but it might be that the many days of subjection to the sounds of the clock obliterated the impressions of the saw. In the cases of the three leaves from the note-book of the man stricken with an apoplectic fit, one, that which he did not write upon, evoked only the vision of a paper-mill. A second written on at the beginning of the seizure by the man unable to speak, yielded the same, but was followed by a vision portraying the first stage of the patient's seizure, while the third, written on at a later stage, with his left hand, when his right side was helpless, and his danger was at its height, dropped out the vision of the paper mill entirely and gave only that of the illness, coming of a doctor, bleeding, etc. There may have been some similar obliteration in the case of the first pumice-stone. I am not arguing that this was the case, but groping for a rational solution of the problem involved. At least the psychic, on touching the two pieces of pumice-stone of the same size and shape, rightly intimated what had been the last particular experiences of each.

It may be that the experiments have now been sufficiently sampled for the *Journal*. As stated already, the full record of the series will be printed in the *Proceedings*. But if consent can be gained to publish the interesting matter of the eighth sitting, something of that and the intervening sittings may appear in a future issue.

One incident of the eighth sitting, related to the case of the Spaniard and the doomed ship, may be stated now. In the course of the questions put to the entranced psychic at that date, I suddenly placed before Dr. Pagenstecher a question and asked him to translate and put it to the medium at once. The question was this:

"You remember what you said about the ship and the Spaniard last week? You will now answer me truthfully, as you always so. Did I not tell you about the Spaniard and the ship at some time before you described the scene?"

I am witness to the force and sincerity of his delivery as he put the question and its preamble, as though to force the truth out of her. Owing to the authority wielded by the operator over

a person in long *rapport* with him in hypnosis, the expectation would be, in the very difficult supposition (owing to all the circumstances hitherto described) that she had been given previous information, that she would admit the fact, now urged as though it were a fact, in tones ringing with emphasis and seeming conviction. The very least that could be looked for in that case is that she would be silent and perturbed. But before he was done speaking, her head was shaking with dissent, and the moment he ended, she emphatically denied that what he intimated ever took place.

Another interesting matter was the diminution of weight in the cases of both Sra. de Z. and Dr. Pagenstecher as measured by weighing both immediately before and immediately after the trance. The amount of shrinkage varied for no ascertained reasons, and if there was any normal reason for such degrees of shrinkage, it was not evident to the physicians and others present. Once, at the end of an experiment the medium gave the recognized signs of fainting, and was given water to drink, yet the standard scales registered her weight as less than before the experiments began.

Interested readers will do well to consult Dr. Pagenstecher's book "Past Events Seership," when it appears.

A VERSATILE MEDIUM.

EDITED BY E. J. DINGWALL.

The subject of the following report is the "Rev. Dr." Hugh Robert Moore, a medium for physical phenomena, who at the time of writing (Dec. 1921) is giving sittings and holding services in New York City. Amongst the earlier records that the Society possesses concerning this person is one dated Dec. 3, 1906. It was an enquiry as to the work of Moore who was then practicing as a medium on 13th Street, New York City. He describes sittings and relates how Mr. Moore has an Indian control called Pansy who was said to materialize and walk about in Indian regalia shaking hands with members of the audience. He also tells us that at that time Moore was holding what was termed a Pansy Literary Class which consisted of a series of questions asked by the audience and answered by Pansy, who spoke in a shrill falsetto voice. In 1904 it is said that Moore and his wife had been exposed in Brooklyn and arrested, whilst at another time he narrowly escaped arrest in Philadelphia. In 1907 came a more serious exposure. At that time Moore was Pastor of the First Church of Progressive Spiritualism holding services each Sunday at the Berkeley Lyceum in New York. A Mrs. Harriet Strickland instructed her lawyer to institute proceedings against Moore charging him with defamation of character and naming several persons to whom he is alleged to have defamed her in order to prevent fraud from being exposed. It appears that the lady in question was paid a weekly remuneration of 12 dollars for serving Moore as a materialized spirit, and eight other persons were named who served in a similar capacity. Moore's two daughters are also said to have posed as materializations in the séances of which five were held weekly at a dollar for admission. The business went well if we can judge from a letter dated Sept. 22, 1905, and written by Moore to Mrs. Strickland. It appears that over 60 dollars a week were paid out in wages, 116 dollars were being paid for rent, and there were other expenses. Mrs. Strickland was kept fairly busy during the sittings. Often she

had to appear sixty times as different spirits in one evening, and gradually some of the sitters began to suspect that all was not as it should be at the Moore circle. One sitter in particular who had been a great number of times and was well acquainted with Moore and his friends, noticed that the materialized spirit had a thickening on her hand and was one day amazed to find the same thing on the hand of a member of a pleasure party which had been got up and of which Moore and his party were members. He charged the lady (Mrs. Strickland) with being the spirit: she confessed, and the secret of the materializations was discovered.

On the publication of the story of Mrs. Strickland's suit Moore hastily left New York and decamped for Dayton, Ohio, which, it was said, was his place of birth.

In 1921, Moore was found again in New York in connection with a Church for Psycho-Science and holding séances in an apartment in 36th Street. I had received reports of Moore's phenomena which now included trumpet work and also what he termed "etherizations" which were similar to, although not identical with materializations. His performances at this centre were the crudest examples of fraudulent manipulation that I have ever seen. The following are extracts from my account preserved in the files of the Society:

On ———, ——— ———, 1921, I was present by invitation at a sitting for physical phenomena given by Dr. Hugh Moore of Dayton, Ohio. Mrs. G. had given permission for her apartment to be used for the purpose and Mr. and Mrs. B. who had previously entertained Moore were present. The room was a medium sized one and was sparsely furnished. Small wooden chairs were arranged around the walls. At one corner a cabinet had been fitted up consisting of black curtains hung from the two walls from top to bottom, and a couple more running on a rod placed diagonally across the angle of the wall. The light for the sitting consisted of an electric lamp under a black box placed on a high shelf in the corner of the room exactly opposite the cabinet. The front of this box was provided with a sliding door behind which was red paper. This door was under the direct control of the medium, being connected with a black tape which hung down just behind M's chair. Dr. M. is a short, red faced man with white hair and blue eyes. He talked to a

few of the sitters before the séance began and I noticed that he was very careful to fold his hands over the bottom of his waistcoat as if to prevent objects from falling out. When a score or so of guests (men and women) had assembled and had taken their seats, the medium gave a short address before the lights were turned out. He reminded us of the persecutions mediums had endured and informed the company that a new name was about to be employed instead of "spiritualist," namely,—“psycho-scientist,” which had no odium attached to it. Owing, he said, to the fact that he had previously given many sittings at the house of Mr. and Mrs. B., and as Mrs. G. had only just moved into her apartment, the idea of trap doors or confederates was absurd, and there was therefore no control of any sort whatever.

After these remarks the medium took his seat on the right side of the cabinet near to the curtain. Three large four foot aluminum trumpets were placed in close proximity to the opening of the curtain, two being in front, and one, I think, behind. Mrs. G. now turned on her gramophone standing near the lamp, but the machine refused to work, and after the light was lowered Mrs. B. began singing, the Lord's Prayer having been previously recited. After a few hymns a voice appeared to come from one of the trumpets and was recognized as that of Dr. Holliday, one of the medium's chief controls. The trumpet was then seen in the dim light to be moving about around the medium, its polished surface catching the little light that was allowed in the room. It never seemed to move to a greater distance than could be reached by means of the medium's extended arm, which, clothed as it was in a black sleeve, probably supported it. Various Indians and guides then spoke through the trumpet and one of the trumpets was allowed to lie on the floor. Some of the sitters put their hands into its larger end and felt the voice pulsating through it. I did this, but could not feel the smaller end (connected to the medium's mouth in all probability by a rubber tube) because it always remained either near to the medium or close to the faithful sitters on either side of the cabinet.

The etherealizations then began. The medium took some yards of luminous veiling and put his fist under a fold at the top, and with his other arm and hand in front of the middle part he carried the cloth out and imitated the heights of various people. Thus when "darling little Pansy" came out (a control) he bent down a little

and dragged the veiling after him making a smaller figure. When an Indian came out he held up the cloth, etc. "Dr. Washburn" came to me. He was a longish piece of veiling and the medium's method of bowing the head gave the figure a grave and venerable appearance. "Dr. W." (through the medium's mouth) said he had been connected with the American Society for Psychological Research and with the Seybert Commission. He told me that I was a psychic and would get results from slate writing if I practiced hard enough. After a few further remarks on my spiritual development, "Dr. W." was withdrawn by the medium and disappeared. As Moore came out of the cabinet bearing these pieces of veiling he would address each piece in some such way as this,— "Well Darling, for whom have you come, whom do you want dear?" Then changing his voice he would whisper out some unintelligible sound, which would be interpreted as "Mother," "Father," "Sister" or "Brother" by some innocent sitter, and would score an instant success. The medium would ejaculate now and then,— "Did you hear that?" and then he would laugh in a forced manner. "Harold," the son of Mr. and Mrs. B., who had apparently died in the war, came towards the end. "Harold" was a piece of veiling about five feet in length, which Moore held up and bobbed about in front of his parents. They recognized their son and conversed with him. He told them that he would be the pilot who would take them across the river of Death and made many more observations of a like nature. When Moore was tired he withdrew "Harold" and threw "him" behind the curtain. Then an Italian composer came out of the cabinet. The composer was a piece of veiling similar to "Harold." He unfortunately was unable to converse in Italian with one of his countrymen who was present. This rather upset Dr. Moore and having himself grown tired with his little trips to and from the cabinet carrying his veiling, he sat down and after a few more voices and instructions from the guides, the sitting closed at 12:15 midnight.

Later in the year Moore came out as First Lecturer of the First Church of Psycho-Science of New York, holding meetings in the Magna Chordin Chamber of Music and classes for etherealization and trumpet work as before. In June or July a member of the Moore circle, who is well known to the Principal Research Officer, discussed the phenomena with him and he informed her

that a member of the staff had already seen and condemned the phenomena as completely fraudulent. However he was prepared to go and judge for himself and asked the lady in question to ask the manager of the circle whether he could be present. The reply was in the negative, the reason being that Dr. Prince's "vibrations" would be injurious to the phenomena. As this helped to confirm my view of the phenomena we thought it desirable to visit the circle so as to allow Dr. Prince to observe what took place. Accordingly we made our arrangements and visited the circle in Oct. 1921. Dr. Prince went as Mr. B. and I accompanied him as Mr. X. The following are extracts from Dr. Prince's report now in the Society's files:

REPORT ON HUGH MOORE'S "ETHEREALIZATIONS"

Mr. Dingwall had already attended once and made a report, and it seemed desirable that I also should go, so as to get the impressions of two experienced investigators. Lately he got permission to take a friend, his connection with this Society not being known.

In the room were gathered, after some twenty minutes delay, during which Moore conversed, about seventeen persons in all, the number of women a little larger than that of the men.

When ready, Moore gave an introductory talk, the metal trumpets, about three feet long, were exhibited, then the room was darkened until little could be seen, and a bellowing address was made by a supposed spirit through the horn. Other spirits succeeded, and sometimes seemed to converse with each other, though careful never to speak two at a time. This part of the proceedings interested me but little, as it was not possible to prove that spirits were not talking, and there was not the slightest evidence that they were.

The "etherizations" followed. Only a very dim red light high up on the wall farthest from the cabinet was allowed, yet this was sufficient to enable considerable of the outlines of Moore's figure to be seen as he came out from time to time accompanied by the successive spirits, of which there may have been fifteen altogether, though I took no pains to count them. Always several minutes elapsed between any two, during which the phonograph was usually set into squeaky operation.

The first spirit for some time remained near the curtain, and at that distance the phosphorescent pattern produced and kept in a

swaying motion was such that I could imagine its inspiring awe in an impressionable person. I could as easily imagine a human figure as I can do the same in the clouds or on wallpaper stains. But as soon as the apparition advanced all possibility of illusion at once vanished for me.

It is not worth while to attempt to describe the various spirits in order. Most of them were much alike. There were some variations as when the something was surmounted by a "crown," or where the appearance was short and near the floor and thus identified as a child.

There was no pretense that the medium did not at all times accompany the spirit from the curtain and back to it. I noted the following interesting particulars.

1. The spirit was always on the medium's left side.
2. The right shoulder of the spirit, that next the medium, was always wider than the left, and if one could imagine a human form, it would be as though its right arm rested on the medium's arm.
3. At every movement of the medium the spirit's movements corresponded, and synchronized perfectly.
4. The spirit disappeared or nearly so before the cabinet was entered, by the simple process of the medium turning around and obscuring it as he entered.
5. The spirits seemed suspended in the air, except for the points of attachment to the medium, that is, they did not rest upon the floor, with the exception of the child, which perhaps was not old enough to float.
6. The spirits practically had but two dimensions, that is they had little thickness, but this, I understand, was because they were only etherealized, not fully materialized.
7. But the head sometimes seemed to have appreciable thickness, as would be the case if the cloth was draped over an erect hand. So I think the heads must have been partly "materialized."
8. The spirits frequently nodded their heads as though from a single hinge in the neck. The exact movement may be imitated by holding the fist upright and jerking it forward on the wrist joint a number of times.

9. An arm and hand of the medium were frequently visible busy with the drapery of the spirits, but the other hand and arm never moved about or were visible as such.

10. The medium's right hand was frequently and unmistakably seen by me, at a distance of less than three feet, back of the etherealization, wagging its lower portion to present the appearance of independent motion, when the medium's body was still.

11. In short, there was not the slightest doubt in my mind that there was nothing but a piece of phosphorescent thin cloth draped over the medium's arm and hand held unright from the elbow, the upper part having a more or less bunched appearance, to represent the head, with sometimes an accessory, as the "crown."

12. I was very close to the "child" at the time that members of the circle were uttering ecstatic cries, and all I could see was the appearance as of luminous cloth the shape of a flat towel. I do not mean that I could see the texture of the cloth; that would have been impossible because the light was insufficient.

I have not the slightest doubt that the illusion, in the case of those to whom it was an illusion, was produced almost solely by a variously arranged cloth, sometimes bunched at the upper end where it passed over the medium's fist or open hand, and made to move by the swaying of the medium's own body, or by the direct movements of his hand in contact with it. I could not, even by the utmost efforts, cause myself to imagine momentarily a human appearance, unless the medium and his adherent "etherealization" was at the farthest remove in the gloom.

The imposture was the crudest and clumsiest I ever saw, and the faith of the circle in it is an awful commentary upon the gullibility of some specimens of human nature.

So much for the report of Dr. Prince, which as will be seen is in substantial agreement with my former account when Moore was located in another part of the city. My own independent report of the séance when I accompanied Dr. Prince is similar to his.

The following consists of some extracts from it.

In October —, 1921, Dr. Walter F. Prince and Mr. Eric J.

Dingwall attended a séance for trumpet and etherealization given by Hugh Moore under the auspices of the First Church of Psycho-Science of New York.

Place. Back room, first floor, — West 72nd St.

Light. A feeble torch placed in a box shielded with red paper and placed on a stand at the furthest corner of the room opposite the cabinet. The front of the box was provided with a sliding window under the control of the medium.

Control. None.

The séance began as before by a talk from Moore who explained the phenomena and said the phantoms were not spirits but materialized garments within which the souls of the departed manifested. He regretted the fact that the landlady of the house was nervous and so the exuberance of Lightfoot (Indian guide) would have to be curbed as he made too much noise in the trumpet. After the Lord's Prayer the light was turned down and within a few minutes a voice was heard in one of the two long metal trumpets provided. It claimed to be Dr. Holliday, the medium's chief control and delivered a short introduction. Pansy and Lightfoot followed and at one time several of the sitters were permitted to hold the larger end of the trumpet whilst the voice was heard within.

Etherealization then began. They were the same as those observed by me in May, 1921, but were even more brazen than before. The same methods were employed for holding up and bobbing the veiling but the medium approached the sitters more closely so that we were able to see clearly how the cloths were supported. One piece was brought to me and whispered "Mr. X." I said, "Sister, is that you?" "Yes," came back the answer, and I went on "Sister Mary." "Yes," it replied and then followed the usual banal conversation to which I answered in what was, I hope, a suitable manner. The son of an old lady on my left then came. He was a very large strip of cheese cloth and the lady was delighted, calling him "darling boy" and "my precious." She told me afterwards when he had dematerialized that he often came and that she recognized him "thoroughly and surely." Moore then asked who was the gentleman sitting next to Mr. X and I told him it was Mr. B. [W. F. P.]. After one more form appeared Moore came out of the cabinet bearing a large piece of veiling and whispering "Father B." I nudged W. F. P. who whispered "Mother B," but they said it was

a man and was his father. A conversation followed in which Father B. talked with his son saying that he would take him to Summerland, etc. Soon after the séance closed.

The phenomena are all undoubtedly fraudulent. Moore is not even a clever worker, merely carrying backwards and forwards pieces and strips of veiling, some ornamented with brighter pieces which form crowns and similar decorations. I never had a sister Mary nor have I any sister "on the other side." Moore's crude methods are well illustrated by his enquiry as the name of "Mr. X's friend" which was given as Mr. B. and was almost immediately followed by the appearance of Father B.

In my opinion Moore's performance was the most obvious and audacious piece of trickery that I have ever seen and probably the worst presented.

Besides etherealizations and trumpet mediumship Mr. Moore exhibits his versatility by obtaining direct writing in broad light and before the whole audience at his Sunday evening performances at 10 East 44th Street. When I saw him the procedure was somewhat as follows. He showed to the audience a packet of blank black white-backed sheets of paper which he said had been magnetized and upon which the spirits would write. He then exhibited a couple of slates, placed the papers between them and asked for two lady assistants from the audience. The two assistants helped him to hold the slates on which were heard sundry raps and scratches showing that the spirits were at work. When the slates were opened the black sides of the sheets were found covered with writing which Moore proceeded to read out. The writing consisted of messages and lists of names many of which were recognized by the members of the audience.

The most striking miracle of all, however, was not noticed by the congregation. Moore had shown only a few sheets before he put them into the slates, but when they were taken out they had apparently multiplied and the specimen in the Society's collection is numbered 35, the writing being quite clearly done by ordinary white ink. This strange permanent materialization of writing paper struck me as a remarkable phenomenon and suggested the possibility that the sheets placed within the slates were not the same as those first exhibited and that Moore had forgot-

ten to make sure that the numbers were equal. The medium's exhibit of direct writing was the clumsiest piece of trickery of that class that I have seen. There was no pretence of artistic presentation, the moves were obvious and badly performed and I was astonished when the results were greeted with enthusiasm, the audience being delighted at this exhibition of spirit power. The success of this medium in the heart of New York is a serious commentary on the state of mind of numbers of its supposedly educated inhabitants. It might have been thought that after the numberless exposures of American frauds, people would have been more cautious before they accepted phenomena, the nature of which ought to be transparently clear to the meanest intelligence.

It is doubtless a matter of history that spiritualism is apt to blind the eyes and stop the ears of its devotees, and indeed the same thing is true of the majority of religious systems. Nevertheless it is the duty of Societies like our own occasionally to warn persons of the frequency of fraud and of the absolute necessity of requiring scientific conditions before psychic phenomena are accepted as supernatural.

CONVERSAZIONE.

Mr. E. H. Gellot writes us :

" In Henslow's 'Proofs of the Truths of Spiritualism' there is shown (opposite page 212) a 'psychograph' or supposed photograph of spirit writing, partly in Greek, done in the Crewe circle. The photograph is faint in spots and the writing, moreover, has faults which more frequently mark the attempts to copy Greek on the part of one unfamiliar with that language than one who is conversant with it. Hence Archdeacon Colley made 'suggested emendations' with this result.

PARA KALO (is) DE (i) GMAS (i)
 ADELPHOI, ANECHESTHE TO (n)
 OKLON GOETON, (?) PARAKALESE
 OS K (eruxi) N (?) DIA BRACH (i) ON
 (os) EPISTA (menos) UMIN

It is amusing that neither Archdeacon Colley, nor the Rev. Professor Henslow, who is his editor, was warned by the occurrence of the Greek words for 'exhort' and 'exhortation' to consult his Concordance of the Bible, even if not very familiar with the Epistle to the Hebrews, when he would within five minutes have discovered that the passage is from Hebrews 13:22.

PARAKALO DE UMAS, ADELPHOI,
 ANECHESTHE TOU LOGOU TAS
 PARAKLASEOS KAI GAR DIA
 BRACHEON EPESTEILA UMIN.

The Archdeacon translated his version thus :

'By means of excellent proofs, brothers, bear up against the crowd of howlers. Exhort (as by heralds) with the arm ("uplifted") in a way well known to you.'

Who could doubt the application or question its appropriateness? It was plainly a message of defiance to all cavillers against the Crewe Circle.

But the translation (Revised Version) of the unemended passage is comparatively tame.

'But I exhort you, brethren, hear the word of exhortation; for I have written unto you in few words.'

One wonders, when he finds gentlemen so ingenious and yet so wofully in error, regarding a problem of no great difficulty within

their particular province, whether in other matters relating to the Crewe phenomena, they may not, forgetful of the maxim "*sutor ne supra crepidam judicaret,*" by an equally perverted ingenuity have reached conclusions at variance with the facts.

L. R. F. B.

You are puzzled why descriptions of the "other world," if veridical, are so "mediæval in tone, mawkish, priggish, and irritatingly oracular" and so apparently fitted for "sapheads."

Granting that such descriptions come from the genuine desire of spirits to communicate about the conditions that surround him, I conceive that he might have two main difficulties.

1. To get what he is really trying to say through. There is some evidence that in order to get facts regarding this world, unknown to the psychic, through, it is necessary to do it, in part by stirring up associations and memory images in her mind, and then to arrange or modify these. But the psychic has had no experience in the conditions of any other world than this. And the nearest analogues in some respects might be very distant ones in other respects.

2. To convey ideas of a satisfactory sort regarding another world, even though the spirit was able to dictate every word of the message. Suppose one could reason with a wolf, how would it be possible to make it realize that there could be satisfaction in reading books or in studying geology?

There is nothing particularly staggering from the philosophical standpoint in the idea that the next life is a subjective one in which "objects" themselves are apprehended to be thought-forms,—we simply cannot, by virtue of our limitations here, make this seem real.

Miss A. Y. has been listening to a lecture which she says was delivered by a man with a reputation as a psychologist, attached to a University.

"At one stage of his talk he showed on the screen what he termed examples of "automatic memory." Two of these pictures were evidently reproductions from the *Proceedings* of the A. S. P. R. article by the late Dr. Hyslop on the Thompson-Gifford case. The pictures in question were the two in which are shown three trees,

one by the artist [Gifford] himself, and the other due to "automatic memory" [of Thompson]. There was no reference whatever to the source of these pictures nor to the article nor any reference or clue to what they related.

The reproduction of these two pictures from the *Proceedings* detached from any explanation or subject matter whatever, with no single word of reference to the conditions, is grossly misleading and unfair. It seems to me a dastardly mean and contemptible thing to detach these two reproductions, with no single reference as to their origin, and label them examples of "automatic memory."

Not so much heat, dear lady. Have you not learned that it passes as quite respectable where certain matters are debated, to counter evidence with bare assertions unsupported by no particular evidence whatever? It was illegitimate for the artist's widow to testify that Thompson could never have seen her husband's picture of the trees before Mr. Thompson produced his near replica! He must have seen it, therefore he did. If readers will look at Figure XVIII in *Proceedings*. Vol. III, representing the original picture by Gifford, and at Figure XVII, representing the Thompson drawing, they may think it quite a feat of "automatic memory." The writer knows nothing but what Dr. Hyslop tells him in the report, but, in preference to the psychologist's theory in the form of a dictum, would suggest that Mr. Thompson burglarized the house at midnight, copied the picture at leisure, and returned it while Mrs. Gifford was at breakfast! I have no evidence for this theory and it seems an improbable one, but the same is true of the learned psychologist's *ex cathedra* declaration.

G. W. K. writes as follows:

"I have been reading the *Journal* for two years and I am prompted to say I go to it for bread but often get stones. May I ask, are you so limited in good material, real spirit evidence, that you are obliged to fill the *Journal* with criticisms of evidence that is not evidential, etc. I can find plenty of this without taking the trouble to look for it, much less pay for it. What I want, and I doubt not I am like many others, is positive evidence of real spirit communications, not exposures of fraud and unevidential stuff, of which I know, as everybody knows, there is a great abundance. * * * Believe me I write this with only the best intentions and with a sincere

desire to see the Society accomplish that for which it is founded or which it claims there is good evidence for."

Such letters are welcome, though the criticisms of one person frequently negate those of another. This shows that if our sole desire was to please our members we could not please them all, no matter what we published.

But the correspondent is in error. The Society was not founded in order to establish spiritistic conclusions, but to investigate certain classes of phenomena. Neither is the Society committed to any position, though some individuals prominently connected with it are personally convinced that spirit communication has been proved. Others are not convinced. And none of them are empowered to speak in the name of the Society. Even Dr. Hyslop, who was convinced, as a rule did not make a verdict for his readers in connection with his reports of cases.

It is the wish of the present editor to help educate a group, more or less numerous, of persons who may be able properly to estimate evidence, and to encourage in them a desire to investigate and report cases in a manner that shall be scientifically adequate. Our articles dealing with unevidential stuff explain in detail why they are unevidential, and the articles demonstrating fraud are not primarily for the purpose of exposing individuals, but for training readers to discriminate between the fraudulent and the genuine, which is a thing that many intelligent persons fail in for the lack of such training.

BOOK REVIEWS.

Problems of Mediumship. BY ALLESSANDRO ZYMONIDAS. Pp. XXV. 252. London; New York, 1920.

This volume is not written for psychical researchers. It concerns those only who are convinced that man has a soul which survives the death of the body and who desire to hold communion with the spirit world. The author has a minute knowledge of conditions on "the other side" and his warnings will doubtless be heeded by those who believe that this information is trustworthy. His description of the elementals is particularly horrific and we should not care to see the "vampires" who "may be seen drifting round a graveyard and hovering over the graves, as do the ghouls also. These absorb the inferior vital essence that is evaporating from the dead bodies; and, as they absorb it, they may be seen to swell up into bulbs—big transparent forms that drink in the vital fluids"... (p. 220). They are not allowed, however, to enjoy their repast for they are soon "absorbed by some stray vampire that comes drifting there in search of its nightly supply."

We are glad that "a thunderstorm will kill these elementals in crowds" and that "electricity is a useful agent in destroying them." Perhaps the General Electric Company will take the matter up.

E. J. D.

Spiritism and Religion. "Can you talk to the dead?" Including a study of the most remarkable cases of spirit control. BY BARON J. LILJENCRANTS. Pp. 296. New York, 1918.

In the introduction to this volume the author remarks that it is the theological side of the inquiry into spiritism that he proposes to pursue in the pages that follow, and in the preface, over the signature of the Catholic University of America, it is stated that the book has been written in the attempt to adjust the theological verdict on spiritism. We shall, however, be disappointed if we expect to find any reasoned and careful statements and arguments which help to define the attitude of the Church towards psychic phenomena. Of nine chapters, two only can be properly said to deal almost exclusively with the question of spiritism as related to religion, and these two chapters are quite the least interesting in the book. Dr. Liljencrants has given us a good survey of the history of modern spiritism and a careful, although perhaps slightly over sceptical account of the physical phenomena. In his treatment of mental phenomena he naturally leans to the side of the telepathic hypothesis as an escape from spirits, although his acquaintance with the literature does not seem full enough to enable him to make use of many incidents which would lend colour to his theory. Generally speaking the book gives us the impression of having been written by a person who had come to definite conclusions, but owing to external pressure he has been obliged to substitute the conclusions of others for his own. In the case of the physical phenomena he seems always glad to be able to fall

back on some of the wilder theories of Podmore and when there is no such critic handy he discreetly omits any mention of the case in point as if he were afraid of trusting to his own judgment. Thus he deals boldly with the S. P. R. Naples Report on Palladino with Podmore leading him by the hand but is silent on the subject of Baron von Schrenck-Notzing's experiments although *Materialisations-Phanomene* appears in the bibliography.

As an account of the phenomena of spiritism the book is distinctly better than that usually written by ecclesiastics, but we cannot congratulate the author on his feeble defence of religious opinion nor can we understand why he has chosen such curious sub-titles to his work.

E. J. D.

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.

The admirers of Emanuel Swedenborg make such sweeping claims for his work as a seer in many branches of science as well as philosophy that many thoughtful people have had a persistent desire to read his works, but have been deterred by their many volumes of verbosity and vagueness. This little book should serve a useful purpose in stating briefly the basic application of Swedenborg's principal philosophical doctrines to modern science. The six chapters treat successively of the doctrine of degrees, symbolism, ontology, physics, biology and ethics.

The doctrine of influx, explained in the chapter on ontology, is particularly interesting in its mathematical illustration which is cognate with Matter, Spirit and Cosmos, by the same author. He finds a reconciliation of creationism and evolution by conceiving of them as a two dimensional extension—one extension representing time as the argument of evolution, the other being an infinite number of perpendiculars thereto along which creative power is carried and made manifest at their intersection.

GEO. H. JOHNSON.

Spiritualism in the Bible. BY E. W. AND M. H. WALLIS, 83 Stanhope Ave., N. 3, London. Undated. Pp. 104.

This is a commendable little book, evidencing sanity, logic and common-sense. It is written by professed Spiritualists, but avoids the faults frequently found in books written from that standpoint. It equally steers clear of shady modern claims and of attempting unduly to force Biblical passages into Spiritualistic moulds. The claim is made out, and it is a wonder that anyone can question it, that there is recorded in the Bible much phenomena which is akin to phenomena of our own day. Indeed, ancient and modern claims in this field must stand or fall together. The prophet mediums, the nature of "angels," the Endor seances, the psychic powers of Jesus, the spiritual (occult) experiences of Peter, Stephen, Philip, and Paul, Biblical and modern psychic phenomena, are some of the topics discussed. If the authors had been Americans they doubtless would have declined to quote from Moses Hull, but most of the citations are judiciously selected.

W. F. P.

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ANNOUNCEMENT AND COMMENT.

Meeting of Advisory Scientific Council.

The third meeting of the Council was held the last Friday evening in December at the Century Club, Messrs. McDougall, Dawson, Gardiner, Holt, Kaempffert, Morton Prince and W. F. Prince being present. A report on experiments was given and these and other matters pertinent to investigation were discussed. The meeting lasted nearly five hours, which perhaps is a measure of its interest.

The attendance seems small, but one important fact is to be considered. The attendance of the Council of the English S. P. R., which is the governing body, as that of the A. S. P. R. is not, appears to average between 10 and 11. But of its 22 members, 21 live within 100 miles of the place of meeting, while only 9 of the 20 members of the American Council live within 100 miles, the rest varying all the way to 2500 miles. A colossal land has its disadvantages.

This Number of the Journal.

This issue is largely filled by two criticisms of books, one of them a book shallow and illogical in its skepticism, the other a

book which its reviewer regards as unguarded in the direction of credulity.

The influence upon the public of books relating to psychical research is enormous, and unfortunately those of greatest scientific value are less read than others. On the one hand, people are deceived by high-sounding names and titles and by *ex cathedra* deliverances into supposing that all the alleged phenomena which we are engaged in studying have been found out, determined and blown into thin air. They need to be shown how shallow are such pretensions, how defective the knowledge, feeble the logic and unfair the methods that coöperate to reach such a conclusion. On the other hand there are books which err in the other direction, and these are more embarrassing. Their authors may have become convinced by good evidence, but, like Lombroso, once convinced their vigilance has relaxed, until in some cases they are willing to include with their unsuspected "evidences" the doings of impostors whose guile has been exposed and whose methods are known.

Let it not be supposed that any personal feeling is involved in such discussions. The writers of the books are but types to the reviewers, and it is their modes of forming their opinions, and of reasoning to convince others, which are criticized. If anyone can convict our writings of similar faults, we are willing to take our medicine meekly. And it is our ever-disappointed yet ever-persistent hope that some one will produce an informed, fair and logical argument for an explanation of any phenomena for which this *Journal* has ever shown respect, excluding telepathy, spiritism or any other "supernormal" hypothesis. It shall be our leading article.

To us discussion of these topics has the interest of a game, and there seems to be no reason why there should be ill-feeling connected with it. It is a logical game, and may be carried on without either of the parties necessarily avowing conversion to spiritism. The stakes may be whether those who equally reject spiritism, telepathy and clairvoyance have really at their command resources for another explanation which will cover the facts. And one wishes to be able some time to play with someone who shows he has expert knowledge of the particular game and one who plays squarely, according to the rules of the game.

PSYCHIC PHENOMENA AND CHRISTIANITY.

By JAMES H. HYSLOP.

The New Testament has many indications of the presence of psychic phenomena in connection with the origin and early progress of Christianity. Prior history will show that these phenomena were not so new in general character as most people think, and this preparatory history should be consulted in all attempts to understand the interest which the facts roused in the Apostolic period.

Two things are to be considered as affecting the state of mind before Christ appeared. The first is Jewish history, and the second is the effect of Greek philosophy. Both of these are suggested in words of St. Paul, "the Jews ask a sign [a miracle] and the Greeks seek after wisdom." (I Corinthians 1:22.) Here he characterized the two types of mind of that time perfectly. The intellectual tendencies of both offered the temptation to meet the demand in the way to satisfy it. Politically the Jewish mind had sought salvation in a temporal king and had for ages turned away from what mediumship might have promised under proper study. The persecutions of "witches" reveal the attitude of the ecclesiastical authorities, and yet the story of the Woman of Endor shows what was going on among the common people. It is probable that the whole higher movement for Hebrew monotheism had been inspired by the necessity of ridding the masses of fetishism and animism. Hence the attack on witchcraft which, in the form which it had among savages and uncivilized people, resulted in superstition and gross immorality. In some way it had to be eradicated, and philosophy and religion combined to effect this object, using the civil code for the purpose. But just to that extent did they tend to deprive the popular mind of its belief in a spiritual world beyond death.

Greek philosophy had the same tendency. The attack of Xenophanes on polytheism was for the purpose of establishing a monotheistic point of view. Polytheism had always favored belief in survival, and the oracles, whether genuine or fraudulent,

had fostered it. But with the growth of intelligence the oracles declined, and philosophy terminated in the materialism of Epicurus and Lucretius. Neo-Platonism endeavored to maintain a more spiritualistic conception of the cosmos, tho compromising it with philosophic idealism. But at no time did Neo-Platonism succeed in dominating general thought. It was too speculative, too far removed from the common understanding, and too uncongenial to the scientific tendencies of many minds. Hence the Epicureans obtained the hold of the reflective spirits of the age. Materialism became the prevalent mode of thought.

A fundamental feature of that materialism was that it denied the immortality of the soul. Strange to say, it admitted the existence of a soul, an ethereal or refined material organism. But it asserted, nevertheless, that it perished with the body. On one point, it touched the springs of polytheism: it admitted the existence of the gods, whom we could see in our dreams, but it placed them in the *intermundium*, a place between the worlds, and gave them no power whatever over human or physical events. It sought the explanation of all events in physical causes.

Both the Neo-Platonic and the materialistic philosophy had their influence on Judaistic thought. The evidence of this is in Philo Judæus and the doctrine of the Logos before the time ascribed to the teachings of Christ, and in the controversy between the Pharisees and the Sadducees, the former believing in the resurrection, and the latter denying it, as agnostics or materialists. Both of these sects had their political interests affected by their respective attitudes toward the traditional Hebrew religion. But the Jews were so involved, perhaps fanatically, in the Messianic politics, that they showed less enthusiasm for philosophy than the Greeks and Romans, and their Messianic ideas were bound up with their religion, while religion did not affect the political and philosophic life of Greece and Rome so distinctly and only in the way of statecraft or political utility and prudence.

The two fundamental things in primitive Christianity relating to our theme were the doctrine of the resurrection and the "miracle." The story of Christ's birth hardly concerns the present issue. The resurrection and "miracles" are of chief interest in defining early Christianity, the one expressing a

philosophic doctrine, and the other meeting a demand which St. Paul said was characteristic of the Jews: namely, for a sign or supernormal proof. Immortality had not been a dominant note of Judaism, and many would say that it was not held at all. But the way in which such terms as Hades, Gehenna and Sheol are sometimes used, and certain passages in the later writers of the Old Testament, indicate that it was thought of and perhaps widely believed, but was not characteristic of Judaism as it came to be of Christianity.

Anyone who thinks that Christ's resurrection or the story of it was the first source of the Christian belief in immortality has slight acquaintance with the New Testament. The utmost that could be claimed for the event ascribed to Christ was that it was evidence of a view already held. The whole problem of immortality was worked out in philosophic thought before any real or alleged event of the resurrection of Christ was told. This is most clearly shown in the controversy between the Pharisees and Sadducees and in one or two other incidents in the New Testament. The Pharisees believed in the resurrection: the Sadducees denied it, and the whole matter had been discussed long before. How did this probably come about?

It is worth noting that in early classical literature the Greek word for "resurrection," both in the substantive and in the verbal form, was used to denote rising from the dead. It is found at least three times in Homer's *Iliad*, three times in *Æschylus*, once in *Herodotus*, and once in *Sophocles*, and perhaps many times elsewhere. But these suffice to show that the idea of the resurrection antedated Christianity a long time, and it perhaps took a less objectionable form than the resurrection of the physical body. But that aside, the main point is that the idea did not arise with the event ascribed to Christ, but was even a well established belief in his time prior to his own death, and represented a scientific reply to Epicureanism.

Ancient materialism was inconsistent in admitting the existence of a soul, tho denying its survival. Its doctrine of the etherial organism enabled opponents to suppose that survival came under the general hypothesis of the persistence of matter, the ether being nothing more or less than a fine type of matter. Then the existence of apparitions or ghosts, on any theory of

them, would naturally be explained by the theory of the etherial body. All that the advocates of survival would have to do would be to appeal to the common belief in ghosts and the sceptical Sadducees would have to discredit the alleged facts in order to escape the conclusion. If they had not admitted the existence of a soul, they would not be bound by either the facts or the interpretation of them. Later materialism took that course. It interpreted consciousness as the function of the organism, not a manifestation of a soul, and hence could resort to hallucination and all sorts of explanations of apparitions. But the age in which the doctrine of the resurrection arose was not so nice and so discriminating in its doubts of the facts as we are today, and so apparitions obtained a more easy credence. The recognition of them, assuming them to represent some sort of reality other than hallucination, would offer a strong *ad hominem* argument against materialism and be a most natural support of survival after death. The Pharisees evidently took this view of the case, and the Sadducees, being the Jewish materialists of the day, denied the doctrine.

Hence the intellectual atmosphere was quite prepared, so to speak, for a story of the resurrection. It was not a new doctrine and only a well attested fact of return or appearance after death would be required to offer a point of attack on materialism, whether it went by that name or not. The situation was ripe for the assertion of immortality on the premises of materialism, and whether the persons who did affirm it did so from philosophic interest or clear knowledge of this issue makes no difference. The ground was prepared and the general consensus of ideas made it an easy step. The appearance of Christ after death as an apparition was sufficient to spring the issue, to give a new impulse to the doctrine of a future life, and to make him the hero of its origin, especially in connection with his ethical and spiritual teaching. The evidence is clear that people were familiar with apparitions and similar coincidental phenomena, but these were not associated with a lofty ethical teacher, as in this instance, and, while they betokened survival, they did not tend to signify Messianic and other interests.

I have remarked that the "miracles" were the second class of phenomena on which Christianity rested. Not all of these

had a psychic interest. Some of them were purely physical marvels and not even of the type that has received the attention of psychic researchers. The majority of them, however, were phenomena of healing and have a psychic character. With others the psychic researcher is perfectly familiar and to these I shall first appeal to prove that Christianity was integrally associated with psychic phenomena.

The first instance of which mention can be made is the story of the Transfiguration and the appearance of Moses and Elias, Matthew XVII, verses 1 to 13 inclusively. Here we have alleged phenomena with which we are perfectly familiar in mediumistic experiences, experimental and spontaneous. Apparitions often or usually occur without any transfiguration. But modifications of the face both in respect of the muscles and the appearance in respect to light have been noticed. It matters not if these are illusions or hallucinations in the observer, they are experiences which may be described as transfigurations, and they suggest what may have occurred on the occasion under review. Nor does it make any difference if the whole story is a myth. The point is that such phenomena as apparitions, hallucinations or not, have to occur in order to give rise even to myths. The fabrication has to be based upon some sort of fact. That creates a theory, however distorted it may be. Even the conjurer has to imitate some experience in order to produce his illusion. Hence, regardless of the question whether the story of Moses and Elias appearing on this occasion be true or not, it represents what was believed in that age, and this statement is corroborated by other incidents in the New Testament, in which it is said that the people thought John the Baptist was one of the prophets risen from the dead. They were accustomed to interpreting certain phenomena in this manner, whatever their real character—imagination, illusion or hallucination.

The second instance to be noted is that of Christ walking on the water. (Matthew XIV, 22-26; Mark VI, 46-52; and John VI, 17-21.) Matthew's and Mark's accounts say that the disciples thought it was a spirit, showing an interpretation more consistent with normal experience than the hypothesis of his physical presence in such a place, and clearly indicating familiarity with the real or alleged phenomena of apparitions.

The next is St. Paul's vision on the way to Damascus, which resulted in his conversion to Christianity. The three accounts of it are not perfectly consistent in all details, but are so in the main features. And it is probably the best authenticated incident of the kind in the New Testament, supported by the authority of St. Paul himself. Most of the other incidents are second-hand. St. Paul saw a light and did not recognize the cause of it until he heard the voice which claimed to be that of Jesus. In one account St. Paul seems to have been the only person who heard the voice; in another, those with him heard a voice but saw no one. In the third, which St. Paul tells, these persons did not hear the voice but saw the light. In all, St. Paul saw the light and heard the voice, two of the accounts purporting to be by himself.

Here again we have the phenomenon of an apparition, visual and auditory, a case of combined clairvoyance and clairaudience illustrating the phenomena of sensory automatism. These suffice to show us how a story of the resurrection might arise and how a theory of it might exist before it was applied to Christ, and so represent not an exceptional, but a common and familiar fact. But we have the main incidents of the New Testament in this respect revealing the existence of the phenomena which naturally appeared miraculous or supernatural to the observers, and which, whatever you call them, have been verified in thousands of instances in modern times; and religion and science, both in mortal combat, hold out against their significance! Or disregard the connection between them and New Testament times.

The visions at the resurrection, authentic or not, belong to the same category. The experience of the disciples on the way to Emmaus is a specially interesting one. It has more superficial evidence of its genuineness than some others, because the most natural way for an inventor of such a story to put it would be to have the apparition recognized. There are some features about it that suggest invention: namely, the incident of Christ's eating to prove that it was a physical resurrection. (Compare Luke XXIV, 13-44.) But the circumstance that it seemed at first to be a mere voice and then a visible but unrecognized person involves an uneconomic process in the invention of a miracle. The most natural course would be to make it a clear apparition at once.

But what we actually have is the story of the appearance of the dead clairaudiently and clairvoyantly experienced.

There was an incident in Christ's life that illustrated another phase of psychic phenomena. I refer to his conversation with the woman at the well. (Compare John IV, 7-29.) As the story is told, he met an entire stranger and discovered clairvoyantly, or better, perhaps, mediumistically, that she had had five husbands and that the man she was then living with was not her husband. She at once recognized him as a prophet, which indicates that psychic power was supposed to characterize the prophets. The same phenomenon occurs with our modern mediums constantly, in connection with experimental incidents recorded at the time, not spontaneous incidents depending on the memory for their integrity. Here again, then, we find Christ in the role of a psychic in phenomena, the type of which is perfectly familiar with us and verifiable experimentally, whether you choose to explain it by telepathy or spiritistic intervention.

The day of pentecost should be added to the list for its peculiar character. The phenomena which occurred on that occasion are now often named glossolalia, or speaking with tongues, the name applied to the phenomena reported in Acts II, 1-13. Usually in modern times the phenomena get no further than nonsense syllables. But in a more definite form they appear in the case of mediums who use a language which they have never learned or communicate, perhaps only a few words, in a language unknown to them. On the day of pentecost it was said that people of all nations met together and each nation heard his own language spoken by persons who did not know it. The account begins with an allusion to the "sound of a rushing, mighty wind from heaven," a phenomenon that is often remarked in the séance room or in connection with psychic experiences, only the experience would not be described in such strong terms. Probably or possibly there may be some exaggeration in this phrase and in other descriptive features, but whether credible or not, the events alleged are of a type with which we are familiar to some extent in modern psychic experiences.

The most conspicuous phenomena of the New Testament bearing upon the issue here are the "miracles" of healing. We

hear, or did hear the last and previous centuries, a great deal about "miracles" in general as the attestation of the divine in the gospel and in nature. But I do not know an author on Evidences who called especial attention to the practical aspect of the "miracles" or to the predominance of spiritual healing among them. Interest seems to be concentrated on the more remarkable instances of contravening the laws of nature and the pragmatic side finds little attention. Perhaps this was due to the interest men came to have in a speculative rather than a practical creed. The latter requires more sacrifice of personal ambitions and desires than a creed about the past. But however this may be, primitive Christianity was concerned more with ethics and healing than with cosmology or theology, and as the "miracles," purporting to set aside speculative materialism, affected those points of view they became the chief object of interest. But it would have been better for the church to have concentrated on ethical organization and spiritual healing as did Christ and the apostles.

The Gospel of Matthew mentions 18 cases of healing, the withering of the fig tree, Christ walking on the water, the Transfiguration, and the Resurrection. Luke mentions 20 instances of healing, the appearance of Christ on the way to Emmaus, the raising of Lazarus, and the Transfiguration, and some apparitional incidents connected with the Resurrection. John mentions 4 cases of healing, the raising of Lazarus, and Christ walking on the water. The Acts of the Apostles mentions 2 instances of healing, the vision and rescue of Peter from prison, and the incidents connected with the conversion of St. Paul. After these the whole subject of healing and "miracles" seems to have been dropped. The Epistle to the Romans mentions none of them as narrative events, and the later parts of the New Testament are as clear of them as the literature that marks the decline of "miracles" in later ages. They are practically confined to the four Gospels, as the statistical account shows.

I shall call attention to only two instances of healing which reflect very clearly, one of them the process and the other the fact of healing at a distance. The first instance was the raising of Jairus's daughter. Mark's account (V. 22-43) is fuller than that of Matthew (IX, 18-26) and Luke (VIII, 49-56). A ruler

came and said his daughter lay at the point of death and asked Christ to heal her. Before Christ could respond, someone came and told the father that it was too late and that his daughter was already dead. But Christ went with him and turned out all those in the room and took the father and mother with Peter, James and John into the room, and told them that the child was not dead but sleeping. He then simply awakened her from the trance or comatose condition by "suggestion." The whole process of removing the mourners and taking in with him those whose presence might be helpful and diagnosing it as trance simulating death, and then by simple suggestion restoring the child, would recall the Nancy and Salpêtrière work, and also much of the work in the Emmanuel Movement.

The second instance is in John IV, 46-54. A nobleman came to Christ to have his son cured, requesting Christ to come quickly. Christ simply answered: "Go thy way; thy son liveth." When he arrived home, he found his son better and improving. He asked the servants when this happened, and they replied that it was about the seventh hour. This coincided with the time that Christ had told the nobleman his son would get well. Here we have the coincidence in time observed and recorded by the father as proof of the cure. Besides, it should be noticed that it was absent treatment, a phenomenon with which we are familiar today, tho instances of it have not been collected in such a way as is desirable. There were several other instances in the New Testament of absent cure. Mark VII, 24-30, and Luke VII, 1-10 are records of it.

We have a fair indication in modern times in what we know of mental healing of what probably occurred in these early times. Medicine no longer questions the value of suggestion and mental healing, and many remarkable cures have occurred which orthodox medicine would not believe until forced by the facts to do so. I have no doubt that the narratives of them in the New Testament are exaggerated, as they often are today. The extremely brief accounts of what took place show the influence of interpretation rather than a scientific observation and record of the facts. For instance, compare the case of the demoniac from the tombs. Matthew (VIII, 28) states that there were *two* of them who came from the tombs. Mark (V, 2) says *one*, and Luke (VIII,

27) also says *one*. But in general the accounts fairly agree, as they might well do if they have all been taken from a single source or Gospel which has been lost. But the fact that there seems to have been no mythopoeic tendency regarding the healing of the Apostles, which almost wholly declined in their lives, is so much in favor of *some* sort of truth in the stories about Christ's cures. It is probable that the Apostles were chosen for their psychic power. St. Paul showed it in the fact of his vision on the way to Damascus. The Apostles who saw Christ after his death, interpreting the Resurrection after the example of apparitions, for instance, on the way to Emmaus, had to be psychic to have these experiences. But they were probably inferior in power to Christ and apparently the "miracles" of healing rapidly disappeared. The phenomena of mediumistic healing are plentiful today. They have not been scientifically investigated as yet, either to see what can be done, or to ascertain the nature of it. But those familiar with the process can recognize a probable verification of what took place in the New Testament times. Lecky thinks that the belief in "miracles," including those of spiritual healing, gradually declined because of the growth in physical knowledge and general scientific intelligence. This was no doubt a factor in the disappearance of them. But this would hardly have occurred if the healing had continued as in the early times, or had been systematically investigated and applied. Salvation gradually became a matter of a theological creed and philosophy took hold of Christianity and enfeebled its pragmatic tendencies, and this, with the disuse of healing powers, whether for good or bad reasons, had as much to do with the decline of healing as any change in scientific knowledge.

One more idea may be mentioned: it is that of Angels. We have come to look at that term as denoting a spiritual being without any implication of its function or activity. But its original meaning was that of a *Messenger* and in religious parlance it came to mean a messenger between the dead and the living. This was the Old Testament conception decidedly, and only the disappearance from Christian thought of intercommunication between the living and the dead deprived the term of its older signification. The term had a meaning even in Homer, Herodotus, and Sophocles which connected it with psychic phe-

nomena, so that the loss of this import is the loss of its original meaning. Such a significance is clearly indicated in Acts XII, 15. Speaking of the appearance of Peter when they thought him in prison, they said, "It is his angel," that is, his guide or familiar spirit. The passage very distinctly recognizes the spiritistic point of view and makes it characterize the conscious thought of the time.

Apropos of this also, it may be worth noting that the Imperator group of personalities, who appeared in the automatic writing of Stainton Moses, Mrs. Piper and Mrs. Chenoweth, called themselves "Messengers." This is particularly significant because of the name which came through Mr. Moses as that of Imperator. It was the name of one of the Old Testament Prophets, or of a person supposed to be one of them: namely, Malachi. But I am told by a scholar familiar with Hebrew that this is not the name of a person, but means "Messengers," and that no one knows who wrote the book by that name. It has been supposed, because we did not get the name Malachi through Mrs. Piper and others, that the latter have been wrong in the name given. This is not correct reasoning. "Malachi" was the Hebrew for the very function which Imperator assumed in English through Mrs. Piper and Mrs. Chenoweth, as well as Mr. Moses. Angel and Messenger, therefore, carry a spiritistic import in the records of Christianity.

It does not require any exposition to indicate the meaning of all this for a new interpretation of the New Testament. It will bring Christ's life, teaching and work into the domain of science. No doubt the majority of Christian believers will resent any such interpretation, but I do not believe those who have intelligently tried to find the unity between the physical sciences and the ethical and spiritual life of man will feel any qualms about it. This age needs a reconciliation between religion and science, even tho the reconciliation involves the entire triumph of science. The very nature of science as the investigation of the present moment or the verification in present experience of the claims made about nature and history, and the existence of democratic institutions, with the extension of education and freedom of thought, make it impossible to obtain all our knowledge from the ancients or traditions of any kind. We insist on seeing and

knowing things for ourselves and testing every claim of the past by our present experience. If science, therefore, cannot verify the stories told in the New Testament, or ascertain just what truth they really or probably represent, the credal part of it will not stand and the fundamental ideas which gave it the strength and interest it possesses will suffer accordingly.

It would be venturing upon the speculative to undertake to reconstruct the story of Christ's nature and work. The evidence for the integrity of the narratives about him, especially of the "miracles," is not good enough to warrant dogmatic use of them. But the general study of history and of what has been accomplished in modern psychology will vindicate the probability that Christianity originated in psychic phenomena, and when we can eliminate the mythical element from the accounts of it, we may discover just what Christ was and just what he did. But if you wish to get a reconciliation between his teaching and that of modern science, it must be in the verification of the phenomena which appeared in the "miracles," not because they are "miracles" in the historical sense of that term, but because they represent facts of nature quite as much as gravitation or chemical affinity. Let us once verify survival after death and the doctrine of spiritual healing, and both the philosophical and the pragmatic side of Christianity will obtain their vindication, and the sting will be taken out of science, as well as out of the illusions about historical Christianity.

The interpretation of Christianity here hinted at makes it a scientific religion. It was a revolt against tradition and authority, the petrified ideas of the Old Testament, and based its claims upon an appeal to facts, facts that had been familiar to the human race from time immemorial and, tho not carefully observed and recorded, so universal that it required only the same patience and observation that had achieved such wonders in physical science in order to give religion as satisfactory a status as science. The moment that the poetic imagination and mythopoeic tendencies began to prevail in Christian thought, it deviated from its original meaning and abandoned the appeal to facts. It began to depend on philosophic propositions and not upon present facts and experience. This was the inception of its decline and conflict with the scientific spirit. It must retrace its

steps and employ the method of science for its rejuvenation. When Mr. Myers remarked in his last work that the next generation would believe in the resurrection of Christ, he had a correct conception of what psychic research meant for the reinterpretation and reconstruction of the Biblical system and perhaps the foundation of all other religions. We shall not return to the naïve conceptions of the past about them, but we shall find that, in spite of mythopoeic distortions, there will be a certain amount of truth in the various phenomena reported in the New Testament. Just in proportion as we can reproduce them can we believe that they occurred in the past. But as long as we fail to reproduce them we shall have to suspend judgment about them or disregard them in our belief and conduct.

"SPIRITUALISM AND THE NEW PSYCHOLOGY."

By WALTER F. PRINCE.

The above is the title of a book which we understand has excited a certain amount of respectful attention among the not sufficiently informed. Its author is a doctor, presumably of England, the country which saw the nativity of the book, and the name conferred upon him by cruel parents is Millais Culpin. The book boasts an introduction by Professor Leonard Hill, also an Englishman, and, we are told, a prominent biologist. The subtitle announces that the work is "an explanation of spiritualistic phenomena and beliefs in terms of modern knowledge," which sonorous proclamation awakens expectation somewhat dampened by words in the author's preface: "Nevertheless, since I take it for granted that supernatural phenomena are not what their producers would have us believe, and at the same time make no attempt to prove their human origin," *et cetera*.

Very well, we will not expect proof, but only an explanation. But proof and explanation have one thing in common, they must relate to and be consistent with the facts. The gentleman who published his theory that all moral evil is an evolution from molecular transgression of natural law did not profess to prove anything, he was only explaining. But even he based his explanation upon an alleged fact, that "one fine day" a particle of matter broke up the monotony of ages of dull obedience to law by kicking up a fuss. And the gentlemen responsible for this book, unless they cite only facts as safely beyond the reach of current inspection as the ancient rebellious atom, cannot, if they are careless of their facts, plead that they are not offering proof but only an explanation. This pleasant device for avoiding responsibility is detected and disallowed.

Nevertheless, for proof they refer us to the works of Frank Podmore, which is odd, since he firmly held the telepathic doctrine which they repudiate; and to certain foolish books, as Mercier's and Clodd's, which indicates a forlorn and desperate case if none better can be brought forward. But so far as the present authors concern themselves with facts we propose to

observe their treatment of facts narrowly. Since they are openly contemptuous of the psychical researcher who finds anything in phenomena which makes him question whether they are accounted for by academic science, they must expect to be followed and narrowly watched as they wander rashly confident in a field with which they are not familiar.

The introduction, by Professor Hill, begins with five pages of physiological description which is informative, but surplusage as relates to the issue. Who doubts that the human body is multitudinously intricate, who doubts the evolution of the senses? The more intricate the physical and mental mechanism, the more marvelous the evolution, the more and not the less plausible is the suspicion that perhaps a finer sense, a higher power, has been reached. As well, without any real examination which would prove the existence of wireless telegraphy, dogmatize that it cannot exist, else why all the marvelous mechanism of telegraphs and telephones, with their conducting processes, the wires, if there is a way by which the wires may be dispensed with, and the vibrations cut loose and launch out into the ether. The sending and receiving stations are left? So would they be in case that the scouted telepathy between the living is a fact; the brain of one person would be the sending instrument and that of another the receiving one.

"The realization of these facts"—what? that our senses were evolved through incalculable ages—"saves the physiologist from being deceived" into thinking that there is such a thing as telepathy. As well does it prove that apperception is impossible. As well that there can be no power of deductive reasoning. Our minds transcend mere sensory reactions, and the question is how far that transcendence extends. The modern Aristotelian does not find it necessary to examine, to mention, probably even to be aware of the recorded and printed evidence for telepathy, and so illustrates Chesterton's saying, "Explain the easy, deny the hard, and go home to tea." "It is to be expected," he says, "that the sensory stimuli received from a given environmental condition will often arouse the same train of thought in two or more people, standing together, especially in those who habitually associate. Such coincidences of thought, which astonish the ignorant, are due to natural law."

Such a description is laughable. Here is a man discussing telepathy who actually supposes that the evidence which has attracted wide attention is of this nature—"two or more people," "who habitually associate," say husband and wife, "standing together," perhaps look out of the window and both think how beautiful the sunset, or they receive a letter and both think it may be from son John! Several persons composing a family sit at table and it occurs to all that the beefsteak is excellent!

Professor Hill could never have written down such a misconception of the facts which we are studying had his mind not been cloaked in midnight ignorance of the topic he is discussing. Let us look at one or two examples illustrating the real problem, selecting them from the series wherein Professor Gilbert Murray, of Oxford, was the percipient, partly because he, his daughter Mrs. Toynbee, and the accomplished Mrs. Verrall were among the "ignorant" people concerned in them.

Under safeguarded conditions (see *Proceedings* of S. P. R., Vol. XXIX, pp. 64-110) a purely imaginary scene was agreed upon, as follows: "Mr. S—— playing Badminton at the Badminton Club at Bogotá; Lord Murray watching, and ladies watching, one with a fan." Mrs. Toynbee was the ostensible agent. Professor Murray was called in, and this is what he said: "This has something to do with your voyage to Panama [Mrs. Toynbee had made a voyage to Panama]—it's South American—it's people in white playing a game—it's your villain S——; he's playing a game—the word Bogotá is coming to my mind—I think it is at a games-club." (Mrs. Toynbee: "What is the game?") "I think I am only guessing. I think the game is Badminton, and the Master of Elibank [Lord Murray] is there."

Now what was there in the relationship of the parties to the experiment, in their proximity, or in their local environment which can by the utmost effort of ingenious imagination be supposed capable of suggesting the correspondences between what was proposed and the response? If the scene had been a real one, hitting by chance upon one particular might have drawn all the others after it, though even then the exact parallel, both as to inclusion and exclusion of details, would be astonishing, but as the scene was an imaginary one, this resource for explanation is wanting.

Again, the same agent arranged with others this test: "Dostoevsky writing in a very bare room, I think in France, and hearing the bailiff people banging at the door, and pretending he is not in the house." And this is what Professor Murray, when admitted, said: "I think it is out of a book—it's Russian—it's a man inside a house—and the people beating and beating on the door outside—and he's keeping quite still so they shan't know he is there—it's a big sort of a bare room and he is a writer—seems a mad sort of a person—(I) don't somehow feel as if I was going to get it—I think it is in France—but he must be Russian—I don't feel as if they were going to murder him at all—I should think it is a story of Dostoevsky, that I can't get—I have a feeling that I can't be right—Are they bailiffs?"

Imagine if you please that it was impossible for persons in one room to whisper softly enough to prevent a man at a distance in another room with closed doors between from hearing what was arranged, charge the distinguished professor and the other experimenters, if you will, with arranging a hoax to deceive the Society of which Mr. Murray was the president, but don't have the effrontery to hint that there was anything in blood-relationship, local situation or environment to bring about the broken sentences which were uttered, especially as the arranged scene is not in any book, but was an invented one.

Nor are such instances exceptions in the series. Mrs. Ver-rall, whose reasoning faculties were superior to the logical fallacies into which the writers of the book in hand stumble on almost every page, analyzed the 505 experiments in which Professor Murray was agent and found that excluding 68 cases in which no impression was received, there were 38.2 per cent. of successes, 32.3 of partial successes, and 29.5 of failures.

Such are the facts, and there are many other series on record, in which the experimenters were the peers of Professor Hill in intelligence and where the conditions surrounding the tests are carefully reported. And note that the most of the printed series are experimental, whereas Professor Hill seems to conceive only of spontaneous isolated cases of supposed telepathy. What becomes of the careless generalization "it is to be expected that sensory stimuli received from a given environmental condition will often arouse the same train of thought in two or more people

standing together, especially in those who habitually associate"?

If the critic and explainer was quite ignorant of the records to which I refer and from which I have given but two samples, what business had he as a responsible man of science to discuss the subject before the public? He would look upon the man who, with mental equipment of an average factory hand, published his views on biology, as a droll and contemptible object. We refrain from expressing contempt for the other man who, in a state of dense ignorance of the literature of telepathy, calmly addresses the public upon the subject, but we will not be restrained from calling him a droll spectacle, as droll as that old neighbor of ours who mixed into a conversation on dietary hygienics with the contribution that he himself thought that "it isn't healthy for anyone to put hot biscuits into his lungs." Does he not know of the long row of volumes issued by the Societies for Psychical Research? But, as ignorance of the law is no excuse for crime, so ignorance of the evidence for telepathy is no excuse for rushing into print about it. If he does know of the existence of these volumes, if he is aware of the many reports of careful experimentation for thought-transference, then he is guilty of swindling his readers. However that may be, having been brought face to face with the facts, and having once misled his public, he is surely culpable if he maintains by silence his false representation of the evidence, and fails to face and discuss the actual facts. Let him now essay the task of explaining these facts on any "normal" hypothesis, and God grant him good deliverance. Or let him come out like a man and acknowledge that in a certain "Introduction" he wrote words without wisdom.

But there is another generalized argument against the possibility of telepathy. It is intimated that if there were, the Stock Exchange and the army in the field would need no telegraphs, telephones or messengers, S. O. S. signals at sea would be unnecessary, and it could be depended upon to win fortunes in the fluctuations of shares. It would be as logical to intimate that if Coleridge and a few others have really dreamed out poems, it should not be necessary for poets to labor marshalling thoughts and rhymes; that if there are mathematical prodigies there should be no necessity for laborious calculations with pencil on paper.

If there is such a thing as telepathy, it is certain that the "percipient" is a rare bird. There is no logic in the implied demand that the exceptional and sporadic should be universal, certain and dependable. The "agent" in experiments "concentrates" in the effort to cause the "percipient" to get his thought. Are "bulls" of the Stock Exchange concentrating in order to get information to the "bears"? And as regards spontaneous telepathy, it is utterly impossible to prove that no one ever gets transferred thoughts relative to stocks, battles and other matters of practical importance. In fact there are claims, and some appearances, that they do. But as apparent telepathic successes are uncertain, even under the best conditions, and as the flurry of business, battle, etc., rarely furnishes those conditions, no one of sense would act on such an impression if he suspected he might be receiving one. To argue against the possibility of telepathy on the ground that it is not of daily practical use is much like arguing that there are no aerolites since foundries are not maintained by meteoric iron.

As an illustration of the statement that there is evidence that telepathy is of benefit sometimes in practical and critical affairs, we cite the case of John Muir, the noted naturalist (*Journal A. S. P. R.*, Vol. XV, pp. 394-396). He had not seen his friend, Professor Butler, for years, and the last letter he had from him was received some weeks after it was written, and had not a word about visiting California, for the plan to do so had not then been formed. About a month after receipt of that letter Muir was where he had been for three weeks, high up on the north wall of the Yosemite Valley, two miles from the brink. "Suddenly," he says, "I was seized with the idea of going down the valley to find Professor Butler." The result was that he found his friend wandering among the rocks on the steep side of the mountain, not knowing his way and about to be overtaken by night. If this was telepathy it was of some practical use. If not, what was it?

"The phenomena of wireless telegraphy and of radio-active elements have led people to think that some direct means of communication of energy from one brain to another may be possible, that is, without intervention of the senses." Here is a pretty setting of the carriage before the horse. People were talking

about direct transference of thought from brain to brain long before wireless telegraphy or radio-activity had been heard of. Mark Twain wrote an article on "Mental Telegraphy" nearly forty years ago. It was the facts which set people to thinking of possible thought-transference, and they had to wait for wireless telegraphy and knowledge of radio-activity before they could draw the possibly misleading analogies which are now familiar.

The introduction goes on with an elaborate argument against the possibility "that waves of energy proceed directly through space from the watery granular living substance of the brain confined within the skull and skin, and passes into similar substance of another." If indeed this must be the process involved we would be inclined to say, so be it. Too much has newly come to light regarding forms and properties of energy, such as are displayed in radio-activity and the X-rays, for us to regard the passage of vibrations from the brain through the skull as unthinkable. But at any rate the scientific method is first to ascertain if alleged facts are really facts, and let consequences and corollaries take care of themselves. If telepathy should at length be accepted it would not be the first time that pedants have declared that the acceptance of a newly-alleged fact would put the scheme of nature out of joint, but afterward, when the fact has been proved, have cheerfully and even enthusiastically fitted it into its place, and the scheme of nature has gone on as calmly as if nothing had happened.

The psychical researcher is astounded to read Professor Hill's confession that he thinks that *The Road to Endor*, a book telling how two imprisoned officers fooled their fellow-prisoners with faked "messages," is a key to all mediumistic phenomena. For, when he says that "such are the methods of the professional medium and in *The Road to Endor* they lie unravelled and fully exposed," we must do him the justice of admitting that he does not mean to imply that unprofessional mediums get supernormal results. He surely would not maintain that if some did no professional possibly could. Psychical researchers read the book without a thrill save of amused interest and without a suspicion that anyone would dream that it shed the smallest glimmer of new light upon the real problems of mediumship. Have we no knowledge of the methods of fraud and of the psychology of

deception? Have we no record for the exposure and analysis of trickery of various species? No scientific investigator would have regarded the testimony of the deluded prisoners, though they swore to it until they were blue in the face, as worth attention, since all the circumstances, and especially the living cooped up together with its certainty of numerous conversations which the alert deceivers could utilize after the unsuspecting dupes had forgotten them, lent themselves admirably to both culpable and unconscious deception. The conditions which surrounded the prison performances, together with the naïve ignorance of the onlookers as to what can be done in faking and as to the methods of detecting it, present an entire contrast to our best published records, where unnamed strangers from a distance are brought without notice to the psychic, and every avenue of leakage is hermetically closed, and where every word uttered makes a part of the record.

The next important step in Prof. Hill's philanthropic labors to save his fellow men from delusion is his proud claim that he once investigated a young woman who poured water into beds, and that he caught a servant girl who stole meat and tried to incriminate the cat by causing its innocent though dirty feet to imprint a track up the perpendicular wall leading to the larder window, and performed other astute tricks. But we have to admit shyly that we knew there were tricky servant girls and other girls before, and to hint modestly that we have found out a few things ourselves. The Societies for Psychical Research have resolved the mysteries of far more complicated cases of poltergeist and so far as I know, have never given a certificate of character to any.

But when it comes to houses where apparitions (or "visual hallucinations") are seen by people who never see them elsewhere, and where raps occur which all the searching and all the ingenuity cannot refer to physical causes, his little discoveries do not apply. Of course, he would say, as Münsterberg said of the subliminal mind: "There is none." But men as keen and initially incredulous as himself, and a great deal better qualified by special training, have investigated such reports and themselves heard such raps, and declare that there are such houses. And so an issue is found between those who have come up against and wit-

nessed the real thing, and the man who has not. And he presumes to settle the question by some ridiculous little experience of his own which offers hardly a point of analogy, but which he values because it is his own and because in his ignorance or the agility of his imagination he supposes it to be just the sort of thing which gives the psychical researcher pause.

Then comes a complaint that "the eminent scientists who have expressed their belief in spiritualism are mostly physicists," and the claim that "to the physiologist, who recognizes the majestic unity of natural phenomena, belief in telepathy and spiritualism appear a form of materialism as gross as the ju-ju superstition of the Benin native." Think of it, belief in telepathy, or the transcendence of thought over matter, and spiritualism, or the theory, founded on alleged evidence, that there is a mental entity which survives the dissolution of the body, is a form of materialism! Is it possible to make the affirmation mean anything?

But passing that, is it a fact that the physiologist, more than the physicist, "recognizes the majestic unity of natural phenomena"? And, for the matter of that, is there any psychical researcher who questions "the majestic unity of natural phenomena"? We need not worry about that unity; every new fact discovered, however grievous the previous lamentation that it would wreck the ineffable harmony of the universe, fits into its place, and natural phenomena march on as majestically as before.

It is amusing—this recurrent appeal for a change of venue. Some of us remember when the physicists, because of their hard-headedness, their recognition of the "majestic unity of natural phenomena" and their materialistic prepossessions, were regarded as the proper jury to try claims of the supernormal. But a number of the most eminent were converted; plainly physicists would not do. Then psychologists were acclaimed as the only fit jurists, but a lot of psychologists became convinced, or at least lenient, so an appeal must be made to another court. Now a physiologist broadly hints that physiologists are the incorruptible judges who will promptly pronounce an adverse verdict. In the meantime a good many physicians of standing are being convinced of telepathy, and some of demonstrations of spirit survival, and physicians are supposed to know something about

physiology. Are those only who write books on physiology and not those who learn and practise what is in the books physiologists?

Furthermore, it is not the demonstration of the survival of the spirit which is capable of disturbing the "majestic unity"; it must be the survival itself. If the spirit survives, it is an entity, which, even while in the body, causes the disgusting mischief of injecting itself into the majestic unity: of mixing with natural phenomena in a fashion quite offensive. But a host of physicians and physiologists, including the great Sir William Osler, believe and have believed in the survival of the human spirit. Where next shall the appeal be made?

Toward the close of the Introduction comes a burst of emotionalism. This spiritism certainly does get our physiologist's "goat," as it does that of many a learned pundit, who, on almost any other subject, can confine himself to the calm discussion of facts, but upon this has to relieve his feelings by horror-stricken ejaculations. "Nothing can excite greater contempt," he cries, "than the mean trivialities which are served as communications from that infinite, silent universe wherein the energy of individual life sinks on death." Well, here is a very pretty way of ascertaining what is and what isn't. I have a perfect contempt for snakes and toads, therefore the world does not contain toads and snakes. As Artemus Ward said, I personally "abore and disgust" fleas and medical quacks, therefore in my world no medical quacks nor fleas shall be possible. To Smith, roses are incredible, because if they existed they would give him rose-fever, but Brown has no provisional, contingent liability to rose-fever, therefore roses, not being objects of loathing to him, are possible in his world.

Suppose a party of miners hemmed in by a fall of rock. The rescuers, working their way through the wall, at length hear a tapping from within. They do not pause to inquire if the tapping is conveying some dignified and eloquent sentiment; it is enough that it signifies that the men are living yet. If a sign of intelligence came unmistakably from Mars, though it were only that sign by which an illiterate person indicates that he cannot write his name, every scientific man would hail the new extension of our knowledge.

And it would seem as though the reception of any sort of a message from what Prof. Hill, by *petitio principii*, calls the "silent universe" (his "unity of natural phenomena" allows for two universes, the vocal one, and the silent one which absorbs individual energy after death) would have even more importance than a gesture from Mars, if it were no more than an unmistakable "Hello!" If "communications" were all as trivial as is intimated, there might prove to be reasons not involving the intelligence of the communicators. But even if the facts indicated that all communicating spirits are insane or imbecile, we should have to yield to the facts, for they will not yield to our contempt and loathing.

We now pay our respects to the body of the book, and to its author. His first chapter, "The Unconscious," contains nothing to trouble the psychical researcher, unless he is finical about the use of the word "intuitions" for sense-perceptions dimly emerging in consciousness. Indeed, what Dr. Culpin prefers to call the "unconscious" is daily pabulum for the psychical researcher. Neither has he any quarrel with the chapter on "Complexes," and indeed, is in hearty accord with what is said about the danger of having "logic-tight compartments" and indulging in "pseudo-reasoning." He especially commends the sentence: "Scientific men are prone to believe that their mind-work is purely logical * * * but the reception of a new theory is always opposed by those whose complexes are offended by it." *Ipse dixit*. Nor are there more than a few allusions in the material of the chapters on "Forgetting and Repression" and "Dissociation" to which the scientific psychical researcher is inclined to take exception, since subconscious thinking, buried memories and dissociated streams of consciousness are constant factors in his discussions.

But there is something to be said about the chapter on "Water-Divining." As I nowhere in critiques find it necessary to defend spiritism, so I am not here taking sides with those who believe in dowsing. I am simply criticising a mode of logic. I am protesting against spectators rushing in while a serious trial is going on, and volunteering testimony which is "incompetent and impertinent," and especially against their forcing themselves on the judge's bench when they have not even heard, or are not willing to hear, the real evidence.

The following propositions are self-evident: (1) A large collection of evidence, including many cases, cannot be affected by bringing against it two or three selected minor cases. (2) Any number of experiments under unguarded and indeterminate conditions are invalid as against experiments under controlled and determined conditions.

Now Dr. Culpin mentions three cases only, one from his own observation, one from a newspaper, and a third from the lips of an acquaintance. In all three instances, there was success complete or partial; but in the first case a number of spectators knew where the water was and may have given unconscious hints by expression and behavior; in the second there may have been an extraordinary degree of auditory hyperæsthesia, by which the dowser detected the sound of water running in a pipe; and in the third case, no explanation for the successes of the real dowser in the story is offered.

This is all the evidence which Dr. Culpin adduces to blast forever the claims of dowsing. Yet on the pages of the *Proceedings* of the English Society for Psychical Research (Vol. XIII, pp. 1-282) has been spread for many years the lengthy report of investigations of the subject by Sir William F. Barrett, the physicist, assisted at several points by eminent geologists, a report which carefully considers the possibilities of normal information as to the location of water, which gives many instances where such possibilities are supposed to be absent, instances where dowsers somehow located water where no one supposed that it could be reached and though wells sunk in the near vicinity were unsuccessful. Whether the evidence is conclusive or not is a matter for the reader to judge, but at least there is a mass of evidence adduced. And all this is passed over by the astute critic, who thinks that he has solved the whole business by explaining that the movement of the water-diviner's twig is due to subconscious muscular action, which no intelligent person doubts, and to guess-work, judging by his great mass of cases, three in number and one of these from a newspaper.

The chapter on "Suggestion" early announces that "Our thinking (apart from the observation of cause and effect in the small affairs of ordinary life [as though suggestion affected only large affairs, or as though the affairs of ordinary life were ex-

empt from its influence!]) is generally a matter of complexes, logic being concerned only in rare cases. Hence, if we use the above definition the greater part of our accepted propositions owe their acceptance to suggestion." And hence the gentleman who writes this should have been on his guard, for by his own statement, he is a bundle of complexes which irrationally rule the most of his thinking. But those who set down such generalities about the human race and make a courtesy-admission that they belong to it, immediately after talk as though they were another species exempt from the universal human frailties, or as though, after all, the human race were divided into two sets, those who disagree with the man who is writing and are ruled by complexes, and those who agree with him and are reasoning beings. There are, roughly speaking, the two sets, with all the gradations between. But it is not safe to accept a man's own classification of himself. The only test is to see how a man succeeds when he tries to reason. That test we are applying to Dr. Culpin.

But he does not even know what the word "suggestion" means, as used by psychologists, else he would not say, by way of illustration, "since children believe what they are taught chiefly because the teacher says so, there does not seem much opinion or knowledge of the abstract [why is the word "abstract" juggled in here?] for which suggestion is not accountable." Believing a thing because you are taught it is not *suggestion*. The word is indeed hard to define, but it more nearly means the unconscious and irrational acceptance of intimations, hints, intended or unintended. The child has logical grounds for believing that the teacher knows when she teaches that the world is round, as the teacher had for believing it on the authority of the man who made the geography, as the writer of the geography had in believing it on the authority of scientists. No link of this chain would prove to be of the nature of suggestion, even if it should be discovered that the world is, after all, flat. Logic itself, reasoning from facts and from two propositions to a third, is fallible, else science would not have so often to revise its conclusions.

But the Doctor gives more valid examples of suggestion from his personal experience. One of these is an incident of his thinking he saw a pulsating exposed area of the brain, when there was

no penetration of the skull. The man had a paralyzed arm and a wound over the motor area of the brain, and so his "unconscious" inferred that, as a paralyzed arm may result from a penetration of the skull, there actually was such a penetration and consequent visible pulsation. The Doctor is frank in his confession of extreme suggestibility and I respect him for that, yet at the same time I would hesitate to intrust a serious case to him for diagnosis. Of course the moral of the little tale is this: If the learned physician, Dr. Culpin, is suggestible, it follows that everybody else is at least as suggestible. But I do not think that it proves more than was proved by a favorite saying of a great-grandmother of mine, "Every woman at some time of her life thinks she is beautiful." All that my great-grandmother really proved was that she had thought herself beautiful, and all that Dr. Culpin proves is that he is suggestible. It is too rash an assumption that everyone who thinks he has had evidence for the supernormal is as suggestible as he. Some are probably more so, and some are certainly less so.

Now let us note the caution with which a physiologist, the proper judge of such matters, analyzes an old case. One Mr. Lett related that about six weeks after his wife's father's death, Mrs. Lett and a Miss Britton [this should be Berthon] entered a room and saw an apparition of the dead man, half-figure but life-size, as it were reflected upon the polished surface of the wardrobe, clad in his familiar grey flannel jacket, so vivid that they first thought it was the reflection of a portrait, but there was none. "While they were looking and wondering, my wife's sister, Miss Towns, came into the room, and before either of the others had time to speak she exclaimed, 'Good gracious! Do you see Papa?' One of the housemaids happened to be passing downstairs at the moment and she was called in and asked if she saw anything, and her reply was, 'O Miss; the master.' Graham—Captain Towns' old body-servant—was then called for, and he also exclaimed, 'Oh, Lord save us! Mrs. Lett, it's the Captain!' The butler was called, and then Mrs. Crane, my wife's nurse, and they both said what they saw. Finally Mrs. Towns was sent for, and, seeing the apparition, she advanced toward it. * * * As she passed her hand over the panel of the wardrobe the figure gradually faded away, and never again appeared.

These are the facts of the case, and they admit of no deceit; no kind of intimation was given to any of the witnesses; the same question was put to each one as they came into the room, and the reply was given without hesitation by each."

Mrs. Lett is positive that the recognition of the appearance on the part of each of the later witnesses was independent, and not due to any suggestion from the persons already in the room.

If Dr. Culpin had limited himself to objecting that in the lapse of twelve years between the phenomenon and the written recital errors of memory *might* have crept in he would have been on safe ground. But when he says that "we know what happens under such conditions," implying that the story was certain to have become distorted and exaggerated, he states what simply is not true. I know by actual tests that with some persons such a story after the lapse of many years simply loses some of its details, while the main structure remains essentially unaltered.

But the critic continues, "*As the tale is given* (my italics), however, it reveals more than the narrator thinks it does." Now comes in the fine work of the physiologist. Words to which special attention is called will be put in small capitals and my comments within square brackets. Let us see what the tale reveals, *as it is given*.

"Picture Miss Towns coming into the room whilst the first two were 'looking and wondering' (and not in silence WE MAY BE SURE, in spite of the words 'before either of the others had time to speak,' which are interpolated to strengthen the story) [this is not what 'the tale reveals, as it is given,' it is contradicting the tale and ascribing a purpose to strengthen the story contrary to the facts. Is it not possible for people to be silent, or not to have time to speak before something else happens? Well then, only a determination at all costs to break down the story can make us *sure* that anything was said. And if we are resolved to hew away every obstacle to our purpose, because the story cannot be true anyhow, why not make the process shorter and simply say with the countryman when he first saw the giraffe, 'There ain't no such animal,' and dismiss the story as a lie?]; she straightway experiences the same emotion and sees what they see [These witnesses declare that no intimations were given; suppose the first two ladies did *not* describe to the third what they saw,

would simple emotion infallibly indicate that the apparition of Captain Towns had been seen?). Now we have three EMOTIONAL PEOPLE [There is not a shred of evidence for this statement; for all the critic knows they may have been particularly cool and calm people, for even such might "look" and "wonder," be "surprised" and even "half-alarmed" at such an unusual experience], and as each new witness is brought along the emotion increases till it would require a very self-possessed and skeptical person to resist its influence [an admission that such a person might resist the influence, but coupled with an assumption, without an atom of knowledge of the facts, that not one of the eight persons was that sort of a person. Yet a single such person, if as voluble as it is again assumed, in contradiction of the testimony, that the witnesses were, might have broken the power of suggestion for all who subsequently came in. Is it likely that out of the eight not one was a cool, incredulous one, proof against subtle suggestion to the extent that he or she could not be caused to see an apparition of a particular dead person?]. The butler and nurse simply HAD TO SEE the ghost [Even if we agree that they had to see something, it does not follow that they had to see the same thing—the apparition of Capt. Towns] though the account is a little ambiguous at this point [Verbally it is, but there can be no doubt what is meant. And why are the housemaid and body-servant, with their explicit statements, and why is Mrs. Towns, with the explicit statement as to what she saw, left out of account, if not for the reason that there is less opportunity to cavil at the testimony related to them?]

"The same question was put to each one as they came into the room," but is it likely that under such a condition of excitement enough self-control was left to every individual to insure that the same question, *and nothing else*, was put to each newcomer? [In the first place the degree of "excitement" which it is supposed must prevail on such an occasion, is exaggerated. I have been present at two or three scenes which theoretically would have frightened and excited the participants, and they remained calm though interested and surprised. Many instances are known to me. I have been myself surprised, though by no means thrown into a state of uncontrollable emotion about it, that *usually* people take such things as apparitions so coolly.

But again the critic, after promising that he was going to show what "the tale as given" revealed, contradicts the solemn statements of two witnesses and that of a third person (Mr. Lett) who had an opportunity to question all immediately afterward.] Such a thing **COULD ONLY HAPPEN BY CAREFUL PREARRANGEMENT** [Is this true? Could not a single person be intelligent enough to warn the others in turn, even by the gesture of a finger to the lips, before the next came into the room, to be silent? Surely Dr. Culpin would have had the sense to see the importance of such a precaution. It would certainly have been my instinctive course, and I venture to contradict and say that there **COULD** have been such a person, say Mrs. Lett or Miss Towns, who first entered, in this group with the no excessive quantity of sense requisite to adopt the same procedure. Both Mr. Lett, who talked with all the witnesses directly afterward, and Mrs. Lett, who was a witness, as the narrative is *given*, assure us that no intimations were given what had been seen. But this very assurance is made the ground for a subtle objection.] which was lacking here, and the writer's insistence **SHOWS THAT SOMEWHERE IN HIS MIND WAS PRESENT THE SUSPICION THAT SUGGESTION HAD A HAND** in the production of the unanimous evidence. [Take this in connection with what follows.] Mrs. Lett is equally insistent that the recognition was not due to any suggestion from the persons already in the room, but **SHE WAS UNAWARE THAT SUGGESTION CAN OCCUR WITHOUT INTENT** and that the most powerful suggestion is that which is unintentional. [How does Dr. Culpin know that she was unaware of this? I will agree to invalidate any story which he may tell if I am at liberty to contradict any of his statements according to my notion of what is likely or conceivable, and to ascribe to him without any ascertained data whatever psychological make-up is convenient for my purpose. If he had said that perhaps Mrs. Lett was unaware, etc., or even that she probably was, I would not object, but no physiologist or other man has a right to affirm positively what he does not know is true. But especially note another proof of his determination to make all grist for his mill. He invalidates the testimony because Mrs. Lett does not signify that she understands about the power of indirect suggestion, and he earlier invalidates it because the witnesses signify that they do

understand what direct suggestion can do. "The writer's insistence [as well as his wife's, that no 'intimation' or 'suggestion' had been made] shows that somewhere in his mind was present the suspicion that suggestion had a hand in the production of the unanimous evidence"! What is a poor witness to do?

"You are damned if you do,
You are damned if you don't."

One is reminded of the procedure for trying if a woman was a witch by throwing her into the water—if she floated execution followed, if she drowned it was much the same.] Can we suppose that there were no signs of wonder and awe on the faces of those present, no excited exclamations, no glances towards the wardrobe, no pointing of hands, only a few calm and self-possessed people asking each newcomer if he or she saw anything? [Nowhere does Dr. Culpin charge or intimate that anyone described what he saw to the person next entering, his whole argument at this point is that the efficacious suggestions were unintended and indirect. And he does not see the logical hiatus that he has created. Allow that the witnesses were in a state of excitement bordering on frenzy, so that each particular hair stood on end like quills on the fretful porcupine, granted that they uttered ejaculations such as "Oh!" and "My!" and "Heaven help us!", grant that they all glared at the wardrobe and pointed all their fingers at it, how could all these signs infallibly indicate the same thing, that an apparition was to be seen, and that the apparition was to be that of Capt. Towns? I grant that Capt. Towns had recently died, though the passage of six weeks would not suggest that his ghost was to be expected. But why need every mind have gravitated at once to an apparition? Why might not this one have thought of an infernal machine and have looked to see if one was visible? And another that perhaps a burglar was shut up in the wardrobe and that he was being called on to see a trembling movement of that article of furniture? Is it credible that out of six who came in subsequently to the first two not one, when asked if he or she saw anything, would have looked in great perplexity and have made some such answer as "No, I don't see a thing. What is the matter with all of you? What do you see?" If there was something

unusual apparently reflected on the wardrobe, it might well be that suggestion would cause some of the eight to think it looked like Capt. Towns, though it is hard to believe that not one would say something like, "Yes, I see a peculiar appearance on the wardrobe, it must be the reflection of some object." But if there really was some peculiar appearance on the wardrobe in the bright gaslight, what became of it? Why did it gradually disappear as Mrs. Towns passed her hand over it, and why could none of the excited and highly-suggestible group get any renewal of the impression? The minute account of the apparition, given by someone who was not present [It does not appear to be convenient to quote Mr. Lett's statement: "I was in the house at the time, but did not hear when I was called," for this would have revealed that he had opportunity to hear the testimony of all eight witnesses within the hour—a very different situation from that when a man tells a story years after the facts which happened at a distance, and the auditor, who never has talked with any other witness, afterward rehearses the story] and told as if it were the result of the immediate observations of the first two witnesses [I can see no possible justification for this statement. Furthermore, it seems not quite ingenuous to set down such a sentence and to ignore the signed declaration of Mrs. Lett and her sister which makes Mr. Lett's account their own: "We, the undersigned, having read the above statement, certify that it is strictly accurate, as we were both witnesses of the apparition." And it seems to a misguided psychological researcher to be of importance that these witnesses "never experienced a hallucination of the senses on any other occasion" as bearing upon the extreme suggestibility credited to them, as well as the remaining six witnesses, by the physiologist, on no evidence whatever.] HAS BEEN influenced by discussion after the incident [Verily, the man must be omniscient!] and is itself another product of suggestion [First the apparition was the eight-fold product of suggestion and now the whole narrative about it is the product of suggestion. Some people use that word to conjure with, to paralyze any fact, statement or evidence which they do not fancy. And this good Doctor, who, though doubtless an expert physiologist, does not impress one as a profound psychologist, really seems to use the word 'suggestion' as recklessly as his pro-

fession used to use calomel. Here is a story guaranteed by two witnesses and written by a man who had conversed with six more, and it is resolved into "a product of suggestion." I can imagine the Doctor called as an expert witness. "The story which that man has just told is the product of suggestion," he declares. The cross-examiner takes him in hand. "You heard two persons declare that they were eye-witnesses and all that he says is true; you have heard that six other persons were present at the time and that all testified to the same thing; how then can the account be the product of suggestion?" "Don't you see," says Dr. Culpin, "the actual witnesses might have forgotten what really took place, and various circumstances might have suggested what they now tell." "But," replies the lawyer, "they declare there was no suggestion about it, that they have always adhered to the same story." "Ah, but that might be part of the product of suggestion; it might and I affirm that it was." "Not so fast," says counsel, "we want to learn how you know it was." "Because the story is so improbable." "And that is your ground for stating that the story is the product of suggestion?" "Yes, and that I don't like such stories at all." And the lawyer wearily says, "As we are not here to determine whether the testimony is to your liking or whether it is probable, but whether it is true, you may step down." The narrator has overshot his mark in his protest against the possibility of suggestion [We have already attended to this beautiful specimen of *petitio principii*], and has produced a story in which the apparition is not the only improbable feature. [Earlier, the apparition was so probable a feature as to be certain in the given circumstances—"the butler and the nurse simply *had* to see the ghost"—but now it has become improbable. Presto change! Now you see it and now you don't. We must inform Dr. Culpin that apparitions as subjective facts are not questioned by any well-informed persons. If he meant to say that the objectivity of the apparition is improbable, that is another thing, and he should really learn to express his meaning more accurately.]

Finally we read, "I have given this analysis because the story is quoted repeatedly by writers on the spiritualist side, and until one examines it critically [as one would examine a watch with a claw-hammer] it appears convincing."

And I have given this analysis of the analysis because it is a type of the sort of thing in which many professional gentlemen who have the loathing-for-psychical-research complex but who are tyros in the field of psychical research, feel it is fitting to indulge, and until one examines it critically it might appear convincing. It is convincing to a great many people to whom anything, no matter how full of misapprehensions and misstatements, suppression and distortion of evidence, lame logic and sounding generalities, so long as it favors their prejudices and is proclaimed with Olympic assurance by academics and professionals, is sweet and juicy meat. But incorrect statement and poor logic are incorrect statement and poor logic no matter by whom uttered nor by how many. Dirty water may in Asia become fit for use provided a sufficiently large tank is filled with it, but nowhere else. We respect any painstaking, learned and intelligent argument against the alleged supernormal, and will combat it respectfully or agree with it as the case may be, but practically all that is served out by the intellectuals is of a grade that they would not dare to employ upon another subject. It seems as though some enchantment seized upon men of ability in their respective fields the moment they pass the boundary line of psychical research with deadly intent. Even though psychical research were a windmill, there would otherwise seem to be no reason why they should tilt against it with wooden lances and on rickety Rosinantes.

There is nothing in the chapters on Hypnotism and Hysteria which need detain us, nor in that on Dreams, except to remark that there might theoretically be, and there is respectable evidence that there occasionally are, dreams which injected into them factors of a telepathic, clairvoyant, prophetic or even spiritistic character. This the writer denies, at least by implication, but as he makes no argument we can smile at his dogmatism and pass on.

There is good matter in the chapter on "Experiments," but the treatment of *The Gate of Remembrance* is, as usual, superficial and dogmatic. The only reference to the evidential portions of the book, which might seem worth an argument, is by way of coupling the term "poetical imaginings" with a sneering quotation of the words "veridical passages," which slyly intimates that

the critic could easily refute the supposed evidential passages if he cared to do so. But he prefers to turn aside and assault Sir A. Conan Doyle and *Raymond*, as easier game.

We come to the chapter "About Mediums," which hastens to "describe my first experience of a medium." It is amusing how fond and proud the tyros in this department of inquiry who write books are of their little experiences. And the air of discovery and of finality with which they relate banal incidents of fraud and subconscious activity which are the daily rubbish which some of us toss aside in order to deal with a fraud that is really notable, or with the rarer phenomena not to be lightly dismissed! There is not a really well-informed person in the world on such matters who does not know of the fishing and fumbling of the average professional medium, the credulity of many sitters and spectators, the possibilities of subliminal action in automatic deliverances, the antecedent probability that such deliverances, like dreams, are wholly normal in their causation. These things scientific psychical researchers are saying and illustrating, world without end. The antecedent probability, if I stumble upon a skeleton in the fields, is that it is that of an animal existing in our times, but it will not suffice to cite a few of these, my little experiences, and then generalize to the effect that there are no skeletons of prehistoric beasts in existence. But this is precisely the logical procedure of Dr. Culpin and many other like writers.

I do not care to discuss Sir A. Conan Doyle, whose mental methods I cannot follow, nor *Raymond*, which most hostile critics seem to suppose is the best book for evidence which psychical research has to offer. They let the far more formidable report by Lady Troubridge and Miss Radclyffe-Hall, of experiments with the same medium who prominently figures in Sir Oliver Lodge's book, severely alone, as they do the "Mrs. Fischer" group through Mrs. Chenoweth. These and other important records are shut up in the *Proceedings* of the two Societies, but it surely would be worth while, if the obdurately-hostile trusted their own weapons, to seek out foemen worthy of their steel. But they never do, or at least never attack such fairly. Dr. Amy Tanner and Prof. Margaret F. Washburn did assail the Piper records, but they carefully selected the weaker incidents

and then by mutilation and suppression altered them beyond recognition.

Let us, however, cite one passage about *Raymond*, to show that Dr. Culpin is not entirely above employing the tactics of Mesdames Tanner and Washburn. He says:

"A delightful example of Sir Oliver Lodge's anxiety to help the medium occurs on page 256. O. J. L.: 'Do you remember a bird in our garden?'

Feda: [the control] (*sotto voce*) 'Yes, hopping about.'

O. J. L.: 'No, Feda, a big bird.'

'Of course not sparrows, he says. Yes, he does.'

(Feda (*sotto voce*): 'Did he hop, Raymond?')

('No, he says you couldn't call it a hop.')

Besides several changes in spelling and punctuation, the question of Feda "Yes, hopping about?" is changed to an affirmation, "Yes, hopping about.", which is a very different thing. Perhaps Sir Oliver was not as rigidly careful as he might have been, but we need not misrepresent him. His wish was to direct Raymond's attention to a bird which if he was really present and could divine what bird of his recollection his father referred to, he might be able to say something about. Feda's question might mean only whether Sir Oliver referred to a species of wild bird or not. It is liable to the suspicion of "fishing," but not more so than a man who, having disappeared in early youth and now trying to prove his identity, is asked if he remembers a peculiar table in the old home, and responds with another question, "Do you mean our home in the country or that in the city?"

Now let us go on with the *Raymond* record exactly where Dr. Culpin stopped, that we may see how far Sir Oliver's "anxiety to help" extended and whether the incident which is left contemptible in Culpin's book is quite contemptible when viewed in its entirety.

Words to which I would specially direct the reader's attention, as those which appear significant in light of the facts stated at the end, are put in italics.

"O. J. L.: Well, we will go on to something else now; I don't want to bother him about birds. Ask him does he remember Mr. Jackson? [Here the reader thinks that Sir Oliver is

again "helping" the purported Raymond. But it may turn out that he is misleading him.]

"Yes. *Going away, going away*, he says. *He used to come to the door.* (Feda, *sotto voce*.—Do you know what he means? Anyone may come to the door!) *He used to see him every day*, he says, *every day.* (*Sotto voce*.—What did he do, Yaymond?)

"He says, *nothing.* (I can't make out what he says.) He's thinking. It's Feda's fault, he says.

"O. J. L.: Well, never mind. Report anything he says, whether it makes sense or not.

"He says *he fell down.* He's sure of that. *He hurt himself.* He builds up a letter T, and he shows a gate, a small gate—looks like a footpath; not one in the middle of a town. Pain in the hands and arms. [This last sentence is ambiguous, because it may refer to pain experienced by the trance medium, such as often occurs when a sickness or death is referred to.]

"O. J. L.: Was he a friend of the family?

"No, he says, no. He gives Feda a *feeling of tumbling*, again he gives Feda a feeling as though (Feda thinks Yaymond's joking)—he laughed. He was *well known among us*, he says; and yet, he says, *not a friend of the family.* *Scarce a day passed without his name being mentioned.* He's joking. Feda feels sure. He's making fun of Feda.

"O. J. L.: No, tell me all he says.

"He says, *put him on a pedestal.* No, that they put him on a pedestal. He was considered very wonderful. And he specs that *he wouldn't have appreciated it*, if he had known, but *he didn't know*, he says. *Not sure if he ever will*, he says. It sounds nonsense what he says. Feda has the impression that *he's mixing him up with the bird*, because *he said something about 'bird' in the middle of it—just while he said something about Mr. Jackson*, and then he pulled himself up, and changed it again. *Just before he said 'pedestal' he said 'fine bird'* and then he stopped. In trying to answer the one, he got both mixed up, *Mr. Jackson and the bird.*

"O. J. L.: How absurd! Perhaps he is getting tired.

"*He won't say he got this mixed up!* But he did! Because he said 'fine bird,' and then he started off about Mr. Jackson.

"O. J. L.: What about the pedestal?

"On a pedestal, he said.

"O. J. L.: Would he like him put on a pedestal?"

"No, he doesn't say nothing."

Now we have the complete incident, except for the external facts. Sir Oliver, not being quite so much of an innocent as many persons of less scientific note than the late President of the British Association for the Advancement of Science would make him, says: "Perhaps it was unfortunate that I had mentioned a bird first, but I tried afterward, by my manner and remarks, completely to dissociate the name Jackson from what I had asked before about the bird, and Raymond played up to it."

The fact is that the pet peacock of the family was named Mr. Jackson. If Sir Oliver had asked, "Does the name Mr. Jackson have any relation to the bird?" can it be doubted that Dr. Culpin would have quoted it as a further illustration of "anxiety to help the medium"? And is it quite fair to stop quoting right at the point that there is manifested an anxiety to mislead the medium in a manner which would not mislead Raymond, if he was really there with his memories intact, though it might well create obstacles to transmission by rousing subconscious resistance through the express untrue statements: "Well, we will go on to something else now; I don't want to bother him about birds"?

Mr. Jackson's "going away," by death, had occurred during the last week. His legs had been rheumatic and troublesome for some time, and in trying to walk he "tumbled"—"fell." He was found dead in a yard with a broken neck, so he certainly "hurt himself." One of the last persons whom Sir Oliver saw before leaving home for the sitting was a man whom Lady Lodge had sent to take away the peacock's body to be stuffed. She showed him a wooden "pedestal" on which she thought it might be placed. The remarks which impressed "Feda" as joking, and which certainly do have the appearance of persiflage and yet seem peculiarly relevant, struck Sir Oliver as being quite in the vein of his son's humor.

The sitter assented to "Feda's" surmise that Raymond was getting the bird and Mr. Jackson "mixed up," by saying "How absurd! Perhaps he is getting tired." Suppose that "Mr. Jackson" had not been relevant to the bird, we should have seen this remark quoted as an example of "anxiety to help the medium."

But as it is, we hear nothing about it from Dr. Culpin. And suppose that "Feda" had gone on and said "Yes, Yaymond says that he was mixed up, that I misunderstood him," our critic would hardly have continued silent. But what Feda actually says is "He won't say he got this mixed up!"

It does not seem to be Sir Oliver's way to point out coincidences which are obvious, but the photograph shown with the text of the peacock on the lawn of the house at Mariemont reveals him near a "foot path," the "door" of the house is easily accessible and the bird would surely come to the door frequently. Of course he was "seen" and "mentioned" "every day." What T (if it is not an auditory error of Feda for P—in view of appearances in many records this is not so forced a suggestion as it seems) means we do not know, or if it means anything, but it might. "Put him on a pedestal * * *. He was considered very wonderful * * * he specs that he wouldn't have appreciated it if he had known; but he didn't know * * * not sure if he ever will," uttered in a joking way, as Feda suspected, does sound more appropriate to a gorgeous bird whose remains are about to be mounted on a pedestal than to a human creature. In fact the whole combination of particulars coincides with the facts to such an extent as to be noteworthy unless, indeed, it is common for there to be a Mr. Jackson who is in the habit of coming to the door of a certain house, is seen by its inmates every day, is mentioned by them daily with scarcely an exception yet is not exactly what one usually means by the word "friend," is known to have tumbled, fallen and got hurt, has been or is to be put on a pedestal without appreciating or even knowing it, and is going or is gone.

Whatever my opinion of this incident may be, my purpose here and now is not to show that it is a certainly supernormal one, but to show that it is quite other than it appears after Dr. Culpin has juggled with it. He deceives the unwary reader into thinking that Sir Oliver was anxious to help the medium, whereas he was not so cautious at first as he might have been and so set at work deliberately to mislead her. Dr. Culpin fools the reader into thinking that the incident is a ridiculous one and that he has pricked the bubble, whereas it is an impressive one whose chief difficulties for normal solution he has not lightened a particle.

My intelligent readers will entertain well-grounded suspicions of the "analyses" of other incidents from *Raymond*, but we have not space to analyze these in turn. Their author, by the way, adding impudence to malpractice, is fond of using such suggestive words and phrases as "garbled" and "garbling" (pp. 116, 118, 120, 121, 122), "distorted account" (122) and "add or subtract to make the result emphatic" (116).

There is much in the book about conscious deception, notorious fraud and subliminal vagary which is true, though elementary. But, in addition to the constantly unfair treatment of printed records, and the amusing assumption of intellectual superiority which characterizes psychoanalysts, Christian Scientists and those who look on psychical researchers from the seats of the scornful, there is ever-recurrent reasoning from the particular to the general, the assumption that the character of the entire content of a circle must be determined by that of an arbitrarily drawn smaller circle which it circumscribes.

This article is worth the space it occupies, simply because there are many other persons besides Dr. Culpin, whose standing inclines one to look to what they say bearing upon psychical research with respect, but who forfeit that respect by their specialized ignorance and by their unfairness. We long for the most acid criticism of supposed supernormal claims, provided it is conscious of and respects the facts and observes the principles of logic. Such a discussion will be given an honorable place in the *Journal*, if it ever puts in an appearance. But it is hardly possible to find a book or article which is blatantly skeptical of every form of the supernormal, and which does not by its inadvertent exposures of ignorance of the evidence which the author ought to be familiar with as his warrant for writing at all upon the subject, by its mutilations and suppressions of such evidence as the writer has stumbled upon and by its infantile generalization and rheumatic reasoning, glaringly illustrate what Dr. Culpin insists upon so much, namely the human tendency, under the spell of prepossessions, to "logic-tight compartments."

THE WANDERINGS OF A SPIRITUALIST.*

By E. J. DINGWALL.

This book gives an account of Sir Arthur's tour in Australia and New Zealand in 1920-1921, where he gave a series of lectures upon spiritualistic phenomena and philosophy. The book is popular in style and is likely to appeal to all those who are desirous of becoming acquainted with spiritualistic activity in other parts of the globe. Sir Arthur is essentially a propagandist; he looks at things invariably from the spiritualist standpoint, is impatient of criticism, and when in doubt the spirits get the benefit. This being so, his account of his trip will be found to contain incidents the evidence for the supernormal character of which would scarcely appeal to the scientific man. It is a pity that in a few cases the details of the author's experience have not been given so that the reader can get an idea as to the value of the occurrence. For example he says that he "dreamed the name of the ship which was to take us to Australia, rising in the middle of the night and writing it down in pencil on my cheque book. I wrote *Nadera*, but it was actually *Naldera*. I had never heard that such a ship existed until I visited the P. & O. office * * *" (p. 76). This incident he apparently takes as an example of "direct spirit intervention," but he omits to tell us what was the *date* of his dream, the crucial point in the whole story. As he sailed on August 13, 1920, the point of course is that the *Naldera* was advertised to sail in the *London Times* on June 28th, 1920, and many times after that date, so if the dream occurred after the first announcement its value as a supernormal communication would be nil.

During his visit, Sir Arthur relates his experience with a great number of mediums and appears to have witnessed some remarkable phenomena in the course of his travels. He had some sittings with Charles Bailey, the well-known *apport* medium, and it need hardly be added that he was convinced and believes "Mr.

* *The Wanderings of a Spiritualist.* By Sir Arthur Conan Doyle. New York; George H. Doran Co., 1921. Pp. xi + 299. Price \$2.50 net.

Charles Bailey to be upon occasion a true medium, with a very remarkable gift for *apports*" (p. 103.) It is true he is aware of the Grenoble fiasco, and admits the possibility that Bailey did buy the birds from the parties who declared they sold them to him. But Bailey declared that he did not know French and had no French money and this, Sir Arthur thinks, makes the exposure "unsatisfactory" and creates "difficulties." With regard to the language "difficulty" I am at a loss to understand in what this consists since the woman who sold the birds said that she knew English well and that Bailey had addressed her in that tongue. As to the money, what prevented Bailey from selling some personal article before he bought the birds? Such "difficulties" are self-created and show little appreciation of the fact that Bailey has been investigated in London, and when adequate tests were employed the phenomena failed to convince the observers of their supernormal character. In the author's own sances the usual forged Assyrian tablets appeared and another "difficulty" is created over the question as to how they were got through the customs. However the fact of their being forgeries is not questioned and the author finds comfort in the supposition that "to the transporting agency it is at least possible that the forgery, steeped in recent human magnetism, is more capable of being handled than the original taken from a mound" (p. 103). The other explanation is that somehow or other the tablets passed through the customs in company with the other articles which are smuggled in every year.

In Australia Sir Arthur got into touch with Mr. M. J. Bloomfield, the medical clairvoyant, who, it is said, gives remarkable diagnoses. There are signs that the medical profession is at last waking up from its lethargy and it is to be hoped that within a few years cases like that of Mr. Bloomfield will be properly investigated and the results published. It was in Melbourne that Sir Arthur met Mr. Tozer, the chairman of the spiritualistic movement who, like Mr. MacFarlane, of Southsea, England, holds what is called a Rescue Circle, which has been formed for the purpose of saving bad spirits, which seems very kind and charitable. The medium becomes entranced and is immediately possessed by a wise spirit who says that he is going to bring bad spirits for reformation. Then the bad spirit comes along, is

reasoned with and consoled and finally he accepts the fact that he is a spirit. Great sinners come for help. Sir Arthur gives us an account of the lament professing to come from Alva and it is sanguinary enough. Ancient clerics are sometimes brought for consolation and are enraged at the attitude of the control, a Chinaman, who when a subject is particularly refractory puts him away saying "He stupid man. Let him wait. He learn better."

At Sydney Sir Arthur experienced "an ether apport." Overtired he had tried to sleep in the afternoon but was unable to do so. Suddenly from the open window came in a very distinct and pungent smell of ether which soon acted in such a way that a sound sleep intervened and Sir Arthur awoke fresh for the evening meeting. Such incidents are convenient and useful, as also was the occasion when a damp slide dried from the centre instead of from the edges, thus revealing the spirit photograph which was the object of the exhibition. Such cases are instances, according to the author, of direct spirit intervention, and it seems surprising that if the material world is so open to their advances, the spirits do not make further experiments on a large scale for the benefit of a questioning humanity.

The incidents narrated above are typical of the author's standpoint. He acts as head of the Spiritualistic publicity department, beating the big drum, and the people come flocking to the standard of their knight. No doubt the scheme is well meant, but it cannot fail in the end to cast discredit both upon him and upon his followers. It would not be so harmful were not spiritualistic pretensions founded upon alleged scientific evidence and buttressed by a mass of quite clearly fraudulent practices. If Spiritualism were merely a religion based upon the usual so-called evidence adduced by students of apologetics, it would find no place in the concern of level-headed scientific men. But Spiritualism claims to *prove* its doctrines scientifically and presents a series of phenomena as evidence for the existence of spirits. This in itself demands consideration, and a further complexity arises when we have to admit that many phenomena of an alleged spiritistic nature are certainly supernatural and in many instances the theory of the survival of personality after death seems as reasonable as any other and better than most. Once however the probability of spirits is conceded by scientific men (and every

true scientist is bound to concede their possibility) spirits are immediately seen by the less critical in every corner, *apparitions* become a daily occurrence and Napoleon confesses to every neurotic servant girl who takes up automatic writing. Indeed there is danger of a wholesale reversion to primitive superstition should the wild men of spiritualism continue their way unchecked. Scientific psychical researchers are beset by foes on both sides. On the one side are the McCabes, Clodds and Rinns who demand miracles, and are surprised that they cannot be demonstrated as easily as growing potatoes, whilst on the other hand are the Spiritualist champions with their assertions that supernormal occurrences are common and that it is only through purblind obstinacy that psychical researchers fail to recognize it.

Sir Arthur tells us a story of a Maori séance culled from a book on old New Zealand which is no doubt that by a Pakeha Maori (*i. e.*, Judge F. E. Maning) published in 1863.¹ In a Maori settlement the author attended a séance for the direct voice, and thinking that he would stump the fraudulent priest he called out to the spirit to tell them where a book was concealed. The answer came back, the hiding place was examined and the book found, which Sir Arthur takes as good evidence for the supernormal character of the event. We do not wish to quarrel with this interpretation without knowing the facts. What is more important for us is to recognize frankly the enormous importance of the part played by spirits in the lives of primitive peoples. They dwelt among the groves and by the running waters, they influenced the crops and the weather and presided over the hearths and homes of men. It was only through the gradual influence of scientific thought that the spirits withdrew into the fastnesses and even in modern times the same ideas found a fearful fruition in the agonies of the witchcraft trials. It is a

¹ The 1863 Auckland edition gives the author as F. E. Maning. For a few examples of similar séances among primitive peoples see: Castrén, A. *Reiseberichte*, 1845-9 (St. Petersburg, 1856), p. 173; Ellis, W. *Polynesian Researches* (London, 1859), I, 406; Drake, F. S. *The Indian Tribes of the United States* (Philadelphia, 1884), I, 155; Shortland E. *Traditions and Superstitions of the New Zealanders* (London, 1854), p. 92; Johnstone, J. C. *Maoria* (London, 1874), p. 25; Callaway, H. *The Religious System of the Amazulu* (Folklore Society, XV, 1884), pp. 265, 348, 370, etc.

serious thing to bring back into the minds of men ideas, the result of which must inevitably lead to superstition and intolerance. We do not deny the possibility of the correctness of the older interpretation of certain events. Indeed we believe that many modern ideas need revision in the light of psychical research. But that revision ought to be begun only when the facts warrant it and not before. The facts which psychical researchers have brought to light do not warrant any such wholesale revision as Sir Arthur would have us believe. Indeed the few facts that have been established are in danger of being swamped by the mass of sentimental theories which are as common amongst Spiritualists as amongst other religious organizations. The fact that Spiritualists claim to have solved the mystery of life after death must in itself make the subject of great importance to vast numbers of persons who desire immortality. The bulk of civilized people are not scientific, and have little or no appreciation of scientific procedure and method. This being so, the apparent slowness of scientific men to accept new revelations and vital messages is apt to annoy enthusiastic persons who believe that when the existence of spirits is established the mystery of the universe no longer exists. Between the opposing camps of credulity and scepticism, the psychical researcher has to find his way as best he can, his task rendered doubly difficult by the fact that Spiritualists, through their hold on mediums, are able to withhold from him the means for adequate investigations. It is for the champions of Spiritualism to decide how far they will pursue the dangerous course they have been following for the last few years. Abusing their critics and hindering investigation is not likely to assist their cause, nor will it help matters to exhibit their own mental characteristics as has been done in the volume under review. It may be that the dangers accruing from their actions may be averted before much real damage has been done. Such a result can only be achieved by constant watchfulness on the part of those who have the sense to view the problems of psychical research in a calm and dispassionate manner.

INCIDENTS.

APPARENT COMMUNICATION

The following purported message seems unusually well guarded from possibility that any of the living parties to the experiments could have had knowledge of the facts stated. And so far as the description of the contents of boxes packed by persons then deceased proceeded it is perhaps as correct as the alleged communicator could have given, had she been living, considering the time elapsed and the circumstance that she herself did not do all the packing. Even the fact that it was a band of lilies around the pitcher rather than a plain band might not have been recollected. Of course we cannot tell what she would have recollected, if living, but living persons do deviate as much in their memories. Each reader must judge for himself whether or not it is likely that such an amount of coincidence mixed with so little error could have come about by chance.

New York City, July 22, 1920.

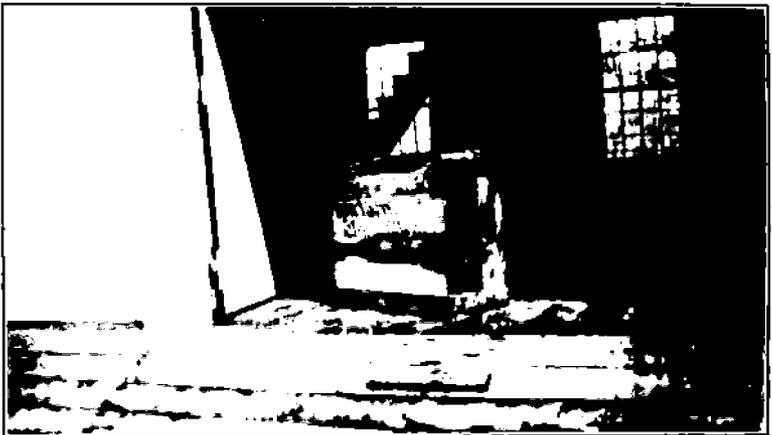
In the spring of 1917 my mother, Mrs. Minnie W. Daniels, and my father, Mr. Henry Everett Case Daniels, decided to break up their little apartment in Detroit and spend the rest of their lives with my grandmother, Mrs. O. S. Williams, at the old family home at Clinton, New York.

Consequently in May of that year they packed up all their household belongings except those they sold and had them sent on to Clinton. These were put upstairs (only one or two boxes, etc., being left downstairs) in the large barn. My father and mother reached Clinton early in June and the end of June my mother became sick, was taken to a Utica hospital and on the 12th of August died of typhoid fever. Nothing was ever done about the boxes or barrels, as my sister and I put off unpacking them as long as possible and we never even looked at them until this summer.

My mother had always been interested in things pertaining to Psychical Research and a year or two before her death she and my aunt (her only sister, Mrs. A. G. Hopkins) invested in a ouija board and used to use it when my mother was visiting in Clinton.



THE "LITTLE HIGH PITCHER." (See page 105.)



THE BOX "NOT LARGE AT LEAST." (See page 108.)

They never followed up anything they got, however. After her death we used it a good deal and my husband and I also bought one and used it here. We received many very beautiful messages but nothing of an evidential nature. We asked her to try to send something of that sort and she apparently understood and tried to do so. For instance, at one time she began telling us anecdotes of her childhood; things that happened to my aunt and mother. She would say, for example: "Ask Aunt Sophie to tell you about" Some of these things my aunt remembered and some not.

Finally on the evening of Feb. 22nd, 1920, my husband and I were using ouija, and we asked my mother if she couldn't give us something evidential. The following was the result:

First Communication.

Feb. 22nd, 1920, 122 East 82nd St., N. Y. Ouija. Present were my husband, Mr. Martin A. Schenck, and myself.

Witnesses: (Mrs.) Janet Daniels Schenck, Martin A. Schenck.

Q. Can't you give us something evidential?

A. Receive this message in the greatest earnestness. Have Hattie (this was my sister who was spending the year in Clinton) look in the box in the barn where the kitchen things are. There you will find a little high pitcher which I bought after you all left Detroit. Make her do this.

Q. Can you describe it any more?

A. It is of crockery with a blue band.

(I said to my husband—"It's wonderful, isn't it?" For none of all our family, although they had been thinking very much about it, had ever thought of all those things in the barn as evidential material until my mother suggested it in this way. And yet no one knew what was in them except my father and mother—both dead.)

A. Use everything I send.

(I said to my husband: "I wish she could tell something else.")

A. In the box of books all the Dickens are with the Scotts. All the old children's books are in with Hattie's. Take out the heavy books, as they are getting warped. Make Hattie look tomorrow.

Q. Shall I write her tonight? (The board became very excited.)

A. Yes. It is very exciting.

Q. (It ran off the board.) Do you want to say good-night?

A. Yes, I must go now.

Q. Are you well and happy?

A. Yes, dear.

Q. Are you ever with us; near us?

A. Yes, very constantly. Good-night.

We mailed this message to my sister that night, but she was not

well and in some way the thing slid and nothing was done until my husband and I were in Clinton over July 4th. On Sunday, July 4th, my sister, my husband, my cousin (Miss Mary D. Hopkins) and myself all went upstairs in the barn. There were all the barrels and boxes. On one of the barrels we found labeled, in my mother's writing, "kitchen utensils." This we unpacked, taking out some twenty odd things *all of which my sister and I recollected perfectly*, although I had not been in their Detroit apartment since 1908, and my sister not for five years or so. Then we came upon a pitcher which neither my sister nor I had even seen before; it was 8 inches in height and 14 inches around, and was made of crockery, but instead of a blue band it had blue fleur-de-lis. [Picture attached.]

Signatures of witnesses follow:

(MRS.) JANET DANIELS SCHENCK.

MARTIN A. SCHENK.

HARRIET MCD. DANIELS.

MARY D. HOPKINS.

On Tuesday, July 6th, my sister and I continued the unpacking. There in a box labeled in my father's handwriting were the Dickens and the Scotts packed together. There were also two or three other sets packed with them, but there were also other sets packed in other boxes. In another box (not labeled) we found all our old children's books packed with my sister Hattie's. We did not find any of the heavy books warped, but we did find two which had become mildewed.

Points Correct.

1. Barrel marked kitchen utensils.
2. Pitcher found which neither of us had seen.
3. Pitcher was small and high.
4. Made of crockery.
5. The *color* of the decoration was correct.
6. The Dickens and Scotts were together.
7. The children's books packed with Hattie's.

Points Not Correct.

1. It did not have a blue band, but blue fleur-de-lis. (See communication No. Three.)
2. No books were found warped, but two were found mildewed.

Second Communication.

Witnesses (signed in respective handwriting): (Mrs.) Janet Daniels Schenck, Martin A. Schenck, Mary D. Hopkins, Sophie W. Hopkins, Harriet McD. Daniels, Georgia B. Scollard, Elizabeth S. Scollard.

July 3rd, 1920. Clinton, N. Y. Home of my grandmother, Mrs. Williams. Present: My aunt, Mrs. Hopkins; my cousin, Miss Mary Hopkins; my sister, Miss Harriet Daniels; my husband, myself and Mrs. Scollard and her daughter Elizabeth, who was to write for us.

AUTOMATIC WRITING.

"All is well. Minnie (my mother) has much to tell you, which you might like to hear. She speak. My dear family. You are assembled together to hear from me again and I am glad to speak. What should you most like to know? You know that I am busy that I am happy and that I am separated from things which breed in-harmony. Ask me what you have uppermost in your hearts, my dears freely. Minnie and mother.

Q. Do you mind if we ask for definite things—things of an evidential nature?

A. Yes, I understand your question. Here is the reply. I am glad to furnish you with any evidence which I can. Of course you might ask me directly. You understand don't you, Daughter dear, that I am now dealing with the less material evidences. That which I can give I shall gladly give. Ask some particular question. Refer perhaps to those things in the barn. They are the things I am most familiar with. First let me tell you that I have seen Rachel's daughter Mary. She is very lovely. I am right here with you though you don't perceive me and stand back of Elizabeth's chair. Janet, ask your question while I wait. Mother.

(The Mary spoken of was my cousin Mary Williams, who died in 1911. Elizabeth did not know her name.)

Q. Can you give us details about the *sampler* (a family possession made over a hundred years ago of which we are very proud). Also once you spoke of a "lost list" of the barn things.

A. All which is to be given I believe you will find to be true. I made a record or list of those barrels but I mislaid it. In the confusion it was lost in Detroit and was burned. You'll not find it of this I am assured. Fragments of it perhaps float about somewhere I do not know. The dear old sampler which we used to prize so highly is in a small box and is toward the bottom. I have showed Elizabeth the box. I do not remember how the box is labeled. She will be able to describe it. The sampler is wrapped in brown paper and it is just possible that one corner of the frame may have become cracked. There are some pictures in the box and a few softly bound books. These things were so packed because the most choice ar-

ticles are there. That is the fact as I remember it that I directed it to be done. I may possibly be wrong about the size of the box, but it is not large at least. What else may I tell. I will remain with you awhile. Minnie.

That is the end. Betty.

We took Elizabeth out to the barn at the end of the evening, but we only had little flash lights and she was unable to identify the box. She seemed to feel that it was upstairs, so really only looked there thoroughly. On Tuesday, July 6th, my sister and I continued the unpacking. We unpacked all the things we thought might have the sampler, but did not find it. We then went down on the main floor and on the west side (see Communication No. 3) we opened a box. This measures 16 inches through; 36 inches long and 31 inches wide. There we found the sampler *wrapped in brown paper*. (The only box of ALL we had unpacked where newspaper had not been used) and packed with all our other "choicest" pictures. No softly bound books, however.

The frame was all right but the frame of one of the pictures near it was cracked in one corner. (Sample of paper and picture of box enclosed.)

Signatures of witnesses:

(MRS.) JANET DANIELS SCHENCK.
HARRIET MCD. DANIELS.

Points Correct.

1. Not a large box.
2. Sampler found wrapped in brown paper (unique fact).
3. Packed with choice pictures—the best she had.

Point Not Correct.

1. No softly bound books. [This might be explained by the fact that she apparently did not pack this box herself.]

It is interesting that her uncertainty as regards the size of the box, the label, etc., could easily have come from not having done it herself but having "directed it done."

Q. Have you seen Ray? (An aunt who had died two months before.)

A. I have seen Rachel but not frequently. She is not near me but we communicate, and visit at intervals. Her true and beautiful

soul has lifted her into the mountain tops of spiritual understanding and she wears white which is only softly shaded with gray. Elizabeth will tell you the meaning of this as I have not time. I am dressed or enveloped in pale yellow but I haven't attained the white yet. Ray is near to-night and you might speak with her if you liked.
Minnie.

Ouija is now used by Elizabeth alone. Elizabeth is *firmly blind-folded* and for the most part used only one hand placed lightly on ouija. It moved so rapidly that Mrs. Scollard was unable to take down letters; then my husband tried and gave up, and then my sister and then I finally took down letter by letter not trying to make the words until afterward.

"Betty wait. When you all come here I shall meet you. This place is very pretty. I have seen Minnie. She is well busy and happy. She has been given the work she loves. Have you anything to ask me?"

Q. Have you any messages for the girls (her daughters)?

A. I want to speak to Rachel.

Q. She is not here.

A. I know. Tell her not to grieve for me.

Q. Do you approve of what we have done (in regard to her affairs)?

A. I do for the most part. I would like to have Ellie (her husband) go to stay with his daughters in turn. I wanted him to give the place up some time ago. That is all.

Third Communication.

Witnesses: (Mrs.) Janet Daniels Schenck, Martin A. Schenck.
July 4th, 1920. Clinton, N. Y. My husband, Martin A. Schenck, and myself. Ouija.

Q. Can you tell us anything more about the box where the sampler is (this was two days before we looked for it)?

A. It is in the box Martin moved.

Q. But he only moved two upstairs and we unpacked those this morning.

A. He turned it over. Go to the west side. Keep track of markings. Janet, go now. It is very exciting.

Q. Did you like it Saturday night speaking through Elizabeth?

A. I did not feel it was so intimate.

Q. Was the pitcher we found the one you meant?

A. Yes, but the word was wrong.

Q. What did you mean?

A. Blossoms.

Q. Can you give us any more information?

A. The best eating dishes except those we unpacked (referring

to one barrel which she had sent on a year ahead in order to give me some when I was married) are all together in one barrel.

Q. Labeled?

A. Yes. Do go and do it.

Q. My husband: "Let's try and get something more first."

A. Martin go and help little Janet. Forget I am not with you all the time. I was with you last night and it was so lovely to see you all.

In regard to the box the sampler was in being the one "moved" by my husband—he was unable to recollect about it. On Tuesday, July 6, my sister and I found a barrel marked in my mother's writing "Best Dishes." We were amazed because we supposed she had unpacked all the best dishes the summer before from that one barrel for me. There we found all the rest of the "best dishes."

Signatures of witnesses:

(MRS.) JANET DANIELS SCHENCK.

HARRIET MCD. DANIELS.

Points Correct.

1. Barrel found labeled.
2. Best remaining eating dishes all found there.

Point Not Certainly Correct.

1. Uncertainty as to whether or not the box had been turned by my husband.

BOOK REVIEWS.

The Immortality of Animals and the Relation of Man as Guardian, from a Biblical and Philosophical Hypothesis. BY E. D. BUCKNER, M.D. G. W. Jacobs & Co., Philadelphia, 1903. Pp. 291.

The immortality of man is assumed throughout this work, which is dedicated to all various Human Organizations; and the argument extends survival to the animals. The first portion deals with the Bible mentioning; the similarity of the creation of man and animals in Genesis, the animals in the Garden of Eden, that the atonement is broad enough to cover animals, the human character of Jesus, and various passages indicating that animals will be found in heaven. Appeal is next made to natural theology; Balaam's ass, Elijah's ravens, Jonah's whale and Daniel's lions being instances where the animals were dealt with by the Lord as if they had souls. Animals direct their movements intelligently as men do; and on the evolution theory, men themselves are descended from animals. The higher animals show affection, sympathy, grief, fidelity and many other human traits; they should therefore be treated kindly and humanely.

It seems as if the author might have made his case stronger by going further. If anything survives, why not everything, as is taught in various systems? Why exclude vegetables for example? For how about those creatures which are plants in one generation and animals in the next? How low in the scale is the author prepared to go? If dogs and horses are to survive why not oysters and amœbæ? Indeed an amœba, if not destroyed, has a kind of immortality already through the process of fission.

The author does not discuss these questions. This book is the attempt to find support for the dictates of his kindly nature.

PRESCOTT F. HALL.

Spiritualism. A Personal Experience and A Warning. BY COULSON KERNAHAN. Fleming H. Revell Co., New York, 1920. Pp. 59.

The writer starts by saying that he believes that God has "locked the door which separates this life from the next," but declares that against psychical research he has "nothing whatever to say," a concession to the growing respectability of psychical research sometimes made by Roman Catholic theologians, but less consistent, for the latter do not hold the dogma of the fast-closed door, but only think it unwise to attempt to open it.

But the statement that science concerns itself only with "physical laws and facts," written in the same connection, is not correct. Psychology concerns itself largely with mental facts and laws, and so does psychical research.

It is unsafe to argue from the silence of anyone, as is done in the case of Lazarus, whose silence as to what he experienced during the three days in the tomb is supposed to teach a lesson which would be as

applicable to psychical researchers as to Spiritualists. Perhaps, if Lazarus really died, he remembered nothing, or if he remembered, he may have felt that his experience was "too sacred" to relate, as many people foolishly feel in our day.

The author tells of his own experience with a medium, which included being told things known only to himself and seeing what he leads his readers to infer was the actual face of the poet Heine, and apparently this experience was so evidential to him that he abjured all further experiments (1), presumably because he feared that he was picking the lock of the locked door. And yet he was doing only what he has "nothing whatever to say" against, on the part of psychical researchers. He should, then, have joined the Society and gone ahead. The reviewer would cheerfully attend a seance if he knew a devil would appear, if only for the practical purpose of making a first-hand investigation of the characteristics of the species.

The author foresees when we shall all be telepathing "almost without effort * * * all over the world." In the meantime, "all that Mr. Marconi does is to send a THOUGHT across continents or across seas." Of course, Mr. Marconi does no such thing. If this were the case, we should not have to wait for the telepathic millenium,—it would be here.

This is a well-meaning little book, but it is superstitious. "I would rather remain unenlightened on matters which God has hidden from us." The notion that we can outwit God by swindling him out of secrets which he had expressly hidden from us is rank superstition.

W. F. P.

PURPOSE AND SCOPE OF THE SOCIETY



FIRST.—The investigation of alleged telepathy, visions and apparitions, dowsing, monitions, premonitions, automatic writing and other forms of automatism (as speaking, drawing, etc.), psychometry, coincidental dreams, so-called clairvoyance and clairaudience, predictions, and, in short, all types of "mediumistic" and psychological phenomena.

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Journal of the
American Society
for
Psychical Research

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March, 1922

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The responsibility for statements, whether of fact or opinion, printed in the Journal, rests entirely with the writers thereof. Where, for good reason, the writer's true name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

ANNOUNCEMENT AND COMMENT.

Experimental Fund.

During the period of readjustment following Dr. Hyslop's death no call for funds for experimentation was made in the *Journal*. Through the kindness of a few persons the two branches of the Department of Research had not quite \$800.00 to work with during the year 1921. No large series like those which were formerly carried out each year could be undertaken. But we must no longer be limited to old material and the results of mere desultory experiments. The Department must do work in the former, larger way, with selected rare subjects which seldom are to be found close at hand. Fourteen hundred dollars are required to carry out the year's program. About half of this amount has already been collected. We need early contributors or pledges to the amount of \$700.00.

ANTECEDENT PROBABILITIES.

MILES MENANDER DAWSON

Two things respecting psychical research are often spoken of as antecedently improbable, viz., that, except as induced by trickery, the extraordinary phenomena occur at all, and that, if they occur, they result from activities of intelligences once incarnate.

The opinion that it is antecedently improbable that any such phenomena actually result from spirit agencies, may really be that it is antecedently improbable that conscious intelligence continues after death, or that, though it so continue, it is antecedently improbable that it will desire to communicate, or, if it desire, will be able to do so.

This age is called incredulous by those who are at the forefront, because these have transferred their trust from priests to scientists. In such transfer, they have acquired the notion that the continuation of conscious intelligence after death is antecedently most improbable.

Does not the opinion that it is next to impossible that conscious intelligence should continue, flow from the notion that belief in immortality rests upon the same superstitions which gave support to the other old wives' tales which science has overthrown?

But the reasoning upon which that conviction rests, is that of a man who also concluded two thousand five hundred years ago that, contrary to the evidence of the senses, the earth is spherical, that it is held in place by invisible forces, and that, when seen from without, there are seen not continents and oceans, but prismatic colors.

Study of the demonstration by the hard-headed Greek, Socrates, that conscious intelligence persists after death—for which he had more and solidier grounds than for his inference that the earth is a globe—is convincing that this is at least antecedently probable. The contrary impression is due to the same illusory

sense perception which for so many centuries held back acceptance of the truth that the earth is spherical. It may be rehearsed thus:

“Our friend was visibly alive, and we heard his voice, and felt the pressure of his hand; therefore, he existed. He now is visibly inert, he does not speak, and there is no response to our grasp of hand; therefore he no longer exists.”

This reasoning is natural enough for the unthinking; it is puerile for a man of science. And upon nothing more substantial rests the notion that it is antecedently improbable that conscious intelligence continues after death.

We see our friend no more. When did we see him? What is there, not now here, that we ever saw? Is it not patent that we saw, heard, felt the result of his activities? May he not have ceased such activities of his own free will—or even under necessity—without ceasing to exist? Since it was phenomena we saw, why assume that the reality behind the phenomena is no more, because it no longer manifests? Did it always manifest uniformly? Did it not in life alternate from not manifesting to manifesting? And did it not manifest in successive stages as infant, child, youth, man? And if so, why may it not now cease to manifest as any of these? And why may there not be other and other stages?

Is it then antecedently improbable that discarnate intelligences desire to communicate with the incarnate, or that, if they so desire, there may not be means by which they can do so?

If it be antecedently probable that conscious intelligence continues, the urge for communication must be most powerful

But if antecedently probable that conscious intelligence continues and craves communication, then whether or not there are means through which there may be communication, is a fact to be determined by investigation.

Phenomena that indicate this possibility are not a feature of daily experience of human beings. But there are many other phenomena of which this could be said, which, notwithstanding, have proved to be of the highest significance.

In the earliest stages of man's development, as regards all who are born upon the earth, there was, as now, a period of inability to communicate, another of dawning recognition of the meaning of the simplest hailings by motions and imitations, then one of slow divination of the signification of spoken words, yet

another of long training, often but imperfectly successful, in the use of written and printed characters, and a later rush of improvements in ways of communicating from a distance.

But, if all this slowly developed through countless ages, and now repeats itself in the development of every child born upon the earth, then, if it be antecedently probable that conscious intelligence persists after death, and that there is an urge to communicate, what is there in the fact that it is not a matter of everyday experience to make it antecedently improbable that there are means by which such communication may take place?

This has direct bearing upon the assumed antecedent improbability that the extraordinary phenomena purporting to be psychical are ever experienced, except as the result of trickery. That assumption rests, in turn, upon the fact that such are not matters of everyday experience of all men; but that fact merely calls for great care in ascertaining that such phenomena, not produced by trickery, really occur, and, this once demonstrated, for patient collection and correlation of such phenomena, to the end that the cause of them may be discovered and demonstrated.

It is perhaps sufficiently seen from the foregoing that the reason why the objection of antecedent improbability is usually brought against there being any such phenomena, other than those produced by trickery, is this: The objector is thus enabled to assume that the existence of conscious intelligence after death, its desire for communication and that there may be means of communication, are most improbable, without directly saying this, and thus inviting an examination of the grounds for such conclusions.

MORE EXPERIMENTS IN "TELEKINESIS."*

BY E. J. DINGWALL.

For many years it has been believed that from the human organism issued a vital or nervous fluid or force which was capable of being measured by suitable instruments. This force was supposed to be of the same nature as that exhibited by physical mediums and it was thought that everyone possessed it in at least some small degree. For the purpose of measuring this force a great many instruments were devised with the common property of having a part delicately balanced or poised so that the slightest external stimulus sufficed to set it in motion. Generally speaking this part of the apparatus consisted of a needle or pointer balanced on a rigid point and often suspended over a dial upon which markings were drawn for the purposes of measurement. The experimenter then brought his hands or his body into close proximity with the apparatus, and under these conditions the pointers were seen to move in various ways, the movements being ascribed by the inventor of the apparatus to a vital or nervous force flowing from the body of the experimenter. Attempts were made to meet the objections of sceptics that heat or electrical attraction were responsible by cutting out these agencies by different methods but with only a varying degree of success. It was found that isolating the apparatus from external influences was not conducive to good results, and so difficulty was experienced in allowing for such influences as heat radiated from the hands, air currents in the room, etc. The subject of this vital fluid was especially interesting to the exponents of animal magnetism and kindred subjects, the action on external objects in the physical world confirming many of their own theories of magnetism and magnetic currents. The magnetiser, Lafontaine, who toured in England in 1841, devised an instrument which consisted of a simple needle suspended by a thread within a glass vase, the movements of which when the operator approached being

*See *Journal American S. P. R.*, Nov., 1920, pp. 534-555.

ascribed by Lafontaine to magnetic influences. A similar instrument called the Bioscope or Dermoscope, originally intended by the inventor for other purposes, was used by Dr. Collongues for measuring nervous force. It consisted of a needle suspended within a glass lantern, at the side of which were openings for the subject's hands, and was similar in form to the more elaborate apparatus of the (1) Abbé Fortin, which he styled the Magneto-meter. This instrument was intended rather as an indicator of meteorological variations than of magnetic force, and is much more complicated than the simple apparatus of Boirac (a straw suspended on a thread), of Lemoine Moreau (a needle suspended from a hair), or of Joire's sthenometer which we shall consider later. More elaborate apparatus was that devised by Puyfontaine about 1879 for measuring magnetic force and the more recent apparatus of Mme. Agache Schloemer (2).

For the purposes of illustration and criticism I propose taking three specimens of such apparatus and shall begin by considering the instruments devised by M. J. Thore and described in his booklet *Première, Deuxième et Troisième Communications sur une Nouvelle Force* (Dax, 1887).

In 1887 he read a paper before a scientific society in France on the subject of a "new force" which he believed that he had discovered. His conclusions were criticized by Sir Wm. Crookes, and a paper by the latter was published in the *Philosophical Transactions* of the Royal Society, 1887, Vol. 178a, pp. 451-469. Thore's apparatus, Crookes says, consisted simply of a cylinder of ivory 24 millimeters long and 5 millimeters in diameter, suspended by a single fibre of cocoon silk so that its axis was accurately in line with the suspending fibre. This fibre was fixed to a movable support allowing the cylinder to be raised or lowered without sudden jerks which might rupture the fibre. The apparatus, in a word, was a small pendulum which hung freely over the center of a level table in the

1. For an account of various methods of measuring the alleged vital force see Dr. Bonnayme's *La Force Psychique* (Paris, 1908), for the loan of which I am indebted to Mr. Hereward Carrington.

2. There are many other similar pieces of apparatus such as that invented by Gruhen of Berlin, the Biometer of Louis Lucas, Hippolyte Baraduc and others, and the recording devices of E. S. d'Odiardi Ditcham, etc.

middle of a room, having all the windows closed to avoid draughts. The cylinder having been steadied, a second cylinder of ivory was gently brought about a millimeter from the first cylinder, vertical, and parallel to it. The first cylinder was then observed to rotate clockwise when the second cylinder was on the left of the first in relation to the observer facing the apparatus, and in the contrary direction when the second cylinder was on the right. The motion appeared only limited by the torsion of the fibre consequent upon the rotation. Flat screens when placed between the observer and the apparatus interfered with the phenomena, but a semi-cylindrical screen placed behind the cylinders so that the observer is opposite the opening reversed the direction of rotation. Thore believed that the phenomenon could not be explained by anything except by a new force emanating from the observer, discounting the possible influence of air currents, radiant heat, etc. In his criticism of Thore's experiments and in their duplication Sir William devised some new pieces of apparatus for the purpose of his researches. He employed various substances instead of ivory, such as ebonite, box wood, brass tubing, etc., both polished and coated with lamp black. His experiments led him to the conclusion that the radiant heat emitted from the face was sufficient to account for the rotations and at one point in his work he substituted for the face a sheet of moist brown paper heated to the approximate temperature of the face, which was taken at 33 degrees C. The results were near enough to prove that there was nothing special in the human organism beyond radiant heat to produce the rotation of the cylinders.

We cannot enter into a lengthy description of Crookes's experiments in this place, it being sufficient to say that Crookes himself was satisfied that the phenomena were due to radiant heat alone; blackening the rotating cylinder increased the action whilst blackening the stationary cylinder produced a still greater effect. The rotation in short, was produced by a reaction between the cylinders caused by the radiant heat emitted from an external source. That such rotation could be produced equally well without human intervention Crookes showed by mechanically approaching a bottle of hot water near to the stationary cylinder and observing the movements of the suspended body from a safe distance through a telescope.

The next piece of apparatus for measuring psychical force

which I shall notice was also devised by a French investigator and in an article in *Les Annales Des Sciences Psychiques* (1904, p 243), Dr. Joire contributed a series of observations on an instrument which he had invented and called the sthenometer. His remarks were also published elsewhere and the substance of them is contained in his book *Les Phenomènes Psychiques Et Supernormaux* (Paris, 1909, pp. 371 ff.) The apparatus consisted of a very light needle balanced on a point and placed within a glass hemisphere, the whole being mounted on a wooden base. This instrument, according to Dr. Joire, demonstrates the presence of the force emanating from the human nervous system. If the hand approaches the apparatus the needle moves in proportion to the force projected. Various modifications in force are found in persons afflicted with nervous maladies and this point is a fact which Dr. Joire thinks of especial interest to medical men. The usual procedure during the experiment is somewhat as follows. The hand of the subject or investigator as the case may be is brought close to the apparatus with the fingers extended, opposite to the point of the needle and perpendicularly to its direction. After a few moments a movement of the needle is noticed generally towards the hands, this movement being slow, progressive, and very characteristic, in no way resembling the trembling of the needle produced by shaking the apparatus. Generally speaking the needle is displaced about 20, 30 or 40 degrees, and the displacement produced by the right hand is normally greater than that produced by the left. In some persons a repulsion of the needle has been noticed although Dr. Joire found that usually an attractive force was registered. From these experiments Dr. Joire concluded that a special force or energy emanated from the human organism and was dependent in some way or other upon the nervous system. This force is, he thinks, modified and disturbed in various nervous diseases and thus the instrument may be of considerable value as an aid to diagnosis. In a later paper by Dr. Joire entitled *The Storage of the Exteriorized Nervous Force in Various Bodies* (*Annals of Psychical Science*, July 1906, pp. 30-37) he again attempted to show that heat was not the exciting agent as had been suspected and he made a series of experiments in which he endeavored to demonstrate that the force could be stored in various inanimate

bodies after having been held for a time in the hand of the subject. Tinfoil, iron, and cotton wadding gave negative results whereas success was achieved with wood, water in bottles, linen and cardboard. The object of experimentation is first held in the hand some fifteen minutes and then placed on the stand of the sthenometer. The needle, it is said, at once begins to move, which never happens if the object is placed on the stand before it is held in the hand. The deflections of the needle vary in different individuals and according to the experiments varied in accordance with whichever hand held the object selected. In order to show that the movements of the needle were not due to heat produced by being held in the hand, Dr. Joire moved about a bottle full of water in a basin of cold water after the bottle had been held in the hand. Before immersion, the bottle, after being held in the hand, gave a deviation of plus ten degrees (3) and after immersion plus two degrees. If the bottle was cooled in a "current of air" (he does not state what temperature) the deviation was plus eight degrees instead of plus ten, a circumstance which leads Dr. Joire to suppose that water absorbs or eliminates the force more rapidly than air.

The experiments of Dr. Joire were examined and criticised by Messrs. F. J. M. Stratton and P. Phillips in the *Journal* of the English Society for Psychical Research for December, 1906. With screens placed between the apparatus and the experimenter's hands the resulting deflection of the needle indicated the action of heat radiated from the hands and to make the test more definite a series of further experiments were tried. A six-inch Leslie's cube was filled with water heated up to 40 degrees C. The vertical sides of the cube were (1) polished, (2) painted white, (3) painted deep cream, and (4) painted black. When the cube is substituted for the hand the results gave:

(1) Polished side,	3	degrees
(2) White side,	6½	degrees
(3) Deep cream side,	13½	degrees
(4) Black side,	47	degrees

3. By the sign "plus" I mean the movement of the needle was in the direction indicating attraction towards the object, and by the sign "minus" the reverse.

When the cube was filled with iced water and the deep cream side was presented a repulsion was registered up to six degrees, repulsion in human subjects being rare and only found in these experiments in one case and then only through half a degree. Finally in order to test their conclusions further a comparison was made between deflection in the sthenometer and in a galvanometer connected to a thermopile, the result being so close a correlation between the sets of figures as to confirm the theory of heat being the cause of the motion. As to Dr. Joire's later experiments a few trials were made but nothing occurred which could not be well explained by the radiation of heat stored up in a body which had been held in the hand.

It will be seen that both when Sir William Crookes and the critics of Dr. Joire experimented with apparatus in which the inventors claimed that the movement of the balanced and suspended bodies were due to psychical nervous force the results indicated nothing but the influence of heat. Further experiments on the effects given on the sthenometer by frogs and lobsters were tried by Jounet who came to the conclusion that the effects could not be ascribed to heat but to some vital or nervous force. (*C. R. Cong. Inter. de Psychol. exp.*, 154-155). De Frémery also in Holland tried some experiments at the Psycho-Physiological Laboratory at Amsterdam. Small clouds were formed under the glass for the purpose of indicating air currents but the conclusions drawn are not clear from the summary published. (*Ib.* 157).

The third apparatus to be described briefly is of a different kind and the experiments were similar to those attempted by Dr. Strong and Dr. Hyslop (*Journal, Amer. S. P. R.*, Nov., 1920). Comte G. de Tromelin published, in 1909, a small booklet in Paris entitled *Le Fluide Humain*, and later, in 1911, a further supplement entitled *Nouvelles Recherches sur le Fluide Humain*. This experimenter constructed a great number of pieces of apparatus similar to those used by Drs. Strong and Hyslop and comprising cylinders in white, black and silver paper, double cylinders, various shaped vanes and paper figures. In each case the paper shape was constructed so that when balanced by a pin thrust through a straw inserted in the paper as perfect an equilibrium as possible was obtained. As in

Joire's sthenometer, rotation of the cylinders was obtained when the hands of the subject were placed at either side, although when some solid body was imposed between the cylinder and the observer these rotations ceased. Notwithstanding this circumstance de Tromelin maintained that the rotations were induced by the human fluid which corresponds to what Dr. Joire calls nervous force. According to de Tromelin the human fluid is generally generated within the body, the hands only acting as the conductor for that fluid. The psychic field, according to this observer, is in the thorax, and the exit of the fluid is governed by laws concerning which little is at present known. De Tromelin claimed to have eliminated all possible agencies except the human fluid in the rotation of his motors and his experiments are mainly interesting on that account. Unfortunately the details necessary to a proper understanding of his methods are not as full as we should like them to be and it is quite impossible to say how far his endeavors to eliminate the influence of heat, air currents, and other normal agencies were successful.

Owing to the previous experiments Dr. Hyslop had made it was thought advisable to pursue the investigation somewhat further with different subjects in the hope of determining, if possible, how far the influence of heat or air currents was responsible for the movements of the rotating cylinders. It will be remembered that in the experiments described by Dr. Hyslop various tests were devised for the purpose of discovering the effect of air currents and also that apparently the rotation was affected by the sort of material upon which the pin was balanced.

Some twenty-five new experiments have been made under new conditions and with various subjects, but the results obtained did not warrant the further investigation, which would have been long and protracted before any definite result could have been achieved, which even then would have been uncertain as there was always the possibility of the right subject not having been obtained.

As specimens of the experiments the following will serve as well as any to give the reader some idea of the conditions obtaining and of the control that was exercised. The apparatus for the first experiment consisted in:

1. A paper cylinder made of fairly stiff white paper (Fabric

Finish) 6.4 centimeters high, and 4.5 centimeters in diameter. A piece of ordinary drinking straw 5.1 centimeters long is put through the cylinder 5. centimeters from the top, a pin being thrust from above through the straw at its medial point so that when the pin point rests on some smooth surface, as perfect balance as possible is obtained.

2. A plated stand over the pillar of which is slipped a glass tube, the bottom of which forms a support for the cylinder. Any such rest does equally well and in the experiments under view the glass tube was often used alone.

In the first experiment here recorded I was the subject, Mrs. Dingwall acting as note-taker. The following are the notes taken at the time and indicate roughly the general conditions which were observed at each experiment.

A. S. P. R. Laboratory,
July 15th, 1921—4:35 p. m.

WEATHER: Raining and thundering.

TEMPERATURE of room 80 degrees.

SUBJECT: Mr. E. J. D.

[The stand is placed on the typing desk made of hard wood stained walnut. The desk stands to the right of a window which is shut, the light being furnished from one electric bulb hanging from the central chandelier.] Mrs. D. sits on E. J. D.'s right taking notes. Each experiment is timed to last about five minutes. The cylinder is placed upon the glass tube and D. places his two hands on either side. The motions of the cylinder are indicated below by the abbreviations C. = Clockwise, and AC. = Anti-clockwise. The extent of the movement is of course only approximate.

4:47 p. m. Begin. AC 1/8; C 1 1/5 [moderately slow]; Stop; AC 1/4 [very slow]; Stop; C 1/8; [slow] Stop; AC 1/8 [very slow]; Stop;

4:51 End. In this experiment it will be seen that the movements of the cylinder were slow and irregular, and no continued rotation is registered.

[A piece of flat glass 11 3/4 inches broad and 16 3/5 inches high is placed standing vertically on its end, just inside the front drawer of the desk. This cuts off most of the air currents from the subject's nose and mouth permitting only a cross and back current from whatever source. The stand is placed about 9 inches behind the glass, the subject's hands being put around the edges of the glass on the two sides.]

- 5:01 Begin. Slight oscillation; Stop; AC $1/4$ [slow]. Stop; AC $1/2$ [slow]; Stop; Slight oscillation; C $1/16$ [slow]; Stop; Very slight oscillation; Stop; Slight oscillation; Stop; C $1/8$ [slow]; Stop.
- 5:06 End. In this experiment it will be seen that the introduction of the glass sheet appeared to interfere with the rotation of the cylinder, presumably because it cut off air currents caused by the subject. A cent is placed on the top of the glass tube. Other conditions as before.
- 5:10 Begin.
- 5:15 End. No movement whatever of the cylinder was registered, this being possibly partly due to the fact that the pin point was resting in a groove on the cent instead of on the smooth surface of the glass. A nickel is substituted for the cent.
- 5:23 Begin. AC $1/2$ [slow]; Stop;
- 5:25 End. In this experiment only a slight oscillation and a slow AC movement were registered. The result may be due to the same cause as that operating in the case of the cent. Unfortunately at the time the experiment was made, no absolutely smooth piece of nickel or copper was at hand. A dime is substituted for the nickel. The stand is shifted back so that the hands of the subject are now on the side of the desk instead of facing him as hitherto.
- 5:31 Begin.
- 5:36 End. No movement at all was registered.
[A tin cap with a smooth surface was substituted for the dime.]
- 5:37 Begin.
- 5:42 End. No movement.
[A piece of tinfoil is substituted for the tin cap.]
- 5:45 End. No movement.
[A piece of celluloid is substituted for the tin foil.]
- 5:50 Begin. AC [Very slight; slow]; Stop.
- 6:00 Experiment ends.

Another experiment is more interesting inasmuch as the cylinders rotated on one occasion sixty-eight times, probably through the influence of a steady draught through the window chinks, possibly directed by the position of the hands. In this instance Mrs. D. was the subject whilst I took notes. The record reads:

A. S. P. R. Laboratory,

July 18th, 1921—5:30 p. m.

WEATHER: Warm and sunny, with little wind.

TEMPERATURE of room 79 degrees.

Light from chandelier as before.

SUBJECT: Mrs. D.

In this experiment the stand was discarded. The glass tube alone standing 9 inches in front of the vertical sheet of plate glass.

- 5:31 Slight oscillation; Pause; C 1/2; AC 1/2; AC 14 1/2 [gradually slowing. Speed about 8 rotations per minute.]
- 5:36 End.
[Cent substituted for glass surface.]
- 5:37 Begin.
- 5:41 End. As in the former experiment no movement was registered.
[Nickel substituted for cent.]
- 5:42 Begin. Slight oscillation; AC 1/16.
- 5:47 End. [Dime substituted for nickel.]
- 5:52 Begin. AC 1/4.
- 5:56 End. Owing to the lack of results a return was made to the plain glass surface instead of substituting tin for the silver as in the former experiment.
- 5:58 Begin. Slight oscillation; C 68.
- 6:03 Cylinder still rotating. [The hands are placed palm downwards flat on the desk on either side.]
Cylinder still rotates slowly, but when the hands are withdrawn 1/2 a minute later, the rotation ceases.

The next two experiments are curious in view of the fact of the extremely sensitive character of a new contrivance which was devised according to de Tromelin's description. It consisted of a sixteen sided paper shape with vanes 6.9 by 4.1 centimeters, and supported by two cross straws with a pin thrust through the centres of both. This was placed upon the glass tube in the position usually occupied by the single cylinder. The contemporary record reads:

A. S. P. R. Laboratory,

July 19th, 1921.

WEATHER: Hot, with slight breeze.

TEMPERATURE of room 81 degrees.

SUBJECT: Mrs. Dingwall.

- 3:50 p. m. Begin. Subject's hands remain in her lap. C 1/8 [very slow]; AC [almost imperceptible.] Stop.
- 3:53 C 1/2 [almost imperceptible. Gradually increasing but soon stopping.]

- 3:56 Hands are placed at the sides. AC $1\frac{3}{4}$. Stop; C $\frac{1}{8}$; pause 10 seconds; slight oscillation; C $\frac{1}{8}$; Pause; AC $\frac{1}{8}$; C $\frac{3}{4}$; pause.
4:01 End.

In the next experiment the effect of heat was tried upon the sixteen sided paper shape. The record explains itself.

July 19th, 1921.

Place and conditions as before.

[The stand with the glass tube was placed on a wooden pedestal so that the 16 sided paper shape was raised from the desk. On either side of the figure two electric lamps were fixed which when lighted gave out some considerable heat. Each lamp was distant from the vase about 8 centimeters, the middle of the lamps being on a level with the bottom of the vase. The observers were sitting some five or six feet away from the desk, the lighting of the lamps being controlled from the central chandelier.

4:21 p. m. Lamps lighted. C $\frac{1}{4}$; AC $\frac{1}{4}$; C $\frac{1}{4}$; AC $\frac{1}{4}$; C $\frac{1}{16}$; AC $\frac{1}{2}$; C $\frac{1}{8}$; 3 seconds pause; AC $\frac{1}{4}$.

4:26 Stop [The intervals between the movements were such that the movements themselves were spread fairly evenly over the five minutes allowed for the experiment. It was assumed that the air currents caused by the heated air around the lamps were sufficient to explain the irregular movements of the paper shape. In view of the great heat generated by the lamps it was surprising that more movement was not registered, since this 16 sided figure is peculiarly sensitive and delicately poised.]

In the next experiment the subject was a medium for mental phenomena, but who, it was reported, had obtained also physical manifestations. It is noteworthy that the results were poor, and that the "cold breezes" did not disturb the apparatus. The double black cylinders mentioned were a couple of black paper cylinders larger than the single white paper cylinder and mounted together on a horizontal straw. The record reads:

A. S. P. R. Laboratory.

August 29th, 1921—7:30 p. m.

WEATHER: Hot.

TEMPERATURE in room 74 degrees.

No wind.

SUBJECT: Miss B.

Door shut, window closed and curtain drawn. Subject seated as before with the glass sheet in front of her. E. J. D. seated at

side and slightly behind subject. Mrs. D. seated at the other end of the room near the door. Single white paper cylinder on glass tube used.

- 7:35 p. m. Begin. [Subject puts her hands on either side of the cylinder.] Slight oscillations; C 1/2 [slow]; [stop.]
- 7:36 Still no movement.
- 7:37 C 5 1/4 [slow]; [stop.]
- 7:40 No further movement; Experiment ends.
[Subject says that during the experiment she felt a tingling in the fingers and heat in the palms, while she got the impression of the color orange.]
[The sixteen-sided paper shape is now substituted in the place of the single cylinder.]
- 7:42 Begin. Oscillation. [Medium complains of an icy sensation.] Then C. [very slowly]; [stop]. [The apparatus is accidentally touched by the subject.] When steadied it remains motionless. [Then a slight movement AC, followed by a stop and then C, 1/2, followed by slight movement AC, and slight oscillation.]
- 7:47 End. [Subject feels little cold breezes over her hands but they do not affect the apparatus, which continues to move after the subject has withdrawn her hands indicating probably the presence of air currents.]
[The double black cylinders substituted for the sixteen-sided shape.]
- 7:50 Begin. Slight oscillation, then C 1 [very slow]; AC 1/4; [Stop] followed by C 1 increasing in speed and finally stopping.
- 7:52 No further movement. Experiment ends.

The next record is again of some interest for the same reason as the last as explained below. The double silver paper cylinders are similar to the double black paper cylinders mentioned above; the horizontal white paper cylinders are similar in size also but instead of hanging vertically these are mounted horizontally at either end of the straw. The large black paper cylinder was one larger in diameter than the original white paper cylinder but of about the same height. The notes read:

A. S. P. R. Laboratory,
Friday, Sept. 2nd, 1921.

WEATHER: Very hot, no wind.

TEMPERATURE of room, 80 degrees.

SUBJECT: Miss D.

[The subject of this experiment was a lady who has been credited with mediumistic powers. Some years ago she is said to have exhibited telekinesis to a private circle, a chair walking

towards her when she beckoned to it. At the time when this experiment was undertaken Miss D. was sitting with Miss B. in a series of experiments for physical phenomena under the auspices of the Society.

The single glass screen was used, as before, the window and door were shut, E. J. D. sat to the right and a little behind the medium while Mrs. D. occupied a chair near the door. Single white paper cylinder used and three inches behind it a single straw balanced on a needle point imbedded in a cork.]

7:05 Begin. C 1 [slow]: AC 2 [slow]: C 9 [Stop.] (No movement of the straw when cylinder is rotating, only a slight oscillation being noticeable at the beginning.)

7:10 End. Miss D. says that she has the sensation of pins and needles in the finger-tips.

[The sixteen-sided paper shape is substituted for the cylinder. Before the hands are near the shape it begins to rotate slowly AC.

7:14 Begin. AC 1: Subject accidentally touches apparatus: C 1: AC 7 3/4 [slow]. Then stops until

7:19 End.

[Double cylinder of silver paper lined white substituted for sixteen-sided shape.]

7:21 Begin AC 1/8: C 1/8: AC 1: Stop.

7:24 AC 5: Stop.

7:26 End.

[Horizontal double white cylinders substituted for silver cylinders.]

7:27 Begin. AC [Slightly and very slowly, then C very slowly]. AC 1/8: then back to original position and then on to C 1/2: AC 1/4.

7:32 End. [Although this horizontal pair of cylinders was very delicately balanced the medium was unable to get even one single complete rotation.]

[Single large black paper cylinder substituted for horizontal cylinder.]

7:33 Begin. AC 5: Stop.

7:34 AC 4; stop; then AC 12 [slowly].

7:38 End. [After the hands are withdrawn the cylinder rotates AC 2.]

Owing to the poorness of the results and the probability of air currents causing the rotations I decided to try to eliminate these entirely or as far as was practical or possible and therefore I procured a

cardboard box, the measurements of which including the lid were

17 inches long and broad and 11.7 inches in height. At one side, .7 of an inch from the bottom and 3.9 inches from the lateral edges, the distance between the two at the narrowest point being 5.2 inches, a couple of holes were cut to fit the human wrist measuring approximately 2.9 inches high by 1.9 inches broad. On the top of the box in the middle of the lid was cut out a hole 9.5 inches by 6.3 inches, around which was placed thick felt to act as a support for a piece of plate glass 15.5 inches by 11.8 inches by .3 inches. The apparatus having been placed in the box at a convenient distance from the hole the subject is intended to place the hands through the holes and the space round the wrists is then padded with cotton wadding. We thus have a chamber protected from external air currents and provided with a window through which the movements, if any, of the suspended objects may be observed. As an experiment the apertures for the hands were stopped with wadding and the sixteen-sided shape was placed in the middle of the box balanced on the glass tube mounted on the stand. The window being 4 ft. 2 in. from the box, a 12 in. electric fan was set in motion at its fastest speed. The fan was 20 inches from the side of the box facing the back left-hand corner diagonally. The experiment began at 4:21 p. m. and ended at 4:24 p. m. Not an oscillation of the apparatus was observed. The single white paper cylinder was then substituted for the larger shape. The experiment began at 4:26 and ended at 4:29: not an oscillation was observed. The sitter (Mrs. Dingwall) now sat opposite, placed her hands in the holes which were packed with wool and allowed the palms to rest on the bottom of the box as far as she was able. The fan was then placed on a stand immediately behind her and tipped so that the air was blown down directly across the box. The experiment began at 4:25 and ended at 4:27: Not an oscillation was observed.]

A. S. P. R. Laboratory.

WEATHER: Hot with little wind.

SUBJECT: Mrs. D.

Single white paper cylinder placed in the box. Subject places her hands in the holes which are packed with wool. E. J. D. stands at the right looking through the glass window and taking notes.

4:45 p. m. Begin. Slight oscillation owing to the movement of the hands being inserted through the hole.

4:50 End. Not an oscillation.
Sixteen-sided shape.

4:55 p. m. Begin.

5:00 p. m. End. Not an oscillation.

Sixteen-sided shape. SUBJECT: E. J. D. Notes by Mrs. D.

5:05 p. m. Begin.

5:08 End. Not an oscillation.

Single white paper cylinder.

5:11 Begin.

5:16 End. Not an oscillation.

Single black cylinder.

5:21 Begin.

5:26 End. Not an oscillation.

The experiments with the box are decidedly interesting in view of the fact that no motion whatsoever was observed when air currents were properly excluded. Heat, if such was radiated from the fingers, apparently had no effect, although in one instance the subject was the same who had caused the single cylinder to rotate sixty-eight times. It would seem therefore that the probability lies in the direction of supposing that in the great majority of persons with no marked mediumistic tendency, the rotations are caused largely by air currents in the room. The effect of other normal causes also has to be eliminated before any attention is paid to theories of 'psychic force,' and as far as we know no satisfactory evidence has ever been adduced for supposing that human radiations from normal persons can move objects without contact. On the other hand it may be possible that Mlle. Pauline B. with whom de Tromelin worked was a mediumistic subject with powers akin, although not identical with Mlle. Tomczyk, whose telekinetic phenomena have never been seriously called in question as far as I know. Experiments in this field are simple and require no complicated apparatus. Anybody can try them for himself, but it is as well to use some such contrivance as the box in order to prevent the influence of air currents as far as possible.

INCIDENTS.

AN EVIDENTIAL CASE OF SPIRIT PHOTOGRAPHY

BY ALLERTON S. CUSHMAN, A. M., Ph. D.

In presenting this record of personal experience it is my purpose to be as exact and minute in the description of occurrences, events and results as I am accustomed to be in recording observations of physical or chemical phenomena that take place in my laboratories. To begin with it is fair to state that for forty years, or ever since my boyhood days I have from time to time encountered psychic phenomena, much of it within our own family circle. Deeply imbued in my younger days with the reasoning and writings of Darwin, Huxley and Tyndall I thought myself a fine example of an agnostic and quite superior to the general run of people, who had not enjoyed as I had a scientific education. With regard to the subject of psychic phenomena, however, I believe that I considered myself far more advanced than Huxley and Tyndall, an opinion which however conceited it may sound, the experience of many years has fully confirmed. A personal acquaintance with Richard Hodgson and a close study of Frederick Myers's monumental work on "Human Personality and Its Survival of Bodily Death" finally convinced me that persistence of life after death, not only could be, but, indeed already had been pretty definitely proved. In fact it appeared to me to have been clearly shown by cumulative evidence, which is always the best evidence whether in law or in science, that any person without respect of education or intellectual attainment could obtain personal proof of survival, if he or she pursued the inquiry with sustained interest and persistence. Indeed, to be consistent I was forced into a literal acceptance of the scriptural injunction: "Seek and ye shall find; knock and it shall be opened unto you."

I make this introductory confession, if such it be, with full knowledge that I am furnishing those who may assume the role of critic with the very weapons with which I may be scientifically slain, drawn and quartered. To be sure many very eminent



FIG. 1.
THE PHOTOGRAPH BY MRS. DEANE.
(Faces of sitters obliterated.)

TO VIFU
AMBOTLLO

scientists indeed, who stand very far above me in accomplishment and attainment, have dared not only to present evidence of survival but also have bared to public criticism and even to sneering innuendo, their most sacred records covering the passing from earth life of their best beloved. Reluctantly I have come to believe that what other men have dared in the cause of truth, I must dare too and at whatever cost.

Frederick Soddy, the distinguished professor of Inorganic and Physical Chemistry in the University of Oxford who has been one of the principal workers to elucidate the most recent knowledge of the constitution of matter, says:* "At the close of the nineteenth century an extraordinary series of discoveries in physics and chemistry put into our hands a scrap of material called radium, which asked us the same question as the stars but at point blank range." But now he says further: "In modern science, matter and energy are the unchangeable realities that can neither be created nor destroyed. If they appear they must come from somewhere and if they disappear they must go somewhere. Whatever extraordinary events may occur, behind the changing appearances there is a definite basis of unalterable reality in the physical world. The doctrine of the immortality of the spirit or *conservation of personality* may be regarded as the inverse form of the scientific argument above. The real part of a man is not bodily organism, which is continually being wasted away and as continually renewed, nor the physical energy at its command, which is derived entirely from the inanimate world, but lies in the personality resident in the body and in control of it. There is no other difference between a man alive one moment and dead the next."

I have purposely quoted the above, albeit without the permission of the eminent author, because it seems to me that the statements exhibit the trend of thought that is going on the minds of contemporary scientists who are by years of patient investigation into the mysteries of matter and energy, best qualified to form an opinion that really matters. Following this lead then, I shall have occasion to defend the thesis that science is concerned with a threefold law of conservation, that of Energy, Matter and Per-

*Science and Life, E. P. Dutton & Company 1920. Pp. 34, 152, 153.

sonality. So far unhappily, science for the most part has confined itself to the study of the first two members of this trinity and has deliberately ignored or denied the third which really concerns us most nearly and is therefore the most important.

With these introductory remarks I can proceed with the record which it is the principal object of this paper to set forth.

My young daughter aged fifteen left home on the 20th of September, 1920, to go to boarding school. She was in bloom of health and vigor. On September 24th she suddenly passed into the higher life due to a lightning like attack of cerebral meningitis, the pathology of which dread disease is almost as unknown to modern medical science as it was to Indian medicine men two hundred years ago.

It was unthinkable to me that this young, vigorous, enthusiastic, loving personality had disappeared into an abyss of nothingness and that I should not ever again be able to reach it and converse with it. It must suffice here to say that inside of six weeks, without the aid of any medium outside the family circle, we were getting characteristic cheery letters from our child. These letters which came through by a process which has been misnamed automatic writing contained evidence of identity that I consider far stronger than much of the evidence on which people everywhere found their beliefs and convictions, and even stronger than most evidence on which identity is proved in courts of law and equity. As she herself said, her letters were much more "newsy" than any she could have written from school because there was so much more to tell about. However, we are not here directly concerned with this phase of evidence for the conservation of personality, except in so far as it bears directly on what follows.

During the spring of 1921 a friend showed me a photograph taken by Mr. Hope of Crewe on which appeared as a "psychic extra" a young soldier's face. This young man I knew to have been killed early in the war and though I had never seen him, his people who were of the highest standing, were well known to me and the recognition of the likeness was fully vouched for. The prominence and character of the people associated with this picture challenged attention in spite of what seemed to me the incredibility of the occurrence. An intimate technical knowledge

of the photographic art, its physics and chemistry and above all the ease with which it lends itself to "faking," does not predispose the scientific mind to credit the claims made for psychic photography. I reflected, however, that it was not easy for science to believe in the X rays or in radium when they were first announced and that, moreover, it is not a question that matters whether or not a phenomenon is easy to believe in, but whether it can be made to recur under any given set of conditions. I began a study of the subject and to begin with, I obtained all the available literature that I could find, including all Dr. Hyslop's reports that had appeared from time to time in the *Journal* of the A. S. P. R. Among the books Dr. James Coates' "Photographing the Invisible" and "Proofs of the Truths of Spiritualism" by Professor G. Henslow, an eminent botanist, were interesting if somewhat staggering to a beginner. From all I could make out at this stage of my inquiry I was distinctly inclined to the conviction that in spite of some undoubted fraud that had been unmasked from time to time, the claims for the existence of the phenomena were far more strongly supported than the denials. The discovery of fraud in any given case is not even good presumptive evidence against its bona fide appearance in another case, any more than the discovery of a counterfeit is evidence that the real thing does not exist.* Unfortunately many "would be" scientists have rested the case on one detected fraud and have hurled denunciation and anathema ever after, just as vociferously as was ever done in the cases of Copernicus or Galileo, or even later, in the case of Galvani and his wiggling frogs' legs.

One thing that I learned from the literature impressed me and that was that definite claims for the truth of spirit photography had persisted for more than sixty years since its alleged accidental discovery by a photographer named Mumler, in Boston, Mass. The apparently well attested literature informed me that when the proper psychic conditions maintain, photographic plates and films can be psychically affected either in camera as in ordinary photography, or on occasions the plates may have images impressed upon them without the instrumentality of the camera, as

*As a matter of fact the existence of counterfeits is a *priori* proof of the existence of the real thing somewhere.

for instance when they are wrapped in black paper or even when they have never been removed from the original package put up by the manufacturer. This at once suggests something that could very easily be subjected to experimental laboratory investigation, provided, that the proper kind of co-operation between the physicist and the psychic could be brought about. Unfortunately such psychics are few in number and those that do exist appear to have good reason to shun the physicists who, usually start out with the preconceived idea, that the object of such a research is simply to find and unmask fraud. The written records show that there have been a number of competent investigators, among whom Dr. James Coates is prominent, who though they have not been able to bring to bear on the subject all the physical equipment of the modern laboratory, have nevertheless used scientific methods of experimental testing. These investigators certainly have not been unmindful of the fact that photography is an art that easily lends itself to faking, but nevertheless they find that so delicate is the fabric of psychic power, that even an atmosphere of suspicion will suffice in most cases to lead to negative results. As a matter of fact, if a clever counterfeiter were to produce under our eyes a silver dollar made out of tin, this would not mean that an honest dollar could under no circumstances be produced. There is no bond on earth worth its paper unless there is integrity back of it, and if it were common practice to suspect all bonds of being fraudulent, men would very soon cease to issue them. But if bonds continue to be valid over a long period of years it would seem as though in spite of some dishonest ones a *prima facie* case had been made out for their value, at least, in the great majority of cases. By such thoughts as these I was impelled to seek and try such exponents of the art of psychic photography as might be available. In my own city of Washington, D. C., there was said to be one such medium but he was aged, had discontinued practice and it was evident that there was nothing to be got in that direction. There was nothing for it but to cross the ocean and seek out the much discussed Mr. Hope of Crewe. I made up my mind that no word of my mission should precede me to England so that if I met with success it could not be said that I had been expected and looked up. I did not announce my sailing or purpose, nor did I take any letters of intro-

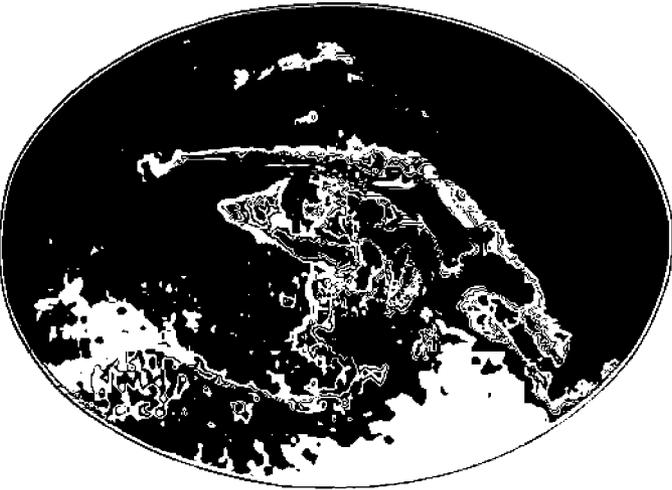


FIG. 2.
ENLARGEMENT OF THE "EXTRA."



FIG. 3.
LIFE PHOTOGRAPH OF THE SITTER'S DAUGHTER.

duction to people prominent in psychic research as I might very easily have done.

Accompanied by my wife and son I arrived in London on Saturday evening, July 23rd, 1921. On the following Monday afternoon I called on Mr. Engholm at the office of "Light" and finding him in I introduced myself and asked him point blank how I could get into touch with Mr. Hope of Crewe? Mr. Engholm told me that in one respect I might consider myself fortunate inasmuch as Mr. Hope was then in London and giving sittings at the College of Psychic Science; he added however that Hope was always pretty well booked up and that it was not easy to get an appointment. I immediately sent for a taxicab and my wife and I drove forthwith to the College at 59 Holland Park. It was a little after four o'clock when we arrived and I remarked that it was rather late in the day for photography, although the weather was sunny and bright. We were greeted by a lady in charge, not on this occasion however, Mrs. Hewat McKenzie the secretary. This lady told us that Mr. Hope had finished his sittings for the day, had gone out and would not return until the morning and that we would have to see Mrs. McKenzie, who was also out, about bookings. We were deeply disappointed not alone because we had come so far but because, and this is worthy of note, our daughter had written through her mother's hand that a special effort would be made to get a picture through for us. She had been referring to this occasion for weeks past with characteristic excitement and enthusiasm. However we prepared to swallow our disappointment and arose to take our leave, simply stating that we would telephone in the morning and make an effort to get an appointment. We were on our way to the door when the lady in charge remarked that there was at that moment upstairs in the studio a little old woman named Mrs. Deane from whom some people had received wonderful results and, that, though the hour was late, rather than have us disappointed she might consent to a sitting. Word was sent upstairs and a message came back to say that Mrs. Deane had four plates left and if that was satisfactory she would give a sitting. We immediately repaired to the studio at the top of the house, here we met Mrs. Deane, a little old woman, who I have since been informed was a charwoman, before her psychic gift was discovered, and therefore may fairly be

classed as belonging to what is described in England as the lower class. There was no pretension to any education or any intellectual attainment whatsoever and the accent was what is known as cockney. All this is set down in the spirit of scientific accuracy and with the full knowledge that Mrs. Deane possesses a most admirable character and a gift that many wiser people might well be willing to exchange for intellectual attainment. Mr. Hope prefers to have his sitters bring their own dry plates and accepts the most stringent test conditions, asking only for a spirit of fairness and if possible faith. Mrs. Deane on the other hand, uses plates which she has kept by her for some days and thinks, for all I know, correctly that they thus become sensitised or as she claims "magnetized" for the work in hand. Many people think that when they bring their own plates to a sitting they have introduced test conditions, but this is not necessarily true, as witness the performance recently brought off, at the College of Psychic Science, in which a conjuror produced "psychic extras" on plates that a distinguished committee of gentlemen thought were their own, but, which had really been substituted by clever sleight of hand. We know so little about the conditions which govern this sort of phenomena that it is quite possible that we may defeat our own purposes by imposing our own conditions, just as though we were to insist that all plates should be developed in full daylight. In any case on this occasion I was hoping for a likeness of our daughter and as she was quite unknown in England as indeed we were ourselves, I possessed all the test conditions that I wanted for the occasion. Mrs. Deane betrayed no special interest in us when we entered the studio, our names were not mentioned nor were they asked for. The studio was a conventional one with a north sky-light, a rattan settee for the sitters and a black painted canvas background; there was an ordinary dark room connecting with the studio at the back. Mrs. Deane asked me if I understood photography and if I wished to insert the plates in the holders. She and I then shut ourselves in the dark room where I was handed a box containing four remaining Stanley dry plates, 4" x 5"; These I examined carefully and marked. The plates had no unusual appearance, although that fact in itself means nothing for if fraud was intended a preliminary exposure would not have affected the appearance. Hav-

ing inserted the four plates in two very ordinary looking holders we immediately reentered the studio. Mrs. Deane then pulled forward her own camera which was a cheap little instrument of the "Brownie" type mounted on a light metal tripod. I inspected the camera inside and out as well as the lens but noticed nothing unusual or suspicious. Mrs. Deane then explained that she found it helpful to preface her sittings with a brief religious exercise and we sat for a few minutes about a small table holding the plates between our superimposed hands. There was a simple but very reverent prayer for success and a well known hymn was sung in a low voice, my wife joining Mrs. Deane in this part of the program. Doubtless it would be during this part of the proceeding that the soulless skeptic would be looking for fraud, personally I am convinced that religious fervor and faith are aids to this and indeed to all other types of psychic phenomena. I make this statement with the full knowledge that I shall lose something of such scientific prestige as I may possess for expressing such an opinion. Nevertheless many very competent psychic researchers have drawn blank where other competent observers have succeeded simply because they have not been able to qualify in this way.

While we were holding the plates during this part of the sitting they seemed to move automatically between our hands, but as this is quite a common phenomenon it did not surprise me. The hour was now after five and I began to fear, too late for photography although I knew that the English evening light is more actinic than our own. My wife and I now sat side by side on the settee and Mrs. Deane quickly focussed the lens with the usual black cloth, after which she exposed the four plates one after the other, without any further delays except those incident to removing the slide covers and changing the plate holders, all quite in the usual way. The exposures were for thirty seconds each, using a number eight aperture.

After the exposures Mrs. Deane and I at once entered the dark room and I developed the plates myself. All four of the plates showed something "extra" which did not belong to normal photography, but the fourth one of the series showed plainly though faintly, a face, just to the side of that of my wife.

No recognition is possible in the case of a wet negative but

the extra was plainly discernible both in the developing bath and after the fixing was complete. The negative was put into the washer and I did not see it again until the next morning when it was quite dry, but I can testify to the fact that I learned the negative by heart before I left it. If it had been exchanged or tampered with in any way I should have known it. The negative is now in my possession. It is interesting on account of the fact that on being printed, the "extra" proved to be a very beautiful portrait picture of our daughter, which was immediately recognised by the child's mother and brother as well as by myself. There has never been a shadow of doubt in any of our minds as to the identity. A reproduction of the original photograph is shown in Fig. 1 and an enlargement is given in Fig. 2.

Having now recorded the events which led up to our obtaining this picture, it is appropriate at this place to examine the evidence in some detail.

If one wished to believe that Mrs. Deane was an unusually clever fraud and sleight of hand artist, one might venture to guess that she was at all times provided with a number of plates on which previous faint exposures of pictures or persons had been impressed. On the sudden appearance of unknown sitters it is now necessary to assume that the medium telepathically senses the nature of the bereavement and produces the plate that she thinks would most nearly suit the occasion, whereupon the loving hearts and high expectancy of the bereaved do the rest. On this assumption since the great majority of Mrs. Deane's sitters of late years are mourning soldier sons it would hardly seem reasonable to believe that her repertory happened to contain a picture of a young girl, a perfect simulacrum of our daughter. Moreover on any such assumption Mrs. Deane's stock in trade would have to be large indeed to account for the very great number of well attested successes she has produced both before and since our sitting with her. The entire assumption is absurd and in my opinion disposes of itself. Another ridiculous assumption is sometimes advanced, that the medium having telepathically picked one's brains, as a pickpocket one's watch, proceeds to hand it all out again in the guise of a picture thought form. Had Mrs. Deane at any time during the proceeding asked us, which she did not, to think of a spirit friend we certainly would not have thought of



FIG. 4.
ANOTHER LIFE PHOTOGRAPH.



FIG. 5.
PROFILE LIFE PHOTOGRAPH.

THE
LIFE
OF
THE
EARTH

our daughter in the appearance or with the expression that is presented in the picture, which is quite dissimilar from any normal portrait of the child. I should also add that we had no sort of a picture or presentment of our daughter with us when the sitting was going on.

It has always seemed to me that ever since the Society for Psychical Research proved that telepathy under certain conditions is perfectly possible, it has been overworked whenever it is desired to maintain that spirit communication is impossible. Some minds prefer to go around Robin Hood's barn rather than go direct to an issue.

The issue in this case seems to me to be very clearly drawn. It depends entirely upon the validity of the recognition and it is just in this respect that I may find it most difficult to convince the skeptical mind. Few judicial minds would deny that a mother's recognition of any presentment of her child would have greater weight than that of any other person, but the mother in this case has in the intervening months gone to join the beloved daughter. There is only at the present time the word of myself and my family that the recognition was as complete and convincing to my wife as it is to myself. In the Figs. 3, 4 and 5 I am reproducing the only earth photographs of the child taken during her fifteenth year. Whether they will be convincing to strangers is doubtful, especially on a superficial examination. I myself consider the Deane picture the best and most characteristic of the lot. In normal photography, apart from family kodaking, the subject is always dressed up for the occasion, every hair is adjusted and the photographer's injunction; "look pleasant please" usually has the effect of producing an artificial expression. Then after the professional negative is made the artist retoucher goes to work on it, all the natural expression lines are carefully removed, the mouth is made into a perfect Cupid's bow, the eyebrows are modeled to the ideal of beauty, until finally we are given perhaps a beautiful picture but an indifferent likeness. This is the case with all the portraits I am able to present in evidence. Figs. 3 and 4 show the lips slightly open in the rather simpering expression induced by the photographer's "look pleasant," Fig. 5 in profile shows the lips closed and firm which was the more habitual expression when the face was in repose. The spirit face

wears a somewhat wistful expression composed of the elements of both joy and sadness at the same time as though almost on the verge of tears, an emotion that certainly would have been appropriate to such a momentous occasion. I would call attention to the place and way the hair parts on the brow in all the photographs, this can not be said to be common to all young girls and is quite uncommon among the young English girls, as I observed them in the summer of 1921.

I have had the photographs Figs. 2 and 3 reproduced as nearly as possible to scale, I have made careful measurements of them with micrometer calipers and I have traced a surprising identity of measurement when reduced to proportions. In one respect only a slight variation is found; the length of the nose in Fig. 2 is a shade longer than it should be when measured from the line of the eyebrows to the tip, if we take the normal photograph as correct. As every one knows however, there is distortion due to foreshortening and lengthening in ordinary photographic work. The oft quoted statement that the camera does not lie, is not and never will be true. How often are we shown photographs of friends that lead us to remark "I should never have recognised it?" It is quite possible to believe that the three normal pictures shown would present difficulties to a stranger, if with no other information he were asked to decide whether or not they had been taken of the self same person. If he had no reason to doubt it he would probably decide that they had, but how would it be if some great question of identity was at stake. There have been a number of famous lawsuits involving the inheritance to titles and property in which experts have differed over photographic evidence. The family and friends must ever remain the best judges of recognition and thus provide the best possible scientific evidence.

In the case here recorded eight near relatives and friends have formally attested their conviction that the Deane picture shown is a likeness of my daughter. Most of these attestations are printed in connection with this record.

Personally I am quite convinced that the Deane picture is a presentment of my daughter. How such a phenomenon is brought about science does not attempt to explain, for science as such has not even as yet admitted that it can take place. This is per-

haps not surprising but it is to be hoped that psychical research may be able to bring about a rapprochement between the psychical and physical elements which must be studied at the same time if any explanation of the wonderful facts is to be discovered. For my own part I am quite prepared to believe that spiritual substance invisible to our eyes and intangible to our touch may either give off or reflect rays far above the visible spectrum. Attention should be called to the muslin like material which frames the face in Figs. 1 and 2 and also to the fact that the material falls over the front of the mother's hat in Fig. 1. This at once suggests that we have to do with the vaporous and invisible form of ectoplasm of Schrenck-Notzing, Bisson, Geley and Crawford. In any case it rules out any attempted explanation that has to do with fluorescent or phosphorescent backgrounds.

Shortly after my sitting with Mrs. Deane I had an interesting sitting with Mr. Hope under test conditions. Six plates were exposed that I had bought and marked and which Hope never touched or handled until they came out of the developer. Some of these showed curious "extras" but there was nothing recognizable or of interest as far as this record is concerned. Four weeks later I sought and obtained another sitting with Mrs. Deane in which my wife again took part. Very interesting results were obtained at this second sitting but no recognizable faces, all this in spite of the fact, that by that time not only Mrs. Deane but many other people in London knew all about us and the nature of our bereavement. Some of the plates contained such curious light effects upon them that I sent prints to Sir Oliver Lodge with whom I had corresponded on scientific matters quite outside the sphere of psychic phenomena. I also sent a print of Fig. 1 with a brief record which has led Sir Oliver to write me that our case was quite the most convincing evidence of spirit photography that had been brought to his attention. On August 24th my wife and I had a sitting with Mrs. Osborne Leonard which is no part of this record except for the following curious circumstance. Mrs. Leonard knew our names but as far as I am aware nothing else about us. Immediately after the sitting began the control described our daughter accurately, said that she was overjoyed about the success of some photograph and then added the significant words: "What has S'Oliver to do with this?" All

students of psychical research will remember that it was through Mrs. Leonard's control that most of the Raymond messages have been obtained.

In the mother's diary for July 26th, 1921, I find the following entry: "When the plates taken by Mrs. Deane were printed, one of them showed very clearly an impression of Agnes. The likeness is wonderful, no one could possibly mistake it. She appears older, but otherwise *just the same*. There is a sweet whimsical expression on her face, as it turns towards her father, especially."

I am making no effort in this record to present as evidential the automatic messages referred to in an earlier paragraph, but I believe none the less that it will be of some interest to quote a few sentences from the script received during the early morning hours of July 26th, before we had seen a print from the negative. The record reads as follows: "I am here Mother. I am so glad you are writing this morning for I have had no other chance to reach you since you came to London, but I was with you all day yesterday. I am sure it will come out just as I hoped. The photography was awfully (*sic*) interesting and I think that I managed to get on the plates. I certainly was there and I certainly helped. My guides were there too and perhaps they got on. There was quite a crowd and a lot of strangers who had no reference to me. There are all sorts of people about all the time just as if one went through crowded streets and passed people. But I think it is going to be most interesting to father and you and show more clearly than ever before, the truth of all I have been trying to tell you all these past months. As I have said so many times, the main point of interest for us now as a family, is to prove that I am alive and developing in my new state of life that God has called me to. There is no need of sorrow, for here I am and here I shall remain to welcome you."

The script of the next day reads: "I was so delighted when Father got the print, everything is turning out just as I wanted and hoped."

This completes all the record that refers to what I consider to be a perfectly good evidential case of the conservation of personality through the immediate survival of bodily death. That the majority of the critical world that reads the record will not so accept it, I am perfectly well aware. This does not seem to me

to matter. As a contribution to a growing mass of cumulative evidence it will take its place and have its effect.

I wish to say in conclusion that I do not need to be reminded that among the great number of psychic photographs that have been obtained through various mediums in different places, some few are beautiful, some are unconvincing and many are both grotesque and repellent. To draw an analogy I may point out that a zoölogical garden will exhibit as examples of one and the same environment, a warthog and a faun, a Tasmanian devil and a peacock, a hyena and a bird of paradise. Nature works this way. It is not the question whether the thing that appears is acceptable or even probable, but is it true.

Washington, D. C.,

January 1922.

SUPPORTING STATEMENTS.

[1] I wish to state that the Deane photograph which is the subject of my father's article (Colonel Allerton S. Cushman) was recognized by me as being an undoubted and unmistakable likeness of my sister Agnes. I was with my father when we received the prints for the first time in London, and we both cried out simultaneously that it was an absolutely perfect photograph of my sister. The more I study this photograph the more startling the likeness becomes. I cannot make the point too clear that not only did all Agnes' near relations agree concerning the marvelous picture, but people who had seen her a few times thought that it was a picture taken during life.

I hope you will believe me when I say that the photograph is a wonderful likeness of my sister; more than a likeness, a reproduction.

Sincerely yours,
Charles Van Brunt Cushman.

[2] At the request of my brother Colonel Allerton S. Cushman I am writing to you on the subject of the spirit photograph of his daughter and my niece Agnes. Having known the child all her life and watched her grow from a baby into a young girl I do not think I could easily be deceived by even a close resemblance, and it is my assured conviction that the original of this spirit photograph was indeed Agnes herself.

Very truly yours,
[Dr.] Wayman C. Cushman.

[3] I desire to state that I am the maternal uncle of the child referred to in Dr. Cushman's record. When told of the incident of the

photograph I will confess that I was extremely skeptical and quite prepared to see a photograph which would demand a considerable effort of the imagination in order to detect a likeness. But when I was first shown a copy of the Deane photograph I recognized it at once as a striking likeness of my niece whom I have seen grow from babyhood to girlhood. In fact I should be willing to take my oath that the photograph represents my niece and no other child. My wife, who also knew the child intimately, is equally positive in regard to the likeness.

I have read the manuscript of the record and believe it to be accurate to the letter. You are at liberty to make use of this statement in any way you may deem proper.

I am, Sir,

Yours very truly,

Joseph Clark Hoppin, Ph.D.
Sometime Professor of Classical Archaeology,
Bryn Mawr College, Bryn Mawr, Penna.

[4] I wish to testify to the likeness of the "Deane" photograph which accompanies Colonel Allerton Cushman's article on Psychic Photography, to his daughter. She was my husband's niece, and for some years I have been accustomed to see her and to know well every line and expression of her face. The photograph is unmistakably like her, and I do not hesitate to say that I consider it the best she has ever had taken.

You are at liberty to publish this letter if you care to.

Yours very truly,

Eleanor D. Hoppin,
(Mrs. Joseph C. Hoppin.)

[5] I am writing to tell you how convinced I am that the Deane photograph of Agnes Cushman is a spirit photograph of my niece.

To me the likeness is unmistakable but it is more than that—it is Agnes at her best.

I am glad that Colonel Cushman has written an account of the circumstances connected with the sitting for the Deane photograph for the American Psychical Research Magazine [*Journal*] as I feel that his article will be helpful and very interesting to many people.

Again I want to say how convinced I am of the fact that the Deane photograph is an excellent likeness of my niece, Agnes Cushman.

Believe me,

Cordially yours,

Louise Foraker Cushman.

[6] I am very glad indeed to add my testimony to that of others in relation to the Deane Spirit Photograph of my niece, Agnes Cushman.

I believe it to be without question of doubt a photograph and excellent likeness of her and, in view of the circumstances in connection with the taking of it, as stated by her father and mother, there could be no doubt as to the evidence of the wonderful truth of the possibilities of Spirit Photography and of the closeness of this life and the hereafter.

Yours very sincerely,
Victor N. Cushman.

FURTHER ON "THE RIDDLE OF A CLOCK"

In the *Journal* of May, 1921, is a narrative by a prominent lawyer and former Judge of Federal and Supreme Courts regarding the erratic behavior of a clock in his house, which approximately coincided with the changes in the illness of his daughter at a distance of about eight hundred miles.

The following letter was accidentally omitted from the *May Journal*.

October 19, 1920.

DEAR SIR:

You will, I think, recall the correspondence relating to the peculiar actions of a clock in my home, which apparently coincided with the various phases of the illness of my daughter last winter. You may be interested in knowing that the clock has been chiming and striking normally ever since that time. Of course during our absence in Florida in February and March it was not running, but since our return April 2nd it has been running constantly, and has not failed to chime and strike normally all of the time. The vagaries in its action apparently began with her illness, and ended when she was laid to rest. From that day until the day we left for Florida, which was, I think, February 18th, there was nothing unusual in its action, and this has been true during the entire six and a half months since we returned.

Very respectfully,

Later, a letter was sent to Judge —, inquiring how the clock had behaved since the last report. This is the reply:

August 15, 1921.

DEAR SIR:

I am in receipt of your favor inquiring concerning the behavior of the clock referred to in the May issue of the *Journal*, since October 19th, 1920. I also received in due course copies of the *Journal*.

I feel that I owe you an apology for not sooner reporting an incident which occurred last January, on the evening of the anniversary of the day when our daughter's fatal illness began. My excuse (not a very good one) is that it occurred only a few very busy days before our departure for Florida. While in Florida, the nearest stenographer was three miles away, and my growing disinclination to use the pen in correspondence accounts for my failure to write while there, and on my return the accumulation on my desk of matters demanding attention drove it from my mind.

The clock is in my library, in which is also another which simply strikes the hour. My wife and I usually spend our evenings reading at a table near the chime clock. On the evening in question I happened to glance at that clock just as the hands indicated the hour. As the other clock commenced striking, I noticed that the chime clock neither chimed nor struck. I called my wife's attention to it, and we watched and listened through the next hour. It neither chimed nor struck during that hour. How long this had continued I do not know. At the next hour it again commenced chiming and striking, but struck three hours late. I then discovered that the chiming mechanism and the striking mechanism were not working together. At the hour, instead of chiming four times and then striking, it chimed only once, twice at the quarter, three times at the half-hour, and four times at the three-quarter. I allowed it to continue striking in this way for a couple of days, during which time I brought the matter to the attention of my daughter, my son-in-law, and others. I then corrected both the striking and chimes, so that it again struck the hour properly and chimed properly. It continued chiming and striking in a normal way until we left for Florida, and when started on our return in April it again resumed chiming and striking normally, and there has been no change since that time. It is still striking and chiming as it should.

I give you these facts for what they are worth. It may have been mere coincidence. If so, is it not remarkable that the only time the mechanism of the clock has gone wrong since January, 1920, was on that particular day? My statement will be confirmed by my wife, my daughter and my son-in-law.

Very respectfully,
(Signed) _____.

The following letter makes still more clear what happened on the last occasion.

January 26th, 1922.

DEAR SIR:

Your letter of the 17th inst. was duly received, but I have delayed answering it until after the anniversary of the death of our daughter for obvious reasons.

In compliance with your request, I enclose statements by my wife, my son-in-law, and my daughter, which will explain themselves.

Your letter indicates a misunderstanding of the occurrences on the anniversary of my daughter's illness, due doubtless to a lack of clearness in my statement of what occurred on that occasion. When my wife and I discovered that the clock was neither chiming nor striking, we watched it with continued interest. When it did finally strike, the hands indicated the hour but it only chimed once, and the hour it struck was three hours behind what it should have been which would indicate that it had probably been three hours since it

had struck last. As I have said, it chimed once at that time, at the quarter it chimed twice, and at the half-hour it chimed three times, and at the three-quarter it chimed four times, and again did not strike until the hands indicated the hour when it again chimed once only and struck. My son-in-law and daughter came in soon after, and we talked about it and about the coincidence of the trouble occurring on that particular anniversary. After a day or two, and before we started for Florida, I succeeded in getting it to both chime and strike correctly.

In response to a query, the Judge wrote, on Feb. 1st, 1922:

February 1, 1922.

"I succeeded in getting the clock to strike correctly, by striking it around. Correcting the chimes was more difficult, but that was also accomplished by manipulation of the hands.

The clock has not been taken apart, cleaned, or had any mechanical adjustment of any character for several years. For years it has occupied its present position on a mantel in my library, and has not been removed therefrom."

It has never gone wrong since that time, and today is chiming and striking as it should.

Very respectfully,
_____.

CORROBORATION 1.

January 26th, 1922.

DEAR SIR:

I remember the erratic action of the clock, which my husband has told you about, on both occasions referred to by him. It impressed us all deeply. Of course I have no personal knowledge of what happened after I was called to my daughter's bedside, until I returned with her body. Otherwise I confirm the statements of my husband. His statement of what happened last January on the anniversary of my daughter's fatal illness, is also correct.

Very respectfully,

Mrs. _____.

CORROBORATION 2.

January 26th, 1922.

DEAR SIR:

The story of the clock as related by my father, caused our family much thought, and we wondered if it could not have some connection with the illness of my sister. We were again reminded of it on the anniversary of her illness, as the clock again went wrong in chiming and striking. This seemed a peculiar happening, as the clock has at all other times struck and chimed correctly.

Respectfully,

Mrs. J. P. H. _____.

CORROBORATION 3.

January 26th, 1922.

DEAR SIR:

I have just finished a careful reading of the letters pertaining to the peculiar performance of the clock in my father-in-law's home. The statement of happenings is entirely correct, and at the time we discussed the matter and wondered if it could be a mere coincidence. Immediately after the burial, the clock resumed chiming and striking correctly, and continued to do so until last January, when, on the anniversary of her serious and fatal illness, it again chimed and struck incorrectly, as he has described it.

Very respectfully,

J. P. H——.

The facts can be best appreciated by arranging them in parallel columns.

Illness of Daughter

Jan. 5, 1920, dangerous symptoms developed.

Jan. 7, grew worse, and by Jan. 7, was thought to be dying.

Jan. 7, later, pleural fluid removed; she began to improve Jan. 10.

Not remembered just when the state took a bad turn, but not later than 17th and probably earlier.

Better Jan. 21.

A change for the worse (date not stated). Death Jan. 25, funeral Jan. 29.

First anniversary of day when the fatal illness began.

Behavior of Clock

[No previous erratic behavior.]

Clock stopped striking Jan. 5.

Chimes also ceased Jan. 6.

Jan. 9, p. m., commenced to chime; Jan. 11, a. m., also resumed striking.

Stopped striking Jan. 13, also stopped chiming Jan. 16.

At about the same time striking and chiming were resumed, but only for a few hours.

Completely silent.

Resumed striking and chiming Jan. 31, and continued to do so (save when the house was shut up) for nearly a year.

On evening of third day ceased to chime or strike for several hours.

No further aberrations for more than a year, to date of last report, Jan. 26, 1922.

CONVERSAZIONE.

Some Odd Particulars in the Hope Psychographs.

The photographs produced by William Hope, of Crewe, are those around which discussion, in England, of spirit photography principally enters. The reports have roused considerable interest upon this side, and in our January issue appeared a note by an American correspondent, Mr. E. A. Gellot, illuminating one incident. We have had some correspondence with Englishmen who are in touch with the phenomena, and also offered to a certain English periodical certain facts and queries which it was thought might rouse pleasant and profitable discussion. That plan failed, and it does not seem to us that our correspondent in his answering letter lightened the burden of difficulty. We present the greater part of the proffered article here, to see if by this means responses can be elicited from those most familiar with the Crewe phenomena. If thus successful, we may be encouraged to advert to other features and propound further queries.

November 14th, 1921.

My present difficulty is with the Latin and French in the Hope psychographs particularly, and also with the Latin in those of Mr. Hooper. Unless otherwise stated, my references in parentheses will be to pages in Prof. Henslow's "Proofs of the Truths of Spiritualism."

I. With the exception of a few pseudo-Latin words (two examples, page 215) the odd combination "*amicus sumus plurimum*," (page 214) and another sentence on a photograph secured from England, all the Latin words and phrases which have come to my notice are stock ones, easily found in printed tables of such phrases. Here is the Crewe list: *nisi Dominus frustra* (210), *Dilige amicos* (210), *Deo favente* (211), *esto quod videris* (211, 215), *magna est veritas et prevalebit* (211, 215), *ne plus ultra* (212, 215), *videlicet* (212), *post meridiem* (214), *certum* [voto omitted] *pete finem* (215), *confide recte agens* (215), *fortuna favet fortibus* (215), *principiis obsta* (215), *mortuis nil nisi bonum* (215), *hinc illae lacrimae* [*lachrymae*] (photograph from England), *omnia vincit amor* (photograph from England.)

I would inquire:

1. Does the spirit include these Latin phrases to exhibit his scholarship?

2. If not, what is his reason?

3. How is his dependence upon a table of phrases such as in our world is to be found in dictionaries and other books, explained?

If it is not already apparent that there is, immediately or mediately, this dependence, it will surely be evident in the case of the spirits who make psychographs through Mr. Hooper. The following is the exact order of phrases to be found on pages 201-202 of Henslow, presenting a single psychograph:

- (1) *Conscio [concio] ad clerem.*
- (2) *Commune bonum.*
- (3) *Dei gratia*
- (4) *De mortuis nil nisi bonum.*
- (5) *De nihilo nihilum in nihilum nil posse reverti.*
- (6) *Ad Patres.*
- (7) *Fiat justitia ruat coelum.*

It is certain that, were not spirits concerned, we should conclude that the person who set down these phrases did so with a table of foreign phrases before him, for they are almost in exact alphabetical order, with the exception of *ad Patres*, which is also a stock phrase but is ungrammatically connected with what precedes it. By what logic, then, can we escape the conclusion that the spirit who wrote this was dependent upon such a table?

4. Is the spirit dependent upon the medium for access to the list of stock phrases?

5. Or does the spirit himself consult a spirit handbook of Latin phrases?

II. The problem is augmented when we note in a Crewe psychograph sent from England this Latin: *ob mort-es nostr-orum fratrum dob-emus*. Unembarrassed by spiritistic implications we would without hesitation say that the writer copied the passage from a textbook for teaching Latin, wherein the case and tense endings were separated from the roots by hyphens, ignorantly supposing that the words are always so divided. I am unable to see how the spirit writer clears himself from the same imputation, and would like to ask whether he wrote the passage to prove his scholarship or for what reason; why he divided the words, if not because they were found so divided in a textbook; whether he became familiar with the phrase by sending the medium to look for it; or whether Latin is taught by similar devices on the other side, so that he had immediate access to such a textbook. Since there was no notice before or after the writing (at least we have not been so informed) that a book test was attempted, it would be rather late in the day, and decidedly forced, to give this explanation.

III. The Latin stock phrases are usually correct (except for

a mis-spelling or two, and the occasional omission of a word) as we should expect them to be in any case, but they show no particular appropriateness to the special occasion. The French, however, at least in one passage (Crewe psychograph, pages 214-215) was manifestly to fit the occasion. But it is horrible French. I present an exact translation of the greater part of it: "to please in being honor with for (the Latin 'pro') company we count on you will to be a little to astonish by this (feminine gender) a (masculine gender) message in this [masculine gender] manner [feminine gender]." Here is the original passage with a few introductory Latin words: "*amicus sumus plurimum* plaire en etre honneur avec *pro* compagnie nous comptons sur vous volonte etre un peu etonner par cette un message en cet maniere" (pp. 214-215). The rest is stock phrases or unintelligible. If spirits were not in question and this stuff was put before me, I should say that the writer had no knowledge of French or Latin. A glance at the misspellings, wrong genders, the use of nouns where verbs were intended, and the wrong form of verbs would show that. Then how was it concocted, whether by man or spirit?

I note a curious thing. Suppose a small boy wished to translate into French and Latin this passage which he had devised: "Friends, We are very much pleased to be honored with your company. We feel sure you will be a little astonished by this message in this manner." He would naturally go to an English-French and an English-Latin lexicon. Then, provided he looked up the French or Latin equivalents, and took the first or second he found under each of the English words in those lexicons, and supposing that he did not know how to alter the verbs, pronouns, etc., to fit his sentences, but took just what he found, that he was too ignorant to discriminate between two words of the same spelling, and that he was not careful to spell the copied words correctly, we would have almost exactly the result given above. By some curious blunder he would translate "your" by *pro* and hit on the correct form of "comptons" probably by the fortunate chance of noting it in a quoted phrase. Hesitating between "this" and "a" before "message" he would forget and put the equivalents of both down. And "feel" was probably not the word he had in mind, but one of similar meaning, yet undiscovered. But I could hardly doubt that the French-Latin passage was constructed from the English end of two lexicons. Mr. Gellot's independent reconstruction of the original English sentences is almost identical with my own.

Without repeating my earlier question, now grown monotonous, I desire to make one more respectful inquiry. If spirits produced the messages in Latin and French which, had they been produced by mortals, would strongly if not inevitably suggest, now the use of a table of Latin phrases, now of an elementary Latin textbook, and again of English-Latin and English-French lexicons, and all with

intent to deceive, were the spirits, by a series of unfortunate though necessary conditions, constrained to imitate all these appearances of fraud, or did they do so as a somewhat drastic and unfair test of our faith, or what other intelligible and intelligent reason can be given?

Our English correspondent writes: "My position is to stick very closely to the facts and not to be deterred by the consideration that they do not coincide with our prepossessions or that they raise a number of difficulties." Very good, but we are sticking closer than a brother to the facts, which are the same whatever our prepossessions may be, and the way to resolve difficulties is not by evading them.

Our correspondent also remarks that since reading Professor Henslow's book he is "surprised to find" that "the various scraps of Latin, Greek and French were 'worked into' various short spirit messages as an experiment in the way of seeing how far it would be possible to introduce foreign languages into messages given through an uneducated medium," and thinks that we have not read the book very carefully or we "would not raise difficulty where there is none." We have tried hard to get a glimmer of relief from this statement. It is true that we have not yet found the passage referred to, but, granting it is in the book, how does it alter the situation? There is supposed to be some added evidential value achieved by the introduction of these sentences and phrases in languages unknown to this medium. On the contrary the purported spirits have thus created suspicious features which did not exist before. If all the linguistic attempts had been faulty we would not raise an issue, for the errors could be explained, plausibly, as due to difficulties of transmission. Or if both old passages as well as those constructed for the occasion were correct, we would remain silent. But we find that the "spirit's" abilities and limitations are exactly what those of the "uneducated medium" would be, if he prepared the psychographs himself. He could copy the stock phrases fairly correctly, and the "spirit" does so. He would not always understand them well enough to fit them accurately into an English sentence, and the "spirit" cannot. If he attempted to construct a sentence in an unfamiliar language to fit the occasion, he would consult a bi-lingual lexicon and make exactly the sort of blunders that the "spirit" makes. He would not know that it is not correct, outside of a textbook, to separate the case and tense endings of words by hyphens, and the

"spirit" appears not to know, either. We had not discovered any law compelling spirits to adhere undeviatingly to the line of appearances which characterize human fraud. Granted that there were experiments "in the way of seeing how far it would be possible to introduce foreign languages into messages by an uneducated medium," the results seem to prove that in these particular experiments this was possible just so far as the uneducated medium could introduce them himself, if he had a chance.

But we doubt if, after this date, any medium who has reading friends will find on his plate a psychograph containing six Latin phrases in exactly the order that they occur in printed tables. This might be true on any hypothesis.

Confirmatory details. Our correspondent, Mr. H. C. Hoskier, referring to what was said on pages 20-21 of the January *Journal*, about the psychometrical report on the piece of marble from Mt. Gerazim, calls our attention to citations from Thomson's "The Land and the Book." It appears that the psychometrist's position "in a hole," was quite possible as the book says (p. 253) that "these ancient sites are perfectly honeycombed with" old cisterns, and that you must "look closely at your path if you would not plunge headlong into" one. Also, there is specific mention of an old cistern on Mt. Gerazim near where the temple once stood, now "half full of stones," and of other "excavations." There is no trace of the temple itself, and the fragment presented is probably from the ruins of the church, built by Justinian, it is believed, about 533 A.D. As "the only capital uncovered was of a debased Corinthian order" this church must have had arches and columns, as the medium stated.

Our correspondent says that the whole country is filled with traces of volcanic activity. Whether there has been an active volcano within sight since a thousand years ago has not been ascertained.

BOOK REVIEWS.

Spiritualism: A Popular History from 1847. BY JOSEPH McCABE.
New York, 1920. Pp. 240.

We confess that we have thoroughly enjoyed this book. It is not a history, but a racy narrative, written by a man who, it seems, does not believe that the "supernormal" has any existence in fact, and who has put together his work in the hope that his readers may be left with the same impression. A short unbiased history of the spiritualistic movement was wanted, but Mr. McCabe has not fulfilled that want. A history, in order to be worth anything, ought to consist in the presentation of an ordered array of facts and events untinged by the author's own special predilections. Mr. McCabe's prejudices, on the contrary, do not permit him to marshal a mere chronicle of events supplemented by a dispassionate criticism. He delights in fraud and fraud hunting, and if a medium has ever been detected in such practices, he or she is promptly dismissed with some caustic comments. When certain mediumistic phenomena do not admit of so easy a treatment, Mr. McCabe resorts to the "mirrors or wires" theory of the youth at a conjuring entertainment, or deliberately omits to mention mediums whose manifestations are both beyond his own explanation and also that of his advisers. Thus although I find the name of Mrs. Wriedt on page 224, I do not find the name of Mrs. Blake anywhere, nor have I discovered the name of Mlle. Tomczyk concerning whose phenomena enough has been written now to enable Mr. McCabe to judge of their genuine or fraudulent character.

He has a good deal to say of D. D. Home whom he classifies as a rank impostor and concerning whom he mentions the famous Merrifield letter "exposing" Home which was published in the *English Journal* in July 1889. Saying that it is reproduced by Podmore in his *Modern Spiritualism* (II, 230) he records the statement of Mr. Merrifield that the alleged "spirit hand" was merely a false limb on the end of Home's arm. As a matter of fact it is in his *Newer Spiritualism* that Podmore prints part of the letter and casts his vote in favor of the fraudulent character of the manifestation. Although it is impossible to enter into a discussion of the question in this place it may suffice to point out that what Mr. Merrifield saw need not necessarily have been what Mr. McCabe means by a false limb. It might conceivably have been what has been termed a "pseudopod," and in that case although not a "spirit hand" it would have been certainly something supernormal.

Despite the omissions and general atmosphere of prejudice which this book exhibits it is a useful addition to the shelves of a psychical researcher. We cannot say that it would be equally valuable in the hands of an ordinary layman. The experienced student on reading this book will most certainly enjoy it, for he will know, for example, why Mr. McCabe mentions one medium and omits another. He has read more

than the layman and so can laugh heartily at Mr. McCabe's description of M. von Kemnitz's *Moderne Medium-forschung* as "an annihilating criticism" of *Materialisation-Phaenomene*, or at his discreet references to the famous Blue Book. The layman, on the other hand is apt to become bewildered by reading through a description of so many brazen impostors. He will put down the book with the thought that all spiritualistic phenomena are humbug and all mediums are frauds. As we said at the beginning this was probably the author's intention, and if so, we congratulate Mr. McCabe on having so well succeeded in his task. —E. J. D.

"*Traité de Graphologie Scientifique.*" BY DR. PAUL JOIRE. Vigot Frères, Paris. Pp. VII+250.

Dr. Joire makes a systematic approach to the centre of his subject. He shows that mental-emotional impressions manifest themselves in bodily movements, voluntary or involuntary, conscious or unconscious, and that the hands execute a large share of these. Writing, he asserts, is simply a succession of gestures, which vary according to the temperament and emotionality of the writer and become habitual.

The first traces of graphology as a science are to be found as far back as Aristotle and Suetonius, and in 1622 Camillo Baldo of Cologne wrote a work entitled "How to Know the Nature and Traits of a Writer by his Handwriting." In the seventeenth century Lavater of Germany pushed the study of the subject further, having too great a success, since a flood of publications on the same subject followed, but were of little value, so that the matter fell into discredit. But from 1869 the Abbé Michon issued several works which constitute him the true creator of graphology. If the anecdote related about Humboldt is authentic, he gave striking proof of expert ability to judge the character of an unknown person by his handwriting.

After answering quite reasonably the objections urged against the practicability of graphology as an art for determining personal characteristics, the author plunges into his main task, the analysis of human characteristics and the description, with engraved illustrations, of the corresponding peculiarities of handwriting. Being a Frenchman, the author of course carries out his classification of human characteristics to the last detail, slices human mentality up, down, and crisscross. Intellectually and emotionally, morally and aesthetically, he pigeon-holes the human subject, and finds graphological characteristics to correspond with every division.

There are two ways by which to present proof that mental and moral characteristics are depicted in handwriting. One is the way of Dr. Joire, which is to describe the characteristics and to present examples of scripts which illustrate the correspondence. There are two objections to this method, if we have proofs and not merely dogmatic instruction in view. The first is that the examples given might be selected because they happened to fit the laws laid down. It might be retorted that if the correspondence did not concur, no laws would have come to light, but we remember that the expounders of phrenology likewise classified human qualities and assigned definite places in the brain, or at least on

the skull, for them all, yet phrenology, as a supposed science, is in "the sere and yellow leaf." Also, in the case of scripts of famous men and other persons whose traits were antecedently known to the author, there could have been a little crowding to get them into pigeon-holes, the author, a little obsessed by too great awareness, thinking that the scripts conform more nearly to prescribed types than is visible to the reader.

This is not a criticism of Dr. Joire, but of a method. His results may be perfectly valid, the question is if his is the best method of proving his thesis to the reader.

The other method is to secure from reputed experts in graphology, descriptions of the personal characteristics of a large number of writers of scripts entirely unknown to him, and subsequently to get from the persons themselves and others who know them well, statements setting forth in detail what particulars the graphologist got correctly and the particulars which were in error, as well as prominent characteristics about which he made no mention. Thus there would be no opportunity for conscious or unconscious selection or accommodation.

The reviewer is now making an extended investigation along these lines, and, contrary to his expectation, is amassing data which thus far show a tendency to support, in a general way, the views of Dr. Joire. —W. F. P.

Claude's Book. EDITED by (Mrs.) L. KELWAY-BAMBER. Henry Holt and Company, New York, 1919. Pp. 106.

This book consists chiefly of seventeen "talks," or informal lectures, on supermundane subjects preceded by a letter from Sir Oliver Lodge, a reply thereto, and an introduction. Claude Bamber, described as "one of the merriest, happiest boys," joined the army immediately war began in August, 1914. He was killed in mid-air, fighting two German aeroplanes, in November, 1915. This book of his talks was the result of many regular sittings of his mother with Mrs. Osborne Leonard, the famous London medium who received through "Feda" the well known messages in the name of Raymond. Sir Oliver's letter is better than any ordinary review could be, and gives a good idea not only of this book but of others of its class, and also of the present state of our knowledge of the art of automatic speaking and writing.—G. H. JOHNSON.

The Religion of the Spirit World. By REV. PROF. G. HENSLOW. Dodd, Mead and Company, New York, 1920. Pp. xxvii+263.

Professor Henslow is both a clergyman and an ardent Spiritualist. He accepts most of the alleged phenomena of Spiritualism as proved, including psychometry and spirit photography. The present volume deals with the religion of the spirit world "as written by the spirits themselves." The material comes largely from Stainton Moses, Heslop, "Julia," "Archdeacon Colley" and others, receiving or purporting to communicate through automatic writing. The doctrine is in line with liberal Christianity and emphasizes the importance of altruism and the reality of progress in a future life.

Professor Henslow has written numerous other books on spiritualism and religion, in some of which he may perhaps explain why, assuming a message to be from a spirit, we should therefore credit the contents of the message. The present volume is of little value until that question is answered. It would also be possible to find in psychic records plenty of passages differing from the doctrine stated.—PRESCOTT F. HALL.

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ANNOUNCEMENT AND COMMENT.

"A Certain Condescension."

James Russell Lowell wrote an essay on "A Certain Condescension in Foreigners," which we are often reminded of by sentences written with the most amiable intentions.

In the *Psychic Research Quarterly* of April, 1921, our friend Mr. W. Whately Smith, after some complimentary remarks about the exposure of the Keeler "spirit" photographs in our *Proceedings*, observes: "Test conditions were either wholly absent or absurdly inadequate, and the photographs are, on internal evidence alone, so palpably fraudulent that it is surprising that they were ever accepted at all." And later come the crowning remarks: "The case is not of sufficient importance to be worth discussing at length. * * * More important is Mr. Edward Bush's 'Spirit Photography Exposed.'"

As a matter of fact, just as confident assertions had been made regarding adequate control in the Keeler case as are made in the Hope case that Mr. Smith was chiefly discussing, and it is possible that the Keeler photographs were not so "palpably fraudulent" before the selection of examples for printing out of

some thousands and the analysis of them, as they were afterward. One has the feeling of having done the work too well. It is possible that, after an equal amount of work has been done upon the English protographs, it will be equally "surprising that *they* were ever accepted at all."

And "the case is not of sufficient importance," etc. "More important" is Bush's little brochure relating one experiment, which strongly implied but did not prove fraud. The Keeler paper happens to be the most exhaustive analysis of a mass of purported spirit photographs in existence, and it demolished the claims of a man who has been deceiving thousands, including many Englishmen, during the last forty years. That the little tract which Mr. Bush could have written in a day is pronounced more important seems to us a trifle provincial.

By the way, if Mr. Smith *had* paid a little more attention to the Keeler paper, in spite of its comparative unimportance, he would not have said that all the protographs representing Mr. Bocoock were after one original when the fact, staring every reader in the face from text and plates, was that they were after two.

In *Psyche* of January, 1922, our erstwhile and much-missed colleague, Mr. E. J. Dingwall, has an article, excellent like all he writes, in which we read: "Amongst materializing mediums the same fraudulent practices go on as usual, and indeed it seems difficult to believe that any but an *American audience* [our italics] could be taken in by exhibitions of luminous cheesecloth."

Why did not Mr. Dingwall remark that it seems difficult to believe that anywhere but in America a man could run a "psychic college" with a large following, who publicly maintains that Houdini dematerializes in one of his stage acts, bones, lungs, liver and clothing, passes through the glass walls of a tank, comes together in good shape again behind the curtain with every stitch intact, and walks out before the audience? Why did he not observe that it seems difficult to believe that Eglinton could, elsewhere than in America, fool so many people into believing that they were getting spirit scripts with the true life characteristics of their relatives' writing, when the published book of examples shows so clearly that they are by one hand? Why did he not, in the article of his in our *Journal* last month, nonchalantly wonder

if any but an American creator of shrewd detective stories could make such crude apologies for the trickster Bailey? Evidently because all these people happened to belong to the tight little island.

Lowell says: "Console yourself dear man and brother, whatever else you may be sure of, be sure at least of this, that you are dreadfully like other people. Human nature has a much greater genius for sameness than originality." There are gullible people in every land, and the English immigrants who frequent the cheesecloth affairs are fooled in the same way as are the native born. It was the crudest imposture which Mr. Dingwall ever saw, and it was the crudest that we ever saw in America.

When one of the Yankees who went over in 1874 and swindled the Bank of England out of £300,000 was asked by the judge what he had to say before sentence, he pleaded extenuation on the ground that the crude methods of that famous institution, which neglected precautions common to banks in America, tempted human nature more than it was able to bear. "It was like leaving money on a doorstep." This anecdote, embodying an American instance of "a certain condescension" will, we hope, make amends for calling attention, in a playful spirit, to an occasional insularity in the modes of speech of our British cousins.

Mr. Dingwall's Election.

News comes that Mr. E. J. Dingwall, late Director of the Department of Physical Phenomena in this Society, has been elected Research Officer of the English Society. We congratulate both the man and the organization upon this favorable conjunction.

DREAMS SEEMING, OR INTERPRETED, TO INDICATE DEATH.¹

By WALTER F. PRINCE.

The following summary of 85 dreams ostensibly, or supposedly indicating the deaths of particular persons, represents but the débris of one division of the results attained by a questionnaire sent out by Dr. Hodgson, thirty years ago. If the reader will consult the "Report of the Committee on Phantasms and Presentiments," by Prof. J. Royce, beginning on page 350 of the *Proceedings* of the former "American Society," and continue through the Appendix, beginning on page 429, he will find 18 dreams of the above specification which were the pick of the collection. The most of them present either higher claims to the supernormal, or else are much more strongly corroborated and buttressed, than any which now for the first time see light.

1. This summary of one division of the results (minus the cases already printed) of the only large Questionnaire which organized psychical research in this country has ever sent out, was prepared at the request of the late Dr. Hyslop, who delayed printing it until the other divisions should be summarized similarly. This was also largely done, but it is not the intention of the present editor to print the other sections. The object of printing this is partly stated in the preface, and partly follows:

The editor has wished, from the time that he became officially connected with the Society, that another Questionnaire should be issued on a broad scale, including if not comprising dreams. To bring the matter to the attention of those prominently interested, an "Analysis of an Old Questionnaire" was published in the *Journal* of April, 1921. Not long thereafter, the Advisory Scientific Council began to discuss the project of a new inquiry, and a basis for it is now being planned. A survey of the 103 death dreams furnishes a gauge by which to measure what is to be expected. Judging by the past dreams of this specific nature will show apparent relevance to eternal events in about one-third of the cases, while two-thirds will show none. About one-half of the coincidental dreams, or one-sixth of the entire number, will conform to the various criteria of authenticity so as to count in the final test of evidentiality. This is the expectation only; the actual results may diverge greatly from the estimate, especially since the basis of but 103 cases is quite inadequate.

2. *Proceedings* of A. S. P. R., Vol. I., No. 4, March, 1889.

If then certain dreams were discarded because they presented inferior claims or none at all, why bring them forward now? Because they are a part of a body of facts collected at a particular time. If the object of the Society were solely to prove the supernormal, they would not be worth while, but it is not. The time was when, in order to attract attention to the facts at all, it may have been politic to exhibit only selections; the time will come when any such general exhibit will be superfluous, as is "carrying coals to Newcastle." But now and for some time yet what is needed is the study of every related variety of the species of fact under consideration; the inspection, as it were, of the *whole* animal. The exhibit of the essentials of a hundred and three dreams of this character, with all their more or less complete correspondences with outer facts, or their utter lack of correspondences, presents to view a section of universal reality of a particular type, in the sense that a tiny bite out of an apple gives the quality of the whole apple.

Let it be distinctly noted that the eighteen death dreams selected and printed in 1889 belong to the exhibit. Nearly all these present striking, and some of them complex, coincidences with actual deaths, and the majority of them are corroborated by the testimony of others. They are, by number, as follows: 11, 14(d), 16, 19, 20, 22, 24, 31, 32, 35, 36, 37, 38, 54, 55, 63(4), 64, and 71. Readers who cannot find patience or opportunity to look these up should keep very prominently in their minds the fact of their existence and quality, as he here surveys the mere remnants after the plums have been picked out.

Seventeen of the eighty-five dreams to be summarized are more or less coincidental, sixty-eight do not profess to be coincidental at all. But both classes bear out the impression made upon Professor Royce:

"Our stories bear in general the marks of being not mere products of folk-lore, or of systematic superstition, but rather expressions of genuine experience, * * * * which is, in most cases, the fresh, live product of real mental processes, and *not* the manufactured tale of popular legend."

And we are able to echo these words the more frankly since, in the failure of Professor Royce's then favorite hypothesis of

"pseudo-presentiment" (more properly pseudo-memory) to account for more than a very few such cases, we are convinced that the most are not simply "genuine [psychological] experiences," but genuine precedent dreams.

DREAMS MORE OR LESS COINCIDING WITH FACTS.

I. Reported by Dr. T. F. A., New York City, Nov. 16, 1887.

"Several years since, my wife's father had a very vivid and distressing dream of his brother rolling over and over in a kind of mist. He was wakened in affright from the dream and in the morning told the family that he feared to hear of the death of this brother. Some days after the news came that his brother had been killed, that very night by a railway accident in which the cars were pitched over a high embankment."

II. Reported by Miss Mary F. Carew, New Haven, Ct., June 20, 1888.

In April, 1881, she had a very vivid dream of the sickness, death and funeral of her grandfather, at that time well. In the dream she was hastily summoned home. About a week later he was taken ill and she was hastily summoned, arriving a few days before his death.

III. Reported by Olana Dahl (Gale), a Yale theological student, May 7, 1888.

"On the morning of Monday, March 19, I dreamed that a man, about middle age fell and died shortly afterwards. I had no distinct idea of how the man appeared, but the fact that it was in Wis., where I have my home was plain, although the particular locality I could not tell. The dream occurred to me again after I had arisen in the morning and again in the forenoon, when studying my lesson. About 2 o'clock in the afternoon of the same day, I received a telegram saying, 'Johnson died yesterday.' This gave me no clue to the manner of his death, but it still seemed that some accident had befallen him, and one more fact, it seemed to me he must have (been) hurt and if so in the upper body on the left side. This proved upon my receiving a more specific account to have been the case. He was out hunting in connection with another man and accidentally shot himself in the left arm and shoulder. He fell at

once but soon revived so as to be perfectly rational, until the next morning, Sunday (18th), at about 5 o'clock, when he expired."

It is not certain, from the account that the experiences of young Dahl were not waking apparitions rather than dreams. In answer to questions he stated that he had never had any similar experiences. The dream or vision had the appearance of being insistent, coming thrice on the day after the death, the last time a few hours after the arrival of the telegram announcing it.

IV. Reported by Chandler Davis, apparently a student at Harvard College, Dec. 16, 1887.

"On the 1st of Oct. an aunt of mine sailed from Bremen for New York, the voyage lasted about eleven days.

"On Thursday and Friday, Oct. 6th and 7th and I think on Tuesday, Oct. 4th, I had a dream that my relative died at sea. The dream I had on Friday was so vivid and real that I was about to write to my brother about who was to meet my aunt. I dreamt that I went down to the steamer. The captain received me and took me to his stateroom and there he broke the matter to me. In the third dream I saw my aunt lying in her stateroom.

"When the steamer arrived I received a telegram informing of my aunt's death, which occurred on Friday, Oct. 7th."

V. Reported by Elise Eberaus, Boston, March 20, 1889.

"*Dream.* I saw my maid swoon, and as I caught her in my arms I observed on her face and hands quite black spots. I was very much frightened and said, Poor Lizett! that is a mortal illness, she must go to the hospital,—and I awoke.

"*The Actual Facts.* Two days later I saw my maid in the same condition as I had dreamed, she was fearfully sick, I sent her straight to bed. When the doctor came he could not be certain until the next day, when it turned out that she had the diphtheria, and she was taken to the hospital. She has now been there three weeks. It was told me that one night when she was so sick and could not get her breath, her face became quite black. She is getting on better now, and in two weeks she will be entirely well. Elise Eberaus. (Translated from the German.)"

VI. *Ibid*, same place and date.

"Six years ago I dreamed that our family doctor had suddenly died after having been ill only twenty-four hours; he had suffered terribly.

"Some days after this really took place, inside the same twenty-four hours he was healthy and dead, and he underwent terrible suffering. One year previously, Dr. Piquot had swallowed a little piece of stone, which worked down to the appendix and stopped up an opening; nothing could save him. Elise Eberaus."

Both the excellence of this case as to the facts reported, and what it lacks by way of contemporary record and corroboration, are evident.

VII. Reported by Dr. C. W. Fillmore, Providence, R. I., about Oct. 30, 1887.

"Dream of Mrs. Susan F. Fillmore, in March, 1829. My brother Henry had not been heard from for four and a half years and was supposed to be dead. I had not seen him since he was seven years old. I was sixteen years his senior. I dreamed that he came to my house in Providence, rang the bell and was admitted by me. He was in sailor's dress with a tarpaulin hat on his head. I exclaimed at once, 'Why Henry! how came you here and in this dress?' He replied, 'How did you know me?' I answered, 'Because you look just as you did when you were a little boy.' He then said, 'I have been shipwrecked and have lost all my clothes, and these I have on the sailors gave me. I escaped from the wreck by swimming a great distance at the risk of my life. I got aboard of a ship which brought me to New York.' I asked him if he had been home (Keeseville, N. Y.) and he replied 'no.' I then said to him, 'Don't go home until you have written to mother who thinks you are dead.' He then said, 'I finally thought I might never have a better opportunity to come and see you and so got aboard the steamer for Providence.' This dream was repeated the same night in all its details. In the course of a week I addressed a letter to my mother, Mrs. Nancy Cook, Keeseville, N. Y., and narrated therein my dream, telling her I was persuaded that Henry was alive and would shortly be heard from. In the following month (April), I received a letter from her, beginning thus: 'Your dream has come true; we have just

had a letter from Henry from New York City corroborating much of your dream though differing in some particulars. . . . The English ship bound for New Orleans in which he took passage at the island of Cuba (as he had written us he should when his business was finished) was captured by a Spanish warship, and both passengers and crew were made prisoners, and had been kept on board of her for more than four years when she anchored on the eastern coast of South America and within sight of an American vessel, though at a distance of three or four miles, to which he swam, leaving all his effects behind; taking advantage of the absence of the officers who were on shore attending a grand church festival. . . . He was supplied with a suit of clothes by the sailors precisely as related in your dream.' N. C.

"Will Mr. Hodgson please give me his opinion of the above?"

[Dr.] C. W. FILLMORE.

"The above was written by my son from my recital, and my mother's letter, and is all *true*. Susan F. Fillmore."

From letter by Dr. Fillmore, Nov. 3, 1887.

"I regret that the original letter referred to is no longer extant. It was destroyed some seventeen years ago with many other letters, previous to our change of residence. I preserved the essential particulars of the incidents in my scrapbook from which I copied what I sent you."

From letter by Dr. Fillmore, Nov. 21, 1887.

"It will not do to dismiss my mother's dream on account of its antiquity; she was 43 at the time of that dream in 1839."

From letter by Dr. Fillmore, Dec. 19, 1888.

"I have no record of the original letter of my grandmother to my mother (stating the fulfillment of the dream) which it was not thought essential to preserve at that time as all the family were cognizant of his return some weeks following the dream and of the incidents he related corroborating it. The letter was extant however for two or three years after its receipt. I wish you could elucidate the cause of this dream."

From letter by Dr. Fillmore, Dec. 24, 1888.

"I cannot state the date of my record regarding the dream; my mother had previously often related the dream which had become indelibly fixed in her memory, but wishing to preserve it, I one day, some years ago, got her to dictate it for my recording. She is *positive* that the original letter recorded these words:—'Susan, your dream has come true; we have heard from Henry who has arrived in New York,' etc., etc. My mother had two sisters and five brothers, all of whom were familiar with the facts, and the two sisters, one of whom is still living in California, were living in the same village with their parents at the date of these occurrences."

VIII. Reported through Mrs. Brown.

Dream of Mrs. Albert W. Hubbard, Fitchburg.

"Mrs. H. is connection of mine by her marriage, and I have known her intimately for years. She has never had any other experiences in any way similar, and is a little inclined to look upon this as rather different from a dream, she says it seems more like a vision than a dream.

"About thirteen years ago in the summer, about July, she was packing up to go to New Haven to see her mother. She lived in Fitchburg, and was to take with her her two little girls. She packed on Saturday, and Sunday night or rather Monday morning, woke up very early, then drowsed again. She seemed to be awakened by a knock at the back door, and in her dream rose to answer it. As she went through the next room she was met by two little children whom she recognized as her daughter Nellie, who died five or six years before, and Nellie's cousin Jessie, who died soon after her. She was surprised to see them, remembering that they were dead, yet it did not seem very strange. They were laughing about something, as though they knew some pleasant secret. She said, 'Why Nellie! Why Jessie! What are you laughing at? Can't you tell me? What is it?' They did not answer, but nestled together laughing, and as she questioned, again she heard the knock at the door. She went to the door, in the dim light of very early dawn, and there stood her sister Hitty. (She lived in Indianapolis at the time and when last heard from some little time before, was quite well, and there was nothing to make Mrs. H. think of her.) She was bareheaded, and

had a sorrowful expression, and did not speak. Mrs. H. said, 'Why, Hitty! Where did you come from?' and thought it exceedingly strange that she should be there at that hour and with no hat on, and asked again, 'Where did you come from? How did you get here?' Not getting any answer, she said, 'Won't you come in?' and they went in together, and found the children gone. Hitty said, 'You are going home tomorrow.' Mrs. H. said, 'How did you know that?' Hitty said, 'I thought I would come and go with you.' Mrs. H. was pleased, thinking it would be a help to her in the care of the little girls; but it all seemed so strange, and Hitty appeared so strange and quiet and sad the wonder of it woke her up. She told her husband, who agreed with her in thinking it was a most remarkable dream.

"She had a very pleasant journey, several strangers helping her with the children, and everything being 'as pleasant as if Hitty had really been there to help,' and on reaching New Haven her sister's first words were the news of Hitty's sudden death in Minneapolis, they having just received word of it.

"The children, Nellie and Jessie, were both very fond of their aunt, whom they knew well, and would have been much pleased to have seen her—it seemed afterwards as though they had seen her and knew—and knew that I did not know, Mrs. H. said.

"Mrs. H. could not give the exact time of the death, but thought she could tell by looking it up or writing for it, while the over-Sunday would help to fix the time of the dream. I have written down the story as she told it,—I read it to her to see that it was all right, not because I did not think that you would want it first-hand, but because it will be interesting to see how the spoken and the written account would agree, should you care to send to her for her account."

The correspondences are strong: (a) Hitty's appearing "strange and quiet and sad" was calculated to arouse apprehensions that death or disaster had happened to her; (b) The appearance of two children who were dead pointed more precisely to death as the event which had happened to Hitty; (c) The fondness of the children for Hitty made their appearance in the dream the more natural, assuming the supernormal character of the latter; (d) The laughter of the children has a symbolical fitness, indi-

cating the joy on the other side at the arrival of loved friends; (e) The fact that on Mrs. H.'s arrival in New Haven that same day, a sister apprised her of Hitty's death of which word had just arrived indicated that the dream occurred not far from the time of the dream, but whether simultaneously, before or after, does not appear. She told her husband of the dream, apparently before starting on the journey.

On the other hand it might be said: (a) Many persons have dreams of, or reasonably indicating, death, without outward correspondence of fact. The correspondence in this case may be a mere coincidence, (b) especially as it was not announced in the dream in plain terms that Hitty was dead, nor does Mrs. H. say that she so interpreted the dream before she heard the news. Therefore any one of a number of events might have been supposed a fulfilment. (c) The dream may have come about in this way. Mrs. H. was intending to take her two little girls with her; these called up two other little girls, the deceased daughter and niece. Nellie and Jessie were very fond of aunt Hitty, which fact called the latter into the dream, in preference to the other relatives whom she was planning to visit. As is often the case, the dreamer was able to take into account certain external facts, and to perceive the incongruity of details of the dream in relation to them; realizing that it is night and that Hitty is supposed to be far away, the dreamer has a sense of mystery and of something being wrong, which imparts to Hitty the appearance of being "strange, quiet and sad." (d) No certificates from husband, sister or any other person are cited to substantiate the statements (to be sure, there is no indication that any were asked for) nor does there appear any proof or even data how closely the dream synchronized with the death.

IX. Narrator, Thomas King. Reported in *Boston Globe* of Feb. 17, 1888; corrections in letter by narrator to Dr. Hodgson, March 5, 1888.

The newspaper story stated that King dreamed that the bark *Isadore*, upon which he had planned to sail as one of the crew, went down with all hands, and so refused to go on the vessel, which actually put out from Kennebunkport, Me., Oct. 13, 1842, with fifteen named persons on board, and went to pieces in a storm, on the

rocks near Bald Head cliff at York. The corrections appear in the following letter.

“ Mr. Hodgson :

“ Dear Sir : There are some little items in the *Globe* that need a little correction.

“ 1st comes the date of my age. I shall be 84 next April instead of 85 as the *Globe* has it.

“ 2nd. About my going to Gt. Falls is a mistake. I went to Lebanon, Me., instead.

“ 3rd. There is some little mistake about my age when I left England. I was 13 years instead of fifteen.

“ 4th. Now I will rectify a little mistake in regard to the Dream. In the first place I dreamed I was on board the bark, going down Kennebunk river, and when we got to the piers every person in the bark disappeared. And I sang out ‘ Good Lord, what has brought me on board this bark all *sole alone*.’ At this outcry my wife woke me. And I went to sleep again and the same dream was repeated. My wife woke me the second time. Again I slept and the same dream was repeated the same as in the two preceding instances, only I was not disturbed again by my wife, as in the two previous dreams. I looked on deck and I saw eighteen empty coffins and made inquiries what they were for. In answer to my question Capt. Foss said there was one a piece for each of the crew, but I was so poor there was none for me, by this time the bark had got out some way and she was laboring heavy and on her beam ends and her maintop gallant sail had got adrift and the Capt. wanted to know if he had a man on board that would go and save the sail. I made this reply that I was not afraid to go to any part of the bark as long as the spar and rigging would hold. And I went and saved it, and I looked from the yardarm into the water and I saw a large flat rock and I leaped from the yard arm on to it. But instead of leaping to the rock I had leaped over my wife and child and again my wife woke me and I found I was standing on the floor. It made an impression on my mind that something would happen to the vessel and no threats or persuasion could induce me to go to sea in her. She went to sea and was lost the first night out and all on board perished.

THOS. KING.”

According to the newspaper article (and Mr. King's silence upon this point in his letter seems, considering how particular he is to point out even unimportant errors, to endorse it), the dreamer was unable to get a release from the captain of the ill-starred bark, and ran away in order not to go in her.

Of course this story was very old, and uncorroborated.

X. Reported by W. M., a student at Yale College, March 17, 1889.

About a year previously he dreamed of a death-bed, and "it came true" a month later. As he refused to give any further particulars, four-fifths of the value of his statement departed.

XI. Reported by O. B. Maginnis, New York City, April 21, 1889.

In the 'forties Mr. Collins, manager of the noted Collins line of steamers, came into the office of the company and announced that the steamer Atlantic had gone down and that his wife and child were among the drowned, with other details, all of which proved to be true, when the news came several days after the dream.

The full story is impressive, but (a) it is remote in time, (b) the man who told it to the reporter is not named, though described as "one who was highly respected in English maritime circles," (c) all the persons connected with the incident were dead at the time of the report to Dr. Hodgson, and (d) it seems hard to credit that an occurrence should not have become public before valueless.

XII. Read by S. T. Pickard, editor of the *Portland Transcript*, at a lecture, and reported in that paper, April 3, 1889. Original manuscript by Mrs. Caroline Dana Howe, of the same city.

"When I was but a child, a very singular thing occurred in our family, which, in recalling, seems as vivid to me as if it happened but yesterday. One half of the house in which we lived, not far from the Boston and Maine depot, being left vacant, was immediately engaged by a man named Horace Skillings, one of the employes of the road, who was to move in next day. Before daylight, on the morning he was to move in, my mother was awakened by my father's rising from bed. He seemed unwilling to say much when asked if he was sick, but my mother insisted upon knowing why he rose at that

unusual hour. 'I have had a fearful dream,' he said, 'and cannot shake off the impression he has made.' 'Dreamt that I went down to the depot and saw Horace Skillings literally crushed to pieces. I never had so terrible a dream in all my life, and I wish I could drive away the vision of that mangled, bleeding body. It is as real as if I saw him there with my waking senses.' So he went to his store on York St., near State, and opposite the hill looking down to the depot named. As he was unlocking the store door he involuntarily turned and looked down the hill.

"A train had just come in. He saw an unusual crowd gathered there. He went down trembling, and there lay Mr. Skillings *exactly as he had seen him in his dream*, mangled, bleeding, dead. Child as I was, this impressed me fearfully from the first, and in later years scarcely less, as I heard it repeated by them often. I never ceased, or can cease, to wonder over the fulfillment of that morning's fearful dream. By what sense did that awful calamity reach him, my father, in his sleep? But there are those still living who can bear witness to its occurrence."

It is not necessary to reiterate the disadvantages under which a narrative like this labors, mostly because of the long lapse of time before it came to notice.

XIII. Told by S. T. Pickard, editor of *Portland (Me.) Transcript*, in a lecture, and published in that paper, March 29, 1889. Mr. Pickard was a brother of Professor Pickard of the University of Illinois. The story was originally told by Judge Goddard before the club to which Mr. Pickard's paper was first read, a few months earlier. At the time of the newspaper publication Judge Goddard was already dead.

"The lecturer told of some remarkable instances of dreams coming true, that had occurred under his immediate observation. He said that his older brother, the late Col. Goddard, led a life full of adventure, and was occasionally placed in situations of great danger. On all such occasions no matter how distant from home was her oldest son, Mrs. Goddard, who was not given to dreaming about any other member of the family, was warned in her sleep of the danger into which he had fallen. She was even able to announce the exact nature of the trouble. One morning at breakfast table, she told a very

singular dream. She saw John struggling in the water, and horses were striking at him with their forefeet, endeavoring to keep him under the water. As it was in winter and John was in the woods of northern New Brunswick, the family thought that for once Mrs. Goddard's dreaming must be at fault. After many days, a letter came from John, who said he had a very narrow escape from death at a time corresponding with that of the dream. He was driving a team of spirited horses across a frozen lake or river. The horses broke through the ice. In his efforts to extricate them he fell in, directly in front of them. For a long time he was kept from getting out upon the solid ice by the strokes of their frantic forefeet. Here was the scene of the dream in some of its minute details."

Dr. Hodgson wrote to Mr. Pickard, and received the following reply :

" Judge Goddard, who told me the story of his brother, and the dream of his mother, died only a week or so before I read the paper before the M. C. M. A. No one of the family is now living, and I fear that the account cannot be traced back to first hand.

" But it happens that the judge was a man of a thousand in the matter of memory, and in careful accuracy of statement. No one who knew him would doubt the exactness of any report he made of what he had seen or heard. Unfortunately, I delayed getting his story in writing from him as I intended to do, and in the meantime his mortal illness came on. When he told the story (it was in a literary club where I had used the paper) about 30 of the leading citizens of Portland were present, lawyers, clergymen and others, whose names are known all over the country. Any of them could testify to it. John G. Whittier gave me the volumes I reviewed [Myers's " Human Personality," which was the main subject of Mr. Pickard's lecture.]

S. T. PICKARD."

This is so good an incident that it is very regrettable that it does not come from the pen of the Judge himself, though perfectly understandable that it was not written down by him, since even today the majority of even the intellectuals fail to record such experiences, at least spontaneously. It is also a pity that some other members of the club referred to were not asked to

sign a statement that they heard the story told by the Judge. Yet we can hardly doubt that the Judge actually told the story, for, though editors are not invariably scrupulous about their assertions, yet editor Pickard would hardly have declared in a public lecture and newspaper that Judge Goddard told the story but a few months before, at a particular meeting of a certain club, unless he had been prepared to meet doubt of the facts.

XIV. Reported by Dr. E. M. P., Gerard, Pa., April 6, 1888.

One Daggett, who is "queer," but the reporter thinks reliable, says he dreamed that a Mr. Stone was killed by a train, and told him the dream, about a week before the latter was so killed.

But a son of the dead man, on being questioned, reported to Dr. Hodgson that he never heard the story until after his father's death.

Therefore the story may have been only the romancing of a "queer" man.

XV. Reported by Charles P. Putnam, 63 Marlborough St., Boston, May 15, 1888, on behalf of a woman known to him who would not permit her name to be sent.

"When a woman grown I lost my sister, just before that time my father had been taken from us. One morning I had a vivid dream. I distinctly saw my father, with outstretched hands, and my sister lying on the bed. She said, holding out her hands, 'I'm coming, father, I'm coming.' At that moment we were awakened by a messenger who came to tell us of her confinement. I am not at all superstitious, and thought no more of the dream, especially as there was no cause for anxiety. Three weeks later she died suddenly.

"I was in perfect health. I am never morbid and am not inclined to brood."

XVI. Reported by M. E. A., Franklin (Mass.), June, 1887.

"On a Saturday morning in January, 1887, my niece, a girl of fifteen, came to the breakfast table announcing that she had had 'such a queer dream' to the effect that a certain Mr. B., an elderly gentleman of the town, had died and been brought to our house, furnishing various descriptive details. Snow was falling heavily at the time, and was followed by intense cold, but on Tuesday, P. M., a

weather-scorning visitor remarked casually that 'Mr. B. passed away very suddenly at the last,' to which we responded that we had not known of his illness. 'Oh yes, he has been failing for some two weeks, and died early on Saturday morning,' was the rejoinder, which may have been the precise time of the dream, since the exact moment of dreams is hard to determine, although (some) breakfast hours are certainly not early.'"

Further inquiry should have been made to test whether it was not possible that the girl subconsciously heard it remarked that the old gentleman was ailing. The close coincidence in point of time is to be noted, but, on the other hand, so is the fact that the detail of the body being brought to the residence of the girl was apparently not fulfilled, nor is it likely that the "various descriptive details" were, since they are not stated. The case is incomplete.

XVII. Reported by Miss M. H. T., Brookline, Mass., March 1, 1888.

While absent from home for a few days she dreamed that her grandfather was dead. A few days later a letter came from her mother saying that he was taken sick the night of Friday, Sept. 2, and she went home the next day. He did not die, but was ill for a long time. The dream proved to have been on the same night, at least that is what she thought at the same time, and she is now sure that it was not more than one night out of the way. The grandfather was eighty-five, and had been very healthy and vigorous.

The value of the coincidence is lowered by the fact that the subject of it was so old that thoughts of his death would be easy to rouse, and by the fact that it was not complete, since he did not die. One question which should have been asked is whether the old man feared or expected death at the time he was taken ill.

XVIII. Reported by H. W., Boston, May 22, 1888.

About a year previous to date, he dreamed that his aunt DeWolf was dead. She was then in the best of health, and there was no known reason for the dream. He told at breakfast table the next

morning, as a signed statement by his father corroborates. The aunt died quite suddenly within a month.

A month is too long an interval to furnish an impressive coincidence.

DREAMS NOT COINCIDING WITH THE FACTS.

I. Reported by Philip S. A., Stoughton Hall, Cambridge, Mass. (apparently a student in Harvard College), Feb. 25, 1888.

Dreams once or twice a year of some relative or friend being dead. The dreams are more or less vivid, but fade out very quickly after he wakes, and have no depressing effect. Had a vivid dream that his little brother was dead; this brother was delicate and had caused him anxiety lest he should not live. There was never any relevant sequel.

II. Reported by Wm. W. A., 26 S., Yale University, May 26, 1888.

Within the period of a week, he had two dreams implying the death of a male friend who was well, so far as he knows, and of whom he had not heard for two months. In the first dream a letter announced the death of this friend, in the second his funeral took place. The second dream left so strong an impression that the narrator wrote to his friend, who until the time of reporting, two months, continues well.

III. Reported by Miss E. M. A., Deerfield, Mass., May 13, 1888.

A number of times she has dreamed of the death of some member of the family (not always the same) as dying because of her fault. There has been no correspondent reality.

Such a dream would be explained by self-reproach for the (probably imaginary) neglect of duty toward relatives, or to repressed reverie respecting the freedom from annoyance or restraint which would result were certain persons not at hand.

IV. Reported by Mrs. J. H. B.

When about 12 years old she dreamed that she saw a tombstone with her name and date of death, the date being the day following the dream. She felt no subsequent fear, but intense curiosity, and at the end of a week concluded that "there was a mistake somewhere."

V. Geo. S. B., Yale College, Jan. 31, 1889.

In 1888, while in good health, he dreamed that a girl friend was in her coffin. The dream made a strong impression and he was relieved when he saw her on the street. He could not trace the dream

to anything, nor did he ascertain whether the girl had any special experience that day.

Had he been skilful in analyzing and tracing the elements of dreams he might very probably have found them in the experiences of the day before, woven together by some subtle association of ideas.

VI. Miss E. P. B., Plymouth, N. H.

About five years before, she dreamed that owing to her carelessness her mother underwent an accident from which she died. She was herself in good health, and had no reason to worry about her mother. The dream troubled her the greater part of the next day.

Very likely this was a dramatized reaction from self-reproach.

VII. Mrs. H. H. B., Pittsfield, Mass., Aug. 2, 1888.

She dreamed of rushing trains, frightened horses, and her little boy being brought in dead, and was powerfully affected for a day. Health gone.

A reaction of worry lest some accident should befall the boy?

VIII. H. A. Bayne, New Haven, Ct., Jan., 1889.

He dreamed that he saw his brother groaning in bed, with the sheets bloody, and the family and a doctor (who had been dead six years) about him. It was a very unpleasant dream, and happened about 6 weeks ago when the narrator was in good health, and he cannot trace it to any causes. Nothing has happened to his brother. But a later letter is illuminating. He remembered that about 13 years ago his brother broke three fingers and that the resulting scene (except that in the dream he seemed to be dying, and one person appeared who was not originally present) was almost exactly the same as in the dream, including the same doctor. He had frequently related the incident.

The dream may have been started by something seen, heard or read during the day, perhaps a bloody tragedy the report of which he had only glanced at in the paper, but which started an emotional current similar to that experienced at the time of the accident to his brother. The scene of his brother's calamity consequently came into his dreaming fantasy, altered by being blended with details of which he became cognizant during the previous day, even though the latter made so little conscious impression as to be forgotten.

IX. Lewis S. B., 1142 Chapel St., New Haven, May 27, 1888.

About a week ago he dreamed of seeing a college friend's father hanging from a lamp-post. The dream was vivid but not specially distressing.

Were the facts surrounding B.'s relation to the family known, the dream might not be difficult to account for. For example, if he

looked with favor upon his friend's sister, and was regarded with disfavor by her father, it might not be an unsatisfactory solution of the resulting problem to his dreaming self (since the dreaming self is often childlike, that is to say primitive, not to say barbarian, in its reactions), to have the father safely attached to the post.

X. Mr. H. M. B., Brookline, Mass., Oct. 18, 1888.

The previous winter he dreamed that the mother of one of his friends was dead. The dream was vivid, and impressed him for a day or two. No known reason, and he does not think that anything ailed the mother, who continues on this planet.

XI. Wm. J. A. B., student in Harvard University, Feb. 27, 1888.

Has had several unfulfilled dreams of the sort; the one best remembered being of the death of a sister regarding whom he had had no cause for anxiety, except that he had not heard from her for some time. He was a little anxious after the dream until he heard from his sister.

XII. Frank Bolles, Cambridge, Oct. 24, 1888.

At the age of about 12 or 14 (he is now 32) he had a very vivid dream of seeing his mother dragged by the machinery of a mill and killed, and he woke sobbing. His mother still lives, in health.

XIII. Mrs. C. H. Brown reported that her step-mother long ago dreamed that some one said, "Mr. Brown is dead," but he still lives.

XIV. Mrs. C. H. Brown reported that her husband's sister-in-law, Mrs. F. B. about three weeks ago dreamed of receiving a note from another relative saying that the reporter had written that her own husband, Mr. J. H. B. could not live through the day.

XV. Mrs. J. H. B.'s maid, A. C. recently dreamed that her mother stood before her and said "Alice." The maid thought this indicated death or trouble, but nothing happened.

It was a mere superstition to suppose that anything calamitous would happen, even on the most liberal theory of the significance of dreams.

XVI. Mrs. J. F. B., 19 Mechanic St., Fitchburg, Mass., 1888.

About 8 years earlier she dreamed that a brother whom she had not seen for two years, and who was on a Western sheep-ranch, was tossed by a bull. She was astonished to find that nothing had happened to him. The horror of the dream still persists.

XVII. Mrs. G. B. Boutelle, an acquaintance of Mrs. J. H. Brown, 1888.

Dreamed of seeing her brother in a coffin, and has dreamed of seeing other persons of her acquaintance "laid out."

XVIII. Mrs. Mary F. Carew, New Haven, June 20, 1888.

[See No. II of "Dreams more or less Coinciding."]

Has had several non-coincident dreams of death but none so painful as the coincidental dream about her grandfather.

XIX. Mrs. J. H. Brown reports in 1888 that Mrs. C., an acquaintance, has dreamed at different times of going to funerals of her friends or of seeing them laid out, without any coincidence, except that in one case the person, an aunt, died some months later.

XX. H. H. D., a student in Harvard, March 11, 1888.

When in good health he had a thrilling dream of a railway accident in which a certain friend was killed and his head cut off. Nothing of the kind has happened, but five members of his family have died during the three succeeding years.

It would be fanciful indeed to suppose that a dream of a man's being killed and mutilated had reference to the natural deaths of his relatives during the few years following.

XXI. Mrs. A. D., 3 Berkeley St., Cambridge, Mass., April 30, 1888.

About six months earlier she had a very vivid dream of her son's death, and for several days could hardly persuade herself that he was not dead, unless he was present. He was in good health and so continued.

XXII. Mrs. J. H. Brown of Fitchburg reported, 1888, that Mrs. Geo. D. dreamed that a horse ran away with her little girl, and that then a child's coffin was brought to her. The dream troubled her much, but no harm came to the child.

XXIII. Mrs. G. E., 12 Otis Place, Boston, May 20, 1888.

She had a very graphic, vivid and lengthy dream to the effect that the Rev. Mr. Brooks had died, the only dream that she remembers being able vividly to recall.

A week or two before this, Mr. Brooks had returned from Europe looking poorly, and she heard that he had been quite ill. Concern for the health of her pastor may have started this lady's dream.

XXIV. E. S. Farrington, student in Yale College, May 13, 1888.

Had a very vivid dream of his mother's death, which troubled him after waking. She had been an invalid for years, but he cannot recollect that he was especially troubled about her directly before the dream. She is in her average health, a year later.

Apparently he was not able to assert positively that there had *not* been some special anxiety about the mother before the dream.

XXV. Miss C. F., Brookline, Mass., May 9, 1888.

In February dreamed that she found her sister lying dead in a field, having been gored by a bull. It was "distressingly vivid," and the impression lasted for some time.

XXVI. Maggie F., Keachie, La., Dec. 8, 1887.

A year previously she dreamed of seeing herself stretched out dead and her friends looking at her and weeping. The dream was "exceptionally vivid and seemingly real." A week later it was repeated. She was and continued to be in good health.

XXVII. Robert S. H., Bar Harbor, Me., Feb. 28, 1888.

When a boy he used to play a great deal on the railroad tracks, and often dreamed of being chased by trains. Once he dreamed that first his mother, then he himself, were run over by a train. It did not leave an unpleasant impression.

The dreams were likely to occur, especially if his mother often chided him for playing on the tracks.

XXVIII. Mrs. C. H., W. Medford, Mass., Feb. 28, 1888.

About two months earlier she dreamed that a person, of whom she had no reason to be thinking, was dead. The person continued to live.

XXIX. Bert H., Great Falls, N. Y., Aug. 27, 1888.

Last winter he dreamed that his mother, who was in good health, had died. The impression remained until he had a letter from her.

XXX. Judge W. D. H., Savannah, Ga., 1888.

Some 12 years before, he dreamed that he saw his wife drowned, despite his efforts to save her. "The dream has some singular points, but not of the character sought."

XXXI. Alice G. H., Wakefield, 1888.

Dreamed of attending the funeral of a person then and now well.

XXXII. John H., Medford, Mass., 1888.

In 1879 he dreamed that a strange monster showed him the corpses of eleven of his relatives. The dream came at the beginning of a sickness of several days.

XXXIII. Wm. H., 1332 Bergen St., Brooklyn, April 23, 1888.

In 1886 he dreamed that he saw his old commander, Gen. Slocum, in his coffin, and that his nose was swollen with some malady. The next morning he looked to see the flag at half-mast, and met the General a few days later, in good health. He will inquire if anything had ailed his nose.

No subsequent report appearing, it is to be presumed that nothing had gone wrong with the Slocum nose.

XXXIV. Mr. H. B. H., Feb. 25, 1889.

Is now 18 years old. When under 10 he often dreamed of being devoured by beasts, usually like those of his story-books, some of them with jackets and trousers on. They had the power of entering locked rooms. He did not much mind being devoured, and thinks that his mother's assurances that "such things were only dreams" were remembered by him.

The origin of the dreams is evident, and probably, as the narrator conjectures, there entered a sense of unreality which robbed the dreams of terror. It was as if acting out something really read.

XXXV. Carlton H., 7 Perrin St., Roxbury, Mass., Sept. 2, 1888.

About 10 years earlier, when the narrator was about 12 years old, he dreamed that his sister was dragged off by men and had poison forced down her throat, and of her being in death struggles. The dream was very painful and made him sad several days after.

We cannot tell what actually did cause this dream, but can tell what might have caused it. If, even months previously, he read of some terrible assault committed upon a girl, which shocked him profoundly, and if on the day of the dream some men passed and seemed to him to look significantly at his sister, this would be enough to arouse subconscious memories of what he had read and, when night came, to set the imagery of the dream in motion, the same being modified by the actual details of the day, or by other kindred memories.

XXXVI. Mrs. G. A. J., 8 Mt. Vernon St., Boston, Aug. 8, 1888.

Her husband had a dream that Mr. Gladstone was dead, so impressive that he looked for a notice of the death in the papers. But Gladstone lived on.

XXXVII. Mrs. W. K., a neighbor of Mrs. J. H. Brown, of Fitchburg, Mass., who reported the dream in 1888.

Mrs. K.'s sister when about 10 years old, at a time when some of her friends had just died of scarlet fever, dreamed of seeing a horrible looking old woman with a coffin strapped to her back, peering about as if looking for some one, and when she reached the girl pointing over her shoulder and saying, "This is for you." It was a year before she got over the dream.

Of course we cannot tell what suggested the old woman (it may have been some printed and illustrated fable for children, of a type happily more common formerly than now), but the dream was obviously the reflex of the girl's fear that she might take the fever and die.

XXXVIII. Mr. F. B. K., Duxbury, Mass., July 21, 1888.

When a boy he dreamed that his father was dead and that his

mother took him to see his tombstone. *His father was then a soldier serving in the Civil War.*

He also at one time dreamed that his sister was dead. Both are living.

XXXIX. Sarah E. LeM., Marblehead, Mass., May 27, 1888.

While in good health and spirits she dreamed that a member of the family was dead; woke terrified and could not shake off the impression for several days.

XXXL. Sidney L., Duxbury, Mass., May 10, 1888.

About four years ago he dreamed that his grandmother was dead, but thought little of it, and in fact she did not die until a year or two later.

XLI. Miss A. L., Beverly Farms, Mass., Oct. 27, 1888.

She dreamed of seeing a friend in a coffin, and a few nights later dreamed of receiving a telegram announcing her death. The disagreeable impression lasted for days. Nothing ailed the friend then or afterwards, but she was extremely ill about a year earlier.

XLII. Dr. J. H. McC., Feb. 1, 1888.

Having no reason to be anxious about his brother he dreamed that he saw him dead in his coffin, and was needlessly disturbed afterward, for three months have quietly passed.

XLIII. Mrs. J. H. Brown of Fitchburg reports in 1888 that Susie Morris, an Irish girl of her acquaintance, last week dreamed on three successive nights that her mother was dead. Once before she dreamed that her mother was in purgatory. The mother is well. It is likely that these were dreams of self-reproach.

XLIV. Wm. M., student at Yale, New Haven, Feb. 9, 1889.

Three weeks before writing he dreamed of finding one of his classmates on the floor of his room, dead. No reason known to him and no sequel.

XLV. Miss E. A. Murphy, 139 Boylston St., Boston, May 10, 1888.

March 15th preceding she dreamed of seeing a nephew with a stranger, who suddenly drew a pistol and shot her nephew dead. The dream was vivid, and she told her mother to put down the date, but nothing resembling happened.

A year ago she dreamed that her sister was dead, and the impression was strong enough to cause her to go the next day to ascertain if the sister was well, as she proved to be.

XLVI. Mr. J. F. N. He had a long dream of seeing his little brother killed by a locomotive in spite of his own efforts to save the

child. The impressions from the dream would recur for a day or two. No sequel.

XLVII. Miss E. K. N., Wakefield, Mass., May 9, 1888.

About two years before, she had a startling dream of the violent death of a brother, which left a distinct impression. She was in good health, not anxious about him and nothing happened.

XLVIII. Dr. H. O. P., Boston, 1888.

About a year ago he had so vivid a dream of his little girl's death that he telegraphed and learned that all the family were well.

XLIX. Wm. P., student at Yale, New Haven, June 8, 1888.

In good health he dreamed that a sister was dead. The dream properly made no impression.

Again he dreamed of being in a foreign country and being fatally wounded by an arrow, and of making a farewell speech.

The dream was dramatic, but not very unusual.

L. Mrs. J. M., Mrs. J. H. Brown, of Fitchburg reports, says that she often dreams of relatives and friends dying under distressing circumstances, without correspondence of fact. She has learned not to worry about such dreams.

LI. T. W. R., student in Harvard University, Feb. 18, 1888.

A year previously he dreamed very vividly of his sister's death and burial, so that he very nearly telegraphed to satisfy himself that it was not true.

When a child of 11 (narrator being now 20) he spent a winter in London. "I had been studying English history and had recently visited the tower, when one night I had the following dream: I was the favorite knight of Edward III and the Black Prince, and all through the turmoil of the battle of Cressy had stood by their side. Just as the tide turned and victory for the English seemed at hand, a Frenchman thrust with his spear at my beloved prince, and I received the blow full on my chest. The king and prince carried me off the field, and with their thankful faces before my dimming eyes and their praises of my conduct in my ears, I slowly lost consciousness. Now comes the curious part of the dream. As I slowly lost consciousness I seemed to become two people, one dying on the little hill and the other a silent and invisible spectator of the scene; and as one personality faded the other became more intense. Some time after my last breath was drawn, and the weeping king had closed my eyes, what was left of me slowly awoke."

LII. A. W. R., Harvard student, Feb. 28, 1888.

Some months earlier he dreamed that a classmate whom he knew but slightly was dead, and afterwards remembered the dream as reality until he met the student in good health.

LIII. Mrs. W. T. S., 95 Mt. Vernon St., Boston, Feb. 19, 1888.

Sept. 9, 1887, she had a very graphic and distressing dream about an acquaintance whom she had not seen for 18 months. The latter appeared to be distracted on account of the death of a daughter, whereas there had been no death in the family except that of a pet salamander, which occurred not far from the time of the dream.

It is doubtful if anyone would wish to press the coincidence. The name of the child, Aurora, and its pet name, Joy, would have set Freud agog with expectation of fruitful analysis.

LIV. Mr. P. T. S., Yale student, New Haven, May 21, 1888.

The night of Dec. 10, 1887, he dreamed of being at his mother's deathbed, so vividly that his sleep was destroyed for the rest of the night. He did not believe that it was true, yet it was so realistic that his spirits were dampened for several days. His mother had been ill, and the fact known to him. She was well after this.

LV. Miss H. S., an acquaintance of Mrs. J. H. Brown, 1888.

Before her father's death she dreamed of combing lice from her head, and the dream was repeated until "she felt sure it meant something!"

Of course this is too ridiculous for anything but an exclamation point.

LVI. Miss K. H. S., West Medford, Mass., May 21, 1888.

When a child, 20 years ago, she dreamed that her uncle with whom she lived was dead. The body was not in a casket but in an urn [from talk about cremation, most likely]. She woke much distressed, and the impression still abides. The uncle is living. She was in good health at the time.

LVII. Mr. F. W. T., Cambridge, Mass., May 10, 1888.

Two years ago he dreamed that his father was dead, so impressively that his mind dwelt upon it the next day. He seldom has vivid dreams like this. The father still lives.

LVIII. John K. T., Yale student, New Haven, Feb. 25, 1889.

He had a dream about six weeks previously, in which he thinks that some near relative murdered some one.

About the same time—perhaps the same night—he had a terrible dream involving the death of his sister.

LIX. S. H. T., 22 Garden St., Cambridge, Mass., July 15, 1888.

He sometimes dreams that he is being run over by a locomotive, but knows at the time that it is a dream. Once when a small boy, however, he had a dream he escaped but two friends were run over. Neither died until several years afterward.

LX. T. C. T., a Yale student, Feb. 25, 1889.

About three years before, he dreamed of seeing his grandmother lying on the bed with her throat cut. He was so affected that he rose and went down-stairs that he might look at her and be sure that she was all right. He did not get over the effects of the dream for several days, nor could he trace it to any cause.

LXI. Miss Emma C. T., Buzzards Bay, Mass., April 6, 1888.

Some time ago she dreamed that she met her father in the Public Garden taken with a violent pain in his side, and that she supported him until his "breath passed away." The dream haunted her the next day.

Her father was suffering at the time from pleurisy and a cough, and when he coughed it pained his side. Therefore the sources of the dream are evident.

LXII. Miss H. C. W., Jamaica Plain, Mass., May 23, 1888.

Five years ago she had a vivid dream of her mother's death, and five weeks ago a less vivid one. The mother was not ill, and no cause for the dream appeared.

LXIII. Philip P. W., 1633 First St., Louisville, Ky., July 25, 1888.

A year or two ago he dreamed of the death of a friend, so vividly that he nearly telegraphed to learn the facts. The friend was well.

LXIV. Mr. N. C. W., 29 High St., New Haven, Ct., Feb. 6, 1889.

Two months earlier he had a distinct dream of his brother's death, and the effect lasted an hour after he rose. No reason for the dream then or thereafter.

LXV. Miss Clara A. W., Friends' School, Providence, R. I., May 5, 1888.

She vividly dreamed of the funeral of a sister, and the impression troubled her all day. She was "not specially anxious about her at the time," and did not learn that anything untoward happened.

LXVI. F. T. W., Yale student, New Haven, Feb. 25, 1889.

A week ago he dreamed that his father was in his coffin, and later that he was alive again. He had been reading about battles and deaths.

LXVII. J. Walter W., Cambridge, Mass., Feb. 18, 1888.

Is subject to dreaming of the deaths of members of his family, when they are in good health. At times has awakened with tears in his eyes, and has been anxious until reassured by news from home.

LXVIII. Mrs. L. C. B., Somerville, Mass., May 14, 1888.

She had a detailed dream about a certain gentleman being shot, and dying covered with blood. This was in November. One of the ladies figuring in the dream wrote her that in the following February this gentleman was ill with erysipelas, and his face was swollen beyond recognition.

The event was too remote in time and species to be regarded a coincidence.

LXIX. Miss M. Gally, Boston, May 14, 1888.

Had a dramatic dream of being shown the body of a friend in a coffin by his wife. It was vivid and remained with her for days. She had no reason to be anxious about him, then or afterwards.

As to the relation of coincident to non-coincident dreams, and such other discussion as might fitly end this summary, the reader is referred to portions of an article entitled "Analysis of the Results of an Old Questionnaire," to be found in the issue of this Journal for April, 1921.

"SCIENCE" AND A BOOK-TEST.

By E. J. DINGWALL.

Science has discovered the book-tests! It is true that they were given in the days of Stainton Moses, but then the great scientist who has now discovered them, being a chemist, may not have heard of Stainton Moses. If the reader will turn to the issue of *Discovery* for June, 1921, he will find that the then Editor, Alexander Smith Russell, M.C., M.A., D.Sc., Dr. Lee's Reader in Chemistry of Christ Church, Oxford, has been reading the *Psychic Research Quarterly* for the preceding April and in particular the account of the book and newspaper tests by the Rev. C. Drayton Thomas. He thought it all rather wonderful at first but later was not so convinced. He says, "There seems to be no reason to look for any abnormal explanation for these phenomena. Gullibility, chance, coincidence, and occasional good guess, the ability of a certain type of mind to put two and two together and make it (within limits) into any number, and a few similar explanations, seem to me to account for them all." He then proceeds to discuss one instance given by Mr. Thomas. The test said, in speaking of the issue of the London *Times* for the next day that:

"In column one and about a quarter down is your father's name given in connection with a place he knew very well about twenty years ago."

With reference to this test Mr. Thomas writes: "Between a quarter and half-way down is the name 'John' and one inch above it is 'Birkdale.' My father's name was John, and 'Birkdale' is the name of the house he bought when retiring from active work and where he resided until his death." In commenting upon the test Dr. Russell says that it is a typical example. "At first," he writes, "it struck me as so ingenuous that I suspected the author of pulling my leg. But no. He is serious. Come now, is there anything wonderful about the name John (not Hieronimus or Jared or Septimus Eric, but John) appear-

ing in any column of *The Times*? It would be more wonderful, surely, if it failed to appear less than ten times. Again, there is nothing wonderful in the apparent fulfilment of the prophecy concerning Birkdale. Notice, Birkdale is not mentioned specifically by the medium. It is merely a particular example of a general category, places which a man knew twenty years ago. Now, in 1901 I was only a small boy, but the number of places I knew 'very well' then was anything from a hundred to a thousand, depending upon what is meant by a place. The probability that the name of one of these should appear in a column of *The Times* is a very great one. *These* book-tests, indeed, are rubbish. There is absolutely 'nothing in them.' Mr. Drayton Thomas does not appear to understand coincidence and correlation."

Now all this is very interesting but I am not at all sure whether it is not Dr. Russell who fails to understand and not Mr. Thomas. I was also fairly young twenty years ago and I also knew a number of "places" fairly well. For example I was well acquainted with the house in which I lived, my bed, the bathroom, the garden and similar "places." But in the test given it is quite clear to any intelligent person what the word "place" means. It quite obviously does not mean Mr. Thomas's bed or where he stood when shaving, if he did shave. It might mean a village where he was living or the name of his house or perhaps a small town if he had lived in it for a long time and knew it "very well." Thus I cannot be said to know New York or London or Paris "very well," although it might be said that I know East Twenty-Third Street at Fourth Avenue very well or the Hampstead Garden Suburb very well or the Rue Royale very well. On the other hand I think it might be said that I knew the High Street of the London suburb where I used to live very well although not the suburb itself. Therefore it would seem that the term "place he knew very well" can be narrowed down to a *locality*, probably referring to a residential or office address or possibly to some small village or town which the person referred to either lived in or had intimate associations with. Now Dr. Russell's first question is whether there is anything wonderful in the name John appearing in any column of *The Times*. No, doctor, there is nothing wonderful about it. The next point is

that he thinks it would be more wonderful if it failed to appear less than ten times. Then I am afraid he will have to wonder as will be seen later. As it happens my name is also John so I set myself a little experiment which is sometimes useful in science and often more satisfactory than assumptions proceeding from sheltered cloisters. I said to myself: "In a copy of *The Times* ANYWHERE in the first column you will find your name and near it a place you knew very well twenty years ago." So I went off to a library and got out a volume of *The Times* for part of 1921 and started off at the first issue I came to deciding to go through fourteen consecutive issues on the same quest. I looked down the first column as carefully as I could although I cannot guarantee that I did not miss one or two Johns during my search. Here is the result of my inquiry:

1. John mentioned twice. No place.
2. John mentioned three times. 1½ ins. from one entry is the name of the London suburb where I used to live but did not know "very well."
3. John mentioned thrice. No place.
4. John mentioned four times. No place.
5. John mentioned once. 3 ins. above is the name of a town I knew fairly well.
6. John mentioned twice. No place.
7. John mentioned twice. No place.
8. John mentioned four times. No place.
9. John mentioned four times. In the next entry to one of those containing the name John occurs the name of the suburb before mentioned. In another entry occurs the name of a village I knew fairly well and in another the name of a house in which I never lived but which possessed a certain fascination for me. If this test had been given me and if the entry containing the name of the house had been identified from the direction given in the test I should have called it a fairly good test although not so good as Mr. Thomas's.
10. John mentioned five times. In one entry occurs the name of the same village before mentioned.
11. John mentioned three times. In one entry the name of the London suburb again occurs.

12. John mentioned six times. No place.
13. John mentioned five times. No place.
14. John mentioned three times. No place.

Now the result of the experiment shows that the name John does not occur ten times every day even in the column of *The Times* containing the lists of Births, Marriages and Deaths, whereas Dr. Russell thinks it would be wonderful if it failed to appear less than ten times in *any* column of *The Times*, an assumption now shown to be sufficiently ridiculous. To suit his purposes the doctor wants it to appear ten times so that is reason enough for supposing that it does so. This argument is exceedingly common amongst "scientists" when trying to deal with the uncomfortable facts ruthlessly brought to light by psychical researchers. A second interesting fact which emerges from a consideration of my very vague book test is the following: It will be remembered that in Mr. Thomas's test the "communicator" said that the test would be found *about a quarter down* and in my test the whole column was given as the place. Yet even with this wide latitude only *one* example could be called a good test and this did not give anything beyond the name of a house which happened to have certain associations. The chances of hitting upon that issue when I had selected fourteen specimen consecutive issues was of course 1 in 14. Now in Mr. Thomas's case the name John occurs and an inch above it is the actual name of his father's house and not at all a common name at that. This certainly was a place he knew very well, far better indeed than the house in my test of which the outside at the front was alone well known to me. Yet this test of Mr. Thomas is, according to the learned doctor from Oxford, mere rubbish and there is absolutely nothing in it.

But even if Dr. Russell has found nothing in the book-tests described by Mr. Thomas I have found a great deal in Dr. Russell's remarks which make for comment. In another issue of *Discovery* I find amongst the editorial notes mention of the book *Spiritualism and the New Psychology*, by Millais Culpin, which he calls "a very able book." As this production has received a severe trouncing in every quarter where knowledge of the subject matter was to be expected it is a pity that Dr. Russell should have stated in so many words that his knowledge was such that he

considers this worthless collection of observations as "very able." But then it is fashionable to consider psychics a playing ground for all and everybody whilst physics can only be dealt with by the select few, and I am sure Dr. Russell would be the first to rise and slay me were I to have the temerity to write and criticize the investigations of others into the nature of the colloids. Dr. Russell has done more, however, to make himself a noteworthy figure. In some of the editorial notes he speaks of "spiritualistic" manifestations and he explains them! Listen to the words of science and bow your heads as you receive the message which proceeds from so ancient a University as Oxford, England. "These manifestations," he says, "can be explained by natural causes, known or unknown, and by the 'human touch' (which in many cases is imposture)." All is now clear. The phenomena are explained by unknown causes and by the human touch! Or is it the humorous touch? At all events "that's that and now we know," as the English say.

A LITTLE LESSON IN REPORTING.

By JAMES H. HYSLOP.

The following three letters are taken from the files of Dr. Hodgson. They were all sent to him in the same envelope, by Dr. Hyslop.—Editor.

New York, Feb. 26th, 1905.

MY DEAR DR. HODGSON :

I met a Mr. Kellogg [this was "Professor" James L. Kellogg, who had recently given an admittedly trick exhibition of "mind-reading, slate writing, etc.," before the Medico-Legal Society] at my cousin's tonight, and he offered to try a mediumistic experiment and gave me a good chance to conceal what I did. I was to write on a piece of paper the name of a deceased acquaintance and the title of a popular air. He turned his back, and in order to prevent any side view from his eyes I moved behind him so that he could not see me and wrote the name "Jesse Boots" and the words "Yankee Doodle." I then folded the paper and put it in my pocket without his seeing what I had done. I did not remove it from my pocket and he promised to tell me any time I wanted it, a month later if I like. I locked the pellet up when I came home.

Yours truly,

JAMES H. HYSLOP.

P. S.—Mr. Kellogg sends me the enclosed letter, and it explains itself. J. H. H.

MY DEAR PROFESSOR :

Before I can take up the thread of "dollar chasing" where I dropped it on Saturday night, I find I am compelled to put down on this skyblue pink paper a melody that has been ringing in my head since last I saw you, so here it is. [Here was inserted a musical staff and the first four bars of Yankee Doodle.]

During the night, "when all was still," I was visited by a spirit, but all he would say was "I am Jesse, what do you want?" Can you explain it?

Yours truly,

J. L. KELLOGG.

229 Broadway, Monday, Feb. 28, 1905.

New York, Feb. 26th, 1905.

MY DEAR DR. HODGSON:

The description I have given of Mr. Kellogg's performance was made purposely in the form above, as it was clear to me that the important facts to be observed are usually left out of such performances. I want the description to appear to represent a case which is inexplicable as it stands. I have omitted in the account the following facts: First, Mr. Kellogg is an ex-juggler and does not believe in any "supernatural" phenomena. He admits that all he does are tricks. Secondly, he furnished the slip of paper on which I wrote the name and title of "Yankee Doodle," and also the newspaper on which the slip rested when I did the writing. He brought it with him. Thirdly, as soon as I had placed the paper on which I wrote in my pocket Mr. Kellogg left the room for a minute or two and returned. Nothing was said. I refused at any time to let others see or know what I had written. The explanation is thus easy. Either he traced the marks of my pencil on the newspaper or he had an impressible paper under the newspaper on which I wrote and went out to take the sheet out in concealment. Without this description the facts would be inexplicable.

Yours as ever,
JAMES H. HYSLOP.

INCIDENTS.

A RARE TYPE OF COLLECTIVE VISUAL HALLUCINATION.

The main narrator of the remarkable incident which follows is known to the Editor. She is a lady of education, superior intelligence and standing. The other narrator, her foster-brother, it appears is of irreproachable character. The delay in getting him to commit his own story to paper in the very brief form which it takes was due to the difficulty of overcoming his scruple that it was too sacred to impart to the public.

The fact that Miss Osgood had the vision and told it two months before Mr. Sewall's experience was much known is corroborated by her mother, as is also the fact that it was again discussed the night before his arrival.

Fortunately, he had already told the date and at least nearly coinciding hour of the submarine peril, and had proceeded so far as "That night I had the most wonderful experience of my life," before Miss Osgood broke in with her already corroborated story.

To measure how remarkable the compound incident was we may suppose several possible situations, any of them noteworthy enough to print, but coming short of what actually occurred.

1. Miss Osgood might have had an apparition of her brother at his time of great peril.

2. She might have seen him at the hour of actual peril gazing fixedly at something to her unseen and afterward learned that he had seen an apparition.

3. She might have seen him at the hour of peril and her dead father standing near him, without any corresponding experience on his part.

4. She might have seen an apparition of her father at the hour when her brother, being in peril, also saw the apparition.

5. What actually took place was that she saw the apparition of her brother together with that of her father, at the hour when the brother, in peril, saw the father's apparition near him.

In order to avoid the spiritistic hypothesis we would have to suppose that not only did Mr. Sewall, in a state of emotion, have a pathological vision of his foster-father roused by the rather

incongruous sight of a submarine, but also that his emotion transmitted over some 5,000 miles of sea and land not simply his own image but also that of his pathological fancy. In other words, at or about the same time, separated by 5,000 miles, he has a visual hallucination, and she has another comprising not only an image of his physical body but also an image of what was not physically present, the replica of his hallucination.—Editor.

DOCUMENT I.

On June 25th, 1918, some time in the later part of the afternoon, I was resting on my bed at home (17 Myrtle Avenue, Plainfield, N. J.) I had just finished reading "Over There with the Australians," and my mind naturally turned to our only representative in the great struggle, my brother Osgood. As I thought of him and longed for his safe return, I saw before me my brother and father. The vision lasted some seconds and as I watched them each completely absorbed in the joy of being with the other I found myself saying aloud:

"I'm here, I'm here, but you don't see me."

The two men seemed so blissfully happy that I was happy in witnessing their joy. In seeing them my brother's sailor suit made an impression on me while what father had on made none.

Either that day or the next I told my mother of this experience. Her natural fear was that Osgood had been killed and so joined father, who had died some two years before. I did not feel that to be the case but felt that more likely father had gone to Osgood to help him in some great crisis. I told mother I felt so at the time, but said that of course only time would tell which had happened.

It was not until late in August that any news came from Osgood. Then we received a letter telling us that his ship was in Norfolk and he would be home for a day soon. The night before he was due as mother and I were talking of seeing Osgood I reminded of her that it was the 25th of June that I had seen father and Osgood together and I would have a chance to find out if it was the truth or fiction of my own mind.

Shortly after breakfast Osgood arrived and as soon as my married sister, Grace, learned of his arrival she also appeared upon the scene. We were sitting on the porch, mother, Osgood, Grace, and I, as Osgood told us of his life since we had last seen him. He had

been one of the armed guard on a little lake steamer used to carry T. N. T. between Norfolk and our Naval base in Scotland. On one trip over the steamer met a submarine. He was not on deck at the time but heard the call and came up in time to see a boat of the convoy go down and a submarine rise out of the water not far away. As he reached this part of the story his face lighted up and he said with great earnestness:

"That night I had the most wonderful experience of my life."

At once I guessed what it might be, so I asked on what day the event occurred.

His answer was given without hesitation, "The 25th of June at half past nine at night, I shall never forget the day as long as I live."

I knew it was not at night that I saw him with father so I asked the difference in time between Plainfield and the coast of Scotland and he gave it as about five hours and added,

"It would have been about four-thirty here."

"And father came to you," was my next remark.

He turned on me with "That is just what happened, but how on earth did you know it Laura?"

"I was there but you did not see me," was all I could say.

My sister to whom the whole thing was new could not believe it possible that I could have known before but mother said it was perfectly true and that I had told her of it at the time and we had spoken of it only the night before.

March 4, 1920

(Signed) LAURA E. OSGOOD.

This is a true statement of the event.

(Signed) S. EVA OSGOOD,

GRACE OSGOOD HAFF.

DOCUMENT 2.

Dec. 29, 1921.

DEAR DR. PRINCE:

On June 25, 1918, while on the U. S. S. Lake Ontario, carrying depth mines to our Naval Base in Scotland, I had the experience for the first time of seeing my foster father, who had died some two years before. He came to me in a time of great excitement. When I returned to my home I was much surprised to find that my foster sister Laura E. Osgood had seen my whole experience.

Yours sincerely,

(Signed) J. O. SEWALL.

**FURTHER ON "EXPERIENCES, CHIEFLY WITH MRS.
CHENOWETH."**

By "WILLIAM BRUCE."

The following letter, written December 28th, 1921, enclosing corroborations, should be read in connection with the report in the *Journal* of last November, at which time it was thought that all the material to be furnished was in hand.—Editor.

After receipt of your letter of August 3rd, 1921, asking me to secure if possible some corroborative statements concerning some of the details of my letters, I have been endeavoring to do so and enclose herewith statements from H— E. W—, Mrs. C— A. C—, concerning the telepathy incident, and also Mr. C— O. A—, referred to in the incident relating to Mr. Johns; also a letter from my sister Mrs. J— G. C— of Washington, D. C., concerning the incident of my wife's collar. In asking them for these statements I have told them to use their own language and memory. In some minor particulars they differ slightly from the statements which I made soon after the incidents occurred. They are for your files but if at any time it would seem wise to publish them, I would ask the same privilege, not to use the correct names or addresses. It might reflect back upon my clients whose confidences I am bound to keep.

In regard to some of the questions which you have asked, I would state as follows:

You asked whether Mrs. Chenoweth knew Mr. Johns. I know that they knew each other well, belonging to the same spiritualistic organization here, and I know from what he told me that he had many interviews with her control "Sunbeam," and there is no doubt that in those interviews he may have inquired about his business affairs. It would be very like him to do so. In all my interviews with "Sunbeam," concerning Mr. Johns's affairs, I was very careful not to speak to Mrs. Chenoweth of his affairs while she was not in a trance, and in every instance relating to those affairs she went into a trance in my presence and came out of it in my presence. I took occasion once or twice, during the time to question Mrs. Cheno-

weth as to knowledge of Mr. Johns's affairs and found that she knew very little, practically nothing other than the names of his family.

I am absolutely convinced from questions put to Mrs. Chenoweth after she had awakened from her trance that she possessed no knowledge whatever as to anything which "Sunbeam" had said. It did not rise into her active mind. On the other hand, I know that "Sunbeam" does retain, apparently from ordinary memory, names and dates and personages and places which she had seen in previous interviews. She exercises memory in this regard at times free and clear and at other times vaguely, and several times I have noticed that when her memory was vague, she apparently sensing this weakness, would bring or reproduce before her mind the persons and images which she desired.

Aside from several interviews in one year concerning Mr. Johns's affairs I have seen "Sunbeam" perhaps once a year on an average, for twelve or thirteen years. I have seen Mrs. Chenoweth and her husband on other occasions when she was not in a trance.

Replying to your inquiries as to the dam or bridge case, I do not think it likely that Mr. Johns had ever talked with Mrs. Chenoweth in regard to it. I asked Mrs. Chenoweth soon after the sitting and she stated that she had never heard of the case or of the bridge and had never been in I—— where she could have seen it. The case possessed no significant features which would have called for comment by Mr. Johns as it was not a peculiar case for him, because he was familiar with flowage cases as I personally knew. It was not a case that was ever published in the newspaper so far as I know, certainly not while I was connected with it. If newspaper mention was made of it, it would have been some time before and in a local paper to which I am sure Mrs. Chenoweth would not have had access. I do not see how it would be easy for her in any way to have learned about the bridge. The dam is located at I——, Mass., in a town some forty miles away from Boston where Mrs. Chenoweth lives.

I am sure that Mr. A—— did not know Mrs. Chenoweth and I do not believe that he had ever heard of her. Their paths and surroundings were perfectly distinct. When Mr. A—— was in here recently in connection with his statement, he told me that he did not know Mrs. Chenoweth. Mr. A—— has since passed on. I know that at the time "Sunbeam" said that Mr. Johns wanted to talk

about the bridge case, she did not know that I had ever seen Mr. A—— or was attorney in the flowage case. I had had no conversation with her or with Mrs. Chenoweth as to any business or personal matter. I was cautious, extremely so, because I did not wish to do anything to aid in any way as to possible knowledge which "Sunbeam" might at any time give me while under control. The science of the study was too important for that.

Immediately after the sitting and after Mrs. Chenoweth had come out of her trance, I asked her and Mr. Symonds (Mr. Henry) as to their knowledge of any dam or bridge relating to this matter and they stated that they had no knowledge of it and had never been in I—— where they could see it. I am sure that no information through an intermediary of any kind could have reached Mrs. Chenoweth or Mr. Symonds in regard to the case, or that they could have known Mr. A—— or have heard of him or that I was his attorney. Mr. Symonds died this past year so I could not get his statement in that regard.

I enclose a statement from Mr. A—— of his memory so far as it goes in regard to his consulting a medium as to his case on one day when he left my office. You will notice from this that his memory is not as full as my statement made shortly after the occurrence. He states that he received an injury to his head which has somewhat impaired his memory. I had not known before he went to the medium that he intended to do so, and did not then or when he returned say anything to him of Mr. Johns's promise to send me, if he died first, a message, and to send for me. Such things do not fit into a lawyer's practice. As to your question in regard to Mr. A——, I would say that he is not of an investigating turn of mind, certainly not in matters of this kind, and might perhaps have given the medium an inkling of what he desired to learn, as I think many people would, yet I am sure that he could have given no data on which to base a message which he brought to me purporting to come from Mr. Johns. "The veil between the two existences is very thin."

The medium whom Mr. A—— consulted was Mrs. Jennie M. Bruce (pseudonym), 157 Huntington Avenue. My inquiries made at the time, indicated that she knew Mr. Johns as a prominent spiritualist, but not closely. I feel sure that he could not have told her that he knew me or that he had promised to send me a message in case of his death. He had no apprehension of death. He was a

strong, tall, well-built man in good health. His death was accidental in a way, ptomaine poisoning. My relations with Mr. Johns were not intimate. A medium could not infer from knowing Mr. Johns or knowing of me, or from anything which Mr. A—— may have said, that Mr. Johns would send a message to me. I have every reason to believe that although her last name was the same, that she had never heard of me. Moreover, the message to Mr. A—— as he brought it to me referred only to my first name, which Mr. A—— at the time said he did not know.

In regard to the test message apparently sent by my deceased wife given me by the mouth of "Sunbeam" to be given to my sister J—— in Washington stating that my sister had shortly before gone upstairs and found a collar belonging to my wife and had cried over it, I would state that Mrs. Chenoweth did not know my sister or that I had one. I had used absolute care never to mention to her or "Sunbeam" any of my relations to other people or that I had any relatives. Had Mrs. Chenoweth had any incentive whatever to do so, I cannot see how she could have ascertained that I had a sister living away from me and whom I should see on a journey which I was to take to the west. Certainly she could not have learned from any source that my wife had left a collar at my sister's house in Washington and that my sister had had a crying spell upon discovering it. I did not know the fact myself and my sister as later appeared, had not disclosed it to anybody. My sister had no close relatives then living in Washington and was then unmarried.

When "Sunbeam" asked me to convey the message, I did not believe that any collar had been left by my wife, and as it turned out it was a collar which I had never seen. Complying with your request I have asked my sister to give you a statement of her memory of the incident and I enclose it. The incident certainly cannot be explained on normal or ordinary lines.

I took no notes at that interview or any of those early interviews with "Sunbeam." I remember with great distinctness that as I arose to close the sitting with "Sunbeam" she said that my wife wished me to carry to my sister her love and gave me the message in practically the words given in my letter to Dr. Hyslop of September 9, 1909, shortly thereafter I stated it to my sister a few days later. My diary shows that I was at her city on May 11, 1909. I was particular to tell the facts to my sister as "Sunbeam" gave

them to me, before I let her talk about it, and what she said as to the matter added practically nothing to what I had been told by "Sunbeam."

In answer to your inquiry I positively state that all that I wrote in the letter to Dr. Hyslop occurred as I recited it, and none of the statements were projected back into my memory after I talked with my sister. I opened the conversation with my sister concerning the matter in such a way that I necessarily had to tell her first. Our early training had been to keep away from mediums, and until that day I had not advised her that I had seen one. I surrounded the matter with great care because "Sunbeam" had said my wife wished me to make the inquiry "as a test." I shall never forget the amazed expression on my sister's face when I told to her what she had experienced alone. It momentarily made her speechless.

Your inquiry as to why it is likely that Mrs. Chenoweth knew nothing about my other sister Amanda and her handwriting, (see my letter to Dr. Hyslop of August 26, 1917) is answered by saying that my sister died in December, 1905. She lived about 500 miles away from where Mrs. Chenoweth lives. I personally know that on the occasions when my sister had visited me she did not meet Mrs. Chenoweth. I had not at that time, myself, heard of or known Mrs. Chenoweth. My sister was a devout member of the Presbyterian Church and believed that no good came of mixing into psychic matters.

Yes, at the time of my interview with "Sunbeam" on August 2nd, 1919, (see my notes of that date), Mrs. Chenoweth knew of Dill and Aunt A., although she had never seen them. Uncle J. had died in 1913, and I am sure that she never knew of him. "Sunbeam," however, had described him to me before that date as he was when living.

In response to your inquiry as to whether "Mr. X.", who used occasional expletives, was in such relations with my family that if one informed herself about my previous family life she would be likely to have heard of him as well as his habits: I answer that such result could not have followed. Mr. X. was my client for many years, was a prominent man in certain classes, but not a public man. He had met my wife on different occasions, but knew her only casually. No one inquiring about my family would learn of him or that he used expletives in his way. "Sunbeam" had referred to

him previously. In fact, one interview with her by me when I was feeling out her mental powers related to him almost exclusively. At that interview, without any verbal suggestion from me other than my thoughts she described him with absolute accuracy in personal appearance, in manners, in the way he held his hands and fingers, describing the cane that he carried, the house he lived in and a few pictures in his house; also his desires about some of his unfinished matters, and told of his finer qualities as a man of fine perception and sensibility. He died fifteen years ago.

All that she spoke relating to him I already knew, though her statements brought to my mind things that had been covered up in memory. She seemed to look at him with all the knowledge and vividness which I possessed. It seemed to me as she spoke of him as if he were present within the range of her view. At the least, it was a vivid picture of telepathy.

You are correct that in some of my letters to Dr. Hyslop, I have intimated a doubt as to whether "Sunbeam" was a distinct spirit "controlling" Mrs. Chenoweth's subjective mind and acting as a medium or interpreter between the sitter and other minds in or out of the flesh; or whether the subjective mind of Mrs. Chenoweth in itself by telepathy operates as such a medium for exchange of thoughts; in other words that instead of "Sunbeam" being a distinct spirit that she is one of the operating parts of Mrs. Chenoweth's mind. I admit that the latter view most strongly impressed me at my first interview with "Sunbeam" in my attempt to explain the phenomena by logical deduction. Are we not all of us possessed of the faculty of receiving impressions from others' thoughts to a greater or less degree? Has not everybody thought of people just before those people came into view from around the corner, and is this any more than a wireless exchange between subjective minds and the arising of the thought or conception thus received into the objective mind? The existence of this faculty in almost everyone is of too frequent an occurrence to warrant a doubt of its existence.

"Sunbeam" herself has denied to me that she is merely one of the automatic minds of Mrs. Chenoweth and seemed hurt to have me *think* it. She read the idea in my mind at first without my openly expressing it. She states that she is a distinct individual, an Indian Maiden who once lived in the flesh and resided among her people and rode ponies on the plains; that of recent years she has existed

much with Mrs. Chenoweth, (her "medy" as she calls her); that when not with Mrs. Chenoweth she goes around to other people. More than once she has said to me on my greeting her: "I have, since you were here before, been with you," and then she described to me with accuracy a place where I had been with details, and in one instance accurately described an individual with whom I had talked at the place she spoke about. She states that she knows all that Mrs. Chenoweth knows, but that Mrs. Chenoweth knows practically nothing of what "Sunbeam" knows except what Mrs. Chenoweth knows objectively.

One argument probably against the theory that "Sunbeam" is merely another part of Mrs. Chenoweth's mind, is an experience I developed at a sitting with Mrs. Chenoweth. It was early in the evening and I asked Mrs. Chenoweth if she would let me talk with another of her controls, named "Whitecloud" of whom I had heard, and she asked me to speak to "Sunbeam" of it. As a result, "Sunbeam" passed out and after a moment or two of apparent sleep on the part of Mrs. Chenoweth another "control" appeared, and so on for two others; thus, counting Mrs. Chenoweth's objective mind as one, I talked with five different "controls," the other four claiming to be spirit "controls," one of which asserted that he had been constantly with me in my youth and at times thereafter. The different "controls" were all keyed to a different pitch, the one asserting himself to be my own, being apparently exceedingly grave, dignified and wise, or at least giving Mrs. Chenoweth's expression that appearance and giving the intonation of the voice the part. This "control" stayed but a few minutes, and asserted that it was not accustomed to speak from a human body.

"Sunbeam" on the other hand, is always a fine little Indian girl of treble voice, and the other two "controls" were pleasing laughter "controls," one more so than the other, the last one being near the surface of consciousness, as I then observed. Yet, after the last "control" ceased, the customary period of repose and silence elapsed before Mrs. Chenoweth opened her eyes with every appearance and action of awakening from a very deep sleep. I questioned Mrs. Chenoweth then as to any memory she possessed of what had happened since she entered the trance (in my presence) and she had no memory whatever, of anything that had been said by any of the "controls." The circumstances surrounding the whole event cor-

roborated her statement and her manner and appearance makes it absolutely certain to me that she told the truth. In daily life she is a truthful gentle woman, and enjoys her home life and surroundings.

Now was that evening's experience evidential proof of "control" by various spirits or was it the various ranges of the subjective mind? We all have our range in daily life reaching from grief and sorrow to hilarity and mirth. Taking it for what they appear to be, I can see no reason to doubt that the predominating power in each instance may not be a distinct spirit control. As shown by Dr. Hyslop's reports, Mrs. Chenoweth has handwriting "controls," and these, judging from his writings, are as distinct as the conversing controls seem to be. I do not know as it makes much difference whether the medium power is a spirit or an attribute of the mind, providing it can transmit the knowledge which it purports to bring through. "God moves in a mysterious way his wonders to perform."

One of your questions has caused to arise in my mind the query as to whether the departed souls with whom "Sunbeam" (or other control) talks, are the souls themselves or reflection in some manner of those souls. Whenever "Sunbeam" has spoken to me of a new individual, by name or other identity, I have asked and received a description of the person, and these descriptions have been correct. They have corresponded with the individuals *as I have known them*. In one instance the description included the long-legged boots like those which the person wore thirty or forty years ago. It was then the custom for every gentleman to wear long-legged boots. The party died over thirty years ago. "Sunbeam's" description and his messages identified the man without doubt. Could "Sunbeam" have made his identity clear to me without reproducing him by description to fit my memory? Is there not a plane of General Intelligence from which plane facts may be obtained by the sub-conscious mind, whether as a spirit "control" or from its own power? This suggestion arises from the fact that "Sunbeam" (in making her descriptions) seems to draw for the purpose, the information which I, the sitter, already possessed, as to the individual whom she saw or conversed with and his manner of dressing when alive.

Yet, though the description of the person is as he or she dressed when living, 15 or 30 years ago, the information which "Sunbeam" conveys from such person certainly seems to bring his or her mental activity down to the present time.

I have no idea that the persons who have passed on are still dressed in clothes or boots like those which they wore at the time the sitter knew them, but I cannot see how the sitter could fix the identity if they were not described, in the way that they were and were dressed, at the time they were known to the sitter.

Very truly yours,

“WILLIAM BRUCE.”

CORROBORATION 1.

Oct. 27th, 1921.

DR. WALTER F. PRINCE,
44 East 23rd Street,
New York City, N. Y.

DEAR SIR:

Mr. William Bruce has asked me for a statement of certain matters relating to a law suit which I had against the I—— Mills.

About 1905 or 1906 I had a suit pending against the I—— Mills for flowage to my land owing to their raising the height of the dam across the I—— River near my place. In reconstructing the dam and flash-boards, they raised it higher than the water had formerly been held up and it resulted in overflowing my property. My attorney was Mr. Johns, of Boston. He died in November, 1908, and within a few weeks after that, a gentleman in his office referred me to Mr. “William Bruce,” recommending him as an attorney for that kind of case.

I went to see him and talked with him about taking the case, and he told me to get my papers, which I did, from the office of Mr. Johns. The case was on the trial list for trial, and I was anxious to have it tried. Mr. Bruce stated that he could not take up the case to try it for two or three months, but would arrange with the attorney on the other side to have the case stand over until he could try it. I consented to do this, but returning to my home I was dissatisfied, as I wanted the case disposed of. Within a few weeks after I first saw Mr. Bruce, I returned to Boston and saw him at his office, and told him that I wanted the case to be tried at once. He said that he could not do so shorter than the time promised, but would gladly return me my papers if I wished to get another lawyer.

When I left his office, I was uncertain about what to do, and seeing the name of an advertising medium in the newspaper, named

"Mrs. Bruce," I went to her place on Huntington Avenue, Boston, and asked for a conference. She went into a trance and asked me if I had some metal thing about me that she could take in her hand. I took out my watch and gave it to her. She told me to concentrate my mind on what business I wished to ask her about. She said, "You are in some trouble with some concern, but you are coming out all right." She then said that she could see a large man, a good natured man, and said, "He says to you, that you have got the right man for your case. You stick to him and you will come out all right." She said that he says there is a thin veil that intervenes.

My memory is rather vague on the exact language or details of the interview, but shortly after that I went to Mr. Bruce and told him just what had happened at the interview. I recall that Mrs. Bruce told me to keep my affairs to myself except to my own lawyer.

At the time the dam was reconstructed, there was an old wooden bridge built prior to 1700. This was removed and an iron bridge was erected over the dam. It was a bridge about six feet wide, used only for pedestrians to go over from the street to the mills. The bridge had nothing to do with the rising of the water over my land because it stood somewhat higher than the dam itself, as it was built right on top of the dam.

The dates I have herein named are corroborated by papers which I have. I am writing this at Mr. Bruce's request for my memory of the matter. If, in any way, it should go to publication, I do not desire my name to be used.

Very truly yours,

C— O. A—.

CORROBORATION 2.

Washington, D. C.

DR. WALTER F. PRINCE,
44 East 23rd Street,
New York.

DEAR SIR:

Upon request of my brother, for a statement to you of my memory in relation to his deceased wife's collar, left at my home, I make the following true statement.

I had occasion, in April or May, 1909, to go upstairs to a trunk, to get some summer wearing apparel, and in looking it over, to my surprise I found in a cloth bag, among other things, an ornamented

stock collar, which had belonged to my brother's wife, since "passed over," it being a present to her from her sister-in-law, when my brother's wife had visited me, more than a year before, but I did not know the collar had been left at my house.

She was doubly a dear sister to me, and having been intimately associated, a strong affection existed between us.

Naturally, my innermost feelings were stirred, being overwhelmed with memories of the past, and I wept bitterly for upwards of an hour without cessation.

As the incident was of a sacred nature, I did not speak of it to anyone.

My brother, within a few weeks thereafter, on his way to the West, stopped off in Washington for a few hours, and we were in the street car when he repeated to me absolutely verbatim the place, time and every circumstance connected with the incident before mentioned, leaving out nothing.

He then said that his knowledge of the whole affair was communicated to him by Mrs. Chenoweth's control, who he said had given it to her, as coming from his wife.

My brother and I lived four or five hundred miles apart, and from the time of finding the collar until the time of the conversation, I had not seen him, neither had I written to him, nor he to me, as I now remember.

If I had written to him, I had made no mention of the collar, for when he told me of what had happened to me, in regard to the collar, I knew that no one living had any knowledge of it, and no one was present, when I came across it, or could have learned of the incident in any ordinary way.

I was not aware, until my brother spoke, that he had ever visited a psychic or medium, and I had never before heard of Mrs. Chenoweth.

We were reared as straight Presbyterians, and taught to let mediums alone.

When he and I were in our youth, we had discovered that we each often knew what the other was thinking, to a limited degree, but we had lived away from each other, for over twenty years, and had not experienced any exchange of thought, in the meanwhile.

Very truly yours,

[Signed] MRS. J— G. C—.

CORROBORATION 3.

H— E. W—.,
Counsellor at Law.

Boston, Aug. 1st, 1921.

DR. WALTER F. PRINCE,
44 East 23rd Street,
New York City, N. Y.

DEAR SIR:

At the request of my office associate (Mr. William Bruce), I wish to state that some ten or twelve years ago, the exact date I do not remember, I recall that Mr. Bruce came into our office one morning and said that that morning, just after awaking, he was lying in bed with his eyes closed, although he was fully awake. He saw the figure of his Uncle John sitting upright in a chair. He looked much diminished in flesh and appeared to be sick.

His Uncle John lived in Haverhill, a city thirty or forty miles from Mr. Bruce, and he had not seen or heard from him for several months.

Mr. Bruce told his experience to another office associate and myself, saying that he did so, because if it was a case of telepathy, and he should hear from his uncle as sick, that we would know of it before he should receive any communication from his uncle.

A few hours later on that same day, Mr. Bruce received a letter from the daughter of his Uncle John, informing him of her father's serious illness and asking him to come to see him.

Mr. Bruce went on the following day and found him as he stated in the condition in which he had seen him on the morning before while lying in bed.

I prefer that you use my initials rather than my name in any article which you publish on this subject.

Very truly yours,

H— E. W—.

CORROBORATION 4.

—, Mass., December, 1921.

DR. WALTER F. PRINCE,
44 East 23rd Street,
New York.

DEAR SIR:

Some years ago Mr. "William Bruce" came down stairs from his

room to breakfast and said to me and my husband, now deceased, that he had this morning caught a mental picture of his Uncle John who looked in a very sick condition reduced in weight. Mr. Bruce said he was telling us the fact then because if he found that his Uncle John was ill as he saw him it would be clearly proved a case of telepathy. We were making our homes together and when Mr. Bruce returned home that evening from his office he showed us a letter from his cousin stating that this Uncle John, "her father," was very sick and if he wished to see him he should come at once. He went the next day, and after his return he told my husband and myself that he had found his Uncle very sick and appearing as he had caught the image. He said also that the kind of chair was there in which his Uncle John was sitting as he caught the mental view. This incident occurred several years before my husband died, November, 1913.

Very truly,

A—— C. C——.

APPARITION AND VERIDICAL AUDITORY EXPERIENCE.

Mrs. Emily R. L—— is well known to the Rev. Dr. Elwood Worcester, of Boston, who writes "she is a woman of fine Christian character and I believe entirely in her veracity."

The brief narrative was drawn up in March, 1919, and the two experiences occurred respectively about two years and one year previously.

K Ave., Chicago, Ill., March 7, [1919].

It was almost the first anniversary of my beloved daughter's going from us, and my heart was very sad because a deep sense of my loss seemed to weigh upon me. I awoke, rather indolently, this April morning, about six o'clock, with my faculties particularly clear and acute. On looking up, my beloved child was looking down on me, and smiling. Her face was perfectly distinct, and radiant with life and love, and so beautiful! The word that always applied to her was *vivid*, and so she was as she looked down on me. Such perfect beauty and happiness I had never seen, and it was her dear self without a doubt. On her face was transcendent joy, and I knew she was alive and well and happy. Although she spoke no word, I understood her perfectly. There was no need for her to say, "Do not fret, darling mother, you see me as I am." I felt that was her message, and my heart was full of joy for her, and for myself. That joy, and thankfulness, has never left me. My daughter's face, and figure to her waist, was distinctly visible. The rest of her form seemed in a cloud. This appearance lasted for perhaps two minutes, and then gradually faded away.

Many times I have felt my beloved child's presence very near. The morning after I had received the news of her death, while kneeling by my bedside, I heard her say distinctly: "Take care of ——" (naming her husband).

A beloved friend of ours "passed over" about a year later. This friend died on a Thursday at 1 P. M. That night, before I went to sleep, my child said to me, "—— is with me." So little did I believe this that the next morning I wrote to this friend. The following day I received the news of her death at the time I have said.

EMILY R. L——.

In response to queries from the Society, Mrs. L——, in a letter dated March 20th, the following dates were elicited: The daughter died April 18, 1917, and her apparition was seen "about April 15, 1918," but the exact date is not certain, as it was not recorded. The friend died in March, 1918, on a Thursday at 1 P. M. and it was that night when the daughter's voice was heard saying: "—— is with me."

A later letter establishes the exact date of the friend's death, and adds particulars which bind the two incidents into a certain unity.

April 8, [1919].

DEAR DR. HYSLOP:

At last I have received the date you called for and hasten to send it. The dear friend to whom I referred died on March 26, 1918. She was my beloved daughter's dearest friend. They had been dear and close friends from girlhood. Both married in Germany, and had lived near each other in Berlin for some years. There was a peculiarly tender bond of sympathy between them, and the first two years of the war they were more than ever to each other. Then the friend came to America, to be with her people, and was here at the time of my daughter's death on April 18th, 1917. She herself died [eleven] months and eight days later, on March 26th, 1918. It was on the evening of *that day* that I heard my dear child say "—— is with me." I may tell you that this friend was *very* dear to *me*, and almost like my own.

Hoping my reply is satisfactory,

Very truly,

EMILY R. L——.

OBSERVATIONS IN APPARENT TELEPATHY.

Reported by the REV. HENRY W. WINKLEY.

The author of these notes was the late Rev. Henry W. Winkley, a clergyman of the Episcopal Church, rector of parishes in Newton, Mass., St. Stephen, N. B., Danvers, Mass., and other places. Born in 1858, he was graduated from Harvard in 1881, and from the Episcopal Theological Seminary in Cambridge, Mass., in 1884.

The excerpts are from letters written by Mr. Winkley to Dr. Hodgson.

SIMULTANEOUS DREAMS OF SIMILAR CHARACTER.

Saco, Maine, Nov. 19th, 1889.

MY DEAR SIR:

I have been told that dreams may often if not always be traced to experience, hence I have often so traced them. I give the experience first, then the dream and coincidence. A book entitled "Scrambles in the Alps," by Whimper or Wyncher (the name was given to me wrong and I forget which is which) [he means Edward Whymper, author of "Scrambles among the Alps"] describes certain views and experiences in those mountains. Add to this a conversation with a person who had recently attended a lecture on the same subject and my mind was naturally inclined to dwell on the subject. One topic was emphasized in the conversation, *i. e.*, the view from one of the highest peaks. Some nights afterwards I dreamed that I am on the same summit and behold the view more or less vivid. I awoke out of the dream, and in the stillness of the night I hear some one moving in another room, the person being my wife now, but then we were in courtship. An accidental conversation next day turned upon the night, dreams, etc. I found that she had the same dream at the same moment, for we awoke and each made noise enough to be heard by the other. Upon enquiry I found she had never had the book or heard the lecture. It seemed to me a possible mental communication. * * * *

Saco, Maine, Dec. 9th, 1889.

So far as I can remember, no conversation had taken place concerning the dream mentioned in my last [evidently he means con-

cerning the *subject* of the dreams, mountains, or views from mountains], before the dream occurred. I find that Mrs. Winkley had almost forgotten the circumstance, but recalled it in part. Her preparation consisted in some journeys to mountains in her home in Williamstown, Mass., otherwise I know of no conversation or reading which would cause such a dream. To me the most interesting feature was the time; we were both satisfied that the dreams occurred at practically the same moment. * * * *

Some doubt is thrown upon the telepathic explanation of the above incident by the theories of Freud. If he is right in his view of the symbolical meaning of mountains in dreams, the two persons would have been rather likely at that period to have occasional dreams in which these appeared. One dream may have begun considerably earlier than the other, and both ended at practically the same time because the movements of one of the persons wakened the other. Thus, apart from experience in or reading about mountain climbing, we would have a not very unlikely near-coincidence in dreams of the "universal" type. But if what is now to be told was telepathy, it lends some support to the theory that the dreams exhibited it also.

FURTHER SUPPOSED TELEPATHIC RELATIONS BETWEEN THE SAME PARTIES.

[Letter of Nov. 19, 1889] * * * * We lived 150 miles apart and repeatedly in correspondence one would ask a question which the other would answer, and the two letters be written the same day and pass each other on the way. For example, I wrote and asked her to be weighed. She was weighed and sent word as my letter was sent to her. Of course many coincidences are due to chance, and natural events. My observations in this line resulted from several years of correspondence, and attention being called to the matter we observed these things as a matter of curiosity, hence a more careful observation. Some years of married life, with other things before the mind, caused the subject to be forgotten, but I wonder if the same would now prove true if we observed.

Frequent claims are made that two persons find such correspondences in their letters in so great a degree that they regard

themselves as being in telepathic *rapport*, but in very few cases are the letters preserved, and a contemporaneous record of the facts and circumstances kept. Were this procedure employed, and the data kept in such shape that they would speak for themselves, the experiences might be of much value to psychological science.

POSSIBLE TELEPATHIC RELATIONS BETWEEN FATHER AND
SMALL CHILD.

Saco, Maine, Feb. 26th, 1890.

Since conversing with you I find I am watching all signs and the other day a circumstance occurred which excited my curiosity. Frank [his son, age not stated since Dr. Hodgson was personally acquainted with the family, but judging by incidents not included here, he could not have been more than five or six years old] was playing on the floor near my table. I said, "Frank, get that book for papa," and pointed towards the case. He surprised me by going directly to the bookcase and saying "This?" The book was among many others. It was Stubbs's Constitutional History of England, Vol. I, and stood among other histories and with two more volumes exactly like it. I wondered if it was an accident, and a day or two afterwards I said the same to him and pointed towards a bookcase on the other side of the room. This time I pointed to the top shelf, and he immediately put his hand on the book intended. The third experiment was later, and I pointed in a general way and asked for a book; he started to the case and laid his hand on the wrong book, but only two volumes away, and a book of similar color to the one I desired. I said, "No, this side," and he brought the one desired. I have tried it twice since and failed, but circumstances were different; I really desired no book, and made up my mind hurriedly which one to mention [evidently Mr. Winkley wrote the word "mention" instead of some such word as *select*], and he did not get it, but went to the one he formerly got, etc.

Another singular circumstance is this. We have two boys, the one you saw and one fifteen months old. When Frank was an infant I had a strong desire to have another boy as a companion for him; that desire seemed to be very strong, and in time my desire was gratified by the birth of *secundus*. No. 2 has always shown a strong affection for me. Last summer Mrs. W. was anxious to visit her

sister and went with the baby to Mass. I was anxious to carry on my natural history work and went to Eastport, Maine. The child was ill nearly all the time and was dangerously ill for several days. After returning he picked up rapidly, and we thought no more of it. In December I went away for a part of a week. The child was again taken sick and Mrs. W. was with it every night. I returned and spoke to the youngster and he turned over and went to sleep. When I went to Boston he appeared well, but since then I have been away again, being absent several days, and he was ill all the time. When I returned he was in bed for the night. I went up and played with him and he went to sleep and next day was so well that I put him on the floor and here he took a cold which was cured without difficulty. Mrs. W. says that the next time I go away I will have to take him to keep him well. I do not know that it is at all due to mental sympathy, and yet it does look as if in the whole family there was a little touch of it. * * * *

[Letter of May 9, 1891.] The following incident amused me a little; it didn't amount to much, but I enclose it.

Boy number two is about two and a half. He is very fond of a train of cars—everything is cars with him, a picture, a toy, a noise, a game, all are apt to be "train-cars." I think he has never seen a steamboat, and he has seldom heard one mentioned. I have been reading Stanley's "Darkest Africa." While reading, the boy came to me and asked for paper and pencil. I gave him an old envelope and pencil. He sat down by the table and began to scratch lines as children do. I returned to Africa, and continued reading. The scene was where Stanley had found Emin, and I fastened my mind intently on the description of Emin's steamboat. I recall that I was quite interested in it. As I finished the last line the boy jumped up and held his paper before me and said, "That is a steamboat," with his customary lisp. I should not have noticed it, had not the word been an unusual one with him—perhaps my mind influenced him. * * * *

[Letter of May 14th, 1891.] The date of the coincidence mentioned in my letter was a day or two before I wrote. I do not remember exactly, but within two or three days. * * * *

[Letter of June 11, 1891.] Amusing incidents have occurred again, and I must share them with you. We shall have to call this a banana story. We are all fond of bananas, and I frequently buy a

bunch. I did so on Saturday last. On Sunday afternoon I had occasion to refer to the Encyclopedia Britannica article on Rev. John Bampton. The next article is Banana, and as my eye was caught by it I read on. One thing struck me, *i. e.*, his statement that that fruit was sweet but had no flavor. In the evening, after service, we thought we would eat some and Mrs. W. and I sat in the study. As I began to eat I thought of what I had read about flavors, and in my mind I said, "How absurd! There is a fine flavor." Just then Mrs. W. began to talk about the fine flavor of the fruit she was eating. Leave this here and go over to the next day. On taking the fruit from the bunch I found some tropical vegetable lodged between stalk and fruit. I happened to speak of it to a retail dealer and also of the fact that I had obtained several varieties of land shell from the wholesale fruit dealer. The person with whom I conversed some of insects, etc., found by him—he said tarantulas (I doubt the identification), etc. I started home for dinner and Frank met me at the corner of the street. We hurried along, as I was a little late. Frank asked me some question, which I cannot recall. I was thinking of the animals on the banana, or, in other words, meditating on the conversation with the retail dealer. I made some absent-minded answer to Frank's question. He saw that my answer was not to the point and said, "Papa, I guess you must be thinking of the bananas." Yet his question and my answer had nothing to do with that fruit. * * * *

I am tempted to make a careful record of each coincidence, if I can remember to record them. They are numerous, and many are overlooked.

P. S. Some time ago I sat in the study window and took Frank in my lap. I fixed my mind on the first object which caught the eye. It chanced to be a garment on the clothes line, a towel or something of the sort, and after one or two remarks Frank said, "Papa, the clothes are on the line." If I can get at the experiments with him, I am sure some good results will follow.

[Letter of June 24th, 1891.] * * * I must tell you an amusing incident. A few nights ago I went through the process of dying, and found death not as uncomfortable as some would have it. About the time I had safely reached the other side, but before I have a chance to see where I was, I was awake, and the baby, age two and a half, spoke in his sleep, "I ain't going with you, papa." I con-

cluded he wasn't ready to die. I did a moderate amount of smiling and then went to sleep again.

[Letter of July 23rd, 1891.] Another interesting coincidence occurred day before yesterday. I made preparation for a walk, and it was quite evident that I was going in search of specimens, but as to direction there was nothing to indicate my plan. In my mind I determined to go a short distance into the country, and back of the house of a parishioner there is a swampy spot where I expected to find a certain shell, after going there I planned to do a little work on a brook near at hand. Frank watched me dress and asked if he could accompany. I think my answer was, "No, I am going too far." He replied, "Are you going down to Mrs. McC——'s" (giving the name of the parishioner I had in mind) and immediately afterward he said, "and to the Goose Fan Brook?" thus naming the exact spots, and in the order I intended to visit them.

Yesterday I watched for an effect but found none. I was again making ready to go out (and at such times Frank is interested to know if he can go with me). He came to ask where I was going. I made no answer to see if he would know; he turned to examine something on the table, and asked if I were going to some place not in mind. Again he turned to watch a toy revolving in the wind and asked concerning another place. I was going to a funeral—he did not grasp the idea. I noticed, however, that the mind was partly occupied. I have never had a case of what I judge to be mental transfer except with his mind passive. * * * *

[Letter of Sept. 22nd, 1892.] * * * I have two little events which amused me at the time of occurrence. My vacation was spent in camp on Sebec Lake, the family with me. I think I may have mentioned that I am fond of nature and am working on the mollusca. Frank goes with me on my trips when he can. One day we went into the woods according to my custom, and I discovered what I had not noted in previous rambles, *i. e.*, some beech trees, and their presence was made known by the burr of the nut among the leaves on the ground. I didn't speak, but stood thinking that it was some time since I had seen that nut. It was like an old friend, and I naturally let my mind dwell on it. Frank looked at me and said, "Papa, is there such a thing as a beech-nut?" I said "yes"; he next asked what it was like, and I showed him some fragments. He may have heard of them, but surely did not recognize them from

what he saw, and I cannot recall ever mentioning them to him. I think the word beech-nut went from my mind to his.

Another amusing event occurred after our return. Sometime during July I found an unusually good pearl in a fresh water mussel. I have several other such pearls, but only worth a place in a cabinet to show the growth, etc. I have occasionally displayed them and have remarked concerning one that it might make a setting for a lace pin. I am quite sure that no conversation had taken place on the subject since July, and we were absent from home during August, a good chance for Frank to forget any previous mention. In September I thought I would give Mrs. Winkley a surprise by having the pearl set. I looked at designs, saw a ring that was neat, compared my pearl with one already set and found it would make a good setting. I went to the jeweller two or three times before final arrangements were made, then sent the pearl to be set. Meanwhile I kept very still that Mrs. W. might not suspect. I was very careful not to let either boy see me have the pearl, or enter the jewellers, etc. On the day after the order I was thinking more or less of the result, and Frank came up with the question, "Papa, aren't you going to have that pearl set in a pin?" or words similar in meaning. I made some evasive answer, but I couldn't help thinking that he had come tremendously near the truth of the matter.

The above incidents are printed only as suggestive material, nothing more. It does not seem to me a completely excluded possibility that Frank may, for instance, have picked up some scraps of conversation about beech-nuts, and wondered whether what he likewise noticed on the ground had anything to do with the, to him, unknown nut. Or, considering that Mr. Winkley does not say that the particular pearl was kept in a place inaccessible to the boy, that the child may not have noted its absence and wondered what was being done with it. The facts may have been directly the opposite, but the narrative does not so assure us.

We may safely assume, no doubt, that so intelligent a man as Mr. Winkley would not stare at the clothes on the line on another occasion when he was making a test. Still, as both father and son were facing the window, the waving clothes on the line which attracted the attention of the former was not very unlikely to attract the attention of the latter also.

Perhaps the best incidents were those of naming the parishioner to be visited and the brook, both in their order, and the singular utterance, when there seemed to be nothing to call it forth, of the sentence, "Papa, I guess you must be thinking of the bananas." It is a pity that Mr. Winkley did not, apparently, carry out his thought of keeping a careful record of such coincidences.

4

BOOK REVIEWS.

A Theory of the Mechanism of Survival. The Fourth Dimension and its Applications. By W. WHATELY SMITH. Kegan Paul, Trench, Trubner & Co., Ltd., London. E. P. Dutton & Co., New York, 1920. Pp. 195. Price, \$2.50.

The title of this book is not descriptive of its contents. It is really a thoughtful discussion of the relation which may exist between supernormal psychic phenomena and the hypothetical fourth dimension, with some reasons to support that hypothesis. The work shows considerable originality in its treatment of the subject, and as it is offered only as a speculation without any attempt to dogmatise it is worthy of careful consideration. In the preface the author remarks that it is only by the bold formulation and ruthless rejection of hypotheses that progress is made, and even if we are compelled to abandon the higher space hypothesis altogether—as is very possible—the negative information so gained will be of the greater value if the hypothesis has first been given the fullest possible trial.

The author is well up-to-date in his knowledge of recent researches in the constitution of atoms as well as in occult psychic phenomena. He discusses briefly Dr. Crawford's experiments on the "psychic structures," and shows how the fourth dimension hypothesis might give the explanation of a rigid but impalpable substance. He suggests that the matter drawn from the medium in such demonstrations passes into a fourth dimension from which it exerts a reaction which gives the psychic substance a temporary rigidity. The most interesting chapter of the book has the title "Time and Prevision." After referring to Mr. Bragdon's "Four Dimensional Vistas" and Mr. Klein's "Science and the Infinite" the author suggests that the fourth dimension may give a view point for time as well as space so that a four-dimensional being might have a limited view of the past and future as easily as we with our eyes above a plane surface can see what is on that surface, although to a being living altogether in the surface such capacity would seem miraculous. In the succeeding chapter, "Vitality and Will" is the subject. It is suggested that life has its origin in a higher space, and that it—whatever it may be—presses against three-dimensional matter in which it manifests itself under favorable conditions. This hypothesis enlightens the theory of graduated life. In the chapter on "The Connecting Link" the author remarks, "If the four-dimensional hypothesis which I have outlined be correct, there should exist, either as an integral part of the nervous system or in close association with it, some constituent or substance which, in spite of having many of the properties of ordinary matter, will also possess characteristics peculiar to itself—as, for instance, susceptibility to four-dimensional forces imperceptible to us." The book concludes with the remark, "The purpose of this book will have been amply served if it succeeds in arousing interest in what will prove, I believe, a very fruitful field of speculation and research."

—GEO. H. JOHNSON.

Spiritualism: Its Ideas and Ideals. A selection of leading articles, sketches and fables. By DAVID GOW. London: J. M. Watkins, 1920. Pp. 102. Price, two shillings.

This is a book of essays and sketches on the subject of spiritualism which deserves a wide circulation amongst those who are convinced that spirit communication is established and also amongst those who still believe that insufficient evidence has been produced. Mr. Gow deals with a variety of aspects in these pages and shows some appreciation of the point of view usually adopted by psychical researchers in contrast with the opinions of persons who are avowedly spiritualistic in their outlook. For those readers of other religious faiths the book will be found to be of especial interest and indeed we congratulate Mr. Gow upon his temperance and fairness which are apparent throughout this little volume.—E. J. D.

The Quimby Manuscripts. Showing the Discovery of Spiritual Healing and the Origin of Christian Science. Edited by HORATIO W. DRESSER. Thomas Y. Crowell Co., N. Y. Pp. 440+XXX pages of fac-simile script of Mr. Quimby and Mrs. Eddy.

This book effectually carries out the claim announced in the title, and ought to have been issued fifty years ago. That Mrs. Eddy was treated by Quimby at intervals for several years, that as long as he lived she continued to employ his ideas and his methods of mental cure, that her first lectures were expressly expositions of his doctrines, that the very term of "Christian Science" was his, and that much of the teaching of "Science and Health" was first made familiar to her by the Portland psycho-therapist, is made satisfactorily manifest. And there appears to have been no excuse for calling him a "mesmeriser," since he had dropped all mesmerizing from his system long before Mrs. Eddy knew him, as his manuscripts plainly show.

Quimby was somewhat illiterate, and had little knowledge of physiology or of the psychology of his time. Therefore he entertained many crude and even absurd notions. But his limitations of knowledge gave him, perhaps, the greater confidence in his theories and also contributed to that self-confidence which is so necessary to impressive suggestion to patients, and possessing a good fund of common-sense which mingled with the crudity of his theories, he was able to give good practical advice tending to remove those emotional perturbations which reflect themselves in the body. There is no reason to suppose that Mrs. Eddy or any of her followers ever surpassed his therapeutical record, if any of them equalled it.

One admires the modesty, honesty and freedom of cant manifested by Quimby, virtues not always imitated by his virtual successors. And with all his vaulting over logical chasms, which faults have been perpetuated or added to by others less modest, he was a true pioneer, and his works have a certain value, less than they would have had if they had been published fifty years ago, when psycho-therapy was in its infancy.—W. F. P.

PURPOSE AND SCOPE OF THE SOCIETY 1



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ANNOUNCEMENT AND COMMENT.

"Spiritualism and Lunacy."

Psychical Research is not Spiritualism, but they deal with the same phenomena, however widely their methods and aims diverge. Therefore the occasional assertion, unbacked by proof, that interest in these phenomena frequently produces insanity, is aimed at Psychical Research as well as at the religious cult.

Consequently it is of interest to see what a scholarly Spiritualist, Mr. H. J. Osborn, of London, who has taken great pains to investigate the charge, has to say. We reproduce the greater part of his statement, found in *Reason*:

Constantly in England, and at least occasionally in America, the assertion is made that a study of Spiritualism leads to lunacy. Indeed this theme has led some otherwise estimable people into great extravagances, and by some—writers, preachers, speakers, doctors—lunacy has been pronounced the "inevitable" result of "dabbling" in Spiritualism!

The chief offenders are to be found amongst doctors and

preachers—the writers usually only echo these—and again almost without exception, the doctors speak not as doctors, but as preachers—ecclesiastically minded laymen. Such, however, are apt to be given undue credence, they are supposed to know what they talk about, and are even quoted, in the loose way of some newspaper writers, as “scientists” and “psychologists,” when, on this subject, they have no sort of claim to either title.

Hence, both in England and in America, I have again and again been called on to refute that which is an unwarranted calumny. During, perhaps, twenty years in England this pet fallacy of opponents was repeated, and often denied. Spiritualists feeling secure in their knowledge of its falsity, were for long content merely to deny the statement. But a lie, once upon the path, will run and keep on running; and this one gradually gained in assertiveness, till it grew to a definite figure—1,000, 10,000, and even 100,000 a year, being given as the awful accumulation of Spiritualist lunacy in England.

The origin of such foolish figures was a statement years ago, by a Dr. Forbes Winslow, who “computed” 10,000 as being in asylums. But, on challenge, he made personal investigations, found he was wrong, converted himself to Spiritualism, and publicly cancelled his own statement. But he is still being quoted as an opponent!

The most recent champion, in England, of this fallacy and slander, is a certain Dr. A. T. Schofield, whose persistent mis-statements, in face of clear refutation, calls for reprobation. He has been quoted freely, in recent months, in American newspapers and several times it has been my privilege to expose and explode his vagaries.

A year or so ago I put the subject to the test of close and definite research. I put under contribution, in evidence, the medical superintendents of most of the great lunatic asylums of England and Wales; and I ransacked, over a series of years the government reports on statistics on lunacy.

The replies of the asylum doctors were, uniformly, that these asylums did not contain any inmates whose insanity has been certified as caused by Spiritualism; and in the rare cases where it enters at all as a causation, it is shown to be only contributory, if that, because of the presence in the case of heredity or other leading cause.

The government figures are uniformly against the slander. The asylums of England and Wales contain few over 100,000 lunatics, of all types and conditions; none are certified as due to

Spiritualism; and so far from this being a cause the real causes are shown to be in the heaviest proportions—alcohol, heredity, privation and syphilis. These, and some others, are preventable causes, and the slanderers of Spiritualism would be better employed in trying to secure better laws and better application to these subjects.

It became obvious, from a study of the official figures, that if Spiritualism be a cause of insanity, its incidence must be sought in one line—that dealing with sudden mental stress. Under that heading in the official records are included all cases of religious mania, so certified.

I carefully examined a table covering five years—the latest—and found that this phase of mental stress, standing alone, gave only—males, 1.4; females, 2.3. That is about one and a half hundred—the totals, as well as the percentage, being negligible. It is evident, then, that Spiritualism as a factor in the causation of insanity is, practically, a minus quantity.

I found it, however, an interesting diversion, after proving that Spiritualists do not become insane, further to enquire where the preachers and the doctors—our chief slanderers—stand as regards insanity.

From the same government figures I found, according to the latest report, which showed the incidence of insanity in respect of "all occupations" the proportion of insane per 10,000 is 4.94. But the clergy of the Church of England average 10.3—more than double the general average; and that *one* cleric is certified insane every week!

Of the doctors, three are certified insane every five weeks, and the average is 14.3—nearly three times as many as the general average.

Moreover, I made a curious table, showing, from the official figures the balance detained of doctors and preachers on twenty years admission, and after deducting the general average of deaths and recoveries.

This table shows that the balances were—clergy, 309; doctors, 357; total, 666.

A distinction should be made between Spiritualists becoming insane and their being made so by their interest in phenomena, and that Mr. Osborn appears to have neglected, perhaps only by an inadvertence of expression, in one sentence. He probably would not contend that the Spiritualist faith is an unfailling

preservation against the possibility of becoming insane from other causes.

It has long seemed to us that the danger, if danger there is, in psychical experimentation has been monstrously exaggerated. There is no logical reason why utter absorption in such matters to the neglect of others should not be dangerous, as the same type of undue absorption in religious exercises, politics, science or art may be in the cases of persons whose cerebro-neural constitution contains a factor of instability. People become insane following troubles in business and love, but this is not urged as a reason why everyone should shun business and courtship.

Again, it is very common for a person who is beginning to become insane to fix his attention upon something of a recondite nature, around which his imagination can play, and which satisfies the demand of his disordered intellect for a cause to which he can ascribe his hallucinations.

The paranoiac hears voices and believes that they come from phonographs concealed in the walls to annoy him. Or he is persecuted by some telepathist who, wherever located, can read his every thought. Or some one once stared at him, and he has been under hypnotic influence ever since. Or the notions buzzing in his brain are charged upon wireless telegraphy. Or it is spirits who are doing the mischief or conferring supernal favors. Many more cases come to my notice where the fixed ideas are concerned with phonographs, telepathy, hypnotism and wireless telegraphy, than where they relate to spirits, yet the same persons who confidently claim that spiritism or interest in psychical research has caused the insanity in certain cases would never think of blaming phonographs, wireless telegraphy, etc., in the more numerous cases. That is to say, it is infrequent to get trustworthy data on cases where interest in psychical phenomena has been followed by insanity due to that interest, but frequent to hear of cases where minds whose disorder has already begun gravitate to spiritism or concealed phonographs, wireless telegraphy, telepathy, radium, X-rays, *et al.*

We can agree with whatever anyone may say about the theoretical dangers of too great absorption in any of these subjects, but have come upon very little evidence of their causing mischief to a healthy mind.

Exaggerations as to Spiritualists.

Some persons are haunted by dreams regarding the enormous growth of the religious body known as "Spiritualists," and the fear that Psychological Research is aiding in this development which they fancy is undermining all the churches.

Without prejudice to the Spiritualists, who are entitled to carry on their propaganda as they please, a few facts may be stated employing the not invidious terms of William James in the sense which he gave them. Psychological Researchers are the "tough-minded," who study phenomena by the rigid principles of science in the cold light of logic, while the Spiritualists are the "tender-minded," who ardently embrace these phenomena as an already sufficiently known body of data to furnish the basis for a religion and who inculcate that religion with passionate fervor. These two types of mind do not come into favorable conjunction but rather occult each other. The professional mediums who serve the cult seldom offer themselves to Psychological Research for experimentation. In England Sir Arthur Conan Doyle, now a pronounced Spiritualist, has definitely stated, as many others have done hitherto, his disgust for the Society for Psychological Research, which has caused him and others to turn to the "British College of Psychic Science" and to the "Society for the Study of Supernormal Pictures" as the true centers of light in that country. The co-religionists generally regard Psychological Researchers as a set of dull plodders among the rocks of Moab while they themselves have levelled the walls of Jericho and are already in possession of the promised land. This is so plainly a fact that no one can be offended by its being stated. While scientific investigation must go on whatever is said about its consequences, its manifest tendency is to restrain enthusiasm and thus to hold many back from becoming Spiritualists. Whether that is a fortunate or unfortunate fact depends, we suppose, upon whether one is "tough" or "tender minded."

We cite one of their organs (*The Two Worlds*, Nov. 25, 1921) for proof that exaggerated estimates of the growth of "Spiritualism" are sometimes made:

"Mr. [Rev. Charles] Rouse told his audience that 'in London there were 35 to 40 Temples, with morning and evening services,

and Sunday Schools in the afternoon. One priest told him that the Spiritualists in his town were emptying the Sunday Schools, since they were richly endowed, and could afford to bribe the children.' We hope our London friends will not get swell-headed at their 40 meeting places being designated Temples, and we are glad to know that some Spiritualist Temples are 'richly endowed.' We have yet to learn of the first Spiritualist Society with an endowment of the handsome proportions of £20 per annum.

Glasgow, he hears, has an average congregation of about 2,000 at their principal meeting place, which is about 100 per cent. exaggeration. 'He was told that in the Isle of Man Spiritualism was penetrating to the remotest villages.' Oh, dear us! and we haven't a Society there. It's the old story of exaggerating facts to make a case."

Formerly the number of Spiritualists in the United States was estimated even as high as 10,000,000, a grotesque exaggeration, even though it was meant to apply to the number of persons who occasionally attended the services. It never has been easy to tell what the number was at any time, as local societies were continually forming and disintegrating. Possibly there were once a few hundred thousands. But by their own official statements they are not flourishing to the extent they formerly were, in this country. Whether the chilly-eyed Gorgon, Psychical Research, is in any degree responsible for this, the reader can guess as well as we.

Our Contributors.

MILES MENANDER DAWSON, LL.D., is a prominent New York insurance lawyer and one of the leading American actuaries. As such he has been concerned with many important cases and State and Federal investigations. He would probably have to go to Mars to find an actuarial association with which he is not connected, and the list of literary and artistic clubs with which he is connected is nearly as long, yet he finds time to be a very active member of the Board of Trustees of the A. S. P. R., and a member of its Advisory Scientific Council, nearly always present at its meetings. He is the author of various treatises on insurance, also of *The Ethics of Confucius*, and translator of works from the Norwegian.

EUGENE PIERRE MALLET, M.D., graduated from Long Island Hospital College, in Brooklyn, N. Y., 1889, and since then has had a varied assortment of official connections. Among these were: Gynecologist in Roosevelt Hospital, 1892-3; same in Vanderbilt Clinic, N. Y., 1893-1902; same in St. Bartholomew's Hospital and Clinic, N. Y.; same in Polyclinic Medical School and Hospital, N. Y.; Instructor in Gynecological Surgery in Post-Graduate School and Hospital, N. Y. He is a member of medical associations all over the lot.

ALLERTON SEWARD CUSHMAN, B.S., A.M., Ph.D., contributor to the *March Journal*, studied at Harvard, Freiberg, Heidelberg, etc. He volunteered in the war with Spain and rose to the rank of captain. After a term as professor of Chemistry at Bryn Mawr, he served for ten years as Assistant Director of the Office of Public Roads, United States Department of Agriculture, and was the chemist in charge of its investigations. In 1910 he founded the Institute of Industrial Research, Washington, D. C., and still is its Director. He served in the Ordnance Department during the last war, attaining the rank of lieutenant-colonel. He is author of "The Corrosion and Preservation of Iron and Steel," and of many scientific papers and bulletins, and is affiliated with a number of scientific associations. The Franklin medal was awarded him in 1906.

PSYCHIC PHENOMENA AND THE PHYSICIAN.

By E. PIERRE MALLET, M.D.

The usual excuse of scientific men for taking no interest in psychic phenomena is that they consider them under two heads, foolishness and fakery. I have not the time nor patience to enter into any discussion along these lines, as it is now no longer necessary to elevate ignorance to the dignity of scepticism. A skeptic is one who has investigated but is not convinced. Ignorance has no standing in the court of science or law. The ouija board has now become almost as common among the laity as the stethoscope among doctors. An astonishing amount of information regarding the unseen can be obtained by the studious application of either instrument—crude as they both are—if intelligence and the earnest desire to gain information is behind the endeavor. Psychic discussions usually follow the lines of legal discussions, and prepossessions regarding the credulity, lack of integrity, or the actual imbecility of the witness is the main line of attack. In politics it was the "Ananias Club"—in psychic discussions it is the "Imbecility Club." If academic science continues to regard psychic phenomena as absurd, and will not examine the evidence, then its opinion must be disregarded. Nothing is evidence to those who refuse to examine it. When fully fifty professors in great seats of learning have endorsed certain facts, is it reasonable that these should be disallowed by persons who have not tested them? To reject a reality because it lends itself to raillery is an attitude unworthy of a scientific mind.

Next to the imbecility of the investigator and recorder of psychic phenomena, the most frequent criticism heard is that the alleged communications are never of any importance even if genuine. Think of it, one's opinion of the possible *value* of a fact being used as an argument against the admittance of it as a fact. On the discussion of no other scientific subject does a man who admits that he has no first hand knowledge of the subject, either by investigation or study of the literature, feel so perfectly free to criticize. He does not realize that any true knowl-

edge he might possess on the subject must be from intuitive or supernatural sources, rather than through any intellectual efforts on his part. As a matter of fact many most remarkable predictions as well as valuable information have been obtained through psychic sources, and have been recorded from the most ancient to modern times. Time will not permit me to take up this point but one automatic message is so appropriate to an audience like this, that it must suffice. "Two things we strive for through these communications, to prove to a group of intelligent persons that this force exists and may be practically applied between your plane and ours, and to warn mankind of the nature and external import of impending struggles. We have more to tell when they are ready to listen and upon the choice of these who hear this truth, the progress of the world depends." Does such a message sound to you like the mouthings of an ignorant commercial medium? Knowledge of astronomy, chemistry, physics or medicine was not obtained without study and investigation; neither will this most subtle "science of the soul" be developed and understood without persistent and laborious effort. What more important work could engage the human intellect? (For we may well say with the Messiah, "For what shall it profit a man if he shall gain the whole world and lose his own soul?") The literature is rapidly increasing; personal investigation is simple and easy. If the subject has no interest for you, at least do not clog the wheels of progress by theoretical objections, but keep an open mind on this as on any other line of scientific inquiry.

Another class of obdurate (to use as inoffensive a term as possible) objectors is that composed of those religious persons who maintain that God never intended communication between the living and the dead, and if He did permit it He would not use such trivial methods as the ouija board and table tapping—two perfectly gratuitous assumptions on their part that would do credit to the ex-Kaiser in the days of his greatest alleged intimacy with God. As this is a scientific and not a religious discussion I cannot go into this phase very deeply, but as one's religious convictions are deeper than any others, I want to assure the religious objector that he has nothing to fear from science. He seems to think that the Psychic Researcher is bent on minimizing his belief in God and his Bible, whereas the opposite is true, and both are

being supported as never before. The most superficial reader of the Bible must perceive that its essential characteristic is psychical, and that it deals specifically with the relations of God to man—God is Spirit and necessarily this relation with man must be through spiritual or psychic means. What would your precious Bible be if stripped of all its wonderful psychic phenomena—materializations or apparitions of godly messengers or angels and departed spirits, clairvoyance, clairaudience, prevision or prophecy, automatic writing, telekinesis, levitation, etc., all of which in our present benighted state of knowledge we call miraculous and supernatural. The Bible was the first and is the greatest exposition of psychic phenomena ever written. The materialist is at least consistent. He says he doesn't believe in immortality and must be shown, while the religious objector says he believes it is all so, but he doesn't want to be shown. How the scientific proof of immortality can lessen one's belief and hope in it I cannot conceive. But I cannot dwell longer on this phase.

Notwithstanding the fact that the overwhelming majority of scientific men who have seriously and consistently studied these psychic phenomena have reached the conclusion that there is personal survival after death, the medical profession, to whom it should most deeply appeal, has, with few exceptions, seemingly given the subject less attention than has any other class. The apathy, if not actual antagonism, that medical men show in regard to psychic investigations is astonishing when considering how closely allied it is to their life work. The influence of the mind, soul, or spirit upon the living body has been recognized in the earliest records of medical science and is admitted by all. The soul has been regarded by materialists as a by-product of the anatomical brain, but I propose to show that the soul was and is inherent in the lowest order of protoplasm from which all living creatures have developed, and as this earliest form of life first appeared in water, that account of the creation in Genesis, that "the spirit of God moved over the face of the waters," may take on greater scientific significance in explanation of the origin of life on this planet. "We are prone to forget that man is a multiple descendant of his ancestral water-born unicellular marine organism; that man has emerged from the sea, bearing the formulas of the sea—that he is a landed marine animal, obeying the

laws of the sea." (Crile-Surgery, Gyn. & Obst. 2/22). To introduce a soul into the investigations of biology and physiology will be to revolutionize them. I agree with Hyslop when he says that the most useless inquiries in physics and chemistry will engage hundreds of men and unlimited means if only fame and curiosity can be satisfied; but when one offers to prove that man has a soul, or that mind may be a factor in biology and therapeutics he meets only ridicule. For instance, the Nobel prize of 1909 was awarded to Prof. Michelson for determining the change in the level of water on the earth's surface, due to the periodic distortion by the sun and moon. This he laboriously and probably correctly figured out to be 1/1000 inches—interesting to some perhaps, but not of thrilling importance to the race. Again Prof. Jean Becquerel, of Paris, acquired fame by his study of the atoms contained in a molecule of gas. These could not be seen by the most powerful microscope, but he calculates that a cubic centimeter contains 30 billion billion molecules. The study of these figures may be an intellectual aid in contemplating the cost of the world war or as a training in higher mathematics to the future profiteer. Einstein has recently become celebrated by his theory of Relativity. He says that it can be of no possible use to the inhabitants of this earth in which time is a factor, and modestly admits that only about twelve men in the world can understand it. If it were as difficult to study these commonplace psychic phenomena which tend to enlighten us in that all-important condition of life both here and after death, as it is to obtain all of this useless information about hypothetical bodies and conditions, there would be some excuse for neglecting it, but this information seems to be within the grasp of any one who will make the slightest effort to obtain it—in fact it seems to be almost as free as the Gospel itself. "Ask and you shall receive" seems to be as applicable to spiritual communication and comfort to bereaved ones as any other blessing. Although thousands of persons of every grade of intelligence, from every country and race of peoples of the known world, and from the earliest records of the human race, have testified to the return, in some recognizable manner, form, or influence, of departed loved ones; notwithstanding that the Bible, the one Book most generally believed to be true, together with the Christian religion itself, is one continuous record of psychic phe-

nomena;—notwithstanding all of this, one who even suggests the possibility of spirit or psychic communication and influence of the so-called dead upon the living is only met with derision or the supercilious smile and the query, "Do you believe in such stuff as that?" Is it not time that science orient itself and drop an unscientific if not childish attitude towards this most important investigation and study that can engage the human mind! As Wm. James, in speaking of scientists in this connection, said: "They are befogged in precedent, physical phenomena and intellectual theory, unable to follow where they should lead."

Shall our scientists continue to be befogged by precedent and physical phenomena, bound and gagged by scientific traditions of a past age? Shall the same criticism be made of the attitude of the doctors in this country in regard to psychic investigations as Dr. Alexis Carrol makes of his native country, France, regarding scientific advancement in general? "France is strophizing and stifling under great minds by the formula of another age. Powerful castes are being formed, which refuse to admit new ideas and conceptions. Independent spirits and ideas find insurmountable barriers before them. Scientific audacity is not tolerated; discoveries that shatter the theories of old masters are never admitted. Science is restrained to the point where it is becoming sterile."

The busy practitioner can well plead lack of time to study useless theories such as I have mentioned, but when we as doctors undertake the herculean task of repairing, preserving and guiding, as far as we are able, that most delicate and intricate of all machines, the human body with its complex mechanism of soul and body, we should be broad enough, as Dr. Frederick Peterson says, "to know that there are many great mysteries in our complex organisms, and all the sciences that have to do with them, to feel that *precious discoveries* are always before us, awaiting some Cortez or Columbus, therefore, not to be too prejudiced to weigh, ponder and examine, and at the same time to cultivate the critical faculty." I shall not dwell long on the experimental part because of the fact that automatic writing, ouija board, and table tapping communications are now so common that they must be familiar to all. Automatic writing, while dating back to the feast of Belshazzar, seems to be quite a common modern accomplishment or gift, and I have been amazed at the numbers of such writers one

encounters if the slightest effort is made to discover them. The ouija board and table tapping are even more easy and commonplace, the former, being so light, will apparently respond intelligently, to almost any two persons placing their hands upon it, though I have seen it refuse to move for some and romp around the board for others. If the sitters are out for fun only, as is mostly the case, that is about all they will get out of it, but if intelligence is used in framing the questions asked the answers will be remarkably interesting, to say the least. For instance, Frederick, the automatic communicator to Margaret Cameron (*The Seven Purposes*) apropos of foolish questions, writes, "We are not here to satisfy intellectual or any other kind of curiosity. If we were not sure that you would use this information for construction, we wouldn't fuss about it."

(Time will not permit a detailed discussion of these simple experiments.) All psychic phenomena are discussed under two theories or hypotheses, the *Telepathic* and the *Spiritistic*, and I will briefly summarize each of them as concisely and accurately as possible. In these phenomena you will observe there are two distinct elements or forces that must be considered, intelligence and physical energy. Academic science considers that the intelligence displayed (if any) is always coherent in the subconsciousness of the operators themselves. The energy displayed in moving ponderable bodies is either ignored or attributed to the unconscious idiocy of the operators who, they insist, use their own energy in spite of themselves. Moving of ponderous bodies without physical contact is assumed as an hallucination.

Telepathy, as usually considered and as proved by experimentation, is the intentional communication of one mind with another without the aid of the physical senses through other, as yet unknown, channels. In this limited sense it is not a universal explanation of all psychic phenomena, for in some cases that would require it to possess a selective power which no experiments or spontaneous phenomena have shown it to have. There is no evidence to show that one mind can penetrate another mind and pick out the particular information it desires at that particular moment. This amplification of telepathy has been brought in to offset the increasing evidence that messages have come from *disembodied* minds. Unfortunately for the theory, it seems to be easier to

prove the identity of messages purporting to come from the disembodied mind than of those from the living mind. Science requires us to assume telepathy to account for all of these phenomena, and stretch it to the breaking point before going to the spiritistic theory on the ground that we must exhaust the natural methods of explanation before we assume the supernatural. The scientist talks glibly about the "vortex theory," atomic theory, imponderable fluids, electrons, ether, etc., and tells us we must account for the things we can see by assuming other things which we *cannot see*. He arbitrarily divides equally mysterious phenomena into two classes, the one he admits in good standing as supersensible, the other he condemns as supernatural. The strange part of it is that the supersensible is only appreciated by the exceptional scientist, while the so-called supernatural seems to be the common experience of mankind without regard to age, sex or intelligence.

Telepathy is merely a name for the process by which thought is transferred from one mind to another and is a good example of scientific passing of the "buck" from the obscure to the still more obscure. Hudson resorted to this scientific *legerdemain* by renaming it *suggestion*, which term is employed by doctors today without the slightest thought as to what it really means. While the study of physical phenomena has been of vital importance to mankind and has led to wonderful material progress, that fact does not warrant psychic phenomena being ignored and unexplored. The fact that this vital and potent force has not as yet been isolated, and there is no adequate comparison to be used to indicate it, is no reason to ignore it. At present we may think of it as of electricity, a recognized but not understood force. Material progress to be constructive and permanent must be governed by a vision beyond the day; so for psychic or spiritual progress our vision must be extended. Scientists, like doctors, seem occasionally to disagree on the diagnosis of telepathy. Prof. Armstrong says there is no such thing as action of mind upon mind apart from the recognized channels of the senses, except such as are explicable by shrewd guessing. Prof. W. MacDougall (*Body and Mind*) holds that "The reality of telepathy is of such a nature as to compel the assent of any competent person who studies it impartially." Many eminent scientists think that telepathy will perfectly explain all psychic phenomena, while

other equally eminent scientists say that telepathy is itself unproved and unprovable. In consideration of this diversity of scientific opinion the status of the *telepathic hypothesis* of psychic phenomena may be briefly summed up as follows:

1. It is accepted by the great majority of those who have made a prolonged investigation, as a convenient way of stating that active conditions of two living minds may be transmitted from one to another by some supernormal paths as yet unknown.

2. It is rejected by academic science as unnecessary, on the grounds that the alleged facts are illusory, which means that men like Lodge, Barrett, Richet, and others are perfectly competent to observe physical phenomena, but when it comes to psychic phenomena they immediately become incompetent.

3. It is accepted by many as a rival to the spiritistic hypothesis, as competent to explain all the undoubted facts of psychic research so far as they seem to point to a transcendental cause.

As no evidence or theory that I know of has been put forward to explain the process of telepathy we do not know whether it is a direct or an indirect process and it is open to any conjectures we may apply. Telepathy does not explain how a thought, expression, or an emotion is conveyed from one brain to another; neither does electricity explain how energy or sound is conveyed over a wire or through the air. Physicists tell us it is carried on waves of ether. They also say that ether pervades *everything*, our bodies included; therefore the same conditions apply and all we need is the generator or Psycho-dynamo. It is admitted that man has a dual mind, objective and subjective, and that the subjective mind has most remarkable powers, so that to include such a psycho-dynamo force generator among its other functions would cause very little additional burden to our imaginations and aid materially in helping to solve many obscure problems. Therefore instead of limiting telepathy to the intentional communication between minds of the living, I propose to widen its scope of activities to include all of the manifestations of the subjective mind, soul, spirit, psychic force, or whatever other names may be applied to that *vital life principle* which we know exists in each of us, but eludes analysis by material methods, and is not expressible in terms of matter or motion. This resolves itself into what may be called the *spiritistic hypothesis* and implies a supersensible

process of communication between (1) minds of the living; (2) between minds of the living and dead; (3) and probably between the minds of the dead themselves.

The great difficulty of the *spiritistic hypothesis*, again quoting Hyslop, is the conception that most people have of spirits. They cannot think of them as causal agents, supersensible to their apparent effect on the mind. They are thought of in terms of sensory experience only. It is not necessary to decide what a spirit is in comparison with something else as a condition of admitting its existence. All we require to know is that evidence points to the continuity of a particular stream of consciousness and its memory apart from the organism. This is no more difficult to conceive than electrons, atoms, ether and other invisible and supersensible things that are said to make up the material world. The distinctive quality of spirit is thought; spirit is that elusive something which thinks, feels and wills apart from the physical organism. (Space and time are inconceivable in consideration of spirit.)

This spiritistic hypothesis has the advantages of simplicity, and it also agrees with what we know of the powers of the subjective mind. The objections raised to it are (1) Historical. That as no authentic message from the world beyond has been received throughout the preceding ages, it is presumptive evidence that the spirit messages received today are probably due to some mysterious forces of the receiver's organism.

(2) That in many of the phenomena there is a curious mixture of truth and error.

(3) The trivial nature of the messages which has been already touched upon.

In answer to the first objection, let me remind you that messages have been received and that psychic phenomena have been recorded from the earliest time and by every race of people; but that ignorance, prejudice, preconceived ideas and a materialistic bias have dulled the minds of the majority and prevented them from impartially weighing the facts. As to the second objection, this may indeed seem true to us, but as we do not yet know the conditions under which the messages are sent and received we cannot locate the cause of error now. Another reason on the subjective side for these objections is that inherent reluctance to

believe anything that we do not want to believe. Bernard Shaw says that the cleverest man will believe anything he wishes to believe in spite of all the facts in the world. As Osler puts it, our prejudices are another difficulty upon the growth of truth—the force of mental habit becomes irresistible. Walter Bagehot calls it the “pain of a new idea.” It is as people say, so upsetting, it makes you feel that after all your favorite notions may be wrong, your most firm beliefs ill-founded.

It has been said the psychic manifestations such as we are now witnessing have recurred periodically from time to time and for that reason no attention need be paid to them. The present wave can at least be said to have greater volume and momentum than any previous one. In any materialistic phenomena such periodic disturbance would indicate some underlying cause or evolutionary development and would incite investigation. The same line of reasoning would seem to hold good in psychic disturbances. May not these phenomena be an indication of mental evolutionary activity? Man is now the highest expression of nature and has attained this position by the workings of the evolutionary forces rather than by his individual efforts. If he is destined to evolve to a higher plane it must be by his conscious co-operation and understanding of the laws of nature by individual effort and intelligent application. It must be by a process of intellectual growth, and what is more natural at this stage of physical perfection than that this growth should be in the direction of the psychical or spiritual rather than the material? Francis Galton, a cousin of Darwin, born 100 years ago, had this same thought—that man, like other living forms, is not stationary,—with far seeing eye he perceived the main factors in evolution and saw what might be their influence on man, when he said, “We have seen what man can do in modifying the lower forms of life—why should we not modify man as intensely but far more speedily than nature has done in long geological epochs? Is it not possible to produce more men of commanding intelligence and fewer wastrels than we are doing today.” Unfortunately Galton did not realize that the potentialities of personality, consciousness, memory and will—those psychic elements which alone can create a nobler and more intellectual race of men, were the real impelling forces that made man's evolutionary progress possible.

He only grasped half of the truth of evolution and devoted his efforts to *Eugenics*, or the physical rather than the psychic or spiritual evolution. Eugenics has and will help to lessen the defectives, but will not alone markedly affect the intellectual and spiritual evolution of mankind. James Bryce—one of the master minds of our age—who wrote his "Modern Democracies" in his 80th year, is pessimistic as to the increasing mentality of the race when he says, "Human intelligence has not increased and shows no signs of increasing, in proportion to the growing magnitude and complexity of human affairs." The mental powers of the individual man have remained stationary, no stronger, no wider in their range than they were thousands of years ago. Is it not evident that we have pursued the material and neglected the psychical elements and have come to a standstill—why not investigate and find out if there is anything in it after all?

(To be concluded in the June issue.)

PSYCHICAL RESEARCH IN LETTERS OF WILLIAM JAMES.

By MILES MENANDER DAWSON.

The first pronouncement of William James upon investigation of psychical phenomena appeared in an unsigned review of Epes Sargent's "Planchette," in the *Boston Advertiser* of March 10, 1869; this review is reprinted in his "Collected Essays and Reviews." In it he said: "The present attitude of society on this whole question is as extraordinary and anomalous as it is discreditable to the pretension of an age which prides itself on enlightenment and the diffusion of knowledge. * * * The phenomena seem, in their present state, to pertain more to the sphere of the disinterested student of nature than to that of the ordinary layman."

In 1884 he helped to found that original American Society for Psychical Research to work in this field in America, which was later abandoned for the American Branch of the English Society. Concerning the men who founded the original American Society, he wrote soon afterward, on February 1, 1885, "They seem to have no preferences for any general *ism* whatever. I doubt if this could be matched in Europe. Anyhow, it would make no difference in the important work to be done, what theoretic bias the members had. For I take it the urgent thing, to rescue us from the present disgraceful condition, is to ascertain in a manner so thorough as to constitute *evidence* that will be accepted by outsiders, just what the *phenomenal conditions of certain concrete* phenomenal occurrences are. Not till that is done, can spiritualistic or anti-spiritualistic theories be even mooted. I'm sure that the more we can steer clear of theories at first, the better. The choice of officers was largely dictated by motives of policy. Not that scientific men are necessarily better judges of all truth than others, but that their adhesion would popularly seem better *evidence* than the adhesion of others, in the matter. And what we want is not only truth, but evidence. We shall be lucky if our scientific names don't grow discredited the instant they subscribe

to any 'spiritual' manifestations. But how much easier to discredit literary men, philosophers or clergymen! I think Newcomb, for President, was an uncommon hit."

In 1890, the American Society became the American Branch of the English Society. James, who had discovered Mrs. Piper and reported upon her trances in 1886, saying that he was unable to "resist the conviction that knowledge appeared in her trances which she had never gained by the ordinary waking use of her eyes, ears and wits," and had enlisted Dr. Richard Hodgson in the work, was very active and useful in the American Branch, and collected for it the first-hand reports, solicited by him, of a vast number of sporadic, unprovoked cases of coincidence of apparent communication and of the fact communicated. Concerning these he wrote on January 30, 1891, as follows: "One page of experimental thought-transference work will 'carry' more than a hundred of 'Phantasms of the Living.' I shall stick to my share of the latter, however; and expect in the summer recess to work up the results already gained in an article for 'Scribner's Magazine,' which will be the basis for more publicity and advertising, and bring in another bundle of Schedules to report on at the Congress. Of course I wholly agree with you in regard to the ultimate future of the business, and *fame* will be the portion of him who may succeed in naturalizing it as a branch of legitimate science."

The article, "What Psychological Research Has Accomplished," appeared in *The Forum* in 1892.

By 1901, both Myers and Sidgwick were gone; James wrote James Sully on March 3, 1901, saying, in part: "Yes! H. Sidgwick is a sad loss, with all his remaining philosophic wisdom unwritten. I feel greatly F. W. H. Myers's loss also. * * * I seriously believe that the general problem of the subliminal, as Myers propounds it, promises to be one of the *great* problems, possibly even the greatest problem, of psychology."

To Charles Eliot Norton, then president of Harvard University, he wrote of Myers on June 26, 1901, "He 'looms' upon me after death more than he did in life, and I think that his forthcoming book about 'Human Personality' will probably rank hereafter as 'epoch-making.'"

In another letter to a friend, written July 10, 1901, he returned

to the subject, saying, "Fifty or a hundred years hence, people will know better than now whether his instinct for truth was a sound one; and perhaps will then pat me on the back for backing him. At present they give us the cold shoulder. We are righter, in any event, than the Münsterbergs and Jastrows are, because we don't undertake, as a condition of our investigating phenomena, to bargain with them that they shan't upset our 'presuppositions.'"

Of Myers' book, "Human Personality and Its Survival of Bodily Death," of which James wrote a review, he says in a letter to Flournoy, April 30, 1903, "It is obviously too soon for it to be either refuted or established by mere criticism. It is a hypothetical construction of genius which must be kept hanging up, as it were, for new observations to be referred to. As the years accumulate these in a more favorable or in a more unfavorable sense, it will tend to stand or fall."

The death of Richard Hodgson called forth the following in a letter which James wrote to Flournoy on February 9, 1906, "None of his work was finished, vast materials amassed, which no one can ever get acquainted with as he gradually got acquainted; so now good-bye forever to at least two unusually solid and instructive books, which he would have soon begun to write on 'psychic' subjects. As a *man*, Hodgson was splendid, a real man; as an investigator, it is my private impression that he lately got into a sort of obsession about Mrs. Piper, cared too little for other clues, and continued working with her when all sides of her mediumship were amply exhibited."

In 1909, James made a report to the Society for Psychical Research which was published in its *Proceedings* for that year, upon purported messages from Dr. Hodgson through Mrs. Piper. He said of this and of the communications, in a letter written January 29, 1909, "I have just got off my report on the Hodgson control, which has stuck to my fingers all this time. It is a hedging sort of an affair. * * * The truth is that the 'case' is a particularly poor one for testing Mrs. Piper's claim to bring back spirits. It is *leukier* than any other case, and intrinsically, I think, no stronger than many of her other good cases, certainly weaker than her G. P. case."

In a letter to Flournoy, written August 9, 1908, James said,

"I have just read Miss Johnson's report in the last S. P. R. *Proceedings*, and a good bit of the proofs of Piddington's on cross-correspondences between Mrs. Piper, Mrs. Verrall and Mrs. Holland, which is to appear in the next number. You will be much interested, if you can gather the philosophical energy, to go through such an amount of tiresome detail. It seems to me that these reports open a new chapter in the history of automatism; and Piddington's and Johnson's ability is of the highest order. Evidently 'automatism' is a word that covers an extraordinary variety of fact."

Because William James was first a psychologist and the foremost of his time in that science, it is interesting to glean from his letters that through the methods of that science he had formed cautious notions of the soul and of the probability that it consciously survives death. These notions also were so favorable to the view that the soul exists both independently of the body during life and after the union with the body is dissolved by death, that one must recognize that his equilibrium of opinion regarding whether or not certain psychical phenomena are due to spirit return, was not the result of his regarding it antecedently most improbable that the discarnate soul survives and may communicate. In a letter written on May 6, 1906, he says, "I have no doubt whatever that most people live, whether physically, intellectually or morally, in a very restricted circle of their potential being. They *make use* of a very small portion of their possible consciousness, and of their soul's resources in general, much like a man who, out of his whole bodily organism, should get into a habit of using and moving only his little finger. Great emergencies and crises show us how much greater our vital resources are than we had supposed."

But much the clearest and most beautiful expression of the things which prompted this inference by James's well-stored and well-disciplined mind, is in the exquisite letter which he wrote his sister, then facing death, on July 6, 1891; there he says, "Your fortitude, good spirits and unsentimentality have been simply unexampled in the midst of your physical woes; and when you are relieved from your post, just *that* bright note will remain behind, together with the inscrutable and mysterious character of the doom of nervous weakness which has chained you down for all

these years. As for that, there's more in it than has been told to so-called science. These inhibitions, these split-up selves, all these new facts that are gradually coming to light about our organization, these enlargements of the self in trance, etc., are bringing me to turn for light in the direction of all sorts of despised spiritualistic and unscientific ideas. Father [who was interested in Swedenborg] would find me to-day a much more receptive listener—all *that* philosophy has got to be brought in. And what a queer contradiction comes to the ordinary scientific argument against immortality (based on body being mind's condition and mind going *out* when body is gone) when one must believe (as now, in these neurotic cases) that some infernality in the body *prevents* really existing parts of the mind from coming to their effective rights at all, suppresses them, and blots them out from participation in this world's experiences, although they are *there* all the time. When that which is *you* passes out of the body, I am sure that there will be an explosion of liberated force and life till then eclipsed and held down. I can hardly imagine *your* transition without a great oscillation of both 'worlds' as they regain their new equilibrium after the change! Everyone will feel the shock, but you yourself will be more surprised than anybody else. It may seem odd for me to talk to you in this cool way about your end; but, my dear little sister, if one has things present to one's mind, and I know they were present enough to *your* mind, why not speak them out? I am sure you appreciate that best. How many times I have thought, in the past year, when my days were so full of strong and varied impression and activities, of the long unchanging hours in bed which those days stood for with you, and wondered how you bore the slow-paced monotony at all, as you did! You can't tell how I pitied you. But you *shall* come to your rights ere long."

What the editor of his letters calls the last complete statement found in James's correspondence concerning what had been accomplished in psychical research, and concerning his view as to the explanation of the phenomena, is set forth in the following from his letter to Charles Lewis Slattery, dated April 21, 1907: "My state of mind is this: Mrs. Piper has supernormal knowledge in her trances; but whether it comes from 'tapping the minds' of living people, or from some common cosmic reservoir

of memories, or from surviving 'spirits' of the departed, is a question impossible for *me* to answer just now to my own satisfaction. The spirit-theory is undoubtedly not only the most natural, but the simplest, and I have great respect for Hodgson's and Hyslop's arguments when they adopt it. At the same time the electric current called *belief* has not yet closed in my mind."

The following brief sentence in another letter is a happy statement of his view of the proper attitude of the psychologist toward psychical research: "I prefer an open mind of inquiry, first *about the facts*, in all these matters; and I believe that the S. P. R. methods, if pertinaciously stuck to, will eventually do much to clear things up."

THE CASE OF MRS. WEST.

By WALTER F. PRINCE.

The lady herein called Mrs. West, on June 23, 1917, wrote from her home, located in New York State, about twenty-five miles from the office, a letter, asking advice and relating various experiences which she alleged that she had had, as a basis for the advice.

As these experiences, mainly relating to quasi-seeing and hearing, were not corroborated by any collateral testimony, they would not be printed here but for the fact that after experiences more or less of a similar nature were fully established by contemporaneous record and external corroboration. On this account it seems worth while to present examples as an outline survey of her earlier psychic career.

New York, June 23rd, 1917.

Psychical Research Society,
Gentlemen:

I thank you for the prompt reply to my communication. Will send my fee for membership in a few days.

I am presenting you with a report which viewed by the critical eyes of science may be valueless. * * * *

I trust that you will pardon my verbosity, believing that it is only through my eagerness to learn, that I am sending you such a lengthy report.

I was born of religious parents who believed in the old-fashioned orthodoxy—Heaven and Hell. Spiritualism was tabooed—being classed with legerdemain. In fact I had never heard it discussed seriously, and had never read any psychological books. * * * *

Impressions of a pressure and clasping arm.

I was weak, timid and afraid. Afraid of everything and everyone. To overcome this and prevent my becoming an arrant coward I was sent to bed every night in the dark. This was terrifying; par-

ticularly, as I had a brother strong and robust who feeling contempt for my weakness used to frighten me at every occasion.

It wasn't long, however, before I noticed that at times when I was sorrowing alone, I would feel the pressure of an arm round me, or the presence of some one decidedly friendly, which caused my fears to subside. This I attributed to angels w-a-y up in Heaven who were sorry for little children who had to go to bed in the d-a-r-k.

Premonitory Vision.

One night I had this vision: I dreamed that I was in a beautiful country and walking to a grassy mound saw my mother lying there. As I looked, suddenly, she arose as though being borne by invisible arms and ascended into Heaven.

A short while after this she became desperately ill and died.

I had no more manifestations until ten years later. This was shortly before the birth of my third child.

Premonition? She sees apparition, brother feels a presence, cat stares and shows fright.

One night I sat talking to my youngest brother who was sitting at a desk writing a letter. Presently, I left the room and walked slowly up-stairs to the third floor, to tidy a room which I had been too busy to attend to during the day.

There was no light in the hall, but a faint illumination came from an electric light which shone in the windows of the room, from the adjoining street.

As I neared the landing, a woman in spirit form wearing a black gown came softly out of the room and approached me as though to speak.

Sad to say, I became terrified at the apparition. I shrank back into the niche in the wall while I trembled from head to feet. Never will I forget her expression as she passed me. Sorrow and disappointment were written in every line of her face. But, undoubtedly, fearful of the consequences if she uttered the faintest word, she turned and walked slowly down the stairs.

Instantly, the thought of my brother dawned upon me. What if he saw this spirit—would it frighten him? His heart was very

weak. Would it affect him to see this woman glide softly into the room?

I tried to call out but my voice failed me. But in a moment I conquered my fear and with supreme effort I walked tremblingly down the stairs and into the room where he still sat at his desk.

But his face was changed. It was very white and perplexed. As I entered the room he arose quickly and caught me by the hand. "What is the matter?" he said earnestly, "Come, sit down. You look as if you'd seen a ghost!"

I tried to smile. "Yes?" I replied. "Well, you certainly look so too." "Tell me, what has happened to you," he replied.

Then calmly I related my experience.

He listened attentively and his face grew thoughtful. "It is very strange," he said, "but just after you went up-stairs, I sat writing at the desk, when suddenly, I felt the presence of some one behind me. I knew instinctively, that it was supernatural; and although I'm not a coward, I hesitated to turn round. Particularly, as I had glanced at the cat which had been sitting by my side and noted her peculiar mien. She had sprung to her feet, her fur on end, her back arched, her eyes wild, and was staring at something directly behind me!

"With an effort I regained my nerve and turned—but I saw nothing. Although I felt that whatever it was, had turned and was leaving the room. And looking again at the cat I saw that she had become more calm and had settled down again." He looked at me earnestly. "What do you think it was?" he said.

"Imagination," I said reassuringly.

But I did not think so; and I wondered what the portent would be. What was it the spirit would have said? Was it to warn me of approaching evil?

Premonitory Vision.

Two weeks later my child was born. And the day following her birth I had this vision: I was going down the street when suddenly, I stopped abruptly, and looked at the sky. There in the clouds was my husband, the baby and myself, and underneath us was written the word, "Which?" As I looked in awe at the sight, I who was in the clouds vanished and left the others there. And there they are

now, while I am still in this "Vale of Tears,"—the baby dying two weeks later and my husband within a year.

Vision. Non-evidential but consolatory.

In 1908 I had my third vision. The years intervening had been years of toil and trouble. One night after working hard all day and far into the night, I fell exhausted upon the floor. As I closed my eyes, the tears running down my cheeks, I whispered a prayer.

Hardly had my eyes closed when again I was walking again in the beautiful country. As I walked, I neared the bank of a stream upon which a number of persons were reclining. The thought was conveyed, that they had all been precipitated there from another world. They all seemed dazed as though unfamiliar with the place.

On the opposite bank stood a man clothed in simple garb, with arms held forth in supplication. One by one they arose and stepping over the stream, joined him. But one man irresolute and afraid held back. Finally the man across the water came nearer and held out his hand. Waiting no longer he stepped eagerly across and joined the others who had now recovered themselves and were passing happily on.

I was standing at a distance alone, when into my heart crept a longing to be one of that throng; but feeling unworthy I was about to turn away when a voice beautiful and low said softly, "You have suffered and been patient. You shall have your reward."

I turned and there stood the man whom I had seen across the stream. But before I could reply, he had vanished. Turning to see where he had gone, I saw the one at my side who had hesitated. "Who was that man?" I asked.

His answer was firm and sweet as he replied, "It was Christ."

This dream has no scientific value as the reward was not specified, nor have I anyone to substantiate it; but in all sincerity I can say, the reward is come. I have seen the spirit world and communed with my friends who have passed beyond and death has lost its sting. And searching my heart I can truthfully say, that above wealth or honor or glory, this is its greatest desire.

In 1913 I went to sleep one night, when suddenly, I found myself in a gloomy place down by the ocean. I was sitting on the grave of one I loved. Presently, my father who had been some time in the spirit world, appeared, and said earnestly, "Watch!"

*Vision, supposed to predict what is to be.**

I looked out upon the water and saw it roll in, in great, black waves. In a moment there was the roar of many voices coming nearer and nearer, and in a moment more there was a vast army of men ragged and unkempt come upon the scene bearing a yellow flag. Presently, they paused and looked intently behind me. Following their gaze I saw three men in college gowns looking earnestly at them. Who they were I do not know; but at one glance of their eyes the mob became subdued and I awoke. The dream has not yet been fulfilled. But what I believe is this: that our country will be invaded at an unprotected point on our coast and by those bearing a yellow flag.

Two supposed premonitory visions.

In November, 1915 I was in the country in spirit form, having gone to sleep and cast off the mortal clod. Peace and happiness pervaded everywhere. Suddenly, a priest appeared and said in tender tone, "Don't forget the shadow on the wall."

I laughed. "O father," I replied, "one does not look for shadows when the sun shines."

"That is just the time to look for them," he replied, gravely. And with that he disappeared. I journeyed on, when presently, I met a crowd of people dressed in black, looking down upon the ground. Going hurriedly toward them, I parted them and looked. On a wall opposite flashed the slender figure of a man—then was gone. I awoke.

I did not recognize the shadow and strange to say, though my heart was filled with dread, I did not dream of it being my youngest brother, the only one on earth I loved.

But as though to break the force of the blow that was to fall, two months later I had the following vision: I was in the front room of a house which I had occupied some years before. As I looked out of the window, I saw my brother standing in front of the house. He was clothed in a suit of white and on his head was a hat upon which was the dirt of the earth.

*This is printed as an example of her visions without present or likelihood of future evidential value. Those supposed to deal with national and international affairs seem to be all unevidential and dictated by a subconsciousness impregnated with conceptions drawn from yellow newspapers.

He was talking to a woman who was sweeping the street. She paused, broom in hand to listen, but turned and winked at a woman next door who also laughed derisively.

I turned in sorrow at the sight; and there in the room I confronted my father and mother standing side by side with their hands held helplessly at their sides. On the face of each was a look of great sorrow as they gazed upon their boy.

I went to them in the greatest grief, wringing my hands and crying, "Papa! Mamma! Do something for him!" but they remained motionless, their eyes riveted upon my brother.

I ran out into the street and looking up at the sky beheld a large, gray sword. I awoke. As I arose, I was given a letter saying that my brother was in the city. I sent for him to come to me. He did so, but had been in the city but a few days when he was taken ill and passed away.

Racked with grief I accompanied the dear body to the grave. There I collapsed and was put to bed in my eldest sister's home. Toward morning I fell into a light sleep, but my mind was with the dear one, and thinking that he was ill, I called to my eldest brother, "O Larry is sick! Get me a priest!" And a voice deep and tender replied, "The priest is with him, Allie."

Consolatory Vision.

At that instant, I looked down a beautiful road and there was my brother, beautiful as ever, clothed even as in this work-a-day world, standing at the beginning of the road. His back was turned toward me and his head slightly bowed as though in reverence at the scene. But standing by his side with his head slightly turned, that I might see his face was the priest holding him by the hand; and O the beauty and love in that look that was bestowed upon the boy. He dead? No. Alive! and well! and happy! And the priest—was He who had said to me, "You have suffered and been patient. You shall have your reward."

I arrived home three days later. It was intensely cold and snowing greatly. I went to the window and looked out. To my mind came the thought of that lonely grave with the snow falling upon it. In an agony I wrung my hands. He was cold, I knew! and I beat my breast in anguish.

Could we but know that ever near us are His messengers watching every deed, hearing every word, knowing our secret thoughts, how differently we would shape our lives. Who will believe that at night when I closed my eyes in sleep I found my brother again and that he had heard my uttered cry and answered it? * * * *

Told in a vision of error in getting a bill changed.

The day before Christmas this year I had occasion to go to the Post Office. This is a distance of a mile and a half from the house; and as the roads were very bad with sleet and snow and the travel of autos heavy, I felt afraid to venture forth. And I was particularly unhappy as there would have been no occasion to do this, had I received the kindly consideration of a relative with whom I was stopping.

As I put on my hat and cloak I cried a little. Suddenly I felt the presence of some one near me and Larry's voice said quite audibly, "I'll go with you, little sister."

Instantly, the fear left my heart; and I went out of the house and down the road just like a child, knowing that he was with me.

As I walked along an auto whizzed by so close that it grazed my dress and although it had given no warning sound, it did not frighten me at all.

I reached the Post Office and mailed a few letters, paying for the stamps with a five dollar bill. Being in a hurry I thrust my change into my pocket-book without counting it. I then walked home with the same joyous feeling. As I entered the lane that leads to the house, an arm unseen linked itself into mine and my brother said in his own boyish way, "Under the wire! Now give Bessie back her dollar and you'll be all right."

I laughed outright. "Give Bessie back her dollar?" I said quite mystified.

"Y-e-s," he said, in his old bantering tone, pretending that I knew all about it and intended purposely to keep it.

I went into the house and removing my wraps sat down and counted my change. I had just one dollar too much. Therefore I knew that Bessie, the clerk in the Post Office, had given me that amount over my right change.

I dispatched a messenger with the dollar and a note to her stating

the fact. Upon making up her account later, she found that I was correct.

I would like to describe the voices that speak to me: although I am conscious at that time of a near presence, the voice seems to come over a 'phone. It is exactly as though I had placed a receiver to my ear. And always with the voice comes a calm unspeakable.

In concluding my report I wish to thank you for your patience in reviewing it.

Very truly,

(MRS.) ANNIE A. WEST.

The letter from which the foregoing extracts are taken was accidentally misfiled, and not discovered and hence not answered for more than a year. On July 17, 1918, I wrote in the name of Dr. Hyslop, not giving my own, and asked a number of questions. Only two of these are at all important for our present purpose, the one inquiring about her health, and the other asking what experiences she had had since the last writing. It proved that she had recovered from incipient tuberculosis and, apart from having a slight spinal curvature, was now well. An extract from her reply of August 27, 1918, follows:

Raps.

I have other witnesses whose names and addresses I am enclosing who will corroborate the fact that I told them of my psychic experiences.

One of these is my brother, Mr. R. W. Gordon [pseudonym], Pacific St., Brooklyn. My brother is a retired policeman, and very practical. Although not interested in psychic phenomena his faith in me made him credulous. And I will relate an experience which occurred two years ago while he and I were alone.

We were occupying a small cottage on my sister's estate and every evening we played cribbage until quite late. One night, it was intensely cold and I had drawn in the heavy shutters and fastened them down. It was a still cold but had there been a gale blowing, it could not have rattled the shutters. The ground was thickly covered with ice and snow so that had any one approached they would have been heard and some trace of their feet would have been seen.

We finished our game and my brother commenced to talk of the

war. In the course of the conversation he said that we would surely win, and as one of his reasons he mentioned one of our latest inventions—a most destructive gun. I looked at him earnestly and said impressively, calling him by name, "As long as the mind can conceive another's destruction there never can be peace." As I concluded this remark, there were three, loud distinct raps on the shutter.

My brother turned very pale but immediately jumped up and opened the door. Not a soul was in sight. Neither was there a foot print anywhere near. He came back and said solemnly, "I am convinced beyond a doubt, of spirit communication."

The brother afterward corroborated this incident as follows:

— — — — — St., Brooklyn, Nov. 13th, 1918.

"DEAR SIR:

"At the request of my sister, Mrs. A. A. West, I write this account of an incident that happened on a night during the winter of 1917, at ———, N. Y. where we were then residing.

"Mrs. Wood and I seated at a table in the bungalow which we occupied engaged in playing cribbage, had alternated our card playing with conversation concerning the war between Germany and the Allies, and in reply to a reference on my part to a gun of which I had been previously reading, an American invention, calculated to bring victory to the allied cause, my sister had just completed saying, "As long as the mind can conceive another's destruction there never can be peace,' when there came three (3) distinct raps upon the panel of the wooden shutter outside the window to the room in which we were seated and which my sister had previously closed in and fastened.

"Investigation failed to prove that any person had approached the window from the outside as the ground, covered with snow, had in no manner been disturbed and no tree, or bush, stood sufficiently close to the bungalow to justify the explanation that a branch blown by the wind had caused the sounds, it being a calm, still night. * * *

Most respectfully,

R. W. GORDON."

Mrs. West also stated in her letter of Aug. 27 that she had contributed some articles to a small magazine entitled *The Hu-*

humanitarian, and in connection with this had lately an impression which she believed a valid one.

Supposed premonition in regard to literary work.

"Although I have been a regular contributor to the *Humanitarian* and have a quantity of work with them now, I have been told by the spirit world that I will have nothing more published until February, when I will be guided by a very wise spirit in writing for a magazine about twelve by twelve inches square and which is light green in color and has a wide circulation.

Mrs. West wrote to the editor of the magazine named and, in her own language, "told him that I had been informed that my work would not be available until February, and asked him if there was any reason for it." This shows her confidence in her own impressions, but, seeing that she did not say how she had been informed, was calculated to mystify the editor, who had not so informed her. He responded thus, in a letter whose original is before me:

Aug. 30, 1918.

Mrs. A. A. West, ———, N. Y.

DEAR MRS. WEST:

We are returning to you herewith your poem "The Mothers of Men" in accordance with your communication of the 22nd inst. At the same time, there is enclosed your poem, "How I love you," which we are sorry to say is unavailable for the columns of the magazine.

Upon looking over the correspondence on file in the Editorial Department we have not been able to find any reference to an assertion on our part that no work of yours would be available until February. We are therefore unable to answer your question as to the reason for this.

We thank you for the privilege of reading the manuscripts.

Sincerely yours,

The Humanitarian Pub. Co., Inc.,

By A. GIDEON.

It is evident from the above that Mrs. West's last efforts were rejected by the magazine, and she stated that she continued to

send contributions and that they failed to appear, although earlier efforts had been accepted. But, to be faithful to the terms in which Mrs. West had previously announced her premonitory impression, there was no assurance that anything of hers would be printed in *The Humanitarian* of February, but a promise that she would then begin writing for another magazine, described as about a foot square, green in color, and having a large circulation.

The letter of August 17th showed that Mrs. West was then seeking a particular employment, which she did not obtain. In September she went to live with her brother in Brooklyn, and a letter written November 5th stated that she had enlisted in the service of the government at the Fleet Supply Base in that borough. Feb. 17th, 1919, the lady stated, "I wrote a poem and sent it in and by a strange coincidence it fell into the hands of the Commandant, who informed me that it was high class and deserved recognition." She added that she had been engaged to write for the magazine, which it appears was started in the Base that month and which was called *Base Notes*. A number of the early issues were sent to the Society, containing articles in prose and verse by Mrs. West, who continued to contribute to it for months, if not up to the time when she, together with many others, left the service in May, 1920. The magazine at first was about $10\frac{1}{4}$ by $7\frac{3}{4}$, later $10\frac{1}{2}$ by 8, therefore not so large nor of the shape prophesied, nor was the cover green, though it was partly of that color in October and November. What remains is simply that a magazine was started in the month previously named by an organization which at the time of her preannouncement she had not thought nor had prospect of joining, and that then and therein her literary efforts again began to appear. The magazine, intended only for the several thousand workers in the Base, had a large circulation among them, though not large by ordinary standards.

Supposed Premonition Relating to Iron-Holders.

This is not worth giving *in extenso*. But samples of her fallacious impressions, together with simply unevidential ones and slightly evidential ones, must be given, as well as those which were evidential to a high degree, if we are to make a proper study of the case of Mrs. West.

On August 17th, 1918, before she had moved to the city, the lady wrote :

I received word from the Red Cross last week that I have been endorsed by them for this position and I hoped to be called very soon.

After receiving this information I had a vision in which my mother appeared to me and said, " If I were you, I would go to work in the factory making iron-holders."

As she spoke I seemed to know that she meant a factory on Pacific Street, Brooklyn.

I turned to her indignantly and replied, " I will not bend my back over a machine again! "

A look of great sorrow crossed her face and she looked down at the ground. The vision faded.

I am so impressed with the import of it however, that today I am writing my brother to ascertain from him if there are any factories on Pacific Street and particularly if there is one making iron-holders.

The brother was unable to locate the factory. Mrs. West wrote, Sept. 16th, that she had accepted her brother's invitation to live with him and was going to try to find the factory. Her letter of November 5th states that one day she found some iron-holders at Woolworth's on Flatbush Avenue, but they were not of buff material like that of men's underwear, but that a week later she was surprised to find iron-holders of exactly that description. Her description of the vision sent the Society had not included these particulars, but on my reminding her of this fact her brother sent a definite statement that she had mentioned them to him months before. There were also given the addresses of three ladies to whom the same details had been related. After the discovery of iron-holders of this description, inquiry developed the fact that they were made at a particular address on 125th Street, New York. But this was not Pacific Street, nor did the lady obtain employment there, though she tried to do so, rather unwisely seeing that she did not feel inclined to do this kind of work. Therefore the incident is hardly an impressive one on the score of evidentiality. But there is sense in the following, written November 17th:

There was no antecedent reason why iron-holders should have entered my mind. My mind at the time was engrossed with the thought of taking a position as correspondent at Camp Merritt, and I almost doubted that I heard my mother aright. For I reasoned they are only used with the old style irons and any housewife could make them.

Impressions About a Man in the Office of the A. S. P. R.

In the letter of November 17th occurred the following passage, written, as Mrs. West supposed, to Dr. Hyslop, whose name I had thus far signed in my letters:

At the expense of boring you, may I ask one more question and then I will desist. Who is the man connected with the Psychical Research Society who answers this description: medium height, blue eyes, brown hair, and a very gentle voice and manner? He is peculiarly sensitive, so that were he a doctor he would shrink from performing an operation but he would delight in giving an anæsthetic. He loves children, but they embarrass him. He loves music but left alone with his own thoughts is greater pleasure—for "his mind to him a kingdom is." I see him a great deal and he talks to a man whom he calls "Doctor." The last time I saw him, I was in a great deal of mental distress and some force told me it was January. I was weeping bitterly and he said very solicitously, "How are you going to treat her, Doctor?"

And the Doctor replied, "By suggestion—make her think she is well and happy."

This was written after the lady had taken up her residence in Brooklyn. Consequently, though my after familiar acquaintance with her ways of getting and dealing with her psychical experience gives me personal confidence that she did not depend upon and did not have normal information, it is apparent that it would not have been difficult to learn my physical description, so this part of her remarks must be regarded as non-evidential. Nor was the person described positively declared to be me. Nevertheless, I correspond fairly well to the description, as I admitted in my reply to which, for the first time, I signed my own name. I am of medium height, five feet and seven inches, my eyes are dark

blue, my hair medium brown, and my voice and manner are said to be gentle and soothing to psychical subjects and to patients, though I am capable of being bluff and stern to insolent people, dead-beats and frauds. Of course my title is "Doctor." Dr. Hyslop was about five feet nine inches tall, his eyes gray, his hair very dark, and his voice and manner not such, perhaps, as would be described by the word "gentle." Supposing that the description thus far were meant for me, whether or not the word "gentle" applied, the particulars *could* easily have been learned.

But the sentence "He is peculiarly sensitive, so that were he a doctor he would shrink from performing an operation, but he would delight in giving an anæsthetic," states facts curiously true of me, and which I am sure that only my wife and possibly my foster daughter knew. I can hardly bear to extract a splinter from the hand of another, though stoical enough in removing one from my own hand. I could never bear to perform an operation, but have willingly administered ether to a man in an emergency operation, and have witnessed a great many major and minor operations with interest. And the sentence, "He loves children, but they embarrass him," is astonishingly and peculiarly appropriate. If I can once get thoroughly acquainted with an interesting child I adore it, and I feel an interest in children, but they embarrass me—that is just the word—I had as soon take a whipping as attempt to entertain a group of children, and I fairly run away from a baby. This was emphatically not the case with Dr. Hyslop, and I think it is not the case with many men to the extent that it is with me. This peculiarity is probably the result of a complex formed at the death of a baby brother when I was a boy, after which for years I could not bear to look at a baby, my grief was so poignant. I have never talked about the peculiarity, and only my wife and daughter knew I had it.

The clause "the last time I saw him," is a characteristic expression of Mrs. West in referring to her visions. The expression "by suggestion," referred to the other "Doctor," is pertinent in reference to Dr. Hyslop (as it would have been to me), since he sometimes employed suggestion upon persons who needed it, though he never did upon Mrs. West, whom he did not see up to the time of his death. It will be noted that the impression of "January" also was received. When the eighteenth of the fol-

lowing January arrived, a letter in response to mine was written which said, in part :

“ Your letter came at an opportune time—I was wretchedly ill. Being alone at the time I was stricken, I fainted and crashed into a radiator, bruising my face past recognition. I’m sitting up now, but am in a weak, weepy stage, just as I was when I met you and Dr. Hyslop [I had written her and told of the correspondences, and she now adopts the identifications suggested as possible] and you asked him how he was going to treat me. And I rather think I like his suggestion that I am well and happy. So the prophecy concerning January was true after all.”

Unfortunately the press of work was such that I failed to ask for corroboration of the fact of illness.

Possible Clairvoyance.

In November, 1918, Mrs. West wrote asking me if anything strange had happened to me about ten days earlier which related to her, and added that she at that time had had an experience that was connected with me. I replied cautiously that nine or ten days previously, I could not be sure which, I had experienced something which was unusual with me and which might possibly relate to her, but that I wished her to relate her experience first. She replied stating that at the time referred to she had seen me very vividly and that I had seemed to see her. The fact was that at or about the specified date a mental picture of a woman began to be presented as though forcibly pushed into my mind, and the same appeared again and again for several days. I knew no possible stimulus for the phenomenon, which in consequence interested me considerably, though it never occurred to me to connect it with Mrs. West. Nor do I know that it was connected with her, but note the queer fact and the coincidence. I added that the woman reminded me of an old schoolmate, long dead, and that she seemed to have a pleasant smile, to be slender and I would think rather tall, with hair of a reddish color worn low over her ears but flat to her head. The fact was, as I was told and afterward learned by observation, that Mrs. West had a smile, when she did smile, very like what I mentally saw, that her hair was worn precisely

as described, and that she was slender. But the hair was darker, though with a copper glint, she was not tall, and the face was not convincingly similar. Still, it was odd, despite that the description only in part fitted Mrs. West that, just about the time when she had a vision of me seeming to see her, I should have begun to have the quite novel experience of mentally seeing a woman, which picture appeared again and again, though not in the least exteriorized, during the course of several days.

Vision of the Desk and Drawer.

The lady wrote me on December 10th, 1918:

"What do you keep in the lower left hand drawer of that polished, flat, oaken desk which stands near but not close to the end of the room."

When I read this I considered the three desks in the office. One was "polished, flat, oaken," but stood against the end of a room and did not belong to nor concern me, nor did the contents of the lower left hand drawer. Another was "polished and oaken," but it was not flat; it stood against the end of the room, and was not mine, nor did what was in the lower left hand drawer connect with me. The third was my desk, and was polished oak and near though not against the end of the room, but it was not flat and there was no reason why the lower left hand drawer should be singled out as significant. I therefore replied saying that I did not detect any relevance to me in the question. As soon as the letter was sent I remembered that I had a desk in my home, and indeed the lady had not intimated that the desk was in the office of the Society. I mentally went over the particulars. Yes, this desk was flat, polished, oaken, stood near but not against the *end* of the room (it stood against the *side* of the room, but I had no right, strictly, to bring up a particular not mentioned) and—out of forty-eight drawers in my study, the lower left hand one of that desk is the only one whose contents are of peculiar significance, sacred to the drawer, and will always there remain. That was the drawer owned by the "Margaret" secondary personality in the Doris Case, who, before she was banished asked me to keep her things there always. There is a mention of her drawer in

my Report, but not of which drawer it was. Nor did more than a very small family group know that the things were there and the drawer dedicated to them. It is highly improbable that Mrs. West had ever seen this report, and she declares that she had not, but even if she had it does not contain information for the precise statement in any of its parts.

I wrote, telling the lady that what she had said proved to be strikingly relevant to the specified drawer in my desk at home, but gave her no indication as to the contents of the drawer, or their history, nor did I give any clue whatever. Let it be understood that I pursued the uniform rule to give no details regarding the subject matter of her impressions beyond those that were already stated by her, and no information except that of an inferential sort inseparable from the fact of writing letters at all. Furthermore, a carbon copy of every letter sent out was preserved, and the reader may be positively assured that no incident herein presented as in any degree an evidential one would be illumined were all my letters printed in full, as of course is impracticable. To resume, the reply of Mrs. West added this particular :

“ When I enter the room where the desk is (it will be understood that a ‘ clairvoyant ’ entrance is meant) I feel as though it ought to be pulled out into the middle of the floor.”

It happens to be a fact that, from the time that Doris lived with us up to the night when “ Margaret ” vanished, that desk, in two different houses, was placed in the middle of the floor. And this fact is not mentioned in the Doris Report. The two houses are 400 and 2500 miles, respectively, from New York City. No one but the three members of the family knew the fact in regard to both houses, none others within hundreds of miles knew it in regard to either. Surely no one would consider the position of a desk in a room in my house important enough to talk about, and it is wholly improbable that Mrs. West had had intercourse with any person who knew my family during residence in distant cities. It certainly was not remarkable that the desk was in the middle of two floors successively, and it was not remarkable that at the time of the letters it was not, but the correct grouping of these facts with the far more important mention of a particular drawer is remarkable.

Title of a Composition Announced.

In response to her previous statement that I was very fond of music I had written Mrs. West that I was to some extent a performer on the piano. In December—the day does not appear—there came a letter saying "What about that musical composition entitled 'The Dream Girl,' which you began but never finished?"

This little sentence was about the most astonishing one in any of the letters. The facts were these. A few weeks previously, something I read put it into my head to test whether my old faculty for stringing verses, unexercised for a long period, was still intact. Without any outer occasion for it, and purely as a *tour de force*, I wrote one verse, composed another which never got set down and which I afterward forgot, and there stopped, so that the poem, if such it was, is unfinished still. And the title was word for word as Mrs. West gave it, "The Dream Girl." Scarcely any verses of mine have ever been printed under my own name, and none have been under any name for twenty years. I told no one about the uncompleted attempt or its title. The only error in Mrs. West's sentence was in calling the uncompleted composition a musical one, but it is a fact, curious in this connection, that when I compose verses there is usually some musical theme running in my consciousness.

The Journey and the Guarded Case.

In the beginning of March, 1919, I notified Mrs. West that I should be away several days as an excuse for deferring complete answer to a letter, but carefully abstained from giving any hint where, in what direction or what for. The beginning of her letter of March 17th is as follows:

DEAR DOCTOR:

You have baffled me. How is it that in going away you came nearer to me? And what were you doing on the state road? And why did you guard that case so jealously—the one with the green leather binding? I am sorry you were so perturbed on the evening of the eighth inst. but glad to see you quite recovered and happy on the thirteenth.

Probably by "you come nearer to me" she meant that she again thought she saw me clairvoyantly.

Here is the whole of my reply to this paragraph of her letter :

March 20, 1919.

MY DEAR MRS. WEST:

I will answer your letter in the order of its contents. The impressions recorded therein are not all intelligible to me. I do not know the meaning of the reference to the "State road" in reference to me. Perhaps it was a subliminal reflection from your knowing that I was going—but come to think of it, you did not know, for I see that I did not tell you, so it may be a reference to the fact that I went to the great place of state, the Capital of the United States, Washington City. I did not have a case with green leather binding, but I did carry a small case or box, about four by three inches, which was green at both ends in a way that might have suggested a binding; the box contained a large magnifying glass without rim, and I guarded it very carefully indeed, the more because it did not belong to me. This may be related to your impression. Nor was I perturbed on the night of the 8th, and recovered on the 13th exactly, but it is true that it was on the 8th that it was decided that I should go to Washington on an important errand, and one that was agreeable enough, and it is true that my work there was finished on the 13th at about 5 P. M. previous to which hour I had labored at it almost incessantly from my arrival on Tuesday the 11th.

I will add that the reference to "the great place of State" as an interpretation does not and did not have much weight in my mind, but I usually give a psychic the full benefit of possibilities, when dealing with them personally, as they seem to get better results when in a satisfied frame of mind. But in one respect I understated the favorable facts, for on the evening of the 8th the investigation for which I took the journey actually began, and I then began to be in a studious and absorbed state of mind, though not "perturbed." The case containing the magnifying glass was an object of much solicitude, for fear the fragile article should get broken.

If the correspondence between the statements and the facts are worth noting, it should be noted also that there was no pos-

sible way in which the facts could have been normally imparted, other than it might have been inferred from my letter that I should start on the journey about the 8th. I did not myself know how long I should be gone. This is the only journey on which I ever carried this glass or its case.

(To be concluded in the June issue.)

INCIDENTS.

INCIDENT OF THE EAR-RING.

Reported by W. H. RUCKER.

Document 1. Letter by Mr. W. H. Rucker, Itta Bena, Miss., to the Principal Research Officer of the A. S. P. R.

October 24, 1921.

DR. WALTER F. PRINCE,
American Society for Psychical Research,
New York, N. Y.

DEAR SIR:

Would an incident like this be of any value to you (you have so much of such, doubtless)?

A lady across the street from us related that some years ago when she was a young lady a relative gave her a pair of ear-rings, of which she was very fond. She loaned them to a sister about her own age, who became attached to them and would not give them up. Finding the sister asleep one day she secured one of the rings from the ear exposed, after which the sister became very indignant and hid the other ring. She searched for it some weeks, being satisfied it was hidden in their room. One day she was napping after noon and dreamed apparently she saw the ring concealed under the wall paper just over her room door, wrapped in a piece of brown tissue paper, it all being very vivid to her, so she awakened, feeling as though some one had been in the room, rather uncanny feeling, and whispered it to her, and felt frightened. But rising she looked over the door facing, under the wall paper, and pulled out the ring in a piece of brown paper just as dreamed. She then thought her sister may have relented and told her about the ring while she was asleep, but the sister indignantly denied this. I questioned the lady particularly and she adheres to details as I have given: I am aware Hudson, Podmore and others would attribute this to telepathy, which, however, they seem to use to cover some wonderful mental phenomena.

Yours truly,

W. H. RUCKER.

Nov. 15, 1921.

Document 2.

DR. WALTER F. PRINCE,
44 East 23rd Street,
New York, N. Y.

DEAR SIR:

Herewith I hand you statement of Mrs. Annie H. Hunter. I have questioned her very closely and she insists the incident occurred as related. Of her honesty I have no question, and I do not see how she could be in error as to the main facts, at least. I have known her and her family well for many years. As for myself, I am a native of Tennessee, spent my boyhood in Alabama, from which I attended the Indiana State University, from which I was graduated in Dr. David Starr Jordan's first class, as college president. I hold both bachelor and master's degree from the Indiana University. I am here, I think, considered a fairly successful business man, and think I am a pretty good judge of human nature. I feel I can rely on Mrs. Hunter's statement, or I would not report it. I do so only in the interest of your scientific researches.

Yours truly,

W. H. RUCKER.

Itta Bena, Miss., Nov. 15, 1921.

Document 3.

MR. W. H. RUCKER,
City.

DEAR SIR:

In response to your request, I make you the following statement:

I have lived in Itta Bena some fifteen years, where my husband is a merchant. We have been married twenty years, have two children living, three dead. I am a member of the Presbyterian church, and am much opposed to all spiritualism. Previous to coming to Itta Bena we lived in an adjoining county, in which I was reared. When I was a girl some 17 years of age, at my father's country home near Vaiden, Miss., I had given me a pretty pair of earrings, of which I was very fond. One day I loaned them to a sister a little older than myself and, when I called for them, she would not give them up, as she wanted to keep them for another occasion. So, find-

ing her asleep one day with one earring exposed, I succeeded in getting it before she awoke, but she refused to let me have the other, and, fearing I might get it, as on the previous occasion, she hid it. I begged her repeatedly to get it for me, but she refused and I searched in every conceivable place for it, without success. One afternoon, leaving my sister above named reading in a room across the house I lay down to take a nap in my bed room. After some time I was awakened as if by some one whispering to me that I would find the earring concealed in a piece of tissue paper, tucked under the edge of the wall paper over my room door facing. The vividness of the dream, as I suppose it was, awakened me with a start, and I felt an uncanny feeling and was frightened, as if some one had spoken to me from a mysterious source, but looking all around I could see no one at all. Thinking my sister might have been playing a joke on me in my sleep, I looked under the bed to see if she were hidden there, and, not finding her, I got up in a chair and looked along the wall paper just over our door facing, and sure enough pulled out the earring wrapped in a piece of tissue paper, just as it seemingly had been whispered to me in my sleep. Putting it in my ear and thinking still my sister may have told me where to find it in my sleep, I went into the room where she was reading and asked her if she had told me where to find the ring in my sleep, to which she indignantly replied: "No, I did not, and will not until you give me back the one you took from my ear."

I know nothing of your so-called psychic research, but I have related the incident to you just as it occurred, as I remember it all distinctly.

Yours very truly,

(MRS.) ANNEE H. HUNTER.

Document 4.

Questions addressed to Mrs. Hunter by the Research Officer, Nov. 18, 1921.

- (1) Can you give the approximate date of the dream?
- (2) Have you had any other dreams which you had reason to think significant in a similar fashion? If so, please give me the data.
- (3) Was this dream, or was it not, of peculiar vividness?
- (4) Was there anything different in emotional quality from your

usual dreams? Do you remember this point? If so, and it was so marked, please say how.

(5) Is your sister living?

(6) If so, could she be interrogated as to whether she remembers anything about the incident?

(7) Have you had other experiences, aside from dreams, which seemed to you peculiar in something of the same sense?

(8) Had you ever known your sister or any other member of the family to conceal an object in the place above the door, or in any other place that could possibly suggest to you that this spot might be used?

(9) Did you ever learn whether you were in the room (possibly asleep or otherwise engaged), when your sister concealed the earring?

(10) Have you ever had any other feeling, asleep or awake, that some one was whispering to you?

Document 5.

Itta Bena, Miss., Dec. 7, 1921.

DR. WALTER F. PRINCE,
New York, N. Y.

DEAR SIR:

Replying by number to your series of ten inquiries dated Nov. 18th:

1. In the summer of 1895, I think it was.

2. No, it is very rare that I have any dreams whatever.

3. Yes, it was very vivid.

4. Yes. I remember distinctly, it caused me to awaken and feel as if some one had spoken to me, telling me where to find the earring. It seemed more real than other dreams.

5. Yes.

6. I will try to get a statement from her as to her memory about the incident.

7. No, except recently when I had lost a diamond from my ring and had a tip from a so-called mind reader it seemed to be lost in a building, something seemed to say to me "look under that heap of rubbish," which I did and found the diamond.

8. No.

9. No, I never learned anything to suggest my sister hid the ear-ring while I was in the room, awake or asleep.

10. No, except as related above.

Very respectfully,

MRS. ANNEE H. HUNTER.

Document 6.

Dec. 10, 1921.

TO THE SISTER OF MRS. ANNEE H. HUNTER.

DEAR MADAM:

I have received a very interesting account of an incident relating to an ear-ring, which many years ago you secreted in a certain place, and which your sister in a singular manner discovered.

The value of this incident, whether for telepathy (thought reading) or any other theory, will be very much enhanced if you recollect it and will frankly relate what you recollect about it.

It may be that you have forgotten it; it may be that you remember it only in part. Of course you cannot be expected to say anything further than what you recollect. Assuming that you remember it in full, I ask for the following points to be covered. Any which you do not remember, or remember but not clearly, please state accordingly. I want to know just what details you are sure of, what you *think* are so-and-so, and what you do not feel any certainty about because you do not remember them at all.

1. The date of the incident, as nearly as you can fix it.
2. Your story of the concealment of the ring.
3. Whether there was any way by which, so far as you can judge, your sister could have normally learned about the place.
4. Did you sleep in the same room with your sister, and, if so, did you ever talk in your sleep?
5. Had you ever concealed anything in the same place before?
6. If so, was your sister aware of the fact?
7. Your account of your learning that your sister had found the ring, and how you felt (whether surprised, etc.) and what you said.
8. Anything else which can shed any possible light upon the incident.

No names in connection with the incident will be revealed.

Trusting that you will answer these questions fully as your memory serves you, I am,

Sincerely,

WALTER F. PRINCE.

Document 7.

Jan. 13, 1922.

DR. WALTER F. PRINCE,
New York, N. Y.

DEAR SIR:

YOUR letter of Dec. 10, was presented to me by Mr. W. H. Rucker and the questions each given separate attention.

Replying to the questions by number:

1 and 2. Some months previous to my marriage, which occurred in June, 1898, my sister, now Mrs. Anna Hunter of this city, loaned me her earrings, and I would not give them back to her when she wanted them, as I wished to keep them for a party in the community to come off soon. I remember, however, she got one of the rings from my ear while I was asleep, and I hid the other over the door facing in our bedroom, wrapping it in a piece of paper and tucking it under the wall paper just over the door. Naturally I was careful not to tell her about it.

3. I cannot conceive of any normal way in which my sister could have learned of this.

4. We slept in the same room, but I have never been in the habit of talking in my sleep, as far as I have known.

5. No, I do not remember of ever hiding anything in that place before, I am confident I did not, it would not be a place where things would be hidden usually.

6. Neither I nor my sister can remember of ever having hidden anything in that place before or afterward. I would not have hidden the earring in a place where my sister would have suspected it, as I did not at all wish her to find it, being provoked in the way she got the other one.

7. Remember my sister coming to me with the earring, after she had found it, and her telling me she had had a dream which revealed its hiding place. I was naturally surprised, and was confident at the time, as I am now, she could not have learned it from me in any way. I supposed she dreamed of the place where the ring was. I

have not investigated such matters, but have supposed it was possible for people to have things revealed to them in dreams. I am not able to understand how else my sister learned where I had hidden the earring.

Respectfully,

MRS. JEFFIE CLOWER.

CORRESPONDENCE.

SOME EXPERIMENTS IN TELEPATHY.

A LETTER BY THE REV. G. H. SMITH, D.D. (1)

To the Editor of the Journal of the A. S. P. R.

I suppose that a good many men have been in the same attitude with reference to telepathy that I was in for years. I was satisfied that there was some truth in it but did not know just how much. This letter will attempt to show that there is a reality to thought transference and that in all probability it is of every day occurrence and that while we are at the merest beginning of the study, enough is already known to warrant a thorough scientific investigation of this strange phenomenon.

May I say at the beginning that I have no doubt but that what has often passed for clairvoyance or even Spirit manifestation can be better explained by telepathy. (2)

Let me give three incidents about which the fact of telepathy may help to explain, and there are many like them. (3)

(1) Bishop Talbot relates in, "My People of the Plains," p. 85, that on a dark night, when attempting to ford the Clearwater, that

1. The following letter is printed because it is an example of the earnest strivings of intelligent men to understand certain phenomena which press upon the attention of the race. It also affords an opportunity to suggest methods of improving the experiments which we wish might be multiplied at the hands of persons as intelligent as our correspondent, and also to suggest that such persons consult the best literature of the kind of experiments which they are to undertake. In the case of experimentation for telepathy, it is advisable to become familiar with the classic series recorded in several authoritative works and collections, and particularly in the *Journals* and *Proceedings* of the English Society for Psychical Research. Many of these series were carried out with the greatest pains as to the prevailing conditions and the accuracy and detail of recording, and seem to demonstrate, beyond the possibility of mistake, that in accordance with arrangements which allow no normal leakage, coincidences beyond the reach of chance occur in the mental imagery and other ideation of particular agents and recipients.

2. It would be preferable to say "better classified as telepathy." The hypothesis of telepathy is an explanation only to a very limited degree. The word is simply a name to designate observed parallels in the thoughts of two persons, which parallels are not due to normal communication, and which are beyond chance. The process by which such results are brought about is quite unknown.

3. The first of the three following incidents deserves mention despite the fact that it is uncorroborated or otherwise attested, simply because of the character and reputation of the writer. The same can be said of the second,

his horses missed the ford, and were within a little of plunging into the main current, where almost certain death awaited him. That night his wife living in Missouri, and his daughter attending school in Pennsylvania, both were awakened out of sleep by a startling dream to the effect that he was drowning.

(2) In the History of the Methodist Episcopal Church by Abel Stevens it is recorded, in Vol. I, p. 96, that Richard Boardman, Mr. Wesley's first missionary to America, in trying to reach an appointment at Parkgate, Wales, was caught by the incoming tide, and would certainly have perished had not a man who had been awakened by a startling dream come in a boat to his rescue.

(3) A man whose veracity I have no reason to question related to me that once, upon a holiday, when he was resting in a park which surrounds the reservoir of his town, suddenly, a vision of his wife appeared, excited and gesticulating as if something had happened down in the city. He fairly flew down to his home where he found that his son, ten years of age, who had been born ten years ago, when his wife had died, had fallen out of a wagon, and had injured his skull so seriously, that soon after he died. The man up to that time had been a communicant in a Christian church but through that his only experience of that sort he ever afterwards professed to be a spiritualist. I believe that telepathy rather than spirits will account for such incidents as these.

Of the famous Mrs. Piper, who was exploited for a time as a spiritualistic medium, Andrew Lang said that she attributes her remarkable guesses to telepathy, and that he believes she is right in this. (4)

provided that the statement is quoted directly from Richard Boardman, and not related by somebody who heard it related by someone else who says that Mr. Boardman told the story. The third incident, since it relates to a living man, should have been given in his own language, and if possible should have been corroborated by other testimony. This is not a criticism of the inclusion of the incident which serves our correspondent's purpose, but is a reminder of the extreme precautions taken by the Societies for Psychical Research when they report incidents. There is no reason to doubt the incident, as its like occurs again and again. Nor do we wish to argue that it does not represent a case of telepathy. But it is curious that the accident of the boy should have announced itself to the father by a vision of the boy's mother who had died ten years previously. As the woman died at the time of the boy's birth, it is not likely that the fall roused in the boy's mind a vision of his mother, so that the emotion of fright and pain existing in his mind at the time of the accident underwent a strange transformation not easily understandable as straight telepathy.

4. Mr. Lang's belief regarding any subject of Psychical Research is not of extreme importance, as his beliefs seemed varied according to his moods, perhaps depending on whether he wrote just after breakfast or just before dinner. What is important is that the much told story that Mrs. Piper be-

In order to satisfy my own mind as to what there was in this subject of telepathy it was my privilege to make a series of experiments in Great Barrington, Mass., not with professional psychics, spiritualistic mediums, or with abnormal characters, but with a score or more of healthy, ordinary boys, most of them students in the high school, and coming from respectable homes. So far as I can judge there was no motive for any one either to exaggerate or to deceive or to be deceived. (5)

At first we used hypnosis, in our experiments, but we found that much evidence for telepathy could be produced without resorting to this. One of our earlier experiments was to ask a hypnotised agent to return articles which had been gathered from the company and out of some thirty objects there was only one returned wrong, and that was when the owner found that he was himself mistaken. (6)

The easiest cases of mind reading is through the sense of touch. We met a case of this kind at a summer resort where a young woman who was unusually sensitive, and responsive, would tell what a circle of young ladies had wished her to do they taking hands and wishing and she joining hands with them, until she divined their wish. Charles Bishop (7) used to find hidden articles by holding the hand of the one who did the hiding and following the slight unconscious muscular action. (8) Several of our boys could succeed in this with almost absolute certainty.

Another form of mind reading was for a good percipient to hold the hand of a companion and divulge what was in his pockets often telling the exact location as well as the article.

The interest was due to the odd articles which the subject would find such as a nail clipper, drinking cup, a second knife, letters and other memoranda. On one occasion a young man held something tightly in his hand and defied the percipient to tell what it was. He took the other hand in his and replied: "It is like a pencil with

believes her results due to telepathy is not true. She neither believes this now nor did she ever believe it. The fact is that many years ago a newspaper reporter misquoted her.

5. Experiments of this kind should be carried on in such a way that they will defy any motive on the part of any of the participants to exaggerate, deceive or be deceived.

6. Unfortunately no account is here given of the precautions which were taken or of the methods which were employed in conducting these hypnotic experiments.

7. The name here should be Washington Irving Bishop.

8. "Muscle Reading" has been discussed again and again in the literature of Psychical Research and is no longer regarded as belonging within the field of telepathy. It is well known that any person of ordinary sensitiveness or perception may by practice attain some degree of skill, being perfectly conscious of the method by which he produces his successes.

something like a penny on the end of it." The man said "That is not correct," the medium repeated the description over again and when the hand was opened, it contained three cartridges. I consider the description of a cartridge as perfect as an ordinary youth could give. (9)

We also tried to discover telepathy by having three persons write what they wished the percipient to do, and after sealing their wish in an envelope, and then sitting down, while the percipient tries to make out, what is wanted, all holding a chain. On one occasion the three sealed envelopes were given to a school principal. A little Irish boy sat down with three ladies, who had done the writing, soon the lad was seen leading the three ladies down one of the aisles where he found the ladies [sic] chatelaine bag and brought it forward, and placed it on the piano. The secretary of the meeting declared that that was exactly what the writing called for. (10) The next action was to strike a note upon the piano and the third was to stand up and turn around. Each stint was pronounced correctly accomplished. This was before a Woman's Club. Before a boys' school we used a piece of wire instead of a gold chain, but the results were as satisfactory. We found however that there was a great difference both in those who are receptive and in those who communicate their thoughts. Some are no more responsive than a hitching post, others again act and react with the sensitiveness of a galvanic battery.

We also found that thought could be conveyed readily by two or three placing their hands on one's head and thinking of some object or a word or number. "Thought-transference" can easily be verified by any one using a little patience. Hypnosis is not necessary although it is a great help. However we found that levity would vitiate any experiment. (11)

Thought transference by muscular contact we proved to be possible over and over again. (12)

9. If detailed records had been made of these experiments for naming articles in the pockets, stating exactly what the conditions were, and giving a table of the successes and of the failures, this series would have been of more value. As Dr. Smith has had experiences in the past and considers the securing of proper percipients easy, it would be well for him to renew experimentation under the most precise conditions which can be devised and report in the fullest detail.

10. So far as can be determined from this paragraph it relates to experiments in muscle reading. It should have been specially easy to detect unconscious resistances and yieldings when in contact with an object held by three persons.

11. Not only levity but anger or any turbulent emotion or anything else that prevented passive concentration would have had bad effects upon the experiments.

12. This has been for many years beyond any question, except that the term "thought transference" is not an appropriate one.

Telepathy without contact.

The most remarkable experiments which we made were those going to show thought transference without contact of any sort. A few years ago in England it was quite a popular amusement for young people to have one of their number go out of the room while the rest of the company decided that he should point out some object or do something agreed upon. As an illustration we sent a college boy out of the room two rooms away and decided to wish that he should pick up a blue banner which stood in one corner of the room. A red one stood in the opposite corner. After he had walked in front of the audience he said I get nothing whatever and was about to sit down when I asked him to try a little longer and in a few moments he marched to the right corner, picked up the blue banner and presented it to the audience as though there was not the shadow of a doubt but that he was doing the correct thing, as he was. But how did that thought get into his head? (13) Was the concept carried in the air like sound, or was it conveyed in ether if there be such a substance, or is the mind able to project itself so that it can reach out beyond the confines of the body which possesses it and touch and interpret itself to other minds? Here we have a problem for psychologists to work out for us.

Now I wish to give, in as unvarnished a manner as possible, some experiments, in thought transference, without contact of any sort whatever. And it seems to me that any one, who accepts these illustrations, on their face value, will never again have any doubts about the possibility of this sort of mental communication.

I placed a large blackboard in the middle of the room and then seated six or seven young men in front of the board, and an equal number behind the board, in such a manner that they could not see the faces of those in front. Then I wrote so that those in front could read easily: "Think of the burning of the Slocum." I asked all those who could read what was written to raise their hands. All in front responded favorably. Then I asked all who understood what was wanted to raise their hands and one failed to respond. I asked him if he did not know what was wanted, and he replied that he did not. Then I asked him if he would kindly act as secretary and write down the answers which those at the back of the board gave. And these are their answers, taken from his minute written at the time.

- 1, "Stand up and go out of doors." Welsh.
- 2, "Going to see." [Sea.] Smith.

13. This looks like, and probably is, a good incident of telepathy. But the statement should be a little more definite. If, for example, the banners were placed in the two corners of the room for the purpose of the experiment they would naturally attract attention, and either one or the other would most likely be named by the percipient, as a mere inference. Probably this was not the case, but we are not so informed.

- 3, "Leaving home." McCormack.
- 4, "In a storm." Smith.
- 5, "See a man rowing a boat." McCormack.
- 6, "See a life boat." Simmons.
- 7, "Put your right hand on the floor. Pick up a child." Welsh.
- 8, "Rescue in a boat." Simmons.
- 9, "Man drowning." Smith.
- 10, "People in a boat, and shipwreck at sea." McCormack.
- 11, "People drowning" (no name given). (14)

These boys who gave these answers were so far as we know all in a perfectly normal condition. They sat with their heads down, and I suppose their eyes were usually closed. They were in the attitude of deep thought. (15)

After writing on the board, I gave no advice to the boys who were to convey the message, of any sort whatever. You note that not one of the boys said any thing about a fire. At another time,

14. There is one vital defect in the experiment here described, and that is the fact that each boy in turn gave his impression orally, in the hearing of the others. At least this is the natural inference from the description. If the impressions had been written down by each boy the door would not have been left open both for suggestion from one to another, and possible unconscious suggestion from the audience. The first utterance "Stand up and go out doors" cannot be said to relate itself intelligibly with the proposition "think of the burning of the Slocum." The second utterance "Going to sea" looks like a suggestion from the first, as though it meant going out of doors for the purpose of seeing something, for I think it is doubtful that the correction in the spelling of the word "sea" is justified. The utterance of the next boy "Leaving home" looks like another variation of the first. None of the first four relate themselves to the thought intended to be projected. The fifth is partly relevant, but here another difficulty comes in. There were at least seven or eight, how many more is not stated, in front of the blackboard who knew what was written thereon, the more there were, and the less that they knew of the possibilities of unintended suggestion, the more likely was it that at the first partially relevant utterance behind the blackboard some person or persons in front would by indistinct ejaculation, a sigh or hurried breathing of *empressement* give an unintended indication which would be interpreted, consciously or unconsciously, by the persons behind the blackboard who had not yet spoken to indicate that the intended mark was being approached. Accordingly five of the remaining seven utterances are relevant, and it is important to observe that the relevance of these five increases in pretty regular succession. This is not at all what we should expect in unassisted telepathy, and it is hard to escape from the opinion that the percipients were unintentionally aided by signs from the audience.

15. It is exactly this condition which would render them the most sensitive to slight sounds reaching them from the persons in front.

(Feb. 22nd, 1908.) I wrote "Think of a prize fight!" The answers given were: "A column of smoke," "A man on snow shoes," "Man in action," "Two or three men in action," "Sleeves rolled up, sporty men." All but the second answer were given by one man. (16)

Then I drew a picture of a round headed man making a speech with open mouth. The answers were "A clover leaf," "Coon with mouth wide open," "A Chinaman." In making the head I made a good outline of a clover leaf. The other answers were certainly pertinent. (17)

Then I wrote: "Think of a dance!"

The answers were, Roger: "Flowers and *grass waving*."

Tanner: "A rock or a tower in the ocean *with waves*."

Roger: "A sailing boat, *flag waving*."

Tanner: "A tower." Walcott: "*Waving wheat*."

Then I wrote: "A house afire." (18)

These answers came quickly from one and another: "The sun setting behind a hill," "People running," "Racing," "Running toward the ocean," "People in bathing suits, and running pants," "Skating," "Some are falling down," "Battle of Bunker Hill," "Getting their clothes torn," "*Mob running down street to a fire*." These were all and the only answers given. (19)

16. Here again the subject is approached progressively. The first utterance "A column of smoke" wholly misses the mark. The second "A man on snow shoes" introduces the human element and might cause some indication on the part of the audience in front. The next "Man in action" might mean anything, but action on the part of a man suggests reaction and "Two or three men in action" might be suggested. Now if the pleasure of the persons in front manifested itself by rustling in the chairs, or other sounds, the next "percipient" would know that this was not far from the mark, hence the "Sleeves rolled up, sporty man." Note that we have not yet reached any certain definition of a prize fight.

17. This very likely was an excellent test. But the narrative is altogether too laconic.

18. There exists between the proposal "a dance" and the answers no impressive parallel, though in a loose way dancing may be likened to waving. If the results in this case were pure telepathy from the persons in front, it is hardly likely that the same variant from the true mode or motion in a dance would be given by all. But it is perfectly possible to understand how someone who thought that "waving" was a beginning of approach to what was intended to be conveyed, made some involuntary sound which signified assent, and that this consciously or unconsciously made the following percipients play around that word "wave."

19. Only one sentence in this series seems directly relevant and that is the last one quoted. This may have been a case of true telepathy for aught that one would wish to contend, but one relevancy in ten trials is not so striking as a result as we frequently find in other series. What is

Another test which I have made several times and always with more or less success was to place four boys before a blackboard, with their faces toward the audience, and their backs toward the board, so that they could not see what I wrote without turning their heads completely around. Then I simply wrote on the board and asked the boys if they could read, like a spider, out of the back of their heads, what I had written. I wrote the word "Amor," saying it was a Latin word, and asked if all in the audience could read what I had written.

The first boy said: The first letter is "w." The next boy said quite positively: The first letter is "A." The third boy said: The first letter is "A." The fourth boy, Lewis Tanner, said: The word is "Amor." There was a company of about forty gentlemen and ladies looking on, but I did not ask them to do anything except to look at the board and hear the answers. Yet there can be no doubt but that they conveyed that word to the young man's brain. (20)

I asked him how he found the word and he said that it came into his mind and that is all he knew about it. (21)

I tried also numbers and geometrical figures and they almost always gave correct answers. I made a pyramid on the board and the answers were, it is a triangle; and another said it is sixty degrees. Both were right but no one said it is a pyramid. (22)

At this gathering three persons, a physician and his wife and another lady made a design and sealed it in an envelope and declared that they could swear that no one, except themselves, knew what was written and sealed within that envelope. I gave it to an hypnotized

most striking in this group is the way that the most of the percipients play about the idea of running, which is not contained in the simple conception "a house afire" at all. But if someone in front when the first percipient spoke of people running, thought that was a natural thing to do in the case of a house afire, and gave some involuntary sign, it would account for the coincidences which followed.

20. This unfortunately is a very inconclusive proof of telepathy as the incident is stated. Judging from what we have observed of the tendency of people to involuntary acts, it would be almost inconceivable that forty gentlemen and ladies should be facing a blackboard upon which a word was written, with boys facing them with their backs to the word attempting to pronounce it, and none of the audience involuntarily shape the initial letter with their lips, and when that was pronounced continue to give indications in the same way. To some this may seem incredible, but if they will try the experiment without the audience knowing the object of it they will probably, if at all shrewd in observation, be enlightened.

21. This was very likely true. He may have subconsciously read labial signs on the part of the audience.

22. Such a set of experiments and successes would have had considerable value had it been reported at once and in detail.

subject and asked him to write on the outside what was written on the inside, and he at once drew a perfect square, about an inch in size. And that was correct. The doctor said: "That is clairvoyance." But I said no, it is *telepathy*. This sort of experiment was repeated several times successfully. (23)

Enough has been said to show that telepathy is a fact easily tested by any one, but there are many problems connected with it which remain to be solved. We have read the literature upon the subject of communications from the dead and are compelled to confess that the evidences offered are far from being conclusive. We would not say as much in regard to messages from the dying. (24) These can be accounted for by telepathy. The statement made by one author that he can by merely wishing give absent treatment even after falling asleep we regard as nonsense. In all our inferences, we ought not to forget that the whole subject is still in the early stages of investigation.

Ellenville, N. Y., Sept. 2, 19—.

23. All experimenters should keep a record of a series in its entirety, so as to be able to give every member of the series in its detail, that the whole might be estimated mathematically. If for example the case of the square was but one of a series, and several others of the series were failures, this would not be a very impressive success, owing to the fact that a square is one of the simplest and most common of figures. The actual facts may have been, and probably were, of an impressive character. The only trouble is that the belated report does not make it certain.

24. We have no desire to convince our correspondent that the evidences for "communications from the dead" are conclusive. But he should bear in mind that most of the scientists of the schools do not regard the evidence for telepathy as conclusive either, and some of them are rash enough to say that it is not even impressive. Our correspondent may say that their failure to be impressed must be due to their neglect of the evidence. And it is equally true that some very careful scholars consider that the evidence which does not impress our correspondent is such that only inattention or prejudice can rob it of its weight. We should be very slow in making conclusions of any kind within this field of inquiry. At the same time we should be open minded, and it is far from our intention to intimate that our correspondent is not. But there are clergymen who explain away every modern example of dreams, premonitions, apparitions, etc., by adopting the arguments of skeptical psychologists, and who fail to apply their logic to the same classes of experiences related in the New Testament. Perhaps their skepticism regarding and supernormal quality in modern experiences is justified, but logic is logic, and they cannot hope in that case to preserve supernormal quality in incidents because they are ancient and recorded in a certain book.

PSYCHOMETRICAL VARIATIONS.

Care of Equitable Trust Co., London,
March 25, 1922.

DR. WALTER F. PRINCE,
44 East 23rd St., New York.

DEAR DR. PRINCE:

In the *Journal* for January, 1922, page 22, appears the following statement:

"The third object presented was an ivory paper knife. This had some time before been psychometrized, and Dr. G. P. suggested that it be used again as a demonstration of what he had often proved, namely that the same object calls up the same vision. . . . At the second trial, almost the same details are given in almost the same order."

I should like to state that in a series of experiments that I have been making with a friend who has psychometric powers, I have noted different results from the above.

These experiments were made with letters which were handed to her in blank envelopes. I have given her the same letter several different times at widely varying intervals; she not knowing that it was the same letter. Never has she received the same impression twice, although at one time, two readings of the same letter supplemented each other. That is to say, at one reading she saw one piece of landscape, and at the next reading, she got another view. Putting the two together, like the two halves of a picture, that has been cut, the result showed a whole picture which was later verified.

For the sake of illustration, the following experiment is cited. The same letter was given five different times over a period of fourteen months; during which time many other letters were psychometrized. Another letter by the same person was given twice. The writer is a man living in Europe whom neither one of us had met. The readings gave scenes in a home and a factory in Czecho-Slovakia, a sanatorium in Switzerland, a military prison camp and an industrial city in Siberia, and a cemetery. Later, while traveling in Europe, I met the writer of the letters. He verified in writing, every fact mentioned above. Overcome with astonishment at the accuracy of the readings, he said over and over again, "Why, that is an exact description, how did she get it?" Another point of interest is that the impressions covered a period of several years.

Since the results of this experiment have proven to be just the opposite of those obtained by Dr. G. P., it would appear that more

experimentation should be made before it is possible to draw conclusions on this important branch of Psychical Research.

Yours very truly,

NELLIE M. SMITH.

Note by Editor.

Of course Miss Smith is quite right in saying that no conclusions can be drawn from the particular fact, in the case of Dr. Pagenstecher's psychic, that her visions were repeated in almost the same form, if she means general conclusions. I would not think of drawing any general conclusions in particular instances. And it is becoming to be certain that there are great variations in the deliverances of different psychometrists, due to what cause we do not know, and will be a long while finding out. For example, the Mexican psychic is always fixed in one place in her vision, while in some other cases the psychic wanders about, apparently.

And while on the subject of the Mexican psychometrist we would turn to another correspondent and assure Mr. E. A. G. that we have never thought that the ship vision, printed with others in the *January Journal*, proved that there was ammunition on board the *Lusitania* at the time it was sunk. This will be made quite plain in the *Proceedings*.

THE PURPORTED SPIRIT PHOTOGRAPH.

Normanton House, Lake Salisbury,
March 9th, 1922.

DEAR WALTER PRINCE:

I am glad you are publishing Dr. Cushman's remarkable photograph. Remarkable I mean for the circumstances under which it was taken here in London—his identity being absolutely unknown—and also for the clearness of the face obtained.

I could not judge about the validity of the recognition, but I perceived from the first that it was a recognizable kind of face, and that its expression was natural, attractive, and harmonious. It impressed me directly I saw it: and it was the first psychic extra which did seriously impress me. On the strength of it I have begun to experiment in that branch of the subject more seriously.

Later, Dr. Cushman kindly sent me from America a normal portrait of his daughter—a less attractive picture than the supernormal one: and from that, by analyzing the features, I perceived that his recognition was justified.

How to account for the result in any normal manner under the actual conditions is beyond me. And it seems to satisfy the test laid down by Mr. Whately Smith as crucial. I quote his words from the little book "The Case Against Spirit Photographs" (Kegan Paul), page 39:

If it could be shown (i) that a given "extra" was unmistakably recognizable as a portrait of a deceased—or even of a living—person, and (ii) that the medium concerned could not possibly have obtained a likeness of that person to work from, then we should be obliged to attach great weight to this factor, even if the conditions were not otherwise such as to exclude fraud. For such a result could not be fraudulently produced. But in spite of the perfectly honest assertions of many investigators, it seems very doubtful whether this state of affairs has ever been realized.

No one instance can really be held to settle a question of this importance, but every stick contributes to the strength of a faggot, and this seems to me a particularly thick one.

Yours faithfully,

OLIVER LODGE.

BOOK REVIEW.

The Earthen Vessel. By PAMELA GLENCONNER, with a preface by SIR OLIVER LODGE. John Lane Co., New York. Pp. xxvi+155.

Since the reviewer has not been able to share all the convictions of Lady Glenconner relative to spirit photography, it is all the more a pleasure to commend the present book almost without reserve. Indeed about the only fault we find is that she did not give all the material of the kind in her possession.

The book deals with "book tests," that not new but lately emphasized species of evidence which has the appearance of being an attempt to meet the telepathic objection. The medium, Mrs. Leonard, would specify the location of a book in a house which, in most cases, she had never entered, quite specifically, the page and often the part of the page, and the character of the passage to be found there. Thus the doctrine of telepathy would be defied, unless one has the hardihood to suggest that in the subconsciousness of a person owning a library there is neatly docketed and pigeon-holed a list, not only of the exact location of the books, but also of the content of the passages therein and their location by pages.

In testing such mediumistic statements there is no question of ability to cope with possible skillful jugglery, all that is needed is to go to the place, open the book, find the page, and see what is thereon. The results of the reported tests are of unequal value. Some *might* seem satisfactory through chance coincidence. But many of them are too specific and complex in their correspondences with announced place of book (and sometimes other description of it and adjacent books or nearby articles), place in the book and content of the passage to make the appeal to chance other than absurd. Some supernatural element seems demanded to account for the facts since all others taken together are inadequate.

The author is discriminating and moderate to a commendable degree. In several instances she could reasonably have pointed to cumulative details concerning which she is silent. For example, after having told us that the dead son Bim used to employ the term "Mother and Son" with reference to Lady Glenconner and the still living David, and having shown that a purported message from Bim to David specifying the particular location of a passage in a book of particularly described location disclosed the self-same phrase "Mother and Son" (p. 42), she might have pointed out that another passage discovered by a similar description with the prescribed allusions in it, also had the phrase "Mother's Son" (p. 52). The latter form is somewhat unusual, there surely are not many entire books which contain it.

A part of the tests related to the books in various rooms in both the town and country house of the Glenconners were given by Mrs. Leonard when the Rev. Drayton Thoman was the sitter, and were transmitted by him. He was in no position to know anything about the books, so in these cases at least the sitter could not have had a subconsciousness furnished with the necessary vast concordance of passages duly labelled according to their location.—W. F. P.

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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The responsibility for statements, whether of fact or opinion, printed in the Journal, rests entirely with the writers thereof. Where, for good reason, the writer's true name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

ANNOUNCEMENT AND COMMENT.

Hodgson Fellowship for Psychical Research in Harvard University.

Mr. Gardner Murphy, A. M., lecturer in psychology in Columbia University, has been appointed by Harvard University research fellow under the Hodgson fund for the college year 1922-1923.

This fund was established by friends of the late Richard Hodgson, Secretary of the American branch of the Society for Psychical Research of Great Britain. The income from the fund, however, has not been sufficient to provide for such a fellowship adequately and for the expenses necessarily incurred in such investigations. Accordingly the American Society for Psychical Research, Inc., by resolution of its Executive Committee, has agreed to contribute the excess over the income from the Hodgson bequest required to provide in all \$3,000 for the year on condition that if the report of the research should not be published by Harvard University it may be published by the American Society for Psychical Research; the resolution providing for this contribution was duly accepted by the university.

The new research fellow is a graduate of Yale with the degree

of B. A. 1916, and a graduate student in psychology at Harvard, which conferred the degree of A. M. in 1917. He has, commencing with 1919, been in attendance at Columbia, a candidate for the degree of Ph.D., and also a lecturer in psychology.

Mr. Murphy will conduct his experiments and investigations from headquarters in Cambridge, but with weekly sojourns in New York in connection with Columbia University (where he will still conduct one class as a lecturer) and especially in connection with the American Society for Psychical Research, Inc., making use of its library and records and facilities for research.—
M. M. D.

Monthly Meetings of the Advisory Scientific Council.

The arrangement for monthly meetings of such members as could attend, during half the year, was first suggested by Dr. Henry Holt. While it was obvious that only a minority would be able to attend at more than one or two meetings owing to the fact that only nine out of twenty live within a hundred miles, yet they have proved very profitable in the promotion of the interests of the Society.

The last session of the season was in April. They will resume in November, 1921 and continue to April, 1922, the first and last to be known as the Semi-Annual Meetings.

Our Contributors.

HOWARD PERRY BELLOWS, M. D., is a distinguished aurist of Boston. He is a B. S. of Cornell University, an M. D. of Boston Medical School, and has studied in Leipzig, Vienna and Halle. An aurist in his practice, he has been active, by experimentation and writing, in promoting scientific determination of drug-action. He has been a professor, first of physiology, then of otology, for more than forty years in Boston Medical School, and is consulting aural surgeon of the Massachusetts Homeopathic Hospital, etc.

JOSEPH WILLIAM HAYWARD, M. Sc., is an English engineer who has travelled extensively and has followed his profession on both sides of the Atlantic. He was graduated at Manchester (England) in 1895 and came to Canada in 1906 to take up an

Assistant Professorship at McGill University. He is now a resident in New York. In the course of his career he has done valuable work along several lines of scientific research besides those in which our Society is more especially interested.

THE CASE OF MRS. WEST.

BY WALTER F. PRINCE.

(Second Part)

As preface to the most peculiar and puzzling of Mrs. West's announcements it must be stated that several times during a period of nine months she had been impressed that something of importance was going to happen on August 11th, 1919.

The first intimation was contained in a letter written Nov. 5th, 1918: a vision such as might occur to a person subject to hallucinatory experiences and situated as she was, in a great government plant where there were rumors of graft and plotting just at the close of the great War. I got pretty well used at that period to predictions by different persons of plots and riots and revolutions. Even in the cases of the exceptional psychics whose occasional utterances regarding private affairs still in the future had the puzzling appearance of being truly prophetic, time brought few impressive endorsements of their predictions regarding municipal, national or international affairs. Nor was Mrs. West an exception. Whatever visions or impressions of hers were such as popular excitement or newspaper rumor might instigate never to my knowledge came true, unless in regard to some simple facts within reach of inference or guess.

The vision reported Nov. 5th, 1918, began thus:

Just before coming to the city I had this remarkable vision: I was in a department store talking to a woman who stood behind a counter. She looked at me earnestly and said, "A crisis is pending."

I said, "You mean that the new world teacher is to appear?"

She hesitated a moment and then replied, "I-can't-tell. See!" she said, holding up a calendar which had been torn in half but was pasted together, "Word came from Montana that they expected it on this date."

The date was the eleventh of August. And she held it a long time before my eyes that I might not forget. Then she continued,

"Big wages are being paid but they are pleasure mad." . . . I said to myself, "I will go there Friday."

Then followed the awful things to come, which did not impress me, since this kind of thing so uniformly proves fallacious, as is to be expected. What I am calling attention to is the repetition of the date, August 11th, and the impression it made upon the mind of the lady for some unknown reason.

On November 17th she seemed to think the fulfillment of the prediction had begun, but the reader who knows the frequency of strikes and considers both the impression that this frequency therefore might make on such a mind and the fact that this strike was not connected with the governmental plant, will hardly be convinced.

We have her word that she actually went to—in the commonly colloquial sense of taking a position—the place on the announced day, Friday, though the fact is not otherwise proved, nor is it proved that she did not consciously or unconsciously delay her actual entrance upon her duties a day or two after being engaged so as to fulfil the prediction.

In my last summary I mentioned a vision in which I had gone to a large department store. If you remember, I said, "I will go there on Friday." The Supply Base is in reality a department store, and I took the position on Friday. I was also told in the vision that a crisis was pending—three thousand men have just gone out on strike. And again I say, Peace is not here. Remember the card, bearing the date August 11th which the woman held before my eyes. It had been torn in two and pasted together. It was not permanent.

On March 17th, 1919, she wrote:

Do you recall a vision in which I went into a department store and was told that something very strange would happen on the 11th of August? And that I said when I left the place, "I will go there on Friday."

This place where I am employed is really a department store. It is a supply warehouse. And when I enlisted, I was assigned to

duty on Friday, November seventh. The woman in the vision told me that a crisis was pending because and I could see so clearly what was wrong and even thought how simple it would be to argue with them and put them on their honor. I wish I could tell you just what I have discovered. Would it be perfectly all right to tell you without betraying a confidence? I really think you should know for these visions are being borne out so rapidly that it is necessary for you to know every detail. A crisis is pending and in some strange way I am going to have a part in it. What can it be? Do not forget the date—August 11th.

In the extract above and in after letters claims were made that discoveries of facts had been made which bore out specific predictions which I forbear to quote. I cannot contradict the claims, though they were never satisfactorily proved to me. It could, of course, be evident to her that certain facts existed even though it was difficult to prove them to an outsider. This remark is made in fairness, but not as an intimation that I believe the claims justified, as I know nothing about it aside from the uncorroborated statements which were made, describing the specific facts.

A letter of July 28th, 1919, again rehearses the vision referring to August 11th, and adds that in consequence of her discovery of facts substantiating the predicted state of things she reported these facts, and several persons hearing of it hurriedly resigned. It referred me to a man who apparently existed, but who made no response to an application for his statement of the facts. Giving the name certainly, as far as it goes, indicates good faith, and it is not surprising that a man, though acquainted with such facts, should not care to make a statement which, for aught he knew, might get him into trouble. Not one man in five would have done it. But it leaves us without corroboration nevertheless. The matters were too delicate and the situation too complex to admit of applying to the heads of the institution for information. In the same letter of July 28th, a more definite prediction of a threatened casualty was made, with the statement, "They [apparently discarnate informants are meant] expect it on the eleventh of August."

Mrs. West was so certain that the predicted malicious disaster

was to take place, unless prevented, on the 11th of August, that she asked me if I could not give warning to have a search made for a bomb in a particular building, and a particular part of it, on the 10th—this sufficiently indicates the nature of the disaster referred to. She returned to the matter in her letter of July 30th, again naming "the Eleventh of August," and asking as she had asked before, that her name should not be disclosed. I accordingly wrote a note to a person in high authority, relating the prediction, and stating that I had little faith as a rule in such premonitions, but that the lady had in a few instances shown an unaccountable knowledge of my affairs and thoughts, closing the letter with these words: "I do not personally expect that anything will be found to justify the warning, at the same time that I would, were I in your place, have a search made, as a mere precaution." The official responded briefly but very courteously on the 11th, thanking me and asking to be informed of any new developments. It may with fair safety be assumed that if anything was discovered the fact would have been intimated to me. On the other hand it is of course true that if a search was made before the supposititious bomb was placed, this could have awakened fears and prevented the plot being carried out at all on the 11th or any near date. But, while we cannot absolutely deny that there was any such plot, there certainly never appeared evidence of any, and the chance that there was is very small. But something very curious, though of quite a different nature, did reach its climax on the eleventh of August.

The Mrs. Evans Incident.

The above account is printed outside of the Incident because there is no apparent connection between them except the date, August 11th, but there is another preface which certainly belongs with the Incident.

A gentleman named Jay Wellington, a talented singer and actor, had been briefly known to my family when we lived in California, in 1914. One day in February, 1919, he appeared in my office in New York. I somehow became impressed with the idea that he could do automatic writing, and an experiment started it almost instantly, and the writing was swift and very legible, but couched in a meaningless verbal gibberish.

I invited him to my home in Upper Montclair, New Jersey, and accompanied him there toward supper time on February 25th. After supper I proposed another experiment and again his hand wrote with great speed and grace, but without the production of any intelligible words. Presently the idea struck me to have my daughter, Theodosia, with whom I have experiments in trance automatic writing, place herself in a situation to write, with view to see what the reaction would be when his writing was still going on. She consented to see if her hands would write automatically but decidedly demurred at going to sleep; to which alteration I readily consented. But no sooner was she seated and had the writing-board before her and the pencil in her hand than her head rolled to one side and she was asleep, the most nearly instantaneous attainment of that condition which she has experienced at any time. Her hand wrote "Does the young man wish his mother to write?" To this unexpected proposition he assented.

This is not the place for a report of the four evidential sittings of Feb. 25th, March 4th, March 16th and August 6th. When they are reported it will be shown why I was very advantageously placed to testify what was known and what was not known by me and my wife and daughter about Mr. Wellington's affairs, and to show that what was written certainly evinced an extraordinary knowledge not normally explainable. The statements were not many but they were so explicit and so intimate that the sitter was astounded.

I pass on to the sitting of August 6th when, after a long interval, Mr. Wellington again came to town and called. During this call I told him of the intensive study I was then making of W. M. Keeler's fraudulent spirit photographs, and mentioned the difficulty I was having in getting some photographer to fake similar photographs according to my directions. They wanted to make something "better," which would destroy the resemblance to Keeler's work which is what I desired to achieve. Mr. Wellington exclaimed, in substance, "I know just the man, who will enjoy doing just what you want him to do. Come to Delaware Water Gap and pay me a visit and I will take you over to Stroudsburg, the adjoining town." The suggestion suited me; I was anxious to have the work done; Mr. Wellington's confidence that

his friend would do it was contagious, and both Mrs. Prince and I needed an outing.

Later in the evening we had a sitting, Theodosia writing. Calling her son by his baptismal name which he had discarded and which we had not known, the purported spirit of his mother claimed that for a time she "lost" him when he moved from the old home. We knew he had moved but not to what sort of a place he had moved. Then she made the bewildering remark that when she found strangers in the old place she went to the woods.

"I was in the woods and saw you on the hillside {J. W. nodded with feeling} but I have not left the home. I know not the other. I love the woods and will see and talk with you there sometime. I am glad the gentleman is going to see the woods [presumably referring to the fact that Mrs. P. and I are going to Delaware Water Gap, where J. W. lives, next Sunday] * * * I watched over you until I lost you. I do not know when you moved. It was then I missed you. I stayed in the house waiting for your return and then went to the woods."

I had never heard anything like this before, and only Mr. Wellington's acquiescence kept me from entire incredulity. However, he did not explain.

On the 8th I wrote Mrs. West that I was to start on Sunday the 10th for a short trip and that she could reach me by addressing me at General Delivery, Delaware Water Gap, Pa. I purposely refrained from giving the house address for the obvious reasons which impelled me in all my letters to give no unnecessary information about myself. But, considering her repeated impressions that something tragic was to happen on the 11th unless prevented by my letters to the official already referred to, it seemed possible that she would want to communicate with me before my return. On the 9th I wrote a short note directly intended to stimulate her to get impressions regarding me while I was absent, but without saying so, and in this, supposing that she had received my foregoing letter, I made no reference to General Delivery, but only suggested that she write to "D. W. G.", giving the initials only, and to follow the directions of my previous letter (in reference to the dates of my arrival and departure). It appears that she never received my letter of the 8th.

10th August, 1919.

DEAR DOCTOR:

I am mystified by a letter telling me to direct my letter which should reach you Monday, to D. W. G.

In your letter of the ninth you say, "Hope to hear from you where I am going." And then you tell me to follow directions.

Is it possible that you wrote me on Thursday? I did not receive any letter on Friday, but do not feel worried as I "feel" that none was delivered on that date. However, as you have asked me to write to you where you are going, and I do not *know*, I will have to rely upon my impressions and will direct a letter—just a few lines, to where I *think* you are. I will put my name and address on the envelope so it will be returned in case I am wrong. Will not write again in case I am wrong. Will not write again until I hear from you.

Very sincerely,
ANNIE A. WEST.

This letter was sent to my New York address and it was another letter written at the same time which she sent to the place where, as stated, she thought I was. This I shall present later. Some readers may think that she was manufacturing evidence—that she really did get the letter of the 8th and was trying to make me believe that she divined by occult means that "D. W. G." stood for Delaware Water Gap. So I may as well say here that I care little whether or not she received that letter, as it gave no information beyond the fact that I could be reached by General Delivery in that place, and this does not touch the real point of interest.

This was the state of things when, on Sunday, August 10th, Mrs. Prince and I took train for Delaware Water Gap. We arrived there in the afternoon, and as soon as we neared the new home of Mr. Wellington we were struck by the fact that it was on a great hillside overlooking the beautiful Cherry Valley. "I saw you on the hillside" the words purported to have come from Mr. Wellington's mother, along with her remarks about his moving from the old home, were certainly relevant to a striking degree.

On the morning of the 11th our host proposed to show us the old home and that we should then take the nearby trolley-car to

Stroudsburg, to begin the business which had brought me to this region. After reviewing the grounds in front, he led us to the rear, and there pointed to a piece of woods which came within a few rods of the house, and then he took us out among the trees and there was a bench. "Here," he said, "was my mother's favorite seat, and here she used to come and sit almost every fair afternoon." The reference in the script, "I went to the woods," which had seemed so bizarre, now appeared a natural expression in accordance with the facts. Mr. Wellington was profoundly affected as he looked at the seat so associated with his mother. "Often she sat there alone and sometimes her dearest friend, Mrs. Evans sat with her." A pause and he added, "I would like you to meet Mrs. Evans. She is interested in psychical research and would be glad to talk with you, and I want you to see my mother's dearest friend. It is only a little way from here, and we can take the car before her door." We were taken to the house and introduced to a lovely aged lady, Mrs. Evans, her daughter who also was a Mrs. Evans and was at home on a visit, and the daughter of the latter. These constituted the family. After some conversation in which the elder Mrs. Evans took an eager and intelligent part, Mr. Wellington asked if they would not like to come to his place the next afternoon to continue the conversation, and stay to tea, Mrs. Evans agreed, and she and her daughter and granddaughter came the next afternoon and spent the rest of the day and a part of the evening with us in earnest conversation. These persons, Mrs. Evans, senior, Mrs. Evans, junior, and the girl were the only ones, outside of Mrs. Wellington's own household, that I met in Delaware Water Gap more than momentarily, during my stay of about three days. Considerable time was spent in the successful experiments at the Stroudsburg photographer's, for pictures duplicating Keeler's "spirit-photography," and much of the time it rained, and most of the remainder was enjoyed in the grounds of the Tea Garden of which my host was proprietor and on walks in the beautiful region surrounding them.

Now comes the puzzling thing which has made all this tedious prefatory detail necessary. On my return from Stroudsburg the latter part of the afternoon of the 11th, after my first conversation with the Evans's and before the long one already arranged for, a letter from Mrs. West, taken from the post-office soon after

the first conversation had taken place, was handed me by a member of Mr. Wellington's business household, Mr. Clinger. It was written the day before, Sunday, the 10th, and bore the postmark of the evening of the same day. It read:

10th August, 1919.

DEAR DOCTOR:

IF THIS LETTER REACHES YOU IT WILL BE ANOTHER LINK IN THE CHAIN OF EVIDENCE, FOR ALTHOUGH YOU HAVE GIVEN ME A CLUE IN D. W. G. YOU DID NOT MENTION "MRS. EVANS."

HASTILY,
A. A. WEST.

The envelope, as stated, bore the postal stamp of the evening of August 10th, it was addressed to "Dr. W. F. Prince, Delaware Water Gap, Pa.," and in the lower left-hand corner was
c/o MRS. EVANS.

The letter would actually have reached me through Mrs. Evans, had not the postmaster heard of my arrival so that he handed it to Mr. Wellington's employee when he called at the postoffice as usual for the morning mail.

As soon as I had read the surprising note on my return, I handed it to Mr. Wellington. I still retain a memory-picture of his looks as he read it,—his face actually became whiter, and his jaw dropped, as he read the name of the woman to whom that morning, moved by a sudden impulse, he had taken me and with whom he had arranged for a long interview with me. The Evans's were no less astonished the next day.

The following testimonies are now in order:

Testimony 1.

At no time had I ever mentioned Mrs. West's name or her address to Mr. Jay Wellington, prior to August 11, 1919, nor had I given him any information from which he could have suspected that there was such a person. Nor had I ever told even the members of my family her address or given information whereby they could have traced it, though they knew that there was a psychic who had made true statements regarding a desk belonging to me.

Nor is there any other conceivable way in which Mr. Wellington could have learned of her and of my acquaintance with her. Furthermore I had never written (there had as yet been no other mode of communication) to Mrs. West one word about Mr. Wellington, and all the information sent her about my trip was the direction to address me at General Delivery, Delaware Water Gap, Pa.

WALTER FRANKLIN PRINCE.

Testimony 2.

May 13, 1922.

I recollect my impressions at the time of the incident related by my husband, and am certain that I did not know then or to this time where Mrs. West lived, and to the best of my recollection I did not know her name. I certainly never imparted it to any one, least of all to Mr. Wellington. I was not and could not have been the source of any relevant information to either of the parties.

LELIA C. PRINCE.

Testimony 3.

May 13, 1922.

I never said anything which could have informed Mrs. West or Mr. Wellington about each other, and did not have the knowledge which would have enabled me to do so.

THEODOSIA B. PRINCE.

Testimony 4.

a. *Queries by W. F. Prince, August 16th.*

MY DEAR WELLINGTON:

Will you kindly make out a statement, within a very few days, regarding your part in the incident related to Mrs. Evans. And cover the following points.

1. Mrs. Evans being your mother's dearest friend.
2. When you first mentioned Mrs. E. to Mrs. Prince and me.
3. When and how it occurred to you to take me to see Mrs. E.
4. Had you any such intention or had you previously intended to invite Mrs. E. over to see us?
5. Whether you ever knew or had heard of Mrs. Annie A. West, who sent the letter saying that if received it would be

"another link in the chain of evidence" and gave name; "Mrs. Evans" both inside the letter and on the envelope.

Also will whichever of your helpers received the letter sign a line (dated of course) saying at about what hour of Monday, August 11th it came? And to make all complete will you ask Mrs. Evans if she ever heard of Mrs. Annie A. West of Brooklyn, and also to state that theirs is the only family named Evans in D. W. G. [A fact already imparted]? * * *

W. F. PRINCE.

b. Reply by Mr. Wellington.

The Meeting of Dr. Prince and Mrs. Evans at Delaware Water Gap. Point One.

Mrs. Evans was my mother's best friend in Delaware Water Gap. They spent many happy days together having many interests in common. No one on earth mourned the loss of my sainted mother more than did Mrs. Evans. No one could show greater interest in the messages I received from time to time through Theodosia than did Mrs. Evans. She too, has felt that her departed friend, my mother, was very near many times.

Point Two.

I never mentioned the name of Mrs. Evans to either Dr. or Mrs. Prince until less than ten minutes before I introduced Mrs. Evans to Dr. and Mrs. Prince.

Point Three.

It did not occur to me to present Dr. and Mrs. Prince to Mrs. Evans until I found that we had about ten or fifteen minutes to wait for a trolley car to Stroudsburg. I determined a stroll around the bend to the home of Mrs. Evans would be pleasing to my guests and as the car would stop directly in front of Mrs. Evans' residence it would be a good place to board the car for Stroudsburg.

Three minutes before I made the introduction I felt that it would do Mrs. Evans a great deal of good to meet the gentleman through whose efforts I had learned so much from mother through Theodosia. I gave expressions to my thoughts of that moment as we (Dr. Prince and I) approached her (Mrs. Evans's) home.

Point Four.

I had had no intention of presenting Dr. and Mrs. Prince to the

Evanses at any time during their visit with me. There were only two (2) persons in Delaware Water Gap I had thought of having Dr. Prince meet. One was a "Mrs. F——" the other was a "Mrs. P——."

Point Five.

I never heard the name of Mrs. Annie A. West until the night Dr. Prince received the letter relative to the "another link in the chain of evidence"; the name has since been unknown to me having forgotten it entirely, until I read it in Dr. Prince's communication of August 16th, 1919.

JAY WELLINGTON,
August 22nd, 1919.

Testimony 5.

Delaware Water Gap, Pa.

I never heard of such a person as Mrs. Annie A. West, until her letter containing my name was read to me. To the best of my knowledge there is no other family of my name in Delaware Water Gap or other persons living here, besides myself and my daughter (who is temporarily here), named Mrs. Evans.

[Signed] MRS. W. R. EVANS.

Testimony 6.

I received from the Postmaster at Delaware Water Gap a letter addressed to Dr. Walter F. Prince, Delaware Water Gap, Pa., c/o Mrs. Evans.

The letter was handed to me about ten o'clock on the morning of August 11th, 1919.

I delivered the letter to Dr. Prince about seven o'clock at night. Dr. Prince was away from the Tea Garden the greater part of the day.

[Signed] GLENN S. CLINGER,
Delaware Water Gap, Pa.,
Aug. 22nd, 1919.

Testimony 7.

a. *Postscript to letter of August 18th, 1919 from W. F. Prince to Mrs. West.*

P. S. You will not mind my asking, simply as a part of the

record, whether you were ever in Delaware Water Gap, or had knowledge of its people, or of Mrs. Evans in particular. Please simply state how much you knew about the people of that place, if anything.—W. F. P.

b. Mrs. West's Reply.

— — — St., Brooklyn, N. Y.,
19th August, 1919.

DEAR DOCTOR:

I am in receipt of your letter of the eighteenth inst. and in reply would state that I have never been in Delaware Water Gap nor do I know anyone living there.

Am sorry to say that I am not acquainted with "Mrs. Evans."

Very sincerely,
ANNIE A. WEST.

Let us now turn to Mrs. West's account of how she came to write the letter addressed in care of Mrs. Evans, and announcing so positively "If this letter reaches you it will be another link in the chain of evidence, for although you have given me a clue in D. W. G. you did not mention Mrs. Evans." My postcard of inquiry and her response follow.

Delaware Water Gap, Pa., August 13th, 1919.

Message regarding Mrs. E. is most surprising. Kindly explain how it came to be given, fully, please.

Time has been fully occupied here. Back to office tomorrow, Thursday morning. After I learn how message came to be given and what sender understood by it, will tell the sequel.

W. F. P.
14th August, 1919.

Dear Doctor:

I have just received your card from Delaware Water Gap and also your letter from New York.

Last Sunday afternoon I picked up your letter dated August 8th trying to solve the mystery of D. W. G.

At first I thought you had made a mistake and had meant to write D. W. P. (Doctor Walter Prince) but suddenly the words

"Delaware Water Gap" came into my mind. I immediately arose and going to a table wrote you two letters—one to New York and the other to D. W. G.

As I was addressing a letter to the above mentioned place I paused in doubt. "Would a letter be sure to reach you with this simple address?" I held my pen quite firmly in my hand while I asked very earnestly, "Whose care shall I direct it in?"

Instantly, the pen flew violently out of my hand, down upon the table and then upon my lap. I also became conscious of a woman taller and stouter than I, dressed in white, who stood by my side; and although I did not hear her speak, she said very plainly, "Mrs. Evans."

This woman was not in material form. Although I felt her nearness, it seemed as though I were looking through a heavy veil. And I had a very strong conviction that she spoke the truth.

Did she? I am anxious to know.

Regarding the affair at the Base, I wish to thank you and those concerned, for the work you did in connection with it.

* * * * *

[The rest of the letter relates to the plot which she still thought an actuality in some way related to August 11th.]

ANNIE A. WEST.

The account sounds as though the two letters were already written when she had the vision and the inspiration to address the envelope in care of Mrs. Evans, which would be inconsistent with the fact that Mrs. Evans was mentioned in the letter itself which was sent to Delaware Water Gap. But on the 14th she explained:

On reviewing my narrative the only mistake I seem to have made is in the word "immediately;" and I must confess that there was possibly five minutes intermission between my sitting at the table and my beginning the letters.

The truth is, that in relating the incident I was so overcome with emotion at the experience that I allowed my feelings to effervesce and did not weigh my words.

It is quite true that I said, "As I was addressing a letter to the

above mentioned place I paused in doubt and then had the experience." You say, "This sounds as though the letter was already written before [you were] I was furnished the name—"Mrs. Evans."

Surely, you must know that I referred to the envelope. I am sure I did not address the *letter* to D. W. G. and I addressed the envelope first.

It was characteristic of Mrs. West, as it is of many people in conversation and epistolary correspondence, occasionally to neglect chronological order in narration. In telling a story she would sometimes remember a detail which happened earlier and not make that fact apparent. The order seems to have been that she wrote the letter addressed to New York, and then before writing the other wondered how she could get it to me as she had not received my explicit direction to send it to General Delivery, Delaware Water Gap, then had her vision and then wrote the address on the other envelope, and the letter mentioning Mrs. Evans last of all.

I may add that this vision of a woman, apparently come to give information and advice, was not new, but was a rather frequent form in which her intimations appeared.

And now let us employ our utmost ingenuity to rescue ourselves from our predicament of entanglement in the apparently supernormal. How did Mrs. West get the information which enabled her to write with such deadly accuracy and to give the name with which Delaware Water Gap for me was most associated outside of my host's family?

We have statements which if true, cut off the possibility of merely casually-acquired information on the part of Mrs. West. If she had normal information that I was to meet a Mrs. Evans, one, more than one, or all of the signers of the six testimonies (leaving out of account Clinger's) lied. But one could not successfully have lied unassisted. There must, therefore, if lying was involved, have been a plot. If the plot was formed antecedent to the automatic writing sitting of August 6th, I must have started it, for it was my account of difficulties with photographers which directly led to the invitation to experiment with Mr. Knox in Stroudsburg. There had nothing been said about my

going to Delaware Water Gap previous to that, and no likelihood of anything being said. If Mr. Wellington had known anything about Mrs. West, he has no discovered prophetic powers to inform him that I was going to disclose a difficulty which would make the journey desirable.

1. If I plotted in advance, then I had to make Mrs. West and Mr. Wellington parties to the plot, for he would have to inform me the name of Mrs. Evans in order that I could inform Mrs. West, unless I lie in asserting that I then knew neither the name of Mrs. Evans, nor that of any other person in the place except Mr. Wellington's and the names of members of his household. And probably Miss Theodosia would also be a member of the conspiracy, in order to make her writing so pertinent to the plot.

2. If I initiated the plot after the automatic writing was received, still three persons would have to take parts in it, with all the risks of proposing it to Mr. Wellington and Mrs. West. I doubt if either of these theories involving me in the forgery of evidence and successfully inducing other persons to share the guilt, will be entertained.

3. Could Mr. Wellington have initiated the plot? No, because he had never learned from me about Mrs. West, and it is hardly reasonable to suppose that he had met this person in a city of 6,000,000 souls, that she had told the infrequent visitor about her correspondence with me, that both were willing to lie for no assignable motive on his part, and that I should have led up to a lying conspiracy with this particular psychic thus curiously known to him out of the scores of my acquaintance, by my remarks about photography. This is a combination beyond belief.

4. Could Mrs. West have initiated the plot? No, because she knew nothing about my acquaintance with Mr. Wellington; nothing about the proposal to go to Delaware Water Gap, nothing about the people there until after the remarkable letter was written, unless there was a concert of lying and of incredibilities, as in the earlier suppositions. If we suppose that she chanced to know Mrs. Evans, and guessing that D. W. G. stood for Delaware Water Gap (which latter particular could of course be quite possible) was capable of lying in saying she knew no one there and of taking the risk of arranging a hasty plot with her, and

accurately guessed that Mrs. Evans would lie regarding her own state of knowledge, yet still Mr. Wellington would have to be drawn into the plot in order that he should lead up to my meeting Mrs. Evans.

5. Could Mrs. Prince or Theodosia have initiated the plot? No, for neither had the information, making it possible to bring Mrs. West into it, to say nothing of other incredibilities and four-fold lying which would be involved in such a theory.

6. It would be insanely absurd to suppose that Mrs. Evans or Mr. Clinger could have initiated the plot.

It is so manifest that all of these suppositions are incredible that it may occur to readers that, after having given the seven testimonies, it was not worth while to discuss them. But I note that many people, prior to such an analysis of all the possible theories of fraud, have a hazy notion that somewhere in the range of them the explanation may lie. And as there seems to be a conclusion to the whole matter of critical importance I wish to pave every step of the way to it.

But if both honest and dishonest normal information that I was going to meet Mrs. Evans was unavailable to Mrs. West, was not her confident mention of the name as significant in relation to me and Delaware Water Gap due to chance coincidence?

It is difficult to measure the chances mathematically, but some kind of a rough estimate may be made. There are about 361,000 names in the telephone directory of Manhattan and the Bronx, New York City. There are 190 by the name of Evans, or about 1 in 1900. I suppose that this may furnish a fair basis, providing that Mrs. Evans did not know, as she testified, and no reason to doubt her veracity in regard to her experiences ever developed. Even if she knew every person composing the settled population among whom I was told there were but two by the name of "Mrs. Evans" she would have but two chances out of several hundred of making the confident announcement containing that name most prominent, outside of my host's household, in connection with myself and my journey to that place. For that name need not have been that of a woman, or of a married one. And if she had never been there, and knew nothing about the people there, the chances were something like 1 in 1900.

Remember that Mrs. West was the woman who said that I

could administer ether—was she perhaps living unknown to me in the Connecticut town where I did this? And intimated that in the lower-left hand drawer of a described desk was something of peculiar significance—had she slipped unseen into the house in New Jersey where lived my family who alone knew this was a fact? And said that she felt that this desk should be in the middle of the floor—had I perhaps forgotten that both in Pennsylvania and California where “Margaret” had lived who owned the contents of that drawer this woman used to call so that she could know that the desk was at both places in the middle of the floor? And that I wrote the beginning of a composition called “The Dream Girl”—was she perhaps peering through a crack of the door to my office in New York as I was writing it? Then I will cheerfully admit that when I went on this Pennsylvania errand, it happened to be a town where the woman chanced to know every person in it and the Evans’s among them; chanced to choose this very name of significance to me while there and chanced likewise at the same time to name the woman most intimately associated with the purported communicator in the secrecy of my home.

I cannot concede that the chance would be less on the ground that Mrs. Evans might conceivably have been connected with my journey, but not as a resident of the Gap, since the letter was sent to that place marked in care of Mrs. Evans. Otherwise we must abide by the estimate of 1 chance in 1900.

I submit what seems to me the unmistakable strangeness of that confident exclamation “this will be another link in the chain of evidence.” If it had not been for this letter I should still have remembered “Mrs. Evans,” both senior and junior, from the long conversations alone, and from certain humorous incidents which took place. And I should remember *the* Mrs. Evans because of her connection with the deceased Mrs. Wellington who used to sit with her in “the woods,” so that she has a place in the notes on my daughter’s automatic writing. But I cannot remember meeting any other Mrs. Evans, or Mr. Evans either, among the hundreds of different people I have conversed with during the two years and nine months since elapsed. I do not say I have met none, but none has made an impression upon my memory, there is none in any significant relation to me. I have letters from persons of many hundreds of different names, received in that

period, and the files disclose but one named Evans. Yet a letter came to me, two years and nine months ago, during a visit of three and a half days, mentioning the name—not Evans only but "Mrs. Evans"—saying this would be evidence, and unmistakably intimating that the evidence would consist in a Mrs. Evans of Delaware Water Gap being in such personal relations with me that a letter to me could properly or safely be addressed in her care there.

I doubt if the vast difference between a casual coincidence and one which is announced beforehand is ordinarily appreciated. In the myriad happenings of one's experience it is not strange that coincidences occur. In the three days preceding my journey I probably received forty letters. Including the names of the writers, these may have contained sixty names of persons, thirty names of places, and eighty conspicuous other references. During these three days and those of my visit hundreds of things, small and great happened to me in my home, on trains between that and New York, on ferry boats and trolley cars, in my office, on the way to Delaware Water Gap and after I got there. It would not have been strange if verbal and factual coincidences occurred between the contents of letters and my experiences. If one of the sixty names of persons mentioned in the letters, for example, whether that name happened to be Smith or Jones or Evans, had casually coincided with that of a person I met in New York or the Gap or Stroudsburg, or even that of a person very conspicuously connected with the trip, I might have noticed the fact but should not have marvelled thereat. But this is not the case before us. One letter of the forty declared that it contained evidence and that letter stated that the one name which constituted the evidence was the name Mrs. Evans and unmistakably intimated that the Mrs. Evans would be in some personal relation to me in Delaware Water Gap. The difference between a coincidence with one out of a thousand facts, discovered after the event, and a predicted particular coincidence with one particular fact out of the thousand is like that between the west and the east.

But will I not concede that the messages relating certain of my privately known characteristics, the message about the drawer, the message announcing the title of my verses, "The Dream Girl" may have been instances of long-distance telepathy? I will most

cheerfully admit each and every one of these claims, provisionally at least. Then will I not admit that the "Mrs. Evans" message may also have been telepathic? No, and this is the reason why so much pains has been taken in setting forth the case. It could not have been telepathic, for at the time Mrs. West wrote her letter no one in the world knew or dreamed that I was going to meet a Mrs. Evans, and still less, that this was to be the one conspicuous meeting with strangers in Delaware Water Gap. I did not know it, and I did not know of the existence of *the* Mrs. Evans or of Mrs. Evans, her daughter. Mrs. Prince and Miss Theodosia were equally ignorant. Mr. Wellington did not know it, as the first thought of introducing me came to him by the most natural association of ideas as he stood looking at his mother's favorite seat in the "woods" and remembered that Mrs. Evans used to bear her company there. Mrs. Evans did not know it for the same reason. It was not until at least 12 hours after Mrs. West wrote her positive and confident statement that any one else in the world thought of my meeting Mrs. Evans. This is the evidence, in which I have striven in vain to search out a flaw.

Of course cloudland hypotheses may be found to "explain" this as every imaginable case. A fake health organization formed for commercial purposes gave out that the life-fostering element in all food is "Glame." And nobody can possibly prove that there isn't any such thing as glame. One enthusiastic layman in these matters, encouraged by speculations about telepathy which darts information about by relays within the hour, printed (having the advantage of being himself an editor) his epicycle to the theory, which was that a recipient might now become informed of an unrecorded event which happened to Pharaoh, by its being telepathed from one generation to another until it reached this recipient, in whose consciousness it emerged. But even he did not venture to suggest telepathy working backward in time. Yet I am prepared for the suggestion that perhaps the thought of inviting me to meet Mrs. Evans was latent in Mr. Wellington's mind on the afternoon of the 10th, although it did not break into consciousness until he saw the seat where Mrs. Evans had been accustomed to sit with his mother, which would ordinarily be accepted as the rational account of its genesis. And that this latent thought which did not have energy enough to apprise the thinker

of its existence excepting when an event suggested it, yet somehow had energy enough to travel a hundred miles, and both impinge upon and emerge in an alien consciousness. But why go to Mrs. West? She did not know Mr. Wellington. She had never heard of him or he of her. Where, then, was the *rapport* which is supposed to be necessary in order, so to speak, to wire the thought message to a given destination? Are we to suppose that I was the intermediate station, since both knew me? Then we have the conception that Mr. Wellington's latent thought, so feeble that it did not become conscious until 12 hours later, when something occurred which would naturally suggest it, nevertheless travels a hundred miles to me, still remains latent with me, yet travels on with unabated zeal to another person eight miles distant and bursts forth as a full fledged conviction carrying a name in its beak! Why then, did not the name "Mrs. F——" or "Mrs. P——," the two ladies whom my friend *did* plan that I should meet, though I actually did not do so, get carried to Mrs. West instead? In experimental telepathy it is found more favorable to success that the agent shall consciously concentrate and think of the thing to be transmitted. Anyone who can respect a conjecture that a conjecturally latent thought was transmitted with an intervening relay a hundred miles 12 hours in advance of its transmitter becoming aware of it, ought to have respect for the logic of small children who credit the stork theory of babies. But if we are not to discard all we thought we had learned from experimental telepathy, we have the puzzle before us, unexplained.

We shall have in all fairness to pay a little attention to the spiritistic hypothesis in connection with the puzzle. Mrs. West, it will be remembered, received her impression of the name "Mrs. Evans" in connection with spiritistic "business." And the experiments which I afterwards conducted with the lady, when I came to know her face to face, to see if she was capable of successes in the way of straight telepathy, were all failures. Her case further illustrates what is said in my paper before the Congress in Copenhagen. (See *Journal* for Dec., 1921, section 21.) Mrs. West's subjective experience was that she had a vision of a woman dressed in white who told her to address the letter to Mrs. Evans, and her other correct and remarkable intimations came in a spiritistic setting.

Let us at least be fair to the spiritistic hypothesis. If spirits are engaged in the task of helping us to solve the problems on which we are engaged, at least some of them should be credited with the ability to plan as intelligently as we can do. If the cross-correspondence phenomena, of the peculiar kind which broke out in England soon after the death of F. H. W. Myers, was the plan of himself and his colleagues, it was surely an intelligent one.

Let us suppose that Wellington's mother, who purported to communicate through my daughter, was really doing so. Let us suppose that some discarnate intelligence who had been interested in the previous messages of Mrs. West to me was also drawn to the spot, which is a most likely thing on the theory we are discussing. Mrs. Wellington says, "I was in the woods and saw you on the hillside. And I have not left the home. I know not the other. I love the woods. . . . I am glad the gentleman is going to see the woods." Why was she glad—because I would have the testimony of my own eyes that the references to the woods, *et al.*, were correct? Then she had some idea of giving evidence, perhaps in consequence of conversation with that other spirit present (the woman in white?) who knew my desire for evidence and had already been instrumental in giving me evidence. The very observations about the woods might have been the preface of the proposed further proof, that of giving the name "Mrs. Evans," that of the woman who also used to go to the woods. Or by association of ideas, the name might have occurred to her after the sentences were written. The two, Mrs. Wellington and, say, the woman in white, could then have carried out the benevolent plot conceived for the purpose of giving the best evidence yet. The woman in white at the proper time goes and impresses the name "Mrs. Evans" and the fact that she lives at Delaware Water Gap on the mind of Mrs. West. Mrs. Wellington waits some 12 hours longer, and then, as we stand viewing the bench in the woods, produces an impression upon her son's mind, rousing or at least reënforcing an association of ideas, for Mr. Wellington told me afterward, "I felt impelled to take you to Mrs. Evans." Once granted that there are living people "on the other side" who can get any impressions through to us, and this would be a simple and natural account. Instead of absolute foreknowledge of a future event contingent upon human volition and yet

at the time not intended, we should have a prediction of the same species to which mine belongs when I say that I shall have an interview with Mr. Jones this afternoon. I say this because we two have planned to bring the interview about, and, providing they exist at all, the woman in white might have made the implied prediction because she and Mrs. Wellington contrived the way to fulfil it. And instead of the paradoxical latent intention, too weak to rise into the consciousness of the brain, common to both, yet strong enough to proceed by hops a hundred miles, and finally to break through into the consciousness of an alien brain, without giving an account either of the deferred feeling of impulsion later on at one end of the journey, or the peculiar vision at the other end,—instead of this incoherent complication, I say, we have the simple concert of two intelligent minds to carry out a common purpose. The spiritistic theory, it must be admitted, would explain fully, easily and logically. I do not say that I believe in this theory—of what importance is it whether I do or not? The important thing is to exhibit the fact in all its bearings, and the logic of the situation.

The "Mrs. Evans" incident, small as it is, bulks large in importance. It constitutes a puzzle worthy to compare with that of the St. Paul cross-correspondence, which was how there came to be in the script of one of the parties to the experiments knowledge of a certain error in the script of another and far-distant party, an error related to St. Paul, to Peter and to Sir Oliver Lodge, when not a person in the world knew of the error until eight years afterward. (See *Journal of A. S. P. R.*, Sept., 1917, pp. 502-533.)

(Concluded in July issue.)

PSYCHIC PHENOMENA AND THE PHYSICIAN.

BY E. PIERRE MALLET, M. D.

(*Second Part*)

I shall now proceed to show that the psychic elements in the primordial cells were not acquired like the physical in the long evolutionary process but were inherent in them, and indistinguishable from life itself. Psychic growth may seem not to have kept pace with the physical; but on the other hand is, in all probability, only following the inscrutable laws of the Divine Architect of the Universe. I shall now submit the following as questions of fact, to be settled by evidence and not as a matter of philosophical speculation.

Man is a psychological being, made up of myriads of living cells, each one of which is endowed with psychological powers, performs psychological functions, and is controlled by psychological energy. Hudson very clearly and logically states this as follows:

"The force or energy which controls the bodily functions from within is a mental energy. The initial impulse which stimulates and controls the functions of each and every cell of the body is necessarily a mental impulse proceeding from a central intelligence. The central intelligence necessarily operates through appropriate mechanism (nervous system) upon subordinate intelligences. These subordinate intelligences are the myriads of cells of which the whole body is composed (Edison estimates them as 100,000,000,000,000), each of which is an intelligent entity endowed with powers commensurate with the functions it performs. This mental energy, which has never proved amenable to physical laws, and cannot be expressed in terms of matter and motion, is analogous to telepathy, or rather the phenomenon we call telepathy is *one of the manifestations of this energy.*"

If this is so in our living bodies, it is certainly a justifiable conclusion, and also a good working hypothesis to assume that this psychological energy or cell intelligence which controls the

bodily functions through the sympathetic nervous system is not a by-product of the anatomical brain and body cells, but was their *creator* and used them (the body) as its material instrument; that when death of the material body takes place, this psychological energy, subjective mind, soul, spirit, vital principle or whatever it may be called—and which is not subject to analysis by material methods—separates itself from the material body and escapes into the unknown, and ceases to functionate through that particular form of matter and therefore becomes invisible to us. So far the most exacting scientists must accept these facts, and the only debatable point will be whether the subjective mind or psychological energy antedated and *created* the body cells, or is a by-product of the cells themselves. It is axiomatic in evolutionary science that the potentialities of manhood reside in the lowest unicellular organism. That the central intelligence controls the bodily functions through the intelligent cells is beyond dispute. For the intelligent cells to hand over this control of themselves to their own product—to “Frankenstein” themselves, so to speak, is highly improbable, to say the least, and not in accord with the facts of nature.

Now, for the facts of the subjective mind, or psychological energy, or spirit, and a *working hypothesis* to explain the possibilities of communication of the subjective minds of the living with those of the dead, in the sense of the death of the material parts of the body cells only.

Huxley says that anyone who has studied the history of science knows that almost every step therein has been made by anticipation of nature, that is by the invention of hypotheses. A hypothesis may be true or false, but if it accounts for the facts and works just as if it were true, it is strong corroborative evidence of its correctness, until it is proved otherwise. The evolution of the cells cannot be taken up in an article of this length, and character, but on tracing the ancestry of man backward to the first sign of life and mind in unorganized protoplasm, Haeckel says that “the subjective mind *antedated* the objective mind by untold millions of years, and that during more than one-half of all the millions of years that have elapsed since the beginning of organic life on this planet, *no animal possessing a brain was in existence*. It becomes evident then that the brain is a product of

organic evolution, so that the idea of the brain secreting thought as the liver secretes bile is not in accord with the evolutionary findings. Intelligence must have existed before structure. The *idea* must first exist, how to build and what to build, and from the facts of evolutionary science it must appear that a separate *intelligent force* must exist in the universe distinct from matter. As Lodge puts it, "Life and mind and consciousness do not belong to the material region. Whatever they are in themselves, they are manifestly something quite distinct from matter and energy, and yet they utilize our material body and dominate it."

For a clearer understanding of the foregoing general statement, I want to stress three vitally important biological truths, the understanding and acceptance of which will greatly simplify this most intricate problem, and upon which it will be necessary to elaborate somewhat.

1. That the psychic elements in man have not been acquired by him through the evolutionary development of an organic brain, but that psychological phenomena have been shown to be inherent in the lowest organism; and furthermore, that they are the *essential phenomena of life itself, inherent in all protoplasm*. Therefore psychic phenomena instead of being supernatural are only supernormal, because of our ignorance of the laws governing them. This, I shall show, is maintained and sustained by biologists and not psychologists.

2. That the subjective mind, soul, spirit, or "Tissue Soul," of Haeckel, etc., are all one and the same thing, which *thing* is the sculptor and builder of the body, directs and controls all the separate "cell souls," and is the *higher psychological function* which gives *physiological individuality* to the compound multicellular organism known as the body.

3. That all living forms are constructed from one single primordial substance, a structureless atom of plasma, which Haeckel says is the "basis of the elementary organism." Huxley calls it the physical basis of life; or, more exactly stated, it is the basis of the material medium through which life manifests itself.

This last conclusion has no direct bearing on the particular phase of psychic phenomena which we have so far discussed, that is, telepathy, or supernormal communications. It is introduced more for completeness of the subject and, to the analytical

mind would seem to open up a way along supernormal physiology towards the explanation of that most astonishing phenomenon called materialization through mediums which will be referred to again.

I shall not ask you to follow me through the long phylogenetic development of the moneron to the man. In the Biblical description of this phenomenon it took six days to produce man and his environment. In another place, by the same authority, it is also said that, "A thousand years in the sight of the Lord is but as one day," so that it would be difficult to compute the actual time consumed in that evolutionary journey of the simple little moneron to the man of today. Suffice it to say that he arrived and his physical Simian pedigree has been accepted by all, though religion strenuously opposed it for a while as being too lowly an origin for man, made in the image of God. However, the thought I am endeavoring to impress upon you now is just as revolutionary and antagonistic to your preconceived ideas and prejudices as the evolutionary process of man from the moneron was to religion. To do so I must again go back to the original moneron to prove to you that the psychic elements in man can trace their ancestry just as far back as the physical—in fact it would appear that man's physical attributes have all been acquired and developed during this evolutionary journey, while his psychic elements were hereditary and were the real impelling forces that made his evolutionary progress possible. The potentialities of personality, consciousness, memory and will seem to have been inherent in the moneron, and these psychic elements, or subjective mind, have developed *pari passu* with the physical, so that today they dominate the material body and are now declaring that they do not die with the body, but retain their personality and consciousness and are *immortal*.

So I beg that you bear with me a few moments longer in the description of some of the psychic characteristics of this primordial substance or germ from which all living creatures on this planet have been developed through the process of organic evolution. When a protozoön, or single cell organism, joined forces with a number of others for their common protection and community interests and became a metazoön or pluricellular organism, it did not lose its individuality or original characteristics, any

more than do the thousands of individuals who today compose a large commercial aggregation, like Armour's Packing House, for example. Like the individuals in Armour's, they each became specialized in one part of the work, from the executioner who wields the sledge or knife upon the animals as they are driven into the chute, up to the pretty girl who wraps up the finished products—be it buttons made from the blood, or the wax cylinder which records the last squeal of the pig on the phonograph, or the silk purse made from the sow's ear.

In the same way the individual cells specialize in all the necessary duties involved in keeping a living body in working order and repairing the damages incidental to the wear and tear of life, accident or disease. Some become muscle cells, others connective tissue, bone, brains, nerve, nails, secretive, excretive, scavengers, fighters of germ invaders, so-called "defensive forces of the body," and the numerous other cell-differentiations that go to make up a living body. The point I wish to stress is that they were all highly endowed cells before they joined the aggregation and continued to retain all of their fundamental characteristics even after they had taken on a specialty. Each cell had a mind of its own; in fact there seems to be no possible line to be drawn between *life* and *mind*. Binet (*Psychic Life of Micro-organisms*) says that psychological phenomena begin in the lowest organisms and that they are the *essential phenomena of life, inherent in all protoplasm*. The inherent knowledge a moneron possesses is preservation of life and perpetuation of its species, locomotion, digestion, assimilation and choice of food. Moebius says it has memory. Gates says it has a sense of location and will go to the same place for food. Binet also says it is susceptible to emotions of surprise and fear. Haeckel says it has feeling and will react to stimulation. Verworn says it adapts means to ends, near and remote, as shown by experiments with *diffugia*.

In the cell and lower animals, the materialist calls this instinct and in man intuition—a distinction without a difference, a mere juggling of words, intuition being only a higher and more complex development of instinct. Hudson defines them as follows: Instinct, or intuition, is the power possessed by each sentient being, in proportion to its development and in harmony with its environment, to perceive or apprehend, antecedently to and inde-

pendently of reason or instruction, those laws of Nature which pertain to the well-being of the individual and of the species to which it belongs.

I hope you will grant that I have shown by authority that each cell was wonderfully endowed before it became differentiated in the body, and was intelligent enough to lead a separate existence before "joining the Union"—just like the operatives in Armour's; that in each case they subsequently specialized, and, in the case of the cells, became highly efficient in the performance of their individual functions as any student of physiology will testify.

Two important functions remain to be established before either Armour Packing Plant or the human body can operate with the greatest efficiency and team work. *First*, an intelligent Director of the Plant—or of the body—who conceived the idea. *Second*, rapid and direct communication between director and each individual worker in the plant—or each individual cell of the body.

In Armour's the orders come from the Director's office to the heads of the various departments and from them to the individual workers. In the human body the orders come from the ego, soul, spirit, or subjective mind to the brain and various nerve ganglia, and from them to the individual cells. In Armour's the communication may be by voice, messenger, telephone, bell or flashlight, but in the human body the means of communication is by mental impulse through nerve contact, and for this end is provided a dense network of highly sensitive nerves leading from the brain through the cerebro-spinal and sympathetic nervous systems and reaching every individual cell by contact through delicate terminal nerve filaments. Supplementing this wonderful service are the "chemical messengers," or hormones, which are secreted by special glands which are activated by nerve impulses. These travel by an equally extensive and intricate system of canals—the blood-vessels, and thus the myriad of individual cells of the body are enabled to live, move and perform their appointed function as one. Perhaps some who have not given this cell life any study or thought may think that I am drawing on my imagination, or that I am quoting "old stuff" of Haeckel, Binet, Verworn and others that won't stand in these more advanced times.

C. H. Mayo in an article on Carcinoma, read at the American

Medical Association meeting in Boston, June, 1921, asks "in the period of evolutionary life, when two or more types of cells become grouped to develop multicellular life and live a community existence, was the control over the cell a community control or an individual cell control?" He then speculates as to the probability of community control of the individual cell, or the individual control by some granule within the cell in its relation to cancerous degeneration.

McCarty also of the Mayo Clinic, quoted by C. H. Mayo in the same article says, "My observations have revealed a biological reaction which is malignant only in so far as it destroys the communistic organization of the cells." The three fundamental biological reactions to destructions he says are hypertrophy, hyperplasia and migration, and that they are found in practically all cancer cells regardless of location of organ or tissue. He further says, "In fact many biologists are of the opinion that exposure of living matter to destructive factors has led to *adaptive potentialities* that are factors of safety in the structure and functions of all forms of life. Nature has been just as efficient in her defensive preparation as in the construction of the human body." MacCarty then goes into biological details in regard to the specialization and differentiation of the community life that I have described. He then says "In the light of biology these reactions (hypertrophy, hyperplasia and migration) may be interpreted as hyperactivity against antagonistic things and forces, increase of mass action against such antagonists, and attempt at change of environment, all of which are defensive reactions and constitute the essential means of self-preservation." No intelligent reader of this medical *Journal* can accuse the Editors of any leaning towards an intelligent psycho-dynamic force in the body, but could any stronger argument for such a force be made than the following: "The resistance of the body to the encroachment of infectious diseases involves both cellular and humoral *defenses*. Which group of *defensive mechanisms*—the purely chemical bactericidal immunologic factors (chemical messengers) or the phagocytic cells—breaks down first when a severe collapse of resistance occurs has not been clearly ascertained." Now translate these biological reactions of the individual cells, to the aggregations of cells called man—in his reactions against antagonistic

things and forces for instance in the late war—hypertrophy getting in the best physical condition individually and massing forces—hyperplasia, steel helmets, gas masks, trenches, sand-bags, etc.; migration—over the top, or out of the rear exit of trench as valor or discretion indicated. How simple it all becomes when you admit intelligence and mind in the cell and how ridiculous to try to conceive non-vitalized matter as putting up a defensive reaction—as William James says in an automatic message: To shut the eyes to everything but the physical is a laughable condition and our men of medicine are mostly ridiculous, but don't tell them I said so."

Now as I have shown that the psychic elements in the cells are the *essential* phenomena of life and are inherent in all protoplasm, why need we consider psychic phenomena as something outside, or supernatural at all, rather than merely supernormal, did we understand the laws governing them? Just here I want to elaborate for a moment on the psychogenesis of the cell, so as to lay a foundation for the explanation of the phenomenon of materialization—a phenomenon so extraordinary to one who has never investigated it as to seem the limit of scientific audacity or hopeless incredulity. But, notwithstanding, it has been attested and verified by sight and touch as well as photographed by numbers of scientific observers whose testimony cannot be denied. Fortunately this foundation has already been laid by Haeckel (*Evolution of Man*) who, speaking of the lowest grades of organic individuality, the moneron and the cell, says, "Both grades are grouped together under the idea of sculptors or builders, because they alone in reality build the organism." And further, "All properties which the multicellular, highly developed animal possesses, appear in *each cell*, at least in its youth, and we may therefore regard it as the basis of our physiological idea of the elementary organism." Haeckel again (*Riddle of the Universe*) in speaking of the dynamic force governing the cell, calls it the "tissue soul"—and says, "This tissue soul is the higher psychological function which gives physiological individuality to the compound multicellular organism, as a true cell commonwealth—it controls all the separate "cell souls" of the social cells—the mutually dependent 'Citizens which constitute the community.'"

From the observations and statements of the various biologists

I have quoted, Haeckel, Huxley, Binet, Maebus, Gates, Verworn and others, the following brief conclusions can, I think, be drawn without prejudice:

1. That all living forms are constructed from one single primordial substance.
2. That there exists some psycho-dynamic force in every living organism.
3. That this directing dynamic force must itself obey something higher.

Now let us look at the observations and conclusions of Dr. Geley of Lyons, France, and the other scientists associated with him, as stated in an important contribution towards the problem of life itself, entitled, "The So-called Supernormal Phenomena of Thought Sculpture." Though attacking the subject from opposite points of view, the biologists and the psychologists seem to come remarkably close to the same conclusions. In this paper Dr. Geley discusses the *creative* processes of materialized organisms as seen and demonstrated by Prof. Schrenck-Notzing, Aksakoff, Charles, Richet, Crookes, Crawford, de Rochas, Dr. Maxwell, Flournoy, Wallace, himself and others. He describes this materialization or thought sculpture as follows:

"Before our eyes we have seen a single substance (named Ectoplasm by Richet) exuding from the body of the medium, and we have seen that substance transforming itself into hands, faces and complete bodies, possessing all the attributes of life, flesh and blood. Then we have seen these forms dissolve and re-enter in an instant, the body of the medium." His conclusion was that there existed in the materialized organisms no actual muscular or nervous substance, but only one substance which assumed these forms. In normal physiology there is also but one substance. He admitted that proof of this was hard to obtain, but that the insect form shut out from light and air in the protecting encasement of a chrysalis formed a striking analogy. At a certain period in its development this insect dissolves into a creamy primordial mass precisely similar to the protoplasm that exuded from the body of the medium. This creamy substance then re-organizes itself into an *entirely different entity*. These facts point to the following deductions:

1. A single primordial substance.
2. A psychic-dynamic force.
3. The creative idea.

Now compare the conclusions, one drawn from the materialistic point of view and the other from the psychological. They both agree on the *first*—"a single primordial substance." The *second*—"A psycho-dynamic force"—is admitted by both, and will not be disputed from the fact that the sum of knowledge possessed by man of all physiological processes makes the admitting of this organic force necessary. The *third*—"the creative idea"—with all that its acceptance implies from the psychological standpoint, will be vigorously combatted by the materialist. However, no more uncompromising materialist than Haeckel exists, and while he was not discussing the phyletic psycho-genesis of the cell from the standpoint of the new psychology, he certainly comes to its support most manfully. In his "*Riddle of the Universe*," already quoted, in speaking of the dynamic governing force of the cells he speaks of the "tissue soul," as he calls it, as "the *higher* psychological function which gives *physiological individuality* to the compound multicellular organism. It controls all the cell souls—the materially dependent citizens which constitute the community." Could any more accurate description than this be given to Dr. Geley's "the creative idea," or a more logical deduction drawn? Dr. Geley then concludes, "We have here a total reversal of material physiology. The living being can no longer consider himself a simple complex of cells; the living being is a product of *psychic force moulded by a creative idea*."

As I said before, the phenomena of materialization have been so little studied in this country as compared with European investigations, that it will seem utterly incredible to those who have given it no study, and I only introduce it for completeness of the subject and also with the hope that by putting it upon a physiological basis—supernormal as it appears to us now—it may be considered without prejudice and not regarded as an hallucination as heretofore.

Therefore (it is not a mere assumption, but a logical conclusion) from the facts brought out in the study of evolutionary science that the subjective mind not only antedated the objective

mind by millions of years, but that it was the *creator* of the primordial cells, and not their product. Consequently there is no reason whatever to believe that when the protoplasmic cell, which it dominates in this life, dies, it should die also. In the light of modern science the principle of evolution is familiar to all, and the accurate adjustment existing between all parts of the cosmic scheme is too evident to dwell upon. If the work of the greatest minds (Darwin, Huxley, or others) consists in nothing else than the recognition of an *already existing order*, the conclusion that a wonderful intelligence, the creative idea, must be inherent in the life principle which manifests itself as this order is not only logical but irrefutable. Whether you believe with Troward that, "the subjective mind in ourselves is the same subjective mind which is at work throughout the Universe giving rise to the infinitude of natural forms with which we are surrounded, and is likewise giving rise to ourselves," or whether you prefer this cosmic energy, creative idea, or Universal Mind, to take more of an anthropomorphic form—a personal God—is immaterial. As a matter of fact, science has proved that there is a life principle acting throughout the universe. Psychology proves that man, as the highest exponent of this life principle, is endowed with a dual mind, objective and subjective. That the subjective mind has powers far transcending those exercised by the objective mind through the medium of the physical senses, is beyond dispute and will not be discussed. It has been shown that the subjective mind controlling the intelligent cells is the sculptor and builder of the body, and that the power of *creating by growth from within* is its essential characteristic. It follows then that the life principle acting through Nature is the same force acting throughout the cells, and is the vivifying principle which animates matter.

Again quoting from Hudson (*Evolution of the Soul*)—"Like every other faculty, organ or agency in Nature or human affairs it had a simple beginning. Like everything else of value to mankind it has developed by a series of progressive steps to a state of wonderful complexity. It has kept pace with the physical development of animal life, and with the mental development of humanity, until now it is the most wonderful faculty known to man; it is the most potential force below that of omnipotence; it is the most gigantic intellectual attribute below that of omniscience; it

is the subjective mind of man; it is the mental organism of the human soul."

It must now be evident to one following my argument carefully, how the seemingly impossible connection between spirit and matter, or soul and body, can be affected through the dual minds of man. The objective mind being in intimate connection with the material world through its physical senses, or anatomical brain, while the subjective mind, controlling the functions of the body, and being part substance with the cosmic force, or universal mind, the bridging of that seemingly impassable chasm between spirit and matter is accomplished. Epes Sargent, a poetic thinker and man of letters, expresses this union of spirit and matter so concisely and in such accurate conformity with the biological and physiological facts, their separation and the subsequent evolutionary progress of the spiritual portion, also in perfect accord with the psychological findings, that I quote him as follows:

1. Man is an organized duality, consisting of an organic spiritual form, evolved coincidentally with and pervading his physical body.

2. Death is the separation of this duality and effects no immediate change in spirit, either intellectually or morally.

3. Progressive evolution of the moral and intellectual nature is the destiny of individuals; the knowledge, experience, and attainments of earth life form the basis of the spiritual life.

These conclusions are all confirmed with remarkable uniformity by innumerable automatic messages, one of which, quoted by Sir Oliver Lodge, is in such perfect accord with Sargent's conclusions just read that I will conclude with it, as follows:

"We live in a place where the only test is character. The man arriving here finds this world very much what he has made it. You see the result of your life's work, thoughts and deeds. You make your next life; you do it day by day, hour by hour. There is no sudden transformation; you are as you were. What burdens the soul most is selfishness. What helps most is love. Every man goes to the place he has made for himself according as his life has been." Could any human being who has given this most vital subject the slightest intellectual consideration formulate a more logical, just and merciful solution of the next life than this? Does it not fulfil every promise of a loving, just and merciful

God? Is it not in perfect accord with the spirit and teachings of Christ himself? As a philosophical conception only it would be sublime, but supported as it is by indisputable evolutionary facts and supplemented by most careful and painstaking psychological investigations, it becomes logically incontrovertible.

Therefore, I maintain that it can be claimed that the subjective mind of the living can and does, by a process as yet unknown to us, communicate with other subjective minds of the living; that it also can and does, by means of the same process, afford a means of communication between the minds of the living and of the dead, and that it also *may* be the means of communication between the minds of the dead themselves. And furthermore, that the theory of the subjective mind in the living, and the so-called spirits of the dead being of one and the same substance, is a good working hypothesis to explain this most intricate and important problem of mankind—because it accounts for the facts. Physiology sustains it. Biology sustains it. Psychology sustains it. Evolutionary science sustains it. The Bible and religion of Jesus Christ sustains it. The personal experience and observation of thousands of both intelligent and ignorant races of peoples from every known land and from the earliest records of the human race, sustain it. Logically, according to Kant, there is no internal contradiction and it is, therefore, as good as proved that the human soul, even in this life, stands in indissoluble community with all immaterial natures of the spirit world, that it naturally acts upon them and receives from them impressions, and that on the other side of dissolution mental activity must continue and must be interacting with other mental activity.

Some may say, "Well, suppose we admit your argument that there is a continuance of personality after death, and it is as you say, what of it?"

To such I say, quoting from Dr. McComb (*Future life in the Light of Modern Inquiry*): "If we are able to demonstrate that, justly, the happiness of each is jointly and severally concerned in the general progress, if we are all responsible, then the strong should labor to raise the weak; it will serve no end to hate and impose upon them. Thus we come, by the simple knowledge of the laws of evolution, under the great law of Christ: there is no other issue save to love one another and live each for the other.

That is the true scientific revelation which gives us the key to a solid, practical and rational moral teaching."

No investigations in physics, chemistry, astronomy or any other science can equal this in its importance and influence, upon the present conduct and the future destiny of the human race. It cannot be silenced by the supercilious smile of ignorance or scientific contempt, but only by earnest and painstaking study and investigation can its truth or falsity be established. So, as Sir Oliver Lodge enjoins, "Let us be cautious and critical and sceptical as we like, but also let us be patient, persevering and fair. Do not let us start with a preconceived notion of what is possible and what is not possible in this almost unexplored universe. Let us only be willing to learn and be guided by facts and not dogmas, and gradually truth will pervade our understanding and make for itself a place in our minds as secure as in any other branch of observational science."

My paper may be disappointing from a theatrical point of view—no accounts of marvelous phenomena, etc. While I have had a number of most interesting experiences in the psychic, much more interesting accounts of the phenomena can be obtained from the numerous books on the subject; but my object has been to attract the scientific mind—the "mind from Missouri," which first must be shown that there is a scientific basis underlying this phenomenon before he will take the slightest interest in it, and so those tiresome excursions into the physiological and biological highways and hedges to show you that I am only following the path already blazed by the pioneers but long obscured by the overgrowth of materialism.

DOUBLE PHOTOGRAPHS.

BY J. W. HAYWARD, M. SC.

The art of taking double photographs, or making two pictures appear as one is both interesting and entertaining. That it gives scope to great ingenuity is exemplified in many popular films.

Some enthusiasts have modestly endeavored to hide from the public their own cleverness in the art by suggesting the assistance of spirits. Other photographers occasionally obtain unexpected combinations of faces or figures by accident or oversight.

The writer once saw a snap shot of a lady in a wide sunbonnet. In the shadow where the face should have been appeared, at first sight, a grinning death's head! On closer inspection the impression of a skull proved to be built up from a very small portrait of the same lady sitting under a tree. Both pictures had been taken during a picnic and, by mistake, upon the same negative.

Still other photographers get results which they are quite unable to explain. Those interested in psychical research and abnormal phenomena are often called upon to express an opinion upon all three kinds of pictures. It seems therefore that a short description of the photographic process may be of use to those readers unacquainted with it, to assist them in picking out from among the large number of double photographs, so to speak, "on the market" those few which do not fit into the current scheme of material things, and which cannot be accounted for out of our present stock of knowledge concerning chemistry, physics and human nature.

The production of a photograph is primarily a chemical process carried out in two steps. The photographic plate used in the camera is a sheet of glass (or celluloid) covered with an opaque emulsion of gelatine containing some compounds of silver. This plate is prepared in a dull red light, it does not, however, change its appearance upon a short exposure to white light. It is impossible to tell the difference between an exposed and an unexposed plate by examination, but, if the two are immersed in one or other of certain chemical solutions, called developers, the silver

compounds on the exposed plate will decompose and make a black deposit of silver in the gelatine. No change will take place in the unexposed plate. There are few facts or experiences more amazing than this, when one comes to think of it.

If the plates are now washed and immersed in another solution, called the fixing bath, the undecomposed salts will be washed out, leaving in the one case clear gelatine, in the other gelatine blackened with silver.

If, instead of exposing the whole of the second plate to white light, we cover it with a transparent picture,—say of a head with black hair,—considerable light will pass through the clear part of the face and the whites of the eyes, less through the shadows on the face and none through the dark hair. Consequently the plate after development and fixing will show a dark face with white hair. It is therefore called a negative, because the light and shade are reversed. To obtain a true copy of the original picture we simply use it as a transparency to cover a second plate, or an emulsion coated paper, and proceed with exposure and development as before. As in the well known rule of grammar "two negatives make a positive."

A dirty or badly mixed developer will make clouds or spots on the negative, especially if it is an old one. Some plates were once left by the writer in a dark slide for over two years and when finally exposed and developed they made quite good pictures, except that they were marked with finger prints, where they had been touched in putting them into the slide. A search for the reason of an unexpected cloud appearing on a plate, left overnight in a laboratory drawer, led to the discovery of radium.

Now let us go a step further and expose our photographic plate first under one transparent picture and then under another. The clear parts of the second picture that come over opaque parts of the first will be reproduced on the negative, and the clear parts of the first picture which come under opaque parts of the second will also appear. Thus a number of pictures of faces, taken against a dark background can be combined into one negative.

We must next consider the part played in photography by the camera.

Every object which produces, or reflects, light throws off waves (or vibrations) of various sizes in all directions, Waves

have the peculiar property of being able to pass through one another without interference, and the lens of the eye, or that of the camera, has the peculiar property of changing the direction of those light waves which strike it, in a greater or less degree, according to the point upon which they strike, so as to bring together again at a certain distance behind the lens all those waves coming to it from a particular point in front. Thus if we aim the camera at a pin head, all the waves reaching its lens from the pin head will be brought together so as to form a picture of that object somewhere inside the camera. If a photographic plate is placed at this point the waves will affect it just as if they had reached it through an actual transparent picture of the pin head, and a negative will be obtained as in "contact" exposure. Finding the position of the picture in the camera is called focusing.

Some waves which have little or no chemical effect on a photographic plate give us the sensation of red light through our eyes and of heat through our fingers. Other waves, the ultra violet ones, will affect the plate and will also give us "sunburn", though we cannot see them. The very short ultra-violet waves, and the X-rays, which are shorter still, are not deflected by a glass lens, so we cannot obtain a definite picture with them in a camera; but we can use them for contact exposures, and, as some of them will pass through substances (such as flesh and blood) which stop visible waves, we can by their aid obtain chemical pictures of things which we cannot see, such as our bones.

Some substances have the property of giving off ordinary light waves when struck by ultra-violet waves or X-rays. Thus the presence of these can be detected directly as well as by the round about processes of photography. These materials range from some kinds of diamond to ordinary coal oil, but a chemical known as Barium-Platino-Cyanide is the substance mostly used in X-ray work.

Fortified with the above facts let us see how a modest photographer could hide from a client the means by which he adds a second face, or some writing, or even a ghostly halo, to her portrait, if he wishes to do so. (We will call the client she merely for clearness in the use of pronouns.) She would, no doubt, bring her own box of plates. The photographer would look this over and if it were of a standard make he might risk substituting, by

légerdemain, a similar box of previously exposed plates, from his own varied assortment. There are less than a dozen kinds of plates in common use. In selecting pictures he would be guided by the probability that his client would prefer one out of the following list:

- A baby face.
- A fair boy, girl, man or woman.
- A dark boy, girl, man or woman.

Nine variations. Therefore he could satisfy, on the average, one client out of nine at the first exposure, and any client after two sittings with four or five exposures at each.

Having inspected the box of plates, the photographer will take his client into his dark room. Under the red light he will ask her to open the box, take out two plates and put them in the dark slide ready for exposure. He may ask her to initial the plates so that she can recognize the particular pair again. He can do this safely if substitution has already been made. In any case he will most likely make a point of not handling the plates himself at this juncture, but he may just touch one of them with a finger tip to assist a clumsy or nervous person, and, if that finger tip had on it a little strong developing solution, or fixing solution, a dark or light cloud would ultimately appear upon the negative.

He will next ask his client to examine the camera and especially the lens, in this way he finds out how much she knows about such things. The examination proving satisfactory he will pose her for the portrait against a dark background and proceed to focus the camera. For that purpose he has to cover the back of it with a dark cloth under which he puts his head and one of his hands. Whilst focusing he has ample opportunity to insert a transparency where it will stand immediately in front of the plate when being exposed.

He can now take the slide containing the marked plates which the client will no doubt have kept in her possession, place it in the camera in her sight, draw the shutter, expose first one plate and then the other (doing a little "focusing" in between), hand the closed slide back to her, and ask her to take it into the dark room. She may then open it, identify the plates, and develop

them herself and behold a face or a message will appear upon the negative in addition to her own portrait.

In this example of double photography the cause of the phenomenon is "human nature"; in that resulting from the effects of radium it was a chemico-physical reaction previously unsuspected.

These examples are not unique. They point to interesting lines of investigation, this leading to new conceptions of the ultimate composition of matter, that (let us hope) to some appreciation of those reactions of the mind which make some persons honest and others dishonest.

Other examples will undoubtedly occur as a result of conditions as yet but partially understood or, it may be, altogether hidden even from the leaders of scientific thought. The wisest of us really know very little when all is said, and the only way to learn more is to observe, and to use what knowledge we have in making deductions from our observations.

INCIDENTS.

SOME ODD DETAILS OF PERSONAL EXPERIENCE

REPORTED BY H. P. BELLOWS, M. D.

PREMONITION OF A FIRE.

DOCUMENT 1.

May 23rd, 1918.

MY DEAR MR. WHITEHEAD:

Miss Bates has just reminded me that I have not yet written to you about the incident at the Hotel Nottingham, as I promised to do.

I went there to spend the night on an occasion when I was unable to get the last boat down to my cottage. I was about to go to bed as usual when the feeling came to me, very distinctly, that it would be wise only to partially undress as there was going to be a fire in the hotel pretty soon. So I lay upon the outside of the bed, only partly undressed and with everything packed in my bag. I had dozed off into half-sleep when I heard the bells of fire apparatus coming nearer and nearer. I looked from the window and saw a chemical engine and hook and ladder draw up almost below me. At the same time the smell of smoke came in from the hall outside my room. I quickly dressed and then divided my time between the window and the hall door—watching chiefly the incipient panic among the occupants of the hotel as the smoke increased. Soon, however, I saw the firemen come out to the street and drive away. Then I retired at once in a proper manner, with quiet mind, and slept soundly till morning. I felt at no time any sense of fear or anxiety—it simply seemed something which was “in the books” to happen.

Yours very truly,
(Signed) HOWARD P. BELLOWS.

DOCUMENT 2.

Letter written by the Research Officer to Dr. Bellows, Oct. 14, 1921.

Dear Sir :

The Rev. John Whitehead has confidentially imparted to me the incident relating to your apparent promonition of a fire, and suggests my writing to you.

Would you be kind enough to state :

1. The date or approximate date of the experience.
2. How long a time elapsed between the impression and the coming of the firemen.
3. Anything you learned as to the time, relatively to your impression, of the actual starting of the fire.
4. Whether the fire could have been started already at the moment when the impression first came.
5. In what part of the hotel the fire was, where your room was located relatively to it, and the approximate distance between yourself and the beginning of the fire.

Of course I am trying to test whether this *could* have been a case of hyperæsthesia of the olfactory sense, or perhaps a telepathic impression.

Would you be willing that I should sometime use the incident, with or without your name, in a group of similar ones, if later thought desirable?

I would be obliged to you for a reply,

Sincerely yours,
PRINCIPAL RESEARCH OFFICER.

DOCUMENT 3.

Dr. Bellows's reply to the R. O. written Nov. 5th, 1921.

Dear Sir :

I am sorry so much time has elapsed since the receipt of your letter of Oct. 14th. Replying to your questions I should say :

1. The date was approximately March, 1916.
2. Perhaps half an hour, I had partially undressed—laid myself upon the outside of the bed and was sleeping lightly when awakened by the bells of the approaching fire apparatus.
3. Learned nothing as to this.
4. If it began as a slow or smouldering fire that might have been the case.

5. The fire was in the basement and my room above it on the fifth floor. The firemen entered a door directly under my room. The distance five flights vertically and I do not know what distance horizontally. When I opened my door into the hall I was struck by the smell of the burning and the smoke was rapidly increasing but I did not notice it until I opened the door. I am very positive that there was neither smoke nor odor when I went to my room.

I much regret that I did not consult my watch as that would bear upon the question of its being a telepathic impression. The duration of a nap is so indeterminate that it might not have been more than two or three minutes instead of twenty or more. In that case the fire might have been known to somebody and the alarm already sent in.

You may use the incident in any way you see fit. I fear it has little scientific value.

Sincerely yours,
(Signed) HOWARD P. BELLOWES.

EXPERIENCE ILLUSTRATING THE ILLUSIONS OF TIME DURATION IN DREAMS.

This is found in the letter of which the greater part has just been given.

I had once a curious experience in regard to the duration of sleep and of a dream. I awakened one night and found my throat becoming sore and painful. Within reach of my hand was a vial of homoeopathic pellets applicable to the condition. I put several of the small pellets upon my tongue and immediately fell asleep again. I had an unusually long dream full of detail and leaving a vivid impression upon my memory. I awakened at the close of the dream and the pellets in my mouth had not begun to dissolve to any appreciable extent.

The following incidents from a paper by Dr. Bellows in the *New England Medical Gazette* for March, 1918, were later kindly furnished us.

SEEMING PREMONITION.

I recall a cold winter's night, in the first year of my practice, when I was about to put out the lights in my office, at a rather late

hour, and go up stairs to bed. As I stooped over the lamp to blow it out the thought came to me "You are going to be wanted soon in a hurry and you'd better not undress but be all ready to go." So clear was the thought that I did not question it at all. I simply turned down the light and stretched myself upon a lounge in the office, covering myself with an afghan and going half asleep. Before I quite lost myself I heard the sound of footsteps crunching in the snow as somebody in the distance came running up the street. I thought "that must be the man coming for me." A minute later he dashed up the walk to the house and began pulling the bell with one hand and pounding the door with a heavy stick in the other hand, so great was the urgency. The call was to a confinement case which was going badly, in a part of the town where I had never been and in a family which I had never heard of.

SUBLIMINAL RECOLLECTION?

On another occasion, three or four years later, I was seated in my office one night, at the end of a long day's work, studying a case very intently in order to send a remedy by the morning mail to a patient of mine who had moved to another city and who had written me for a prescription, stating her symptoms with rather unusual fullness and accuracy. It was not an ordinary combination of symptoms and I was not a little puzzled as to its *simillimum*, after going over a good number of remedies. It was after midnight, everybody had retired and nothing interfered with my concentration, although I was very tired. I sat back, weighing the remedies in my mind and not satisfied with any of them, when the thought came clearly—"Look up *asarum*." I did not seem to know anything about that drug and had never prescribed a dose of it in my life, but I turned to my Jahr's "New Manual or Symptomen-Codex," published in 1848, but still one of the most valuable and highly prized works on *Materia Medica* in my library, and there I found, in the symptomatology of *asarum* just the complex which I was seeking. I gave the remedy and it cured the case.

The former of these last two experiences was plainly an instance of telepathy. In the second there was doubtless some knowledge of the pathogenesis of *asarum* somewhere in the back of my head, remaining from my student days, but it was odd that it should recur to me in just that manner.

SEEMING PREMONITION.

A third experience comes to my mind in this same connection—another possible instance of telepathy but over a much greater distance. I was in my stateroom aboard a ship lying off Joppa and was packing a grip to go up to Jerusalem for a few days, thence to return to the ship. In the course of my packing I came to a case of aural instruments, with head mirror, specula, etc., in my steamer trunk. I was brushing this aside when the thought came to me "you are going to need this case in Jerusalem and you'd better put it into your grip." I did so at once and thought no more about it. We went up by rail, and as the train pulled into the station at Jerusalem a gentleman came working his way onward through the crowd and evidently was inquiring for somebody. Soon he was referred to me and he came up, asking if I was Dr. Bellows, an aurist, from Boston, who was cruising on the *Aller*. When I replied that I was, he told me that a young lady at the Hotel Howard was suffering frightfully from trouble with one of her ears and he begged me to go at once to see her, even before going to my hotel. Everything which I needed was right in my bag and I went with the gentleman immediately from the train to the patient and took charge of the case, to the great relief, both mental and physical, of the sufferer. She turned out to be a young lady who had been a passenger upon the same ship with me, who had left the ship two or three weeks before to journey to Palestine, and who knew that I was due in Jerusalem upon that date and train, but I had never made her acquaintanc up to that day. The point is, of course, that I should have been impelled to put those instruments into my bag in readiness for the service required so urgently when I should ordinarily never think of taking them with me."

CONVERSAZIONE.

In reply to queries by A. B. and others we are constrained to say something about the Cushman case of spirit photography, printed in our March issue.

The case presents the best evidence of genuineness furnished to our knowledge by any single instance, and nearly as good as could be expected of any instance taken alone, and limiting attention, as we are forced to do, to the completed picture itself and the proof that the sitters could not have been known to the medium. We cannot be certain that Dr. Cushman saw all the physical acts of Mrs. Deane the medium, for the reason that if there *was* (this is said only hypothetically) any sleight-of-hand work it might evade his notice according to its intention. But though an amateur in this regard, he is perfectly competent to guarantee the precautions which preserved his anonymity. And there is surely a marked resemblance between the "extra" and his deceased daughter.

But one even so evidential a case does not, to our mind, amount to proof.

1. To some persons who have inspected the extra and the life photographs they do not seem, in spite of the marked resemblance, to represent the same person. To them the extra appears to be the face of a woman say thirty years old, while the daughter died at fifteen two years ago. Moreover, the face of the extra appears longer in proportion to its breadth, less plump of cheek, with a hollow under the cheekbone which the life photographs do not show, and with a nose which it seems doubtful could at any angle prove to be a short one of pronounced *retroucée* type. These appearances may all be deceptive, but to some they seem to exist.

2. The claim is made that the relatives, a number of whom have positively identified the purported spirit portrait, are the persons best qualified to judge, and it is a natural claim for the relatives to make, and at first appears a just one. But there is room for doubting this. We need not bring in the numerous proved cases of phosphorescent cloths, masks, etc., which have been identi-

fied as relatives. It is well known from experiments in psychological laboratories that students may be caused by expectation to "see" details which are actually not in the drawings presented. We have often experimented in "seeing" faces in wallpaper, pictures of crags and whatnot, and have been interested to discover how imagination will eke out missing lines and shape resemblances. It is also demonstrated that emotion may project elements which are not objectively present. Memories can supply and incorporate into pictured faces what is lacking in actual verisimilitude.

Now the photographs are objective exhibits, and if they actually resemble to the point of establishing identity strangers lack none of the valid data for determining the facts. They may be actually mistaken, but not because they are, *per se*, improper judges.

3. Living persons are sometimes mistaken for each other by friends or familiar acquaintances of one of the persons, who cannot be persuaded of their error until confronted by proofs of another sort. Examples are given in the work "Personal Identification" (By Prof. H. H. Wilder, Ph. D., and B. Wentworth, Gorham Press, Boston, 1918).

Every President or other figure of national importance has at least one "double" whom the newspapers are fond of exploiting, and the close resemblance between King George V of England and the ex-Czar of Russia, Nicholas Romanoff, is surprising, even taking the close relationship into consideration.

To this close resemblance of certain individuals, a repetition of types, as it were, are due the frequent awkward mistakes which are within every man's experience, and which cause much annoyance. Typical of these is the following instance, extracted from a letter. "When Dr. R— was married, a friend named T— 'stood up' with him, and the intimacy continues to this day. Some few years ago Dr. R— was in the smoking car of a train, returning from a football game. Facing him, on the other side of the car, and about ten feet away, was T—, and Dr. R— smiled, nodded and waved his hand at him. As the latter made no sign of recognition Dr. R— thought he was irritated at something, and went over to him, took hold of his arm, and shook him familiarly, saying at the same time, 'What is the matter with you? Why don't you speak?' The man replied, 'What is the matter with you?' and then Dr. R— saw that the man was a stranger, yet had spoken to him and even shaken him before he found it out."

In much the same way one of the authors saw what he thought

to be his college roommate, sitting obliquely across the aisle from him in a train, but, as he had no reason for expecting to see him within a thousand miles of the spot, he waited for some time before speaking, meanwhile studying him critically. And in every detail he stood the test. The profile, the half side face, with prominent and characteristic cheek bones, were exact in every particular, although the friend was of rather unusual appearance, and could not be easily duplicated. Like the roommate, this man wore gold-bowed glasses, the bows cutting into the flesh of the temples in the familiar way; and the gestures and the posture, too, as he talked with two ladies, were also perfectly natural.

In spite of all these coincidences, however, natural and artificial as well, the man proved to be an entire stranger, as was later established beyond all doubt, yet even after engaging the stranger in conversation, much of the deception still remained. (*Pp.* 28-29.)

* * * * *

The second case, in many ways the most remarkable on record of the physical duplication of two unrelated individuals, and rendered still more incredible by the coincidence of the name, is yet established beyond all possible doubt, and the photographs and other data here presented came from the United States Penitentiary at Leavenworth, Kansas, where they were originally collected.

It appears that, in the year 1903, Will West, a new prisoner, was committed to this institution. (Figure 5.) A few days after his committal he was brought into the office of the record clerk to be measured and photographed. The clerk thought that he remembered the prisoner, and said, "You have been here before." "No, sir," answered West; but, as the clerk was positive, he ran his measuring instruments over him, and, from the Bertillon measurements thus obtained, went to the file, and returned with the card the measurements called for, properly filled out, accompanied with the photograph and bearing the name "William West" (Figure 6.) This card was shown to the prisoner, who grinned in amazement, and said, "That's my picture, but I don't know where you got it, for I know I have never been here before." The record clerk turned the card over, and read the particulars there given, including the statements that this man was already a prisoner in the same institution, having been committed to a life sentence on September 9, 1901, for the crime of murder. That is, the card found was that of a different man, still within the walls of that very prison, yet of the same name, the same facial expression, and practically the same Bertillon measurements as the newcomer! It then dawned on all present that there were two Will Wests, and that there was a case of the most remarkable resemblance of two unrelated persons on record; since neither photographs nor the Bertillon measurements were of any avail in establishing the identity of these two men.

The clerk writes that, with their hats on, it is almost impossible to tell these men apart. (*Pp.* 30-32.)

* * * * *

On May 4, 1908, Nelson F. R—— was tried in the United States and State Courts in Chicago for forgery and swindling. He was positively identified by thirty men, including a handwriting expert, and a patent attorney from Washington, who swore that on a certain day R—— had given him a forged check; yet, upon the day in question R—— was proven to have been in jail in Chicago. (*P.* 39.)

If it is possible, as is the case, for persons so to resemble each other in the flesh, it is possible for pictured faces, really unrelated, to resemble each other as fully. From the standpoint of the individual sitter it does seem much more remarkable that such a resemblance to what he is expressly seeking should occur by chance than that out of his many acquaintances an unselected one should chance to look almost identically like a stranger. But from the standpoint of the medium for spirit photographs, if we hypothetically suppose her to be in the habit of foisting upon sitters fraudulent extras, this is only one case out of hundreds, and it would not be so very strange that in hundreds of trials one arbitrarily presented extra should chance to resemble a relative of the sitter to such an extent that every beholder would have to admit the fact.

If, however, under conditions *as absolutely preserving the anonymity of the sitters* as in the case of Dr. and Mrs. Cushman, Mrs. Deane were able to produce twenty, ten or even five extras out of a hundred trials as clear and as satisfying in their likeness to deceased relatives as in the same case, conviction of their supernormal origin could not well be avoided.

We have not been arguing that the Cushman photograph is not a spirit production, but have simply set forth the reasons why it by itself is not conclusively proved such.

BOOK REVIEW.

The Fringe of Immortality. By MARY E. MONTEITH. London: John Murray, 1920. Pp. xiv+204. Price, six shillings net.

This is a candid and dispassionate account of the psychic work and experience of a well educated lady who was careful to verify the data and obtain independent testimony whenever possible. The phenomena dealt with are mainly of the mental variety and are mostly confined to alleged supernormal information obtained through automatic writing. Although the documents and letters which confirm the supernormal character of the messages are not published they are said to exist and to have been examined by trustworthy witnesses. The book will be found to be of interest to all those who desire to be acquainted with the phenomena associated with private and strictly non-professional mediums. To the psychical researcher the book is typical of many that might be written containing similar material, the would-be authors of which are too scared to publish on account of the ignorant hostility of an ill-informed world. This hostility should be treated with the contempt it deserves, and until the "scientists" choose to awake from their sleep and begin to learn, books like the present cannot fail to arouse the attention of those members of the public who prefer to keep an open mind and not to be confined within the limits set up by pseudo-scientific academicians. —E. J. D.

BOOKS RECEIVED.

- From the Unconscious to the Conscious*, by GUSTAVE GELEY, Director of the "Institut Metapsychique International." Harper & Bros., New York. Pp. xxviii+327.
- Spiritualism: Its Ideas and Ideals*. A Selection of Leading Articles, Sketches and Fables, by DAVID GOW. Preface by the author, John M. Watkins. London, 1920. Pp. 102. Two shillings.
- Death and Its Mystery: Before Death—Proofs of the Existence of the Soul*, by CAMILLE FLAMMARION. The Century Co., New York, 1921. Pp. 322. \$3.00.
- The Life Beyond the Veil: Spirit Messages Received and Written down by the REV. G. VALE OWEN, Book III. The Ministry of Heaven.* Preface by H. W. ENGHOLM. George H. Doran Co., New York. Pp. 250. \$2.50 net.
- The Life Beyond the Veil: Spirit Messages Received and Written down by the REV. G. VALE OWEN, Book IV. The Battalions of Heaven.* Preface by H. W. ENGHOLM. George H. Doran Co., New York. Pp. 252. \$2.50 net.
- The Wanderings of a Spiritualist*, by SIR ARTHUR CONAN DOYLE. George H. Doran Co., New York, 1921. Pp. 299. \$2.50.
- Think on These Things*, by HARRIET L. GREEN. Star-News Publishing Co., Pasadena, Cal., 1921. Pp. 62. \$1.00.
- The Master Key System*, by CHARLES F. HAANEL. St. Louis, Mo., 1916. Pp. 351.
- Kabbalistic Numerology*, by LAUREL MILLER. Metaphysical Publishing Co., 2537 Broadway, New York, 1921. Pp. 70.
- La Mort et Son Mystere*, by CAMILLE FLAMMARION. Earnest Flammarion, Editeur. 26, Rue Racine, Paris. Pp. 422.
- La Télépathie*, by R. WARCOLLIER. Preface de M. LE PROFESSEUR CH. RICHEL. Librairie Felix Alcan, 108 Boulevard Saint-Germain, Paris, 1921. Pp. xix+363.
- Across the Barrier*, by H. A. DALLAS, with an additional chapter by H. B. MARRIOTT WATSON. Preface by the author. Kegan Paul, Trench, Trubner & Co., Ltd., London, 1913. Pp. vii+212.
- The Living Jesus: Uttered Through The Medium FREDERICK A. WIGGIN.* (From Feb. 11 to June 1, 1921.) Preface by MR. WIGGIN. Foreword by MR. WIGGIN. Introduction by ETHEL P. WIGGIN AND EDITH B. ORDWAY. George Sully & Co., New York, 1921. Pp. xliiii+199. \$2.00.
- The Divining Rod: A History of Water Witching with a Bibliography*, by ARTHUR J. ELLIS. Government Printing Office, Washington, 1917. Pp. 53.

PURPOSE AND SCOPE OF THE SOCIETY



FIRST.—The investigation of alleged telepathy, visions and apparitions, dowsing, monitions, premonitions, automatic writing and other forms of automatism (as speaking, drawing, etc.), psychometry, coincidental dreams, so-called clairvoyance and clairaudience, predictions, and, in short, all types of "mediumistic" and psychological phenomena.

SECOND.—The collection, classification and publication of authentic material of the character described. Members especially, but also non-members, are asked to supply such data, or give information where the same may be obtained. Names connected with phenomena must be stated to the Society's research officers, but when requested these will be treated as sacredly and perpetually confidential.

THIRD.—The formation of a Library on all the subjects embraced in psychical research, and bordering thereupon. Contributions of books, pamphlets and periodical files will be welcomed and acknowledged in the Journal.

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Contributions for or communications regarding the contents of the Journal, also reports and letters relating to psychical experiences and investigations should be directed to **DR. WALTER F. PRINCE**, Editor and Principal Research Officer. Business and general correspondence should be addressed to **GERTRUDE O. TUBBY**, Secretary.

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The American Institute for Scientific Research was incorporated under the Laws of New York in 1904, for the purpose of carrying on and endowing investigation in the fields of Psychological Research and Psycho-therapeutics. The American Society for Psychological Research is a Section of this Corporation and is supported by contributions from its members and an endowment fund which now exceeds \$185,000. The amount only pays for the publications and office expenses, but does not enable the Institute to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves. The charter of the Institute is perpetual.

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The responsibility for statements, whether of fact or opinion, printed in the Journal, rests entirely with the writers thereof. Where, for good reason, the writer's true name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

ANNOUNCEMENT AND COMMENT.

Our Contributors.

ALBERT J. EDMUNDS, English by birth, has been in the United States since 1885 and has been Cataloguer of the Historical Society of Pennsylvania since 1891. He is known as the author of "Buddhist and Christian Gospels," which has been translated into a number of languages, "Studies in the Christian Religion," etc. He is quoted in the Encyclopedia Americana, 1918, as having played a leading part in the Buddhist-Christian question, and has done a number of interesting pieces of work which we have not space to cite here. A brother of Lucy Edmunds, Secretary to Richard Hodgson for some years, he has been interested in psychical research since 1882, has known many of its leading scholars and made contributions to its evidence.

GEORGE HENRY JOHNSON, C.E., Sc.D., is chiefly known as a writer on statistics and finance, but the bibliography of his magazine articles, published by his alma mater, Rutgers College, includes topics ranging from astronomy and biography to witchcraft and Zoroastrianism. He has been a professor of mathematics and engineering and has the degree of M.S. from Cornell

University and Sc.D. from Harvard University. His avocation, and partly his recreation, is supernormal psychology. He is of the opinion that this offers at the present time the richest field for exploration and discovery. He is making a special study of automatic writing and any data on that subject will be appreciated by him.

BARRETT WENDELL, lately deceased, was well known as professor of English at Harvard University, author of many books dealing with his subject, lecturer at the Sorbonne and other French universities, etc.

THE CASE OF MRS. WEST.

(*Last Part.*)

BY WALTER F. PRINCE.

LATER IMPRESSIONS ABOUT W. F. PRINCE.*

I first met Mrs. West on September 4th, 1919. She never after this date had impressions regarding me as noteworthy as those which have been related. About June 1, 1920, she became a typist in my office, and remained about one year. She made few deliverances about me or my affairs, but, up to the time shortly before her departure when she was not on the best of terms with me, those which I find on record have a degree of impressiveness.

* When Mrs. West left the employ of the A. S. P. R. she claimed and was given a quantity of records of another character than those rehearsed in this report. These were mostly automatic scripts written for the greater part in the office, the most interesting feature of which was that they contained scraps of foreign languages, French, German, Latin and Spanish. The lady protested that she had never studied any of these and never associated with persons speaking any of them more than people commonly casually meet foreigners and hear them utter a few sentences of unintelligible stuff. Had the sentences and phrases been of a stock character (See *Journal* for March, 1922, page 152) they might have been consciously or unconsciously acquired. But they fitted in with the English which furnished the matrix, the consecutive sentences made consecutive sense, and the sense fitted circumstances in the office or conversations which had just taken place. The foreign sentences, sometimes correct, sometimes faulty, were evidently composed on the spur of the moment. Words were often spelled phonetically, and so sometimes bore little visual resemblance to the originals, so that the glossographia was indicated to be of auditory reception. What was the nature of that auditory reception, was it possible that the lady had heard enough talking in French, German, Latin and Spanish so that she unconsciously acquired ability to construct phrases and even sentences in those languages suggested by circumstances of the moment? If so, it was a phenomenon of much psychological interest, and it is a pity that it could not have been studied at greater length, and the results conserved. Perhaps as much as four average printed pages of foreign material was produced altogether, in my presence. Of course Mrs. West thought she got it from spirits, and she appeared amazed and con-

The Name Ross.

On January 1, 1920, she made a psychometric report of a postal card written by a man but which I had intimated was written by a woman, with the result that she was presumably led astray. On informing her what was the probable reason of her stating that a woman wrote the card she sent me a letter on the 3rd saying that she had been warned before she met me that I would try to fool her.

Into my hand one night in vision, was placed a card bearing the name Ross. I noted it earnestly and the card disappeared. Suddenly it came again into my hand and I said to an unseen presence, "Yes, I see, the name is Ross."

Again the card disappeared only to reappear quickly a third time. I grew impatient and said, "I understand. The name is Ross. I will not forget."

The card disappeared and into its place came a piece of blue silk. The hand that held it kept it before my eyes. I said, "It is blue silk." And a voice replied, "It is black."

"No," I said, "it is blue. I can see it plainly." And the voice replied, "Ross says it is black."

I became indignant and answered emphatically, "But I say it is blue."

founded at its first appearances. Sometimes the remarks were very frank at her own expense, and she was disposed to dispute the justice of some criticisms.

After her departure and disappearance, as into thin air, certain other papers, pertinent to this report, were missed, and they may have become mixed with the materials just described, which she claimed as her own property. Thus, several deliverances of hers worthy of insertion, and belonging to the period before she met me, are lost. One dealt with a spirit which she said she saw several times in a vision, and whom she described as a tall young woman of blonde complexion, whom I had offended in some way long ago and who bore a grudge against me still. On a careful review of my career I could remember but one lady who had cause to entertain lasting ill-will toward me, and who certainly did. I was a thoughtless boy of eighteen and the occasion did not seem serious to me at the time, but it was so considered by her, and in the light of mature reflection I perceive that she had some justification. Therefore we have the coincidence that the only lady to whom I had carelessly given lasting offense corresponded with the description in the only three particulars given.

The vision faded and my deduction is this: Ross will try to fool me.

Do you recall that I asked you if you knew this name and if it was connected with you in any way?

She had indeed asked the question and I had not at the time given it enough attention to trace any connection. But on receipt of this parable it flashed into recollection that I used many years ago to append to my rhyming attempts the pseudonym Ross F. Cripin. Here was a coincidence and a peculiarly appropriate one for the purpose of the parable as stated. The name "Ross" was connected with me, and connected with me as an attempt to conceal the true authorship of the rhymes, just as I had concealed the fact that a man wrote the postal card by hinting that it was written by a woman. If anything was actually printed under that pseudonym it was so obscure and so long ago that it would be ludicrous to suppose that Mrs. West knew anything about it.

The Fire, Lamp and Burned Hands.

One curious incident is ruined by the absence of the letter written in April, 1920, by Mrs. West, announcing a vision of a fire started by a lamp with a yellow shade, and of my hands being burned. This letter may have been mixed with the papers which Mrs. West claimed on her leaving the office. There was nothing in the vision indicating whether the event was past or future. The following notes which I made at the time show that I thought the coincidences noteworthy, and partly indicate what they were:

April 15, 1920.

Some time in 1915, while I was living in San Bernardino, California, in a house which I had purchased on the outskirts of the city, the following incident took place.

Opening out from the kitchen, was a little room formed by the addition of a lean-to, shed like structure of which the ceiling was only about six feet high. The ceiling was composed of boards only about a quarter of an inch in thickness, which had been there for a long time, and were consequently exceedingly dry and inflammable. Sometimes, when it rained there was a little leakage from the ceiling,

and some newspapers had been stuffed in the space between the ceiling and the boards of the roof. There stood in this small apartment a tall bureau or "highboy." One evening I entered the room to get something out of a drawer, and thoughtlessly placed a lamp upon the top of the highboy. I stepped out of the room and entered a few minutes later to find the ceiling blazing directly over the lamp. Already a hole of say six inches in diameter had been burned through, it was blazing around the edges and rapidly eating into the newspapers in the cavity. A few minutes delay would have made it impossible to save the house. I dashed into the flames with my bare hands and tore down the blazing wood, pulled out the newspapers, stamped the fire out and completed the work by dashing water all about. Both hands were badly burned, one worse than the other, but I cannot remember which. I mention this because the lady afterwards *stated orally that the left hand according to her impression, was burned worse than the other.* I was in great pain, and spent a large part of the night walking the floor, and treating the burns. It was many days before the effects ceased to be visible.

This is the only accident in connection with fire of any account whatever which I remember to have ever participated in from my earliest childhood. I have no recollection of the color of the lampshade, as such things do not remain in my memory. But this morning, before telling Mrs. Prince anything of the psychic's vision I asked her if, in San Bernardino, we possessed a yellow lampshade, and she replied that we did, and that it belonged to a nickel lamp. "What," I enquired, "do you mean the large nickel lamp in the parlor?" Her reply was "No, I mean the tall lamp that you nearly burned the house up with." It was not until after this that I told her the story of the vision.

{One or two days after the accident just related occurred, a lady, a Mrs. Vanderbilt, whom I always regarded as truthful, called me up by telephone and enquired with every appearance of eagerness and anxiety, whether I had had an accident. I asked her to what she referred, and she stated that she had had a vision of the upper part of my body lit up by a bright illumination and of my hands raised above my head as though I were pulling something down. My countenance expressed terror or alarm, and the vision was so exceedingly vivid that she feared there might be something to it, and that some accident had befallen me. She had just returned from

the mountains where she had had the vision. She solemnly declared that no one had told her of the accident, and considering all the circumstances it seemed to me at the time very unlikely that any one had done so. By "circumstances," I refer to the facts that very little had been said about it to any one, and that she had certainly just returned from the mountains, where no one could have known about it, that the circle of her acquaintance was not such that I should have expected it to have been reported to her through them, and particularly through my knowledge of the lady's veracity, and to the whole appearance of the way that she told the story and of her mingled delight and awe in finding that her vision corresponded with something that really had occurred.]

April 15, 1920.

Referring again to the just narrated incident, I would add most positively, and without the slightest doubt or misgiving, that no word regarding the accident with the lamp ever was told Mrs. West before she wrote the narrative of her vision.

April 15, 1920.

Later. Mrs. Prince has become doubtful as to whether the yellow shade was in use at that period and showed me another shade which she thinks was the one (but whether on the lamp on the evening of the accident we do not know). It is red outside and yellow inside. Without stating this previously I asked Mrs. West whether the lamp was low or high as she saw it. She replied that she *looked up* at it which might bring the yellow into view, but she asserted that it was the outside which she saw. W. F. P.

Visit to Mrs. Chenoweth and a Missed Boat.

Mrs. West would sometimes have an impression about something or other while at her work in the office, and I asked her, instead of relating it orally, to write it down and hand it to me. On October 14th, 1920, it was known to her that I proposed to go to Boston that night to experiment with Mrs. Chenoweth. In the early part of the afternoon she handed me the following memorandum. The inserted figures correspond to notes which I shall make.

14th October, 1920.

Mrs. Chenoweth will not be feeling quite up to par (1). I see her sitting with her right leg stretched out before her (2).

The room is large (3) and in the back of the house (4). The sun is pouring in the windows (5).

I see a woman sitting there who is quite large (6). She has brown hair (7) and eyes (8). Her hands are soft (9) and white (10) and she wears a ring which she is very fond of and turns carressingly round her finger (11). I see a light yellow dress with figures in it which belongs in her wardrobe (12). [While I was getting the vision of Mrs. Chenoweth Mr. Burke came in and handed me a package and talked for a while. I tried to recall the vision but it would not return. I therefore have written my impression of her face, hair and eyes. I feel that you are going by train (13) and there will be quite a delay which will cause people to be fidgetty (14). But don't be alarmed. Mrs. C. will give you a personal message, that will comfort and sustain you (15).

I wrote on the slip, "No, I am going by boat," and must have read very inattentively, being usually much engrossed with work, for I added, "Who the deuce is Mrs. C.?" and passed the paper back. She added:

You will board a train upon which there will be a delay. I don't know Mrs. C. I believe it is Mrs. Chenoweth.

I see a hurried trip to Tremont St. (16).

NOTES ON MRS. WEST'S PREDICTIONS OF OCT. 14. 1920.

1. I found from Mrs. Chenoweth's housekeeper that she has been ill, was now better, but not entirely well. So I suppose she was not "feeling quite up to par."
2. This was not the case when I saw her. I heard that she had had trouble (lameness?) with a leg, but did not learn which one it was.
3. The room was not large.
4. Not in the back but the front.
5. The sun was shining brightly in the windows of the house, and in the window of the room.
6. Yes, Mrs. C. is rather large—is pretty fleshy.
7. Her hair is very gray now, but shows that it was dark brown.
8. The housekeeper says her eyes are brown.

9. Correct.

10. The housekeeper says yes to this, though the hands did not look particularly white to me, but this may have been because of the state of light and shade.

11. The housekeeper said that Mrs. C. wears just one ring, and that she had often seen her do just this one thing.

12. I was struck first by the fact that the wrapper which Mrs. C. was wearing was a very light yellow, cream or straw color. But it had no figures in it.

13. Mrs. W. laid the small slip down before me as a record. At that time I had decided to go by boat, and wrote what appears in my writing. It will be noted that Mrs. W. repeated the assertion that I was going by train, firmly. I looked up the times of the boats, as I thought, carefully. I resolved in my mind to defeat the prediction, and when I reached the wharf carrying several blocks a heavy bag I had no idea whatever that I would not be able to do it. But every boat was gone. It appears that from morning I had confused standard time with daylight saving time.

14. In both places referring to the delay, it looks as though it meant a delay of the train itself. The fact is that the train I took was prompt enough, but I took a train considerably later than my intended time of starting, namely at 10 P. M. There would have been a considerable delay the best I could do, but I never like to reach a city in the "wee sma" hours, and always avoid it if possible. I am certain that what was written had no effect upon my time of starting and, besides, I interpreted the meaning to be that the train itself would be delayed, as I now think the obvious meaning. I put this down, only because there was a certain kind of delay, which might perhaps be the warped intention of saying. No one was made fidgetty but me.

15. I went to Mrs. C. to try a particular experiment, which failed. I had no idea of getting a personal message, and never once thought of what Mrs. West had predicted until my return. But the messages actually received were personal, being from my mother (apparently), and also about a grandmother and other relatives. Perhaps it could be said that I was "comforted," in a provisional sort of way, by the purported messages, but, as I am cold-blooded in such matters, it would not have occurred to me to use the term.

16. My subway car from the station took me to Tremont Street, head of Boylston. I did not know where it would leave me, supposing somewhere on Boylston Street. I glanced across the street and saw a restaurant something on the order of cafeteria, which I prefer. I next took subway car for Leamington Road, from station on Boylston Street, near the library, but the return one again, against my expectation, deposited me at Tremont Street and Boylston. It was just lunch hour and the place suited me, so I went in. The same thing took place next day. I started from one station but got off when I saw "Boylston Street," and again I got lunch at the place on Tremont Street. I am sure I should have done the same had not Mrs. W. written what she did. The trips were "hurried" in the sense that they were made in swift trains and also in that I had engagements afterward and lunched in haste.

The Dental Operation.

9th November, 1920, 12.05 P. M.

I arrived in the office about 9 A. M. this morning. I felt greatly disturbed and upon opening the window I knocked over Dr. Prince's pitcher, and broke it. A queer crack also was made which resembled the figure 5.

At eleven o'clock I grew nervous and apprehensive. At 12.05 o'clock I saw Dr. Prince white and unconscious in a chair. I felt a crunching feeling in my lower jaw on the left side. I had a queer feeling in my heart as though it wasn't acting just right.

At 12.20 I felt nauseated. At 12.40 I wanted to laugh. I then felt sleepy and as though I wanted to laugh and cry.

How that 5 keeps coming to mind. I find myself putting my tongue in five places on my lower jaw. O it's sore!

A. A. West.

1.20 P. M. Is all right now. Brain clear and neck not quite so stiff. Is happy. Will be back at office to-morrow.

A. A. W.

Comments.

Nov. 10, 1920.

I found this on my return to the office this morning. I was absent all day yesterday and went to a dentist's to have teeth extracted as Mrs. W. knew. But she knew nothing further except that I would take gas.

Was in the dentist's chair from about 9.10 to about 9.30 (not exact). The dentist extracted one tooth and two roots, and after I recovered from the gas told me that next time he would extract the remaining two roots, making five.

At the time Mrs. W. first got the impression of five the dentist may have been making his examination, finding that there must be five extractions. The tooth extracted was on the left side, one of the roots in center and other on right.

All the extractions were and are to be from the lower jaw. I did not tell Mrs. W. anything about which jaw was involved, tho from the scraggy look of my lower teeth it might be possible to surmise this. Nor did I myself know there were to be five extractions.

I had a very little nausea, but it was late in the afternoon. The larger operation and what aching there was in my mouth were mostly on the left side. I didn't notice stiffness in the neck but I do this morning. There has come a "crick" and soreness on left side of back of it.

At 11 I was walking the street thinking intently of my psychological reactions in anæsthesia, trying hard to recollect. At 12.05 I was on a trolley car.

Everything went on well in the operation so far as I know, though I do not understand why all five were not removed at the same time. I asked if I was perfectly still when under gas and was told I was. I was a little sleepy for some hours but became very much so toward evening and this morning. There is no great soreness in the jaw. But the most insistent particular was right in the way above stated—about the five.

I just asked Mrs. W. (without hint) when she had the five impressions. "A little after nine." "Did I tell you when the operation would be?" "I believe you said it would all be over at 12 o'clock, but you would have to take the rest of the day off." I can imagine 5 in the break also. I *did* count the places, done and to be done, with my tongue between 9.40 and 10 and perhaps later.

W. F. P.

It is evident that there was no correspondence in the time factor, unless in regard to the figure 5.

There were correspondences, aside from the time factor, in the number 5, lower jaw and left side (perhaps inferrible from sight of a bad tooth on the left side of the lower jaw), putting tongue in the five places (not unlikely), nausea (also not unlikely), and stiff neck. I am always a little "nervous and apprehensive" before a dental operation, as I suppose most people are. Those in regard to unconsciousness and sleepiness could not be significant, though true.

On the other hand there was little soreness in the jaw, and I have no reason to suppose that my heart did not act right.

The idea that the shape of the break in the pitcher was significant is absurd, but the mental impression may have suggested that the break resembled a 5.

Saying that each of several particulars was a likely one is not

the same as saying that all taken together were likely, at least in the same degree.

Shortly after entering the Society office Mrs. West had a vision professing to give the description of Mrs. Prince, and nearly correct even to a marked peculiarity of the teeth. Circumstances precluded her from having seen Mrs. Prince, but since she *could* have heard her description, this incident is ruled out.

I have now related all the incidents in my records relating to my affairs and professing to be evidential (with the exception of two improbable prophecies), up to the time that it became necessary to replace her in the office with a person who not only was an efficient typist like herself, but also was a mistress of shorthand.

The incidents vary from very extraordinary ones to those which are of a low order of evidentiality. That is, in some cases she produced close correspondences with external facts against all probability, and in certain others she achieved partial correspondences still against probability but in a very much lower degree. Even the latter class, when a number of incidents are taken together, differs widely from the results of random guessing, or merely subliminal fancies, as tested by many actual instances. There is another lady who thought that her impressions concerned me and sent them in for months. Of course some ordinary details sometimes corresponded, but I have wondered that out of hundreds of bullets so few find the target at all. Another person sent in six large sheets of closely written "clairvoyant" impressions regarding my doings during a certain period, and it was surprising that even by chance more particulars did not prove correct. Most were absurdly wide of the mark. I had another lady of no known "psychic" powers, but who knew vastly more about me, my habits and characteristics than Mrs. West could have possibly known at the period of her most remarkable utterances before she met me, make a series of guesses regarding my doings during a period of absence, and again comes that contrast which is one of the modes of gauging the value of incidents like those I have been relating.

But, even as we have seen that the lady's visions, dreams and other impressions relating to national and international affairs

were fallacious, due doubtless to the emotions aroused by reading about battles, strikes, bomb-throwing, etc., the few impressions about me which she imparted when her departure was imminent and she, a very temperamental person, was much out of humor with me, were wild as nightmares. As I was about to take a boat she declared that I would become ill on the wharf and be taken to a hospital, and after I had actually departed safely on the boat told others that she had seen a vision of me with both hands cut off! If some persons, the so-called psychics, possess a machine which is capable of producing supernormal material, it seems clear from a multitude of cases that the machine may get out of order and that a perturbed state of emotionality gets it out of order.

INCIDENTS AFFECTING OTHERS.

The Two "Horses."

On January 2, 1920, Mrs. West reported her impressions from a non-committal postal card, signed with initials only,* the same submitted as my first psychometrical experiment with her. And I did a thing which was not strictly legitimate in such an experiment; I intimated that the card was written by a woman, which was not the case. Sometimes, when this is done, the

* Non-committal in regard to anything which the psychic afterwards said. This is the wording of the card:

"_____, _____, Dec. 29th, 1919.

"Dear Walter: What is the ail of you? Have not heard from you since John was born. Am still teaching the young idea how to shoot—or just now we have declared an armistice. Into plays heels over head. How are the spooks? Did you get any results from that bit of mother's work? I have often wondered. Tom — preached here not long ago. Guess he was before your time at K. H. Season's wishes. [Initials.]"

The reader will note that no relation of information or inference between the contents of the card and the psychometric result exists. A fake medium could have said: "I see a woman who wishes to send a message to her son. She wants him to know that she often watches over him in the school room. Does he remember how fond she was of needlework? Isn't he fond of Shakespeare? His mother speaks about a little boy in his family—Johnny. (This would be a blunder.) He isn't fully convinced of the glorious truth of spirits, but she is trying to manifest to him."

What was actually reported by the medium in the case was remote from anything written on the card.

psychic reacts against the intimation, but we have no right to expect that this shall be the case on any theory. If supernormal impressions are received it is certainly a delicate process and if we project an erroneous impression we must not demand that it shall be successfully overlaid and obliterated.

As I took the enclosed card in hand, the picture of a woman in middle life came before me. She is of average height and well formed. Has brown hair. She wore when I looked at her this morning, a gray dress with tiny black figures in it. I think it is a house dress as the sleeves were (there is a controversy going on here). One voice says, "of elbow length," and another voice says, "rolled to the elbows." It is my impression that the lady altered the sleeves after the dress was bought.

The writer of the card is methodical and forceful. Has many friends who seek her advice.

It is very strange, but as I think of her I see two horses. One is a race horse, quick, keen, alert and nervous. A good breaker at the barrier and good for six furlongs.

The other horse is a dray horse, faithful, gentle, strong. Can stand any going and good for a long distance.

The pacer is a tall, slender, dark man. The dray horse is the lady who penned the card.

Very truly,

ANNIE A. WEST.

Jan. 2, 1920.

As stated, the writer of the card was a man, but as indicated, I had wilfully misled the psychometrist, and her error in supposing that of the two figures in her mental vision the woman was the writer, should have been expected.

The writer of the postal card commented thus on his own description:

The physical description of my (supposed) self would have been surprisingly accurate when younger. It is not so accurate now. I am noticeably shorter than in youth though still about 5-10. My hair was also quite dark; now I have but little and have turned quite gray in the last two or three years, so the idea of "darkness" has

largely "evaporated." What beard I had was black once, now it is snow white. My mustache was always inclined to be sandy and the effect now is yellowish white. My eyes once so dark a gray that many people would have called them black when away from me long since turned to a very light greenish-blue. Again a man approaching two hundred pounds * could scarcely be called very slender.

As for the other psychical and mental characteristics, they are no doubt fairly accurate. As to the implied comparison to a racer it is certainly pat. I was always good for a flying start and a stiff pace for the first mile—and was all in then—not a stayer. Thirty years ago the description would have been surprisingly accurate.

In regard to the expression, "A good breaker at the barrier" I am not sport enough to fully understand its signification. I have frequently vaulted some pretty high hurdles in a pinch; if a "break" in pace at an obstacle, it is not true—I hope. I "flush out" but not because of obstacles, simply from lack of sticktoitiveness."

My friend could seem to entertain no theory except that the description should correspond to his appearance at that date. But there is another and even more plausible one, and that is that it should correspond with my mental picture of him, being in fact of a telepathic order. Or even that it was made to correspond with my mental picture in order to be recognizable by me. I had seen him last about ten years earlier. He certainly was "dark," and that is all that is said of his complexion. His skin is swarthy, his hair was dark with grey intermixed, he wore no beard, so only his moustache conflicted with the term. When I knew him many years earlier he was distinctly slender, probably was slenderer at my last meeting than at the date of his comments, and at any rate he was and continues slender in my mental photograph of him. All the other particulars are admitted by him to be "surprisingly accurate," and that is my emphatic judgment.

Take just six adjectives applied to the man, "quick, keen, nervous, tall, slender, dark." On the basis of one chance out of two in each case (that is, he might be tall or short, slender or stout, dark or light, nervous or phlegmatic, keen or stupid, quick or slow), and there was one chance of getting all these right in

* He afterwards wrote that his weight was 180 pounds, clothed, in 1920.

64 guesses. Those are precisely the six adjectives which I would employ if I wanted to describe my friend as I remembered him in just six words. I knew that he was a "good breaker at the barrier," but I did not know about his being best for "six furlongs," yet this particular also is vindicated by the man himself in the very letter wherein he doubts the application to himself because his contemporaneous description had altered. So for that one particular we must resort to the explanation of chance or abandon the telepathic explanation of the whole incident.

For some inscrutable reason my friend commented little on what I took to be a characterization of his wife. Perhaps the reason was that he was possessed with the idea that the descriptions should apply, if at all, to the particulars as they were at that date. He said that the lady was then well past middle life. His inquiries seem to have been limited to the question whether she then had a gray dress.

But the description corresponded notably with my mental picture of the lady formed at the only time I had ever seen her. She was then in "middle life" (about 40), of "average height" (not commented on and not contradicted by my friend), "well-formed," as I recollected her, and had brown hair (admitted, but stated that it had been turning gray). She had no gray dress at the time, but may have had ten years earlier (I could not get the fact ascertained). I would have thought from what I saw that the mental description tallied throughout, and no denial was forthcoming. I would not have used the term "dray-horse," but it should be interpreted by the three following adjectives. I do not profess to be certain of all these characteristics, but they distinctly conform to the impressions I had derived in the home, and that may be the hinge of the matter.

Psychometrical Test from Another Friend's Writing.

This case is given out of order because it classifies with the last one in that I am in a position to judge how far it is evidential from personal knowledge of the man whose writing was used. First an envelope was put into the lady's hands. She may have noticed that the envelope had been used twice, which might suggest an economical tendency. At the same time, we must admit

that the man *might* have been temporarily out of envelopes. The date of the test was June 17, 1920.

He is economical, well poised in that he has command of himself but not as harmonious as he should be, disgruntled. He doesn't care for his own personal feelings as he should. Indifferent to opinions of his habits and really should regard other's opinions to advance more. Thus far from holding unopened envelope.

[I opened letter and let her hold it in her hands. She did not look at it at all.]

He wants you to decide something for him. He is paying heed more to his life—to the material than he is to the future. I see money, money, money all around. There is but a narrow stream between him and the other side. It will not be long before he crosses. I feel as if there was something more but I can't get it.

The writer of the letter is known to me as very economical, but see above. It is hard to tell just what is meant by "well-poised in that he has command over himself." In one sense this is true, in another probably not. Emphatically he is "not as harmonious as he should be," and he is "disgruntled" to an unusual degree. He is very sensitive and yet does things which he knows will cause opposition and even ridicule; if this is what is implied by "he doesn't care for his own personal feelings as he should" it is a very apt sentence. He is, I should judge, "indifferent to opinions of his personal habits" in the sense that he persists in them, though not indifferent in the sense of not feeling criticism. He "really should regard other's opinions to advance more" is emphatically true, and has been told me by my friend himself again and again. He so disregarded narrow local bigotry as to seriously interfere with his career. "He wants you to decide something for him." He was accustomed to confide his troubles to me and to ask me questions. I often advised him, but am not certain whether or not he accepted anything I said as decisive. "He is paying more heed to this life—to the material than he is to the future" is undoubtedly correct. So far as I can see he pays attention to this world only, and the spiritistic question, while it interests him, does not seem to except academically. He is somewhat embittered on the subject of religion.

"I see money, money, money all around." If this means that he is rich it is not correct, but if it means that money is constantly in the thoughts of my friend it is correct. He hardly ever writes me a letter which does not deal in part with monetary troubles and aspirations. His health is affected in several ways, but the stream was at least two years wide, for he is living yet. I have tried to fit the description to other men, and do not think that it would fit one in twenty as well as it does its actual subject.

Other Psychometrical Tests.

These were made while Mrs. West was still in Government service for fellow employees. They are vouched for by Mrs. West and their subjects, and while I suspect that some divergent details may have been inadvertently forgotten, my own tests give no grounds for disputing that they are reported with substantial correctness. It may be added that while Mrs. West was sometimes literal in her interpretations, she was never known by me to be guilty of intentional misstatement or exaggeration of the actual facts of her experiences. The answers to the questions following are in the same handwritings as the several signatures.*

1.

April 19, 1920.

DEAR DOCTOR PRINCE:

I am enclosing you statements from two persons employed at the Base who asked me to tell their "fortunes."

I assured them that I do not tell "fortunes" but get impressions by handling their handwriting.

Mr. James [pseudonym], civil service clerk in the accounting department wrote his name and address on a slip of paper and handed it to me.

Several days later I had the vision described in the statement enclosed.

*I had told Mrs. West that she ought to get statements from the persons for whom she psychometrized. But she found, as others have found, the difficulty of getting people to keep their promises of this character, and finally adopted the expedient of writing as soon as possible after a test her recollection of it, in the form of interrogations, and submitting the document to the witness.

Mrs. Delancey [pseudonym] is also a Civil Service clerk in the accounting department. Instead of giving me her specimen of writing she placed a ring on my finger which she had worn for some time and from which I received my impressions concerning her. Her testimony I also enclose.

Mr. James and Mrs. Delancey are of good character—truthful and reliable.

I have assured them that their names will not be made public.

Very truly yours,

ANNIE A. WEST.

19 April, 1920.

Mr. James, I see standing near you a woman in spirit form with brown hair and blue eyes.

This woman died when she was eighteen years of age with an affection of the lungs.

You are planning a change in your business and she says, "Wait until Fall."

Do you recognize this woman?

Ans. Yes. My father's sister.

How old was she when she died?

Ans. About the age mentioned above.

What was the cause of death?

Ans. Consumption of the lungs.

Are you contemplating a change in your business?

Ans. Yes. Soon.

MORRIS W. JAMES.

2.

19 April, 1920.

Mrs. Delancey:

I see standing near you a woman with gray hair and blue eyes. She looks as if she had stepped out of a frame of long ago. She wore hoop skirts and parted her hair in the middle.

She was very domesticated. An excellent housekeeper and a good friend. She thought a great deal of you and is watching over you now.

She thinks that you worry too much. And says when you are

perplexed about a difficulty which is to arise to "consult Fred and he will straighten it all out."

Fred is tall, dark and slender, in middle life and influential.

Do you recognize the old lady?

Ans. Yes.

Are the details concerning her correct?

Ans. Yes.

Are you inclined to worry?

Ans. Yes.

Do you know any man named Fred who answers the description given?

Ans. Cannot answer accurately, as I have never seen the man; but one with that name has written to me in a business way.

LOUISE DELANCEY.

3.

Miss Bangs [pseudonym]:

I see standing near you a woman in spirit form. She has blue eyes and light brown hair. She is about thirty years of age. She died of a fever. Her name is Nellie.

Do you place this woman?

Ans. Yes.

What was the cause of death?

Ans. Pneumonia.

What was her name?

Ans. N—— K——.

Does the description fit her perfectly?

Ans. Yes.

Nellie is trying to comfort you. She thinks you are in great distress and wishes to assure you that your trouble will be soon removed.

Are you particularly worried?

Ans. Yes.

There is an old man connected with you who is ill. He has a very intellectual face. He has gray hair and blue eyes and is very thin. There seems to be doubt about his ailment. He places his hand on his stomach and then across his back.

Do you recognize this man?

Ans. Yes.

What relation does he bear to you?

Ans. 1st cousin.

What is his business?

Ans. Doctor—M. D.

Have I described him perfectly?

Ans. Yes.

This man lives quite a distance from you. Is this so?

Ans. Yes.

There is a woman who visits him who has gray hair and blue eyes. She is quite stout.

Do you recognize this woman?

Ans. Yes.

This man has a cancer of the stomach and will soon die. Your mother will benefit by his death.

If this latter prophesy proves true will you notify me?

Ans. Yes.

Does this statement contain all that I told you?

Ans. Yes.

Is it correct in every detail?

Ans. Yes.

[Signed] H—— H—— BANGS.

5. May, 1920.

Statement containing incident of Miss Margaret Ohl [pseudonym],
Civil Service Clerk.

4.

11 May, 1920.

Miss Ohl, you have sent me an envelope bearing an address requesting that I give you all the information I can regarding the writer.

The person who directed the envelope is a man with brown hair and brown eyes, rather full, red lips and firm white teeth. He is dressed in khaki. He removes his uniform and puts on civilian attire. His whole heart is centered upon getting into business. Tell him to preserve his uniform as he will be obliged to wear it again. He will lead a company in making a charge.

Do you know this man?

Ans. Yes.

Has he worn khaki?

Ans. Yes.

Is he now wearing civilian clothes?

Ans. Yes.

Is he interested in business?

Ans. Yes.

Does this statement contain any information which I have not imparted?

Is it true in every detail?

Ans. Yes.

Will you notify me when the future I predict is fulfilled?

Ans. Yes.

[Signed] MARGARET OHL.

11 May, 1920.

It will be noted that the query, "Does this statement contain any information which I have not imparted?" is not answered. If the omission was inadvertent it is not significant, if advertent it is. And it is right here that the doubts which the experienced investigator feels in regard to the records of the laymen would center. Were there particulars unintentionally incorporated from the original replies of the subjects? But at least the query intimates the confidence of Mrs. West that this was not the case, and surely the parties would not have answered the questions and added their signatures if they had not agreed with Mrs. West that she achieved striking results. Miss Ohl did not give notification of the fulfilment of the prediction during the year which followed, but even if it was fulfilled the chances of her doing so were not great, as experience teaches. Once, after a lecture, a number of clergymen crowded around me to tell incidents occurring to themselves or in their families and about half a dozen promised to write out and send them in. Not one did so.

5.

20th May, 1920.

DEAR DR. PRINCE:

I wish to relate an incident concerning one of the girls at the Base, Miss Sartouris [pseudonym], by name.

Shortly after the experience I had with Miss Bangs and "Nellie,"

Miss S. came to me and requested that I tell her something of a psychic nature about herself.

I assured her if I had a vision or received a message I would relate it to her. I waited day after day but I could not even imagine anything about her.

She came frequently to my desk and asked if the message had come.

I knew absolutely nothing about the girl with the exception that she was employed in the bookkeeping department. I had about given her case up, when two days before leaving the Base, she passed my desk. As she did so, I raised my eyes and looked in her direction. To my surprise I was looking at a place near the water which I had never seen before. The sky was beautiful—blue with little patches of white. On the shore were numbers of boats painted white and overturned. In the midst of these sat an old man, mending a net. He had a large frame, was very strong, had gray hair, blue eyes and was evidently a man of the sea. He looked toward the girl and seemed to call her to him. There was a look in his eyes betokening his love of a simple life. Presently the girl appeared beside him and was happy.

I said to myself, "What place is that?" and my other self replied, "It is Normandy."

I immediately wrote of what I had seen and placed it on the girl's desk.

Shortly after this, she came excitedly to me, and her eyes had a frightened look as though she thought me a witch.

She said, "This is wonderful. It is all true. How do you see these things?"

I asked, "Do you recognize the man?"

She replied, "Yes. He is my father."

"And he was a fisherman and lived in Normandy," I said.

"Yes," she replied.

"But," I said, "he will return, for he loves a simple life, and you will be married and go there too, to live."

She replied, "He loves a simple life and Normandy. About the future I cannot say."

I realized at once that this was worth recording and I hastily drew up the story as I had related it to her and asked her to sign it. She read it carefully and signed the statement.

A moment later I saw her surrounded by a number of girls (Catholic) who were arguing excitedly.

Presently she came to my desk with the same frightened look in her eyes. "O," she said, "please let me have that paper a minute."

"What for?" I asked.

"Why," she said, stammering, "you say my father loves a simple life and he's extravagant."

"Are you sure?" I asked.

"O, yes," she cried, "he's *very* extravagant. He don't like a simple life at all."

"O," I said, scenting treachery, "you wish to correct that statement?"

"Yes," she said.

"And you will return it?" I asked.

"O, yes," she replied.

She went hurriedly to her desk, crushed the paper, which I had given her, in her hand, and with her friends hurriedly left the building.

A number of the girls (Protestant) who had witnessed the act were so indignant that they wished me to relate the whole affair in writing and would bear witness to it. But as it lacked only ten minutes of closing time I did not do this.

I will give you the names of some of these witnesses who I am sure will corroborate my statement.

Mrs. Devere, Bookkeeping Division.

Mrs. Delancey.

Miss Ruth Roberts, Bookkeeping Division.

Miss Vesta Leonard, Bookkeeping Division.

[Pseudonyms.]

Very truly,

ANNIE A. WEST.

Owing to pressure of work I did not write to the witnesses at once and they were soon scattered by wholesale releases from service. But the names were given by Mrs. West, and the department where their owners worked; she expected that I would do so, so her good faith is vindicated. The only reasonable question which remains is whether any divergent particulars were inadvertently omitted.

The belated denial by Miss Sartouris of the truth of one statement under stress of a motive (desire to destroy her certificate, probably because of religious scruples) illustrates a fact often overlooked. That is that there is not only such a thing as exaggeration by a corroborator, but also there is such a thing as underrating or downright concealment of correct particulars. At another time Mrs. West got a series of impressions about a certain lady in my presence, describing a man living in a certain distant part of North America said to be known to her, stating that she "had suffered from a love that had not 'panned out,'" and adding some cryptic matter which might be variously construed. The lady in question recognized the description of the man as that of one known to her and living in the designated distant region, naturally did not understand the cryptic stuff, and affirmed "I am not conscious of suffering from repressed emotion over a love that has not panned out." Although Mrs. West had not stated that the lady was then suffering from a love affair or said anything about repressed emotion, I put down what she did say, namely, that she *had* suffered a great deal, etc., as erroneous. But a year later there was placed in my hands by the lady herself a document in the course of which occurred the admission that long ago she had an affair of the heart lasting for years and coming to nothing. So what the psychic actually did say, without possible normal knowledge of the facts, was true, and the comment, though literally true, was quite misleading in effect. So also when another lady, whose unsigned and non-committal script was psychometrized for me by Mrs. West, admitted the relevance to her of an alleged "Mr. Dunn," showed silent discomposure over a part of the statement, and failed to keep her promise to give me further particulars of the correspondences later, while her conduct spoiled the test for evidential purposes, it left the feeling that there may have been more truth than she cared to admit.*

* There was another psychometrical group of impressions received on handling a manuscript by an unknown writer. It should be excluded because (1) Mrs. West plainly indicated that she was uncertain that her impressions were of the writer; (2) the writer of the manuscript was silent as to some of the particulars when applied to.

Other Impression Groups.

1. About the middle of August, 1920, a striking and somewhat dramatic incident occurred. One day she seemed to be under a spell of emotion and I asked her what was the trouble. She told me that a vision or impression had come to her that a certain very dear friend and relative was dead. She was very sad all the day, and sometimes seemed to lose herself in reverie. For reasons unknown to me she was considerably isolated from some members of her family. But she wrote to a sister living in a town in New York State and August 23rd received a letter, which with its envelope postmarked the previous day, are now before me. The letter is full of family matters and says in part:

S—, New York, Aug. 22, 1920.

MY DEAR ANNIE:

Creep right up here by my side and let me put my arms around you tight. Yes, dear — went home a little over a year ago. . . . You were ill at the time and I could not add to your suffering, so I told only one or two of the family of it and cautioned them not to tell you—but I see that they have. I have been very weak in not telling you before, but I have kept putting it off for one reason or another. I could not bear to hurt you. . . .

When Mrs. West brought me the letter I noted that her eyes were swollen with weeping, and have no doubt that the letter first confirmed her apprehensions. But what caused the apprehensions? Her undoubtedly sincere account was that they came from the vision or impression. But without knowing whether or not anyone with whom she had talked or from whom she had received a letter knew of the death, and exactly what such person said, we cannot be certain that some veiled allusion did not rouse a suspicion, perhaps subconscious, which afterward emerged as an impression from the blue.

2. On August 3rd, 1920, after a Miss X., unknown to Mrs. West, called the latter wrote: "I feel that she is getting an allowance (?) from someone which is gall and wormwood, and does not cover her expenses. If she is not careful she will have lung trouble." Miss X. denied the statement about the allowance, and said she had no trouble with her lungs. And Mrs. West heard

her discuss means of increasing her income, so that there is no evidentiality left in the sentence.

The next day Mrs. West wrote, "What tears are in that woman's heart. She has received an awful jolt in her life." This was true to a degree which would not be, probably, in one case in a hundred.

Afterward Mrs. West became miffed at Miss X. and had some of the unpleasant impressions regarding the lady's future which were likely to come when she disliked anyone.

3. One day the telephone rang and Mrs. West said, "Mrs. D—— is going to call." Mrs. D—— had been in but once, some days before. There was nothing said about her calling again, and no reason to expect her that day. The message proved to be from Mrs. D——'s secretary, and an hour later Mrs. D—— herself came in.

4. Memorandum by Mrs. West:

Sixth November, 1920

About 9.45 the phone rang and a gentleman inquired for the Secretary. This is my impression of him through hearing his voice.

He is about five feet 7 or 8, broad shouldered, hair streaked with gray, has gray eyes and I believe a beard and moustache, though I am not positive of this. He is past 50. Is slow and deliberate, a deep thinker and a great lover of books. He belongs to some fraternal order.

A. A. W.

My own memorandum a few hours later follows:

The gentleman who phoned me (Mrs. West first going to the phone) was a Mr. C—— from Delaware, just come to the city, and utterly unknown to this office. He called later in the day.

The conversation of the man before I questioned him on the description showed him to have a mind keen and capacity of thinking "deep" for a mechanic. He said he could eat books. He was much impressed by the description. I asked him the color of his eyes before showing what was written. He said "gray."

He is 5 ft. 7½ inches tall. His eyes are fairly gray and his hair is gray on the temples. He is clean shaven though he only recently shaved off a beard and moustache. He is 52 years of age. Is not

slow and deliberate in manner but is in thought. Is a great lover of books. Belongs to the International Assn. of Machinists. I saw his card.

W. F. P.

Another group of impressions covering twenty-three points, seemingly beyond the reach of chance, though not without errors, is omitted with regret, because it would cause offense if printed even without names. It concerned persons whom Mrs. West could never have seen.

With the exception of the rapping phenomena, which finish this report, I have given a fair exhibit of Mrs. West's work. To those inclined to remark that some of the incidents are weak I reply that the weak incidents are part of the material, and so are the utterly fallacious predictions about revolutions and bombs, and about awful things to happen to persons against whom the psychic had emotional complexes. We are not practising special pleading, but studying constellations of phenomena in their entirety.

No general verdict will be made and thrust upon the reader. He can, or ought to, do his own thinking. If he has paid careful attention he cannot fail to have noted two things.

I. The most remarkable instances of correspondence between the statements and the external facts were generally where she least knew the persons concerned and their affairs. With a few apparent exceptions results were in reverse ratio to acquaintance. Some cases worth attention related to me occurred after she met me, but none equal to those of the desk-drawer, "Dream Girl," Mrs. Evans, etc. She got no such noteworthy results even regarding the unknown past of other persons well-known to her in the office as she did in regard to persons quite unknown or slight acquaintances. Not one single case showed any indication of the conscious utilization of known facts. As has been pointed out, in certain cases there may have been particulars affected by instinctive inference, but in the presence of the express declaration of extremely unlikely facts provably unknown we cannot be sure that even those particulars so originated. That, as a formal logical principle, ought to be evident. We must hold the reins over rival theories with even hand.

II. The most remarkable cases of correspondence between

the statements and the external facts occurred, generally speaking, when there was the least room for emotional perturbation. She was a person of strong partisanship, temperamental, and subject to gusts of feeling. For this reason, probably, she usually got poorer results relating to persons whom she knew very well. Sometimes a sharp division line in evidentiality was discernible just at the point that her liking or tolerance turned into dislike, as in my own case. She was intensely interested in war, politics and labor questions, and her automatic deliverances along these lines were phantasmagorical, following the general line of her partisan convictions.

If the reader will experiment with the ordinary run of persons he will come to another conclusion.

III. The results of Mrs. West relating to individual persons, in spite of a percentage of errors, were immeasurably beyond what can be attained by a series of mere guesses or recorded fancies. Of course it may be guessed that an unseen stranger is a man; the person must be either male or female. But how shall we measure the chances of getting such a title as "The Dream Girl" with literal accuracy? Is there one poem or piece of music in one thousand by that title, or should we say ten thousand?

RAPS AND IMPRESSIONS.

After Mrs. West became an *attache* of my office there were periods when raps were heard in different parts of it for which no normal solution seemed possible. But as raps had occurred at certain periods before her coming, the only difference being that they had never been as loud as was now sometimes the case, it is impossible to say that they were primarily associated with her, so the account of them will be incorporated in a general report of phenomena of this character occurring both in my home and the office.

But there were certain groups of raps under experimental conditions, when Mrs. West was present, which may perhaps find a place here as appropriately as in any other connection. But it should be remarked that the other principal in the experiments, Miss D. B., is a medium of semi-professional character, and that she states that raps had often occurred in her sittings.

On the evening of August 4th, 1920, I began experiments

with Mrs. West and Miss D. B., in the office of the A. S. P. R., for whatever might come. After certain impressions and automatic writing by Miss D. B. of an unevidential character, she got an impression of the presence of a woman who had committed suicide, with particulars which were evidential to a considerable degree in relation to me if there was no normal leakage of the facts, but there were reasons why I could not be quite certain that this was the case. She also stated, "all the books here are going out. You are going out of here much sooner than you have any idea of," to which I remarked, "I have no idea of going." The removal, not then contemplated, has taken place, but not until April, 1922.

SITTING OF AUGUST 11, 1920.

At 7.15 p. m., August 11, 1920, I again met Mrs. West and Miss D. B. in the office of the A. S. P. R. The part taken by each lady will be designated by her initials.

D. B. Described a man named Herbert as present, but he was unrecognized. She then had a series of impressions regarding a man who was drowned, which was evidential in relation to me providing, as I said before, that no normal information on the matter had reached her, but again it is barely possible that there had.

Here I had the ladies put their hands on the table with fingers lightly touching it. It is a table three and a half by two feet and rather heavy.

D. B. "I feel as I did the other night, as though I felt the motion of a boat. Either some one on a boat or a ship at a distance." Perhaps this was a suggestion from the fact that Mrs. West's hands and arms had begun to vibrate. The vibration increased more and more evidently to Mrs. West's surprise, as it was a new experience. Both ladies heard a tapping on her chair and faint sounds were heard in the table, but may well have been from the strain of the vibration now almost violent.

D. B. This man says, "I don't know James, but James sends greetings to you." [The man who was drowned probably knew neither William James nor James H. Hyslop, if either of these was meant.]

Mrs. W.'s whole body is now in a state of vibration and the table

begins to work. After a while she gives up, is numb, etc. The table is too heavy.

D. B. "A misunderstanding. He thought that you thought he didn't appreciate what you did for him."

The vibration had now ceased and the hands of the two ladies are resting quietly on the table when knocks are heard on it. I have my pad for notes on the corner of the table, but am sitting sufficiently away from it so that I can watch both above and below it. The hands are resting lightly on the finger tips and wrists, and there is no contact below.

Knocks on the table. Now I feel a group right under my pad apparently, light ticks. A lot of them are going on, now louder, seemingly directly under my pad.

I say "We are much interested. Could you answer questions if arranged in a code?" A volley of small taps.

A. A. W. "I've been asking my brother if he wouldn't knock." The table rises and comes down with a slam.

This was the strangest phenomenon of the evening. The ladies were sitting opposite each other, each about the middle of a long side. I at one end, D. B. on my right, A. A. W. on my left. At the moment I was intently watching both above and below the table. The two ladies were as fixed in position as graven images, with no contact save the light pressure of their hands. The table came up on the side of A. A. W. and since her every finger was fully on top and there was no contact below, this could not have been normally brought about by her. The pressure would have to be on the other side. Mrs. W. is a very slender person, weighing perhaps 115 pounds; Miss D. B. has a fairy-like figure of perhaps 95 pounds weight and her fingers are tiny. There was no flattening out of her hand, and no pulling movement. I weigh 165 pounds and am muscular, but the next morning tried in vain to make the table rise on one side by a pressing pull on the other without my hands flattening and the pull of the muscles plainly evidencing itself. I had Mr. M. M. Dawson, a large man, try, and it was impossible to escape seeing the appearance of effort. But at the time that the table lifted on the side opposite D. B. both pairs of hands were resting quietly arched, and it is quite impossible that the tiny fingers of D. B. could have

done it. I distinctly saw that Mrs. W.'s knees and feet were still, midway between the legs of the table on her side. I find myself doubting as I reflect on the strangeness of the occurrence, but my contemporaneous record and clear memory assure me that at the time I was completely convinced that it was not due to any muscular force.

Here I explain the code, 3 raps for *yes*, 1 for *no*, 2 for *don't know* or inability to answer by *yes* or *no*.

P. Is any one here whom any of us know?" * Both ladies say a man stands to the left of Mrs. W.

P. "Should we get a lighter table for next time?"

No response. "Did the movement of the table mean that Mrs. West's brother is here?" Both ladies reported 3 raps in the centre of the table. My hearing being dull, I did not perceive them.

P. "Is the table too heavy?" The ladies heard raps but were uncertain whether two or three. "Answer that again, please." No response.

D. B. Sees two disks, blue, with hole in center, roll from the right end of the table down the middle.

P. "Can you make the raps come under my pad again?" No change in the location was perceptible, following this question. A rap was heard nearer the center, apparently. No foot or anything but hands—tips of fingers—touching.

D. B. to A. A. W. "You are entangled in a lot of tall grass—a symbol, probably, and the man on the other side that you did something for is cutting it down [Construed by Mrs. W., I believe, to mean her brother]. I don't know where you live but there is a very depressing atmosphere. [Emphatically confirmed by Mrs. W. afterward]."

D. B. "I feel a terrible heat wave. Put your hands above mine." Mrs. W. reports that she feels the heat. I tried and cer-

* The reader need not, unless the illusion pleases him, fancy the experimenter as a pop-eyed devotee, possessed by the "will to believe" that spirits were at hand. The questions were asked in order to test and study the reactions. The questions were indeed suggestional, but I would be interested to learn that a table is suggestible or that by suggestion energy may be caused to emanate from a human subject other than by muscular pressure, and to create rapping sounds on the table.

tainly seemed to. But when the palm side, supposed to be cold, is uppermost, I feel heat from that too!

D. B. "Right in front of me in letters like phosphorous I see *Arabella Simpson*. She is about thirty, fat, wears hoopskirts and skirt looped up with little pink flowers.

"I feel as though I had a hot blanket all around me.". Things have been moving very slowly, silence much of the time, and there have been no raps for perhaps 15 minutes. But now there came a fairly loud one.

A. A. W. "I think that was my brother." Three raps, heard by the ladies.

P. "If we meet Wednesday will you be here?"

Three raps reported by both ladies.

Mrs. W. asked her brother to give his old knock. He was accustomed to knock once on a door, pause, and then knock twice. The combination, one rap, pause, two raps, was plainly heard by all, on the table. Hands as before.

P. "Try to make a few taps under my pad." I felt several. A little later more were both felt and heard by me and the others.

P. "Will you give your own knock?" It came very distinctly, —knock, pause, knock, knock, at my corner of the table.

P. "Are you pleased with your success?"

Three rapid knocks, heard by all, followed by a lot of taps under my pad.

P. "Could you remove the raps to the other end of the table?" Two raps beneath pad [meaning uncertainty?] Then two apparently just beyond the pad, then a number more. I had Mrs. W. put her hands on the other end of the table and after a little she felt the taps under her hands. Directly afterward all heard a sharp click and all looked in the same direction and located it in the same place, the glass of a book-case which projected into the room about three feet beyond the table and in line with the direction that the raps had apparently been traveling.

P. "Produce that again if possible." The ladies report hearing the tap on the bookcase again lightly, but it was not audible to me.

P. "Can you do it a third time over there?" Nothing was heard anywhere in response to this.

P. "Will you be present to-morrow when we try the table?" Raps, number not certain. "Do you know where it will be?"

Three raps, which would indicate *yes*. "Will you be present?" No raps came.

A. A. W. "I feel that he wants to ask me about Albert [pseudonym for name of a living brother]. Here Mrs. W. asked a question which was not recorded for lack of time, but which probably was to inquire if some message in relation to Albert was intended. A lot of louder raps ensued. A. A. W. "Is it your wish that George and I shall live together?" A volley of distinctly audible raps.

P. "Make your answers distinctly by your signal." The combination of one knock, pause, two knocks came. Then a lot more.

P. "I think we will say good-bye, and we hope to meet you tomorrow night." Three distinct and measured raps. The sitting ended.

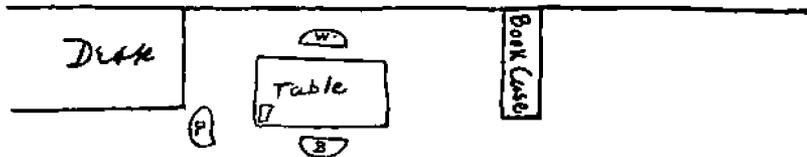
This evening opened up a new chapter in my personal experience with the phenomena of raps. I had studied them for months in my home and there the only ways in which they plainly indicated conscious will and intelligence were in coming at designated hours and in abstention on nights before I was to make Sunday morning addresses, as though to avoid disturbing my sleep when it was most needed. But now questions were undoubtedly answered by someone or something, somehow. The giving of the peculiar arrangement of knocks used by Mrs. West's dead brother is the most unmistakable example.

The raps on the evening of August 11th were mostly or entirely related to Mrs. West. Miss B. did not even have an impression that anyone connected with them and her was present as Mrs. W. did. It was queries related to Mrs. W.'s affairs which won the loudest and the most—so to speak—excited responses. It was her brother's signal which was repeatedly given, and it was after the first mention of him that one side of the table went up and came down with a bang.

Mrs. W. then, if any of the embodied group, was the one "doing it." I recognized this logical implication early in the sitting, and, though I watched both parties, I watched Mrs. W. with special care. It is not pleasant to hand bouquets to one's self in public, but it seems necessary to explain that I have some skill in the art of watching. The usual table tilting and rapping

performance is a dreary one to me, it is so obviously accounted for. I once had a private sitting with the most noted "professor" in America of the art of becoming aware of the contents of folded billets. I did not actually see a single act of "switching" one paper for another, but I saw and tabulated six observed facts, which would have no conceivable relation to genuine thought-reading, but which were suggestive of a particular species of fraud. But I saw no act and no appearance whatever on the part of Mrs. West or Miss D. B., throughout the evening, in the slightest degree suspicious or suggestive of either conscious or unconscious muscular causation of the sounds.

Sounds can be made in this table by placing the hands with the whole palm in firm contact and using considerable muscular effort. It is probable that these sounds resemble a few of those



which occurred when only the tips of the fingers or the tips of the fingers and the wrists were in contact. But pressure cannot produce the louder and more resonant raps of the evening of August 11th.

But not only cannot muscular strain produce all the kinds of rapping heard, but no such muscular strain was being exercised. Not even the vibration of Mrs. West's hands and body at the first of the sitting had produced (if it was this that produced) more than small ticking sounds. And it was when the vibration had entirely died away and both little ladies were sitting quietly under the full blaze of the electric light with hands lightly resting upon the table, and an observer so intently watching them that much of his notes was written without looking at the paper—it was under these circumstances that the sounds occurred which bore an intelligent relation to questions asked.

The click on the book case must not be forgotten. The above rough diagram shows approximately the relation of persons and

objects. I was sitting writing at arms' length in order to be able to see under the table. A volley of small taps were coming under my pad. I asked that a rap should be made at the other end of the table. Then we all heard taps seemingly just beyond my pad, then the ladies reported taps at about the middle of the table, then Mrs. W., whom I had asked to put her hands on the other end, felt and heard raps under them, and then—the whole series occupied hardly more than a minute—a click, as distinct as if the glass had been tapped with a metal pencil, was heard by all on the book case, apparently in a straight line with the preceding taps. There was no movement on the part of either of the ladies or myself which could account for the click on the glass which, by its direct sequence in time and direction, seemed to terminate the series which had travelled from end to end of the table.

SITTING OF AUGUST 12, 1920.

At home of Miss D. B.— 63rd St., New York, evening. Present, Miss D. B., Mrs. A. A. W., W. F. P., as before. Also Mrs. D. B. (mother of Miss D. B.), Miss D. B.'s brother, Z (a girl), Miss Gunn (a friend of Mrs. D. B.).

We sat around a rather heavy wooden table, firmly built, about two and a half feet in diameter.

A. A. W. "My brother is here, and has just recalled to me a funny little song about a gun" [presumably somebody, the spirit or Mrs. W. herself was reminded of the song by the presence of a lady named Gunn].

All but W. F. P. put hands on the table. After some minutes Mrs. W.'s hands began to vibrate. The vibration increases regularly. Some minutes now pass with little change, except that Miss D. B.'s mother's arms are now also vibrating, somewhat less than Mrs. W.'s, and in a transverse direction while Mrs. West is vibrating forward and back. A strange tick is heard, and in about half a minute another, both on the table, then one distinctly back of Miss D. B. Two more in the table. The others agree that raps now went around the table under the hands of all.

P. [Pad on table now.] "Can you bring them under my hand?" A number of ticks were felt by me immediately, but I

could not tell where they originated. Now a lot of taps occurred, apparently under my pad.

P. "Is Mrs. West's brother here?" It was reported that there were at first three ordinary knocks, and then the signal, one, pause, two, as on last evening, but they were not loud enough for me to hear them. "I wish you would give your signal under my pad." [Held on the table.] Three raps were distinctly felt. Then more came.

Mrs. D. B. "Please knock louder." A lot of taps felt by me, heard by the others.

Mrs. D. B. "Will you tip the table?" No response.

Mrs. D. B. "Is that for Mrs. West?" Three raps, signifying *yes*.

At the suggestion of Miss D. B.'s mother we tried for a message by table tilting, calling the alphabet. The table tilted to indicate letters, all hands but mine being in contact. We got GOOD GI. Some one guessed "Good Girl," and three raps seemed to signify assent. Then EVE and a number of raps R. Y. "Every" pronounced and C. Three raps. AL. The table moved with wrenching sounds L. Three raps. Some little time previous the vibration of the ladies ceased. Too much had been going on for me to be sure just when. L. O.

P. "Was your message completed?" No answer.

A. A. W. Proposes that she and Miss D. B. have their hands on the table, as in the successful experiment of last night. Done. Vibration of Mrs. W.'s hands and arms begins and increases. Nothing else happens.

Then Miss D. B. and Miss G. tried it, sitting on opposite sides. The table lifts on Miss D. B.'s side, but Miss G.'s hands look as though they might be exercising considerable pressure.

P. "Is Mrs. West's brother here?" One loud knock.

P. "I would think that meant *no*. Am I right?" 3 light raps.

P. "A spirit connected with one of those here?" 3 light raps.

P. "With the family that lives here?" 3 raps.

Here Mrs. D. B. asked questions too rapidly for me to record, without responses.

P. "Is it a relation of the family?" 3 raps.

P. "A woman?" 3 light raps.

P. "The one they call Alice?" No answer.

Several more questions elicited no response.

P. "Couldn't you make a distinct rap on my pad." [I had Mrs. W. rest her hands on the pad, as it rested on the table.] Several raps heard on the table.

P. "Concentrate your effort for a good big one." No response.

Mrs. W.'s hands off, no sound from table. Her hands replaced and raps came.

P. "Have you a message for Mrs. West?"

One rap, indicating *no*.

P. "Is there one for Harold?" [He was Miss D. B.'s brother present, and the query was suggested to me.] A lot of raps.

P. "Shall we try the alphabet?" No answer.

P. "Is it his uncle?" [Query suggested.] 3 raps.

P. to Harold. "Ask anything you like."

Harold. "Will you spell the message alphabetically?"

No answer.

Mrs. D. B. asks for louder knocks and says,

"If you can't get a spirit who can?" No result.

A loud rap was heard by all, apparently on the piano in the rear of Mrs. W., but not within reach of her or others.

P. "Couldn't you rap directly on my pad here?"

Another rap heard by me, and said by the others to be on the piano—I was not sure of its locality, except that it seemed to be away from the table.

We now went to the dining-room to experiment with the dining-table. Here sounds were heard from time to time, mostly in chairs in which persons were sitting, and therefore open to question.

The whole sitting was much less satisfactory than that of the previous evening, mainly because of the number of hands that were usually on the table. But some of the best results were when only two or three persons were touching it, and a part when Mrs. West was excluded, while at other times results directly followed the application of her hands. The two raps said to have been on the piano certainly did not sound to me as if they could have come from the table or the chairs.

Of course, to anyone who is looking for order, meaning, intelligibility, the whole sitting with its "Good Girl. Every Call L. O," and its general failure to carry out any hopeful preface,

will seem simply silly. But if I were in a room alone and presumably out of human sound and there suddenly became audible the classical words "Hickory Dickory Dock," the interest to me would not be in knowing what the words meant, but how they came to be heard at all. The interest of the raps to me was mainly, not what they tried to say, but how they originated. As indicated, many of them on the 12th *night* have come from unconscious muscular strain, while a few seemed to me quite unlikely to have that source. In general, those of the 11th I am sure could not have resulted from muscular pressure.

OTHER SITTINGS.

On August 18th, at 7.30 p. m., in the office of the Society, Miss D. B., Mrs. W. and W. F. P. met. There were impressions and purported messages, but nearly everything of this kind which was at all impressive for any reason was announced by Miss D. B., so does not properly belong in this place. About seven raps on the table were heard altogether, most of them loud enough to be heard by me very clearly. But several occurred during Mrs. W.'s vibration spells—though some as distinct ones did not and I never was able to establish that the vibrations made the raps more likely or clearer—and there was no intelligible relation of the sounds to what was said.

The same persons experimented in the same place, beginning 7.30 p. m., August 25th. Only 2 raps were heard this evening, one of them by the ladies only, on or near the floor, the other by all of us, in the table, and for which I could assign no cause.

All conditions the same, beginning 7.15 p. m. Sept. 1st, except that a smaller and lighter table was substituted, but one carefully selected because it was almost impossible to produce sounds by any ordinary pressure or pull on it. Mrs. W. had occasional minor spells of vibrating, and Miss D. B. also, less frequently, but I could not trail any relation between these recurrences and the occasional sounds which were as likely to take place when the hands of both ladies were quietly and easily resting on the table. The others heard a dull thump in the table early.

D. B. feels sea-sick, and as if being pulled through space a mile a minute. Then Mrs. W.'s arms twitched and Miss D. B.'s were vibrating at the elbows as she continued: "A nervous woman named Angelina is here." [Mrs. W. afterward told us that she had had an

Aunt Angelina who was nervous, always feeling nauseated, having stomach attacks, etc. Traveling in the cars would sometimes bring on the symptoms. "The last time I saw her was on my wedding day. She fainted then."]

Later D. B. said that she saw two men on her right, beyond the projecting bookcase, "fighting over a book, having an awful scrap." After some description of a watch carried by one of the men, the ladies report hearing 2 knocks on the projecting bookcase.

P. "Hope you will knock so that I can hear." Miss D. B. says that she hears faint raps in some place. Mrs. W. does not.

P. "Wish you would knock on the desk or table so that I could hear you." Both ladies say they hear sounds beyond the projecting bookcase, like keys rattling.

A. A. W. "Some one is coming here with authority to look around. He is rattling his keys very importantly. Is going to re-adjust some things. Is looking all around." Here a rap was heard by the others and felt by me as my hand rested in my pad on the table. It must be understood that the ladies had their hands lightly on the table most of the time.

A. A. W. "He says you won't know yourself when he gets through." W. F. P. "Ask if he is coming to make trouble or improve things to our satisfaction." D. B. hears some one say, "Bigger quarters." Two more dull thumps come on the table, felt by me distinctly. [We were in a crowded state and perhaps could be guessed that we would have to move into bigger quarters before a very great time. As a matter of fact we did not move until more than a year and a half later, when we went into quarters in the same building half again as large. It was the case that a gentleman with authority "came and inspected the proposed quarters, and looked all around," planning how the rooms should be arranged, and took steps, "to readjust some things" besides for what he regarded as important reasons.]

Mrs. W. "Some one says 'No weak spirit to-night.' I feel they are trying to lift the table. He came with such vitality!"

Mrs. W.'s arms are now vibrating rather strongly. She says, "A change is coming in October, which will bring more money. I saw it flashed out." [If this was meant to apply to the Society, I do not know of any verification. There might be something in relation to the investments which I would not know about.]

[At a meeting of the Board of Trustees of the Society, held October 4th, 1920, the Executive Committee reported "a gift aggregating about \$60,000.00 to \$65,000.00," from one who had conferred about it with Dr. James H. Hyslop before his death, the income from the amount to be used under certain restrictions, for current expenses.—G. O. T.]

Mrs. W.'s hands plunge convulsively. The same again, forcing the table along the floor. Then she says, "One of the first changes is that X is to be hung on a nail. She looks like a limp rag doll." Presently it was intimated that the man with the keys would do the hanging. [It is true that soon after this the person referred to as X was released from employ, but no such man seems to have had anything to do with it.]

Both ladies then had impressions regarding international affairs, fallacious as this sort of stuff generally is.

The sitting on the evening of Sept. 8th with the same parties was without a single rap or other sound to attract attention. Some of the impressions of Miss D. B. had interest but they do not belong here.

At a sitting on the evening of Sept. 15th, the ladies reported once hearing two raps in the table. I did not.

The same parties met at 7.35 p. m. of Sept. 30th, in the office of the Society, and one person was added to the circle, the learned philologist, Mr. S. Things were said of more or less relevance to Mr. S. by Miss D. B. The first part of my record reads thus:

Hands of ladies on table. In 2 minutes Mrs. W.'s hands convulse. Soon her fingers twist over each other a moment. Repeated.

Mrs. W. "I see that man in the boat, something wrong with him—can't see him well."

P. [To purported spirits.] "Please try to produce what occurred on the first night." Slight rap heard, soon after another. I heard neither. Mrs. W.'s hand and arm vibrating at 7.50.

P. "Is any one here we know—or don't know?"

7.55: Miss D. B.'s hand flies off "like an electric shock, o-o-oh!" 8.00, all the rest hear a snap beyond the middle of the table away from me. I always occupy end toward my desk.

No more raps were heard during the sitting. [My daughter Theodosia, who knew we were to have a sitting and that raps had been heard hitherto, asked me next morning if we got raps this time,

saying that in the evening she heard 3 raps and had the impression that they were somehow connected with those in the office. I made record of what she said at once but did not until long after reread the record and find that, as shown above, just 3 raps were on record. Her impression was a coincidence or a telepathic impression of the number of raps we got, or what you please.]

This was the last experiment in which Mrs. W. and Miss D. B. participated together, for the former surprised me by suddenly refusing to sit with the latter, saying that she disliked her very much. This dislike had been so successfully disguised that I had not suspected it, but it appeared to have originated early in the series. It is probable that the leading part taken by Miss D. B. in regard to impressions was resented, consciously or unconsciously.

Let us review the series of sittings in the office (omitting the sitting in the D. B. house under another and less determinate set of conditions) with respect to the rap factor.

Aug. 4: Nothing heard.

Aug. 11: Many raps varying from slight ticks to very audible knocks, apparently answering questions and following directions, not confined to table. Hands quietly resting on table throughout while raps were being heard.

Aug. 18: Seven raps on table—several, but not all of them, during "vibration" spells.

Aug. 25: Two raps.

Sept. 1: (Another table used at this and subsequent sittings.) Several knocks on projecting bookcase, apparently, and other sounds in that neighborhood. four raps on table.

Sept. 8: No raps.

Sept. 15: Two raps on table.

Sept. 30: Three raps on table.

Not only were raps scanty after the sitting of August 11th, but they were fainter, so that I was unable to hear any after August 18th, though I felt the impact of one now and then

What caused the raps?

Was it the vibrations of the arms of Mrs. W. and, occasionally Miss D. B.? No, for during all the rapping of August 11th, which outweighed in interest that of all the other sittings together.

no vibration was going on. A part of the raps in other sittings were during vibration, the greater part not.

Were the supposed raps purely hallucinatory? Then the hallucinations were shared by three persons in a number of sittings in the office, four in one. They were systematized to an extraordinary degree, for the hearers usually located them in the same places, when they seemed loud to the others they were likewise audible to me, when faint to others they were inaudible to me, but then often I felt the impact of them. The collective "hallucinations" burst out in full force on August 11th, previous to which there had been nothing to arouse expectancy, and subsided on Aug. 18th after a large degree of expectancy had been aroused.

Were the raps produced by consciously or subconsciously exercised pressure? I have asserted that on August 11th, the evening of the grand display, the delicate hands of the two ladies were resting lightly upon the table. It is possible to exercise subconscious pressure, but impossible to do so when but two hands are on a heavy table without physical signs of that pressure appearing in the hands. I watched carefully for such signs, and they were absent. Besides, how shall we account for the decrease in the phenomena? The desire for raps was not less subsequent to August 11th, especially on the part of Mrs. West, to whom the raps had appeared more responsive. To say nothing of the sounds heard on the nearby bookcase with which no one was in contact.

If the raps were of psychic origin, then it is not difficult to understand why the phenomena faded almost completely out. It is a well known fact that the exercise of mediumistic powers is disturbed by turbulent emotion. I have reason to believe that it was at the home of Miss D. B., on August 12th, that Mrs. W. conceived her dislike for that lady. The raps began to diminish from that date. The only new factor introduced into the office experiments after August 11th of which I am aware was this element of disharmony—this perturbed emotion—which appears to have existed only on one side. The very fact that the phenomena died almost completely out under the same material conditions is to a degree an indication of some other than physical causation.

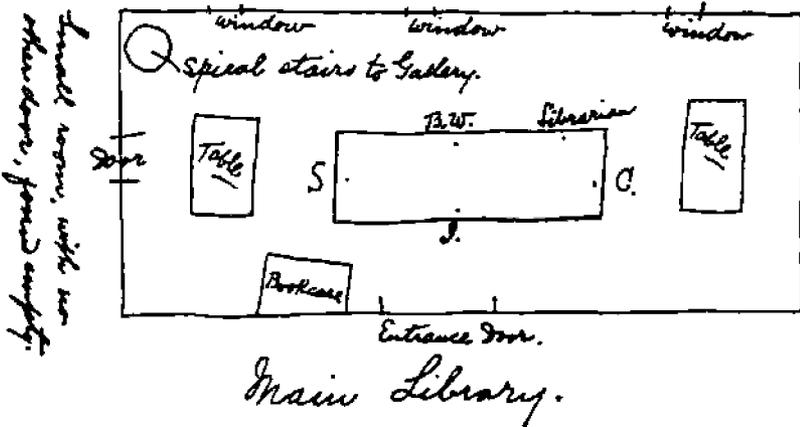
INCIDENT.

COLLECTIVE HALLUCINATION OR MAL-OBSERVATION.

The following incident is from the collection of Dr. Hodgson and is an especially important one for showing how intelligent men, or such as pass for this in the community, claim to be sure of their facts when they neither have nor offer any better evidence for them than many a person offers for a ghost. The narrative records that several persons saw a woman come into a room and that when it was necessary to have it cleared the woman could not be found and yet no one saw her go out. The circumstances, if the account of the room be correct, made it impossible for her to have gone out any other way than that by which she entered. It is of course quite possible or probable that the facts were as stated, but there is no more proof that the woman went out than that she went in. It is just as possible that no woman came into the room and hence that the phenomena represented a collective hallucination. But it is manifestly absurd to state as a fact what is only the result of an inference from non-observation! We have only Mr. Wendell's testimony that the woman came into the room and no one else attests his observation and there were no pains taken to present the evidence that others saw her. But Mr. Wendell is "cock-sure" that she went out because she was not seen to do so! He does not see that there is an alternative between a woman's coming into the room and disappearing in a miraculous manner and a woman coming in and disappearing without being seen by those present. This alternative is collective hallucination. Of course, we can no more hastily believe in collective hallucinations than we can in ghosts, but sufficient evidence has accumulated to prove them to be facts and such possibilities have to be reckoned with in such instances as Mr. Wendell describes. His attitude of mind is quite as credulous as that of the despised spiritualist, only it is more respectable. It is probable that his interpretation of the circumstance is correct, but it is only estimating the probabilities from experience, it is not presenting evidence. We must hold such persons to strict account-

ability for their theories, especially when they hold us to these. The only proper thing to do in such experiences is to narrate the facts and, in default of evidence, offer no explanations at all. We may prefer the one suggested by inference on the basis of similar experiences. But preference is not proof, and the fact that the phenomenon had appeared perplexing to the informant suggests a weakness in the inference, tho it does not tell against collective hallucination.*—J. H. H.

Trustees' Room - North Room.
Beacon St.



358 Marlborough St., 29 March, 1893.

DEAR HODGSON:

An incident occurred at the Athenæum on Monday, which seemed to me so curiously illustrative of the worthlessness of most apparently indubitable evidence, as to be worth your notice. I scribble here a brief account of it. If you would like a fuller, I'll take you to the spot in question after lunch on Monday.

With three other trustees of the Athenæum, I was in the Trus-

* Many instances of as curious logic as that of the late Professor Wendell, in connection with discussions on psychical research could be cited from persons who reason soundly on other subjects.—EDITOR.

tees' room. In the room are all the plates of costumes, etc., which many people are examining for the Artists' Festival. Accordingly we thought proper to allow anybody to look at them—to enter the room—until the actual moment for our meeting arrived. I enclose a rough plan of the room. There is but one entrance door. The spiral stairs, of open iron work, lead to an open iron work gallery about the room, to which there is no other access than the stairs.

A few minutes before the meeting, when the Trustees, marked S, C, and I, were in the places marked at the long table, a strange lady entered the room, passed through the narrow space between S and the bookcase and was seen by all four of us to ascend the stairs. A little later the Librarian came in and took his seat at table.

It was suggested then that I inform the lady that the meeting was about to begin, and that she must leave the room. A thorough search of the room, the gallery and the small room, accessible only through this large one, failed to find her. She simply was not there.

The point is that four of us noticed her come in, that she could not have got out without passing close to all four of us, and that none of us noticed her go out. Any one would have sworn that she didn't; yet she clearly must have gone, quite unnoticed.

Yours sincerely,

BARRETT WENDELL.

CORRESPONDENCE.

Washington, D. C., May 20th, 1922.

DR. WALTER PRINCE,

Sec'y. Am. Soc. for Psychical Research.

MY DEAR DR. PRINCE:

I feel very sure that you are a man and a student who is capable of accepting constructive criticism in good part. (1) For some time past, I and (from the information that I can get), many other members and subscribers to the *Journal* of the A. S. P. R. are dissatisfied with the tone of it. (2)

No one knows any better than I do that the Society has to deal with an obscure and difficult field of Research, in which gross fraud, overcredulity and wild fanaticism are constantly being encountered and have to be countered if we are to remain safe and sane. (3) But it seems to me, and I say it with all courtesy and in the hope that no offense will be taken, that the *Journal* has adopted an attitude of sneering innuendo and criticism toward all, who, as the result of private investigation and experiences, have arrived at the conviction that the continuity of life after death has been, and is being, proved. (4)

As an instance of what I am objecting to I may refer to the Editorial in the April *Journal* in which a reply to Mr. Dingwall's criticism of over-credulity in America forms a part. The reply is a

1. Quite so. Any person who can compose a well-worded and reasoned argument against anything we print in the *Journal* finds an open forum in either the department entitled "Correspondence" or that named "Conversazione."

2. No doubt this is true. It has been true every year that the *Journal* has been issued, and it is true of the English *Journal* in every year of its history. It would be true if we showed more partiality for the spiritistic hypothesis, or less.

3. Exactly, and this justifies the utterances to which our correspondent takes exception.

4. That the editor has no prejudice against "*private investigation and experiences*" is illustrated in the very issue (April) which contains the passage chiefly criticised, since it contains no less than eighty-nine private experiences and investigations, summarized or in full. That there is no prejudice against "the conviction that the continuity of life after death has been, and is being proved" is evidenced by the fact that some have complained that we made our inclination toward the spiritistic theory in certain cases too manifest. Others think the editorial attitude fairly judicial. The April issue contains incidents which *prima facie* point, some to the telepathic and others to the spiritistic hypothesis.

clever piece of polemical argument for it contrives to hit at, I might almost say insult five separate, more or less prominent people, in one short paragraph. (5) Of course most of these five people have a host of friends and followers who are certainly not attracted to the much needed support of the Society by such bitterly clever skits. (6) I will only here refer to the innuendo directed against my friend Sir

5. The paragraph referred to is as follows:

"Why did not Mr. Dingwall remark that it seems difficult to believe that anywhere but in America a man could run a 'psychic college' with a large following, who publicly maintains that Houdini dematerializes in one of his stage acts, bones, lungs, liver and clothing, passes through the glass walls of a tank, comes together in good shape again behind the curtain with every stitch intact, and walks out before the audience? Why did he not observe that it seems difficult to believe that Eglinton could, elsewhere than in America, fool so many people into believing that they were getting spirit scripts with the true life characteristics of their relatives' writing, when the published book of examples shows so clearly that they are by one hand? Why did he not, in the article of his in our *Journal* last month, nonchalantly wonder if any but an American creator of shrewd detective stories could make such crude apologies for the trickster Bailey? Evidently because all these people happened to belong to the tight little island."

6. The five people are Mr. Dingwall, Mr. MacKenzie, Eglinton, Bailey and Sir Arthur Conan Doyle.

(1) Mr. Dingwall took the good-natured thrusts at "a certain condescension" in good part, as we knew he would do, and in a letter not intended for publication persists in his opinion that Americans are peculiarly gullible, whereto, in turn, we are not in the least offended.

(2) Does Dr. Cushman mean to imply that in his opinion, as a man of science, Harry Houdini may be able twice a day completely to dissolve into gas and come together again? We think not. Then wherein have we insulted Mr. MacKenzie by the intimation that he is super-credulous in maintaining ("*Spirit Intercourse*," pp. 86-87) that this stupendous miracle takes place?

(3) The English Society printed a great deal of testimony regarding Eglinton, and many by their letters showed that they were "dissatisfied with the tone" of its *Journal* on that account. Yet Dr. Hodgson said of him (*Proceedings of S. P. R.*, IX, 359-360) "Eglinton, moreover, is a detected trickster. At one of his so-called 'materialization' séances, pieces of muslin and beard were cut from the supposed 'spirit,' and these fitted the muslin and beard afterwards found in Eglinton's portmanteau. He also co-operated with Madame Blavatsky in the production of a spurious marvel, was detected in fraud at Munich and was discovered surreptitiously writing at one of his so-called 'independent writing séances.'" (See also the damnatory reports of Professor H. Carvill Lewis and others. *Proceedings of S. P. R.*, IV, 338-380.) No matter whether Eglinton cheated only part of the time or not, our statement about him is historical fact.

Arthur Conan Doyle. I infer that you believe him to be overcredulous and easily deceived by fraudulent mediums. We might leave to one side, perhaps, the question as to whether, as the choice of the two extremes it is not better to believe too much than too little. The main question is what right has a scientific psychical investigator got to sneer at Conan Doyle's evidences of life after death if he was not present when they were obtained? The fact is you do not know whether Sir Arthur's evidence is good or not, and I do not think that a sneer ever has been, or ever will be an argument. (7) Because Conan Doyle approaches the subject in its religious aspects, it seems to me all the more reason for kindly unprejudiced judgment. Certainly this distinguished, earnest man does not teach anything unchristian or out of line with the definite statements of the gospels and the epistles of the Christian scripture. The A. S. P. R. has not taken occasion, as yet, to challenge or criticize the teachings of Catholic prelates or denominational ministers. The American Bible Students Association has been sending lecturers around the country talking to crowded theatres, teaching that millions now living will never die. You and I do not believe this but we cannot *prove* it untrue. The fact is before the *Journal* of the Society undertakes to sneer at or deny other people's beliefs or evidences it would seem that it should reserve its judgments until we have some controverting facts to work with. (8)

(4) It is likewise a fact that Bailey, at the Grenoble sittings referred to by Mr. Dingwall in our February issue, produced birds supposed to have been transported from a distant land by occult means, and that the parties who had sold the birds to Bailey were afterward discovered and gave their testimony. Even Bailey's backer, Reichel, who brought him to Grenoble for the experiments, and who had previously pinned his faith to several of the shadiest American mediums, was convinced that Bailey committed a fraud in this instance, and wrote him letters of reproach which were published.

(5) Since it was Mr. Dingwall who had commented upon the crudity of the apologies for Bailey's trickery, our "insult" to Sir Arthur must consist in the reference to him as the "creator of shrewd detective stories" or in momentarily imagining him as an American.

7. There is no "sneer" at Sir Arthur in the paragraph referred to, only a reference to Mr. Dingwall's demonstration that the defense of Bailey's fraud was crude. And as the reference was limited to that incident, it is legitimate to remind our correspondent that the apportionment of birds from a distant land does not belong with "evidences of life after death." Had we made any original criticism of Sir Arthur's observations on that case, our right to do so could not be questioned on the grounds stated, for neither was he present on that occasion.

8. Surely Dr. Cushman agrees that it is scientifically illegitimate, in weighing any evidence offered in our field of inquiry, to throw in the balance its tendency, if established, to support religion. That may be a fortunate fact

May I also instance your heading to Sir Oliver Lodge's comments on my "Evidential Case of Spirit Photography" which has just appeared in the *May Journal*: "The Purported Spirit Photograph." There seems to me to be a covert meaning in the selection of the word "purported." If you mean that it purports to be something which it is not, who did the purporting? Did I do it, or did Mrs. Deane, I being only an innocent dupe?

I understand that there is a group of investigators in England who style themselves "The Magic Circle" whose object, amongst others, it is to "weave a web" around Mr. Hope and Mrs. Deane until they can by one means or another make out a case of fraud. It would appear that such psychic detectives, are not always above, the practices of our criminal detectives who do not hesitate to lure and tempt men to break the law, so that they can immediately arrest them for doing so. All good mediums are poor, I never heard of a rich one. Many mediums, like Paladino, have eked out real psychic power with fraudulent practices. It is no proof of fraud in *every* case, to find a medium attempting to fulfill an undertaking in a *certain* case, by fraudulent means or preparation. I will admit that the world's judgment is, once unreliable always unreliable, but the world's judgments are often unjust and invariably unscientific. I do not believe they will catch Mrs. Deane in conscious fraud, although queer and incomprehensible things keep turning up in *Psychical Research*. It is as though there was some power contriving and scheming to head off incontrovertible evidence. I wish to point out that my case of evidence will have to be dealt with, if it is to be dealt with, on its own merits quite apart from anything else that may have happened, or may hereafter happen. I go to London unheralded and unknown, I happen in and find Mrs. Deane; in a few minutes I am looking at a freshly developed negative that bears on it, a beautiful picture of my dead child. It did not *purport* to be a picture of her, it was one. (9) How do you explain it? Am I a liar or did I compound the fraud with Mrs. Deane? If so let

if true, but it must not be considered in advance. Such a procedure is the very antithesis of science. And if the files of the *Journal* are consulted it will appear that the formation of judgments under the evident bias of religious dogma or sentiment, whether by Catholics or Protestants, has often been criticised. At the same time those who profess to base their opinions upon evidence, even if, like Sir Arthur, they publicly declare their impatience with the methods of the S. P. R., must expect their pronouncements to be discussed by psychical researchers more than those which rest mainly on religious prejudices.

9. The term "purported" as employed in the literature of psychical research, does not imply skepticism or disrespect. It is constantly coupled with subjects not yet removed from the arena of debate, even in cases where the writer accepts their supernormal character.

somebody prove it. If not where did Mrs. Deane get it from and where did she have it secreted, and how did she know I had lost a daughter and might some day fall into her hands? I paid her a guinea (\$3.64) for the sitting. Last week I paid a Washington photographer \$36 for a normal sitting. It's a poor business little Mrs. Deane is in, if she has to be faked up in advance for all who happen in on her.

I would be glad if you should consider this an open letter and publish it in the *Journal*. In a sense it is critical, but, to my present point of view, it presents fair and not unjust criticism of subjects that a great many people are interested in.

Yours very truly,

(Signed) ALLERTON S. CUSHMAN.

BOOK REVIEWS.

The Book of Mormon. Salt Lake City, 1921. 8vo. pp. 568.

The nineteenth century was prolific of new sacred books; and this one was the first (Palmyra, N. Y., 1830). To see it reprinted with still a powerful following in 1921 leads to many reflections in the mind of a student of Religion. Such productions fall easily into two main classes:

1. Those written in some abnormal mental state, generally by what is now termed automatic writing;
2. Those based upon psychic experiences, but written in the normal state.

In class 1 we must rank the present work which (setting aside all stories of fraud and taking it at its face value) was produced by some kind of crystal-gazing: Joseph Smith looked into "the interpreters" or the Urim and Thummim, two crystals, and saw therein the translation of the famous "gold plates." In this class also fall *Nature's Divine Revelations*, dictated by Andrew Jackson Davis while entranced in New York (1845-1847); *The Healing of the Nations*, by Charles Linton, of our own Bucks County (N. Y., 1855); *Oahspe* (1881); *Spirit-Teachings*, by W. Stainton Moses (London, 1883), and now the present-day *Life Beyond the Veil*, by another clergyman of the English Church, G. Vale Owen (London and New York, 1920-1921).

In class 2 we must rank *Science and Health*, by Mary Eddy (Boston, 1875) and *The Perfect Way; or, The Finding of Christ*, by Anna Kingsford and Edward Maitland (London, 1882).

Class 1 is the weaker of the two, containing voluminous matter, produced in a mental ferment, and doomed to literary extinction. Whole pages of platitudes characterize this class. In reading the Book of Mormon one never finds an oracle, a literary gem, a strong utterance, except where the Old or New Testament is being quoted. The same is true of Linton and Oahspe, and predominantly so of Jackson Davis, though the case of the last was a noteworthy one and calling for serious study. The underground connection between Davis and Swedenborg is still an unsolved problem, which engaged the attention of Professor Bush. As I have pointed out elsewhere, the coined word *univercaelum* in the writings of Davis and itself the title of his once famous paper, whereto Emerson contributed, is simply Swedenborg's *universum caelum*, written as one word. Then again the apparition of Swedenborg to Davis on March 7, 1844, was the real starter of American Spiritualism, and not the Rochester knockings of the first of April four years later.

Except for a few striking things in Davis, such as his vision of the process of death, etc., etc., the works in Class 1 which contain powerful things are those of the two Anglican Divines. The last one makes a statement which every Mormon may well lay to heart, for the honest parson records that his invisible dictators complain that things they never said turn up in script, and things they wanted to say are not

there! Consequently, until we can compare the entranced utterances of seers of different nations and religions, and note their agreements, we cannot begin to have faith in automatic writing. The late James Hyslop said recently at the Bellevue-Stratford: "I never have believed, I do not now believe, and I never shall believe anything said by a medium!" And yet the speaker devoted all his later life to *Psychical Research*, a cause which may one day establish a chain of internationally accepted facts about the highest things.

A. J. EDMUNDS.

The Foundations of Spiritualism. By W. WHATELY SMITH. E. P. Dutton & Co., New York, 1920. Pp. 123.

This is a good book—particularly for those who have no acquaintance with the subject and are thinking of taking it up for study and experiment. It does not show as much originality as the author's other book on "A Theory of the Mechanics of Survival," and unlike that book its rather pretentious, sonorous title raises expectations of a philosophical treatise which will be disappointed. The little book is a primer rather than a treatise, but its judicial tone and lucid style are excellent, and the interest is sustained.

In discussing the evidence for survival which has been accumulated by psychic research Mr. Smith remarks that the position of the science without that theory reminds him of the state of astronomical science before the discovery of Copernicus. Without a theory of discarnate beings which manifest activity in this world psychic science is forced to resort to more and more complicated concatenations of telepathy, subliminal mental activity and secondary personalities, and while these functions and agencies are undoubtedly present in much of the phenomena it is difficult to make them account for all. He thinks, taking into consideration all the available evidence the balance of probabilities is, on the whole, in favor of the spiritualistic explanation, and the trend of research seems to lead in this direction.

The chapter on The Process of Communication contains an interesting discussion of automatism. In the concluding chapter the author remarks that psychic research is probably the most intricate subject with which the human intellect has ever grappled, and he strongly deprecates promiscuous dabbling in psychological matters by un instructed persons, especially those of strong emotional tendency.—Geo. H. JOHNSON.

So Saith the Spirit. By A KING'S COUNSEL. Kegan Paul, Trench, Trubner & Co., Ltd., London. E. P. Dutton & Co., New York, 1919. Pp. 201.

This book by the anonymous author of "I Heard a Voice" is issued as a kind of supplement to that work which was—the publishers assure us—enthusiastically received in spiritualistic circles. The book exhibits anonymity to the limit. Most of the messages are attributed simply to "a high spirit," and any descriptive phrase is very indefinite; for example, "a famous philosopher and writer," and where a year is mentioned in the message, 16—, only the first two figures are printed with a footnote reading, "The year was not left blank in the original." Such consideration for the spirits is really touching, and before the

reader is through the book he sees why self-respecting spirits might wish to conceal their identity. Although the author takes his work—the automatic production of his two daughters—very seriously, it contains much unconscious humor. The author writes, "Personally, I have not the slightest doubt that all the messages we have received—including those from historical characters—are genuine." "In my own case, my two daughters happen to be very unusually good mediums, and they take a quite exceptional interest in history and in the biographies of well-known characters of past days." Those who attribute to the activity of the subliminal mind all supernormal psychic phenomena will not fail to observe the unintended appropriateness of putting into this one sentence the two statements which explain the messages.

The historic characters who are named in the book are Lord Byron, Napoleon and Josephine. Lord Byron, we are told, found himself in a spiritual body with a duplicate of his deformed foot. He was kindly allowed the deformity at first to avoid giving him a shock which might have disturbed belief in his own identity. The most remarkable chapters are those devoted to Napoleon, who, we are assured is very highly esteemed in the higher circles of the spirit world, and regarded as a kind of superman, although he is still studying military maps trying to find out, what most school boys know, why he was defeated at Waterloo. It seems that the high spirit Amra, a kind of assistant God, appointed to be the judge of Napoleon, was very apologetic to him. He called at his mansion soon after his passing and paid his compliments, both to Napoleon and to Josephine. Napoleon was very curt with his judges. He said, on the authority of Amra himself, backed by the King's Counsel and the two mediumistic daughters, "Now do not let us be long. I had rather be a short time and be sent to Hell than be dragging on for ages." To which Amra gently replied, "My dear son, you will not go to Hell, I think, so do not let us speak like that."

When the judges were ready with their "report" to the Higher Powers Napoleon appeared in full uniform while they were in robes of semi-Grecian style. The judgment was that he had only a little purgatory to go through, and then he could throw himself into the affairs proceeding apace on earth to his heart's content. On hearing the judgment Napoleon was unmoved, but gracious. He said, "Well, I thank you very much, messeurs, later on, perhaps you will visit me; the Empress and I will be very pleased to see you." "I am straight myself and expect others to be."

When Amra accepted the invitation so extended he found him in purgatory, but he said, "This is Heaven to St. Helena."

There is imagination in this, and no doubt people who like this kind of imagination will like it very much.

In the introduction the author summarizes the teaching of the messages regarding the condition and habits of the future life. Other particulars may be inferred by the casual reader of the messages. Among these we note that the spirits eat, drink and sleep in beds very much as they did in this life, that they live among plants and animals like ours, that they have matrimonial partners and also soul-mates, that high spirits tell white lies for the sake of politeness, and that they worship images.

Is it not time for the spiritual communicators, for the sake of their

own regulations, as well as the progress of the art, to get together and fight out the questions of what they are and where and how they live, and not waste our time with so many conflicting messages? Some efficiency expert, who is a real truth lover, seems to be very much needed over there to co-ordinate their activity and codify their teaching.—GEO. H. JOHNSON.

Psychical Miscellanea: Being Papers on Psychical Research, Telepathy, Hypnotism, Christian Science, etc. By J. ARTHUR HILL, N. Y., 1920. Pp. 118.

This is one of the best of Mr. Hill's works. It is the sort of book to put into the hands of a beginner in psychical studies who would be stimulated thereby to pursue a course of wider reading. Mr. Hill has managed in the compass of a few pages to convey a good idea of the aims and hopes of psychical research, and although at times he appears to us to be rather too sanguine, the book in general preserves a remarkable atmosphere of forbearance and moderation. In the first article Mr. Hill deals with the subject of death, and expresses the opinion that only keenly sensitive natures cherish a strong desire for the cessation of individual consciousness. He instances the case of J. A. Symonds (who had no desire for an existence beyond the grave) as an illustration of what he means. We do not know what was the reason for J. A. Symond's point of view. It may have been connected with that unfortunate trait in his constitution which was then little understood, and only later received the treatment it deserved at the hands of men like Freud, Hirschfeld or Ferenczi. But we do not believe that it is only those with sensitive natures who are appalled at the prospect of a continuity of personality. We believe that such a feeling is far more widespread than is generally supposed. It occurs especially amongst the cultured classes of the younger generation and is better known in Europe than in the United States.

The feeling of world sorrow for which the Russians use the term *toska* and which Hardy has introduced into so many of his novels, springs from a realization of the essential badness of human existence, and may result in either a desire for a better life or final extinction at the end of this one. Mr. Hill's hopes are of the former class. After death he surmises that we are "promoted," that our interests and activities become wider and our joys greater. It must, we think, be understood that these suggestions are Mr. Hill's and that psychical research presents little proof for any one of them. They may be what some of us *wish* but that is no reason for supposing that they actually are so. A good many serious students (and Mr. Hill is among them) now affirm that they *know* that the survival of human personality is true in the same sense that they know that Avogadro's law is true. On the other hand the more cautious observers would not go so far as to say that they know the *conditions* of that survival. Our knowledge must be derived from evidence which can be verified and we cannot verify conditions upon the "other side" in the same way as we can verify statements from alleged spirits concerning earthly affairs. Mr. Hill has attempted to make this clear in his second article, and he suggests that if the identity of a "spirit" can be tested through the communica-

tion of details which can be verified, "we may perhaps feel fairly safe" in accepting descriptions of spiritual surroundings. We do not believe it. As Mr. Hill himself points out, language has grown up as the need for expressing sense data became apparent, and it is fairly obvious that the descriptions of the spiritual world can be of very little value for scientific purposes. Possibly intimations of mental states might be considered as worthy of more attention, but the whole series of "revelations" are not capable of any sort of scientific proof. Moreover, there is, as far as we can see, no reason to suppose as Mr. Hill does, that the life after death is in any degree any more satisfying or less full of misery than the present one. If, as the author of this book supposes, our "joys are greater," then what reason have we to suppose that our pains may not also be more acute? We confess that we have found no answer to this question, and Mr. Hill does not attempt to supply one.

It is impossible to deal fully with each article in this volume. The chapter on psychical research is excellent, and we would recommend students to read the well balanced and shrewd criticism of Christian Science. In spite of many physical disabilities Mr. Hill has managed in his quiet way to make a fair number of experiments for himself, and many of his results are embodied in this volume, which deserves a wide circulation among the more thoughtful and less widely read inquiries into the problems of psychical research.—E. J. DINGWALL.

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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The responsibility for statements, whether of fact or opinion, printed in the Journal, rests entirely with the writers thereof. Where, for good reason, the writer's true name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

ANNOUNCEMENT AND COMMENT.

A New Department.

Herein begins a department which it is hoped to make permanent. It is intended to give readers information regarding the chief current periodical literature of psychical research. We regret that the talented lady whose reserve conceals her under the initials "L. N." cannot find time to continue it, but are glad to announce that it will be conducted by Dr. George H. Johnson, whose able book reviews are already familiar.

With the same object in view an occasional short article dealing with discussions and experiments on the continent of Europe, which our readers should desire to know about, will be translated for the *Journal*.

New Contributor.

Mr. Marc Denkinger pursued classical and historical studies at the University of Geneva; *licencié ès lettres* (1918). He has been studying experimental psychology in the United States. Formerly a teacher in France and England, he was late instructor in French and advanced Latin in St. Albans School, Illinois, and next fall begins his duties as instructor in Brown University.

PROBLEMS AND METHODS.

By J. H. HYSLOP AND W. F. PRINCE.

In April, 1909, the *Journal* contained an article by Dr. Hyslop entitled "The Problem of Psychic Research." It may be that not so large a number of our readers need its instruction now as then, but there are still plenty who might profit thereby. Therefore we reprint it below, and suggest that every word of it be read and pondered:

There is in the public, and even among many of our members, a misconception of the work which is before the Society, and it may be necessary now and then to call attention to it for various reasons. A remark of one of the most patient and devoted of our members was the incitement to write this paper, tho I have had the same view taken by other members. Indeed some members have resigned because they have insisted upon a view of the work which shows an entire misapprehension of its nature and object. One member resigned because we did not publish something new in every number of the *Journal!* Another who had to deliver some lectures before a group that did not believe in the existence of spirits and wanted matter to present to them thought we ought not to publish material that even had a spiritistic suggestion. Others get angry because we do not make a propagandism of that creed. All of these alike totally misconceive our work and object, and we shall find it necessary from time to time to reiterate and explain our object as a Society.

Owing to the character of the publications both by the English Society and our own in recent years the issue of a life after death has been foremost and unavoidable, and many people, in their interest and impatience, want that matter settled, in great haste. They clamor for material upon it and forget two important limitations on such work. These are the rights of those who are not ready to be hurried in such a matter and the nature of the evidence in support of such a view, to say nothing of misunderstanding the very nature of the Society. Individuals may express their opinions when done critically and without any desire for making the publications ridiculous to the scientific mind. But it is easy

to forget that the object of the Society is not to prove any pre-conceived theory of things. It may find itself forced to accept a theory, but it does not predetermine a view which it will seek to prove. Hence even a future life must take the second place in the work of the Society. The interest of people generally in explanations rather than facts tempts them to always ask for the removal of their perplexities regarding alleged phenomena, but it is only unscientific impatience that persistently asks for theories and explanations where the collective evidence is not sufficient to establish any special claims. While most of the facts published in the *Journal* and *Proceedings* have a spiritistic coloring this has been unavoidable because that is about the only type of fact that the investigators have been able to find. We cannot publish or be expected to publish what we cannot find, desirous as we may be to find material opposed to the apparent trend of what we do find. Hence, tho the work seems to suggest a tendency in one direction, the real object of the work lies concealed and does not appear on the surface.

The fact is that the object of the Society is not to prove any special theory of phenomena whatever. It is a body for the collection of facts in various fields of the unusual. It does not even predetermine that the facts shall be supernormal. Its only or first desire is to record and preserve human experiences, be they what they may. All history has shown us that sporadic and unusual facts are lost unless recorded. When alleged they have to be submitted to investigation for ascertaining whether they are credible as actual experiences and then as unusual ones. They may be chance coincidences and they may be interesting illusions or hallucinations, the discovery and natural explanation of which may serve as a protection against the assertion of beliefs affecting the social organism. In a democratic civilization the body politic is profoundly influenced by facts, or alleged facts, which have not submitted themselves to intelligent scrutiny, and hence regardless of interpretation it is always important in such forms of society to have those in authority—and today this authority is the scientific mind rather than the priest—determine what is acceptable and what not. Often the prejudices of even this authority need to be offset, as they are especially stupid in many cases, and the common mind comes in as the preservative of plain sense. But on the whole it is the dispassionate scientific man who serves as the best guide of men's thoughts. Hence the work of this Society must appeal to that truth-loving class which wishes to discriminate between the false and the true as its first task. And in doing

so it need not insist that its standard of truth shall be more than to determine that the reporter of experiences believes he is telling what seems to be genuine to him. Actual lying is the first difficulty to be removed in any alleged fact, and when that suspicion is discredited we begin to arrive at something that may be of interest, regardless of its meaning. Unusual experiences, therefore, whether real or imaginary, are the material of our investigations. Hitherto they have perished for want of scientific notice and the Society is organized to collect and certify those which are worth preserving, whatever interpretation and explanation they may have.

In the pursuit of this object it will often be found that stories do not seem to prove a special theory in which readers may be interested. But it will be a mistake if we suppose that the primary object is to prove such. The primary aim is to ascertain all sorts of credible facts, whether interpreted as illusions or as evidence of the supernormal, and readers must be left largely to the formation of their own opinions. The consequence is that we must often investigate and publish detailed records which may contain but one incident of scientific interest. As a scientific Society, or one trying to be scientific, we have no liberties regarding certain records. If we selected the evidential and important incidents for notice, our critics would ask what the non-evidential matter is, and if they found it bore such a proportion to the evidential as might make the latter appear very different from what it does alone, they would have the right to discredit our work. But they cannot abuse us if we supply them with the very material for the criticism of views which we think obtain. The scientific critic has a right to every detail of our records that seems worthy of notice at all. Hence often we shall supply cases that may exhibit but one characteristic of importance. It is not necessarily evidence of the supernormal that must interest, but facts that show its complications and limitations. Science is as much concerned in understanding phenomena as in proving a special theory. In fact, it will always insist on making a theory intelligible as the first condition of accepting it, or if not in accepting it as an hypothesis, certainly as the condition of assuring ourselves of its defensible character. We cannot understand any theory until we ascertain its associations, and in this field of investigations it often occurs that the phenomena which best serve to throw light upon the supernormal and the limitations under which it occurs are not evidential at all. The perplexity for the scientific man begins when he finds facts which he cannot articulate with exist-

ing knowledge. But if he finds those borderland cases which interfuse the supernormal and the normal, the evidential and the non-evidential, he will begin to discover intelligible causes and explanations. It must therefore be one of the most important features of our task to collect all sorts of human experiences bordering on the supernormal and that will help to explain the conditions under which it occurs and so limit its occurrence.

In the pursuit of this work there is only one discriminative liberty that we can allow ourselves. We cannot use material that does not promise, at present, to illustrate a point of psychological interest. Such cases may be preserved until their use is serviceable, and that is quite as much the task of the Society as publishing matter for present information. We may often have to disregard for the time incidents that seem to others quite striking or important, but which seem commonplace to the scientific man. But any fact that promises to throw light upon some obscure aspect of the supernormal is worth recording, and can be given its place in the whole, whatever prolixity of detail may be found in association with it. The most important thing, however, is to present those which are more clearly evidential of the unusual, and those that are less so will come in some day as corroborative evidence, and to supply quantity where quality of matter could not be had.

Let me then summarize the features which make up the object of this Society and so constitute its problem. They are all parts of one complex plan.

(1) To collect and preserve against loss all types of human experience that are unusual.*

(2) To subordinate explanation to the presentation of facts and so to leave to others the duty of forming conclusions, tho reserving the rights of criticism and analysis, or even the admission of possible hypotheses.

(3) To publish all the details of records regardless of what they prove or disprove, having in mind only their importance for understanding the whole group of phenomena claiming to illustrate the supernormal.

(4) To emphasize the accidents and associations of various phenomena in borderland cases and all types of unusual experiences that may help to explain the nature and limitations of the supernormal.

*That is, all unusual types coming within the special field of the Society.—*Ed.*

It will be seen that this representation of our problem necessitates attention to many incidents which may seem, of themselves, to have no importance and to have no evidential value whatever for the supernormal. All the associated incidents of phenomena should be observed as probably throwing light upon their causes and limitations. We cannot select our facts. They are selected for us, and we cannot exclude from observation and consideration anything that is a part of the whole which we are investigating. Besides we have to collect for a long period of time sufficient data to justify theoretical considerations. Each individual incident may have little or no value. But of this again. The important thing to emphasize at present is the value of remarking little incidents which may not seem striking to the layman, but which represent one of those analyses of nature which enables us to separate an incident from the explanation which might seem to serve in all other cases. Moreover it is the only way to ascertain just what complexity a group of phenomena may have. For instance, why should we pick out the telepathic phenomena of any special case and ignore the clairvoyant or premonitory? Of course, if we are engaged in converting some stupid sceptic we may well select our evidence to suit his prejudices. But in the purely scientific task we do not require to regard sceptical stupidity, but to have an eye single to our problem. This is to treat our phenomena as wholes. If we selected the telepathic phenomena only and ignored the others we should be justly reproachable for neglecting the true scientific state of the case. It is the whole that we have to explain, while propagandism has the object of selecting facts and converting the sceptic who should be left to his own work.*

* It is and will continue to be true that a concrete group of phenomena must be treated as a whole. But this does not mean that a large group must necessarily be printed without abridgment. The whole group must be studied by the person who presents it to the public, and preserved in accessible form for the study of others. For a long time this Society continued actually to print long series, for example, of experiments in automatic writing, absolutely unabridged, even tho whole sittings contained nothing evidential or illuminating in the existing stage of research. It is well that this was done. But now that a considerable body of unabridged matter has been published which still furnishes material for the study of wholes to the very few eager enough to undertake it, and now that the methodology of the Society has been amply illustrated, it seems proper and expedient to omit portions of a series from the printed report, provided that the omitted parts have no power to add to, detract from or modify the evidential implications of what remains, and providing the reader is given a brief description of what is omitted. It is

Moreover in dealing with phenomena as wholes we have often to emphasize some little incident, or at least give it notice and preservation, when it does not seem to be of importance by itself. This illustrates the collective side of our task. Many incidents by themselves have no importance whatever, at least at the outset of our work. Taken by themselves they would seem to be the result of chance. But taken in connection with evidential phenomena or in connection with phenomena that are typical in spite of their non-evidential character, they may have great value at some future time in explaining some special hypothesis. Consequently certain incidents will lie in our records until an accumulation of facts has been made that is large enough to justify theoretical discussion. Some incidents of this kind have already been published and no comments made on their significance, because we are not yet ready to raise certain issues. Let me illustrate by one instance. Last year we published the entire group of experiences by Mrs. Quentin, not merely because they were articulated and associated in the same person, but because the significance of certain incidents in the whole would have been entirely lost had they been given a separate notice. Take the dream of Mrs. Quentin's daughter about the ancestral home (*Journal*, Vol. II, p. 406). This was identical with Mrs. Quentin's dream about the same place and had the appearance of being a possible telepathic effect of Mrs. Quentin's mind on the daughter's, according to the views of some who might desire to press that explanation. But it would have been scientifically criminal to suppress the fact that this circumstance was associated with the facts that the deceased mother of Mrs. Quentin, grandmother of the daughter, was not only passionately fond in life of that home and wanted it kept in the family, but was also the apparent control of Mrs. Quentin in the automatic writing. I say nothing more than to hint the relation of the same fact to doctrines of reincarnation.

All this shows the importance of dealing with phenomena as wholes. Often, however, those wholes are not found in individual cases. We have to accumulate instances which are really fragmentary, but whose fragmentary character is not discoverable until a large number of them show incidents that are not common. A collective mass of cases will often resemble an individ-

true that what seems not worth while to spread before readers now may at a later stage take on meaning and significance. But the discovery will probably be made by special students, and to such the full records in the archives of the A. S. P. R. will always be accessible.—*Ed.*

ual case that forms an organic whole of a variety of phenomena. For instance, the case of Mrs. Piper exhibits many types of phenomena. There are clairvoyant incidents in the case on record. There are those representing premonition or prediction, some showing the diagnosis of disease, some illustrating spiritual advice and philosophic doctrines about the nature of things, and all constituting an organic whole. But the usual case is fragmentary, showing only one aspect of such phenomena, and hence the accumulation of different instances will show a collective whole that will resemble the more complex cases. In the meantime we can only be patient and select such instances as show various features of that collective mass. Some will contain a number of evidential instances and some very few. Perhaps some will not have any evidence of the supernormal at all. But whether containing it or not they will exhibit adjuncts of greater or less value to the scientific study of the phenomena and that must be supposed to throw light upon obscure aspects in the problem.

Let me illustrate again the last remark. The case published in the *Journal* for December, 1908, had only a few instances of evidential matter, but it had what was perhaps more valuable than evidential incidents. The most important point was the illustration of the sudden development of automatic phenomena in response to a moral need and where no previous thought had been given to the subject. The usual incidents seemed to spring into existence full grown, like Minerva from the head of Jupiter. No prolonged development seemed necessary. Then came the important circumstance of apparently deceiving influences, resembling a previously published case wholly unconnected with this one. (*Journal*, Vol. 1, p. 382.) These two facts alone were sufficient to call attention to the case. Then fortunately there was connected with it, and in something like cross reference, a prediction or premonition which, if it had been fulfilled, would have been interpreted as due to suggestion. The influences and the situation for the operation of suggestion as a supposed cause were very strong. But it did not act. The subject was anxious, intensely desirous, to have the event occur, and if expectation, hope, or suggestion ever had any reason to act they had them in this instance. But there was not the slightest effect. The boasted suggestion that plays so important a part in the speculations of certain types of mind here seemed as powerless and ineffective as the most ignominious of causal agencies. The case was worth notice if only for that fact alone.

Another incident illustrated an important point. It was the

case of the raps coincident with the death of a young man (*Journal*, Vol. II, pp. 644-649). The peculiar interest of this incident lay in the fact that the coincidence did not seem to have been instigated by the dying consciousness of the young man. The phenomena had all the characteristics of apparitions coincident with dying persons except the facts that the circumstance establishing the coincidence was raps and a previous and independent arrangement on the part of friends through automatic writing to be awakened at the proper time to be at the bedside of the dying man. No one at his bedside had been apprised of the intention and the coincidence apparently involved a knowledge of the man's dying condition and the fulfillment of an agreement unknown to the dying man. That complication makes every form of telepathy in the coincidence seem either absurd or so difficult of comprehension as to debar its claims. At least it would seem so to intelligent people, whatever standing such an hypothesis might obtain with the imagination.

To accumulate instances of this kind, or of the kind which present unusual features illustrative of important aspects of our problem, will be a slow task. There may be very many of them illustrating more common aspects of it, and they will have to serve as multiplying the instances which supply the second criterion of scientific method, namely, quantity of facts, which will indicate that the phenomena represent a law of familiarity in nature. But the more unusual incidents which help to analyze the phenomena and to clarify obscure features of it will require a long time to accumulate, and in the meantime we can only patiently await their collection by tolerating the publication of incidents that apparently have no evidential significance whatever.

It took Mr. Darwin many years to collect the evidence for evolution, and he had the advantage of the recorded observations of many persons who had not discovered the meaning of the facts that had interested their attention. Thirty years were spent in collecting the facts which illustrated and proved the doctrine of natural selection and thirty years more have been spent in accumulating facts to determine its nature and limitations. Psychic research labors under difficulties that never affected evolution and these are the far more sporadic nature of the facts that can serve as evidence in the present stage of the problem. The phenomena are probably numerous enough, but the circumstances that would make them scientifically significant to the obstinate scepticism of most men seem not so often to be present, and hence the work of accumulating evidential facts is slow and difficult. It makes a

cause which cannot attain its end at once. A missionary spirit for many years is necessary and a patience commensurate with the complexity and infrequency of the facts to be collected. No detail can be omitted from the record. Much that appears tedious and irrelevant will have to be given in the records. The scientific man will allow no omissions that might be used either for scepticism or proof. The advocate of an hypothesis in the present state of the investigation cannot be the one to sift and select the facts. He must be a passive and impartial reporter, and he must not be in haste to defend his theories. He may have faith in his cause, but he cannot deceive the sceptic into any belief of either his facts or hypotheses until the severest scientific method has been satisfied.

Our problem, therefore, is primarily the collection of facts and not the proof or defense of hypotheses. They come after the discovery of the facts and are a consequence of them. No doubt many individuals feel that they cannot wait for the slow and patient methods of science, but as our object is to influence the inert and biased type of mind we must exhibit patience commensurate with the task or give it up. It required physical science two hundred and fifty years simply to prepare for the last fifty years' work, and physical science has infinitely larger advantages than psychic research ever had or can be expected to have until a differently endowed human race has been evolved. Astronomy had to take time to prove the existence of meteors and physics was slow to admit the travelling ball of electricity. Psychic research may be far longer establishing the simplest of its claims or possibilities. Haste is not possible.

It is hoped that the above will be considered well, for many are still under the misapprehensions stated by Dr. Hyslop as to what the attitude and policy of the *Journal* should be. One wishes it to be occupied almost solely with the question of survival and to print only what seems evidence in its favor, another is pained by any intimation that a particular case yields to the spiritistic solution with more parsimony and better logic than to any other. One reproaches us for printing so much destructive criticism of fraud and self-deception, another wishes that we would clear away that obstructing brushwood of psychical research faster. This man thinks it a disgrace to print the best single case of evidence for spirit photography which has been brought to attention, while that (not the reporter of the case) is

convinced that it is pig-headed intolerance which prevents us from accepting that case as conclusive and final proof. Here is impatience because statements of facts are not accompanied by a cut-and-dried theory which "explains" everything, and there is sorrow because even alternative hypotheses are discussed fairly. We are told that "many members" are complaining because of a certain thing, and also that "many members" are dissatisfied because of the exact opposite.

It is quite natural for one who has himself come to a conclusion to feel that the hesitancy of others is excessive and due to prejudice or dullness of intellect. But more real progress is achieved by paving the road inch by inch than by rushing onward into quagmires.

It is quite natural, also, for one who has had no experience with a certain class of facts of a seemingly revolutionary character to feel that another, who has had such experience which he has carefully studied and reported, must be credulous to treat the evidence as worthy of respect. But we are in the field to study facts and claims, and it would be a queer procedure to start with a posture of uncompromising intolerance toward certain of the classes, and to refuse to pay attention to or justly weigh certain other classes of facts.

It is likewise natural for one who has taken a fancy to a particular claim and class of phenomena to wish that these should constantly be put forward. But there are twenty other classes of phenomena and alternative theories which also have their rights. In their bearing upon human life the hypothesis of survival and the evidence supporting it are supremely important, but scientifically the solution of the problem of simple rapping sounds for which no normal cause has yet been found is exactly as important. This and many another species of puzzling facts and claims, designated as telepathy, clairvoyance, psychometry, dowsing, etc., belong to the category which we are bound to consider.

The writer on assuming the editorship of the Society's publications, adopted a set of principles (See *Journal* for January, 1922, pages 2-4) from which he does not expect to swerve. One of these is as follows: "There is danger in confining our attention too much to the spiritistic, that of becoming narrow and biased in judgment. And even from the standpoint of those who

are personally convinced of survival, there might be advantage in giving for a time more attention to borderland phenomena, which may possibly be related to the matters which they prefer, and throw light on these."

Not long after the report on the Keeler "spirit" photographs was published in the *Proceedings*, a valued correspondent remonstrated at taking up so much space with "merely destructive matter." Unless he has seen a new light, we shall get another letter from him when he sees, in the next *Proceedings*, the long destructive study of nineteen American slate-writing mediums. But does he not realize that two-thirds of the people who feel disgust for the whole field of psychical phenomena are moved to it by the existence of rampant frauds, and that multitudes know no better than that it is these which psychical researchers are mainly engaged in studying respectfully? We must teach the public what manner of men we are, we must teach it to discriminate between the false and the true, we must give it the information by which it will be armed against imposition. Now and then a destructive piece of work must be done, and when done it should be done so effectually that henceforth for any intelligent reader the air is cleared in that quarter.

If the *Journal* is to help to enlist a group of able and qualified men and women in the prosecution of psychical research it must be by a cautious, fair, open-minded, non-faddist, scientific spirit. But to be scientific it is not necessary that all our writers shall employ the jargon of the laboratory. And while the wings of speculation must be clipped short, it ought to be permissible now and then to theorize tentatively a little beyond the rigid warrant of determined facts. The greatest masters in physical science, such as Tyndall and Huxley, occasionally allowed themselves a similar excursus.

With the same object in view, we have judged it well to print articles dealing with, and illustrating, the different phases of the critical method, both in preparation and in examination of material. "A Little Lesson in Reporting" (April, 1922), "An Object Lesson in Reporting" (October, 1921), "Analysis of the Results of an Old Questionnaire" (April, 1921), "Be Sure of Your Dates" (November, 1919), "Indicia of Fraud in a Document" (August, 1919), and "A Sceptical Sitter" (June,

1918), are examples. There will soon be printed a study of a certain unnamed medium's deliverances which have impressed a number of intellectual people as highly evidential and yet which, so far as there are records in hand, yield to a normal explanation. Many will read it and think, "The medium is evidently a fraud, and, that being the case and the man unknown to us, it is a waste of paper to print it." But this will be entirely to miss the point and value of the article, which will not *prove*, nor even charge fraud. The point and value consist in the series of contrasts which are found between this type of material and the work of Mrs. Piper, Mrs. Chenoweth, Mrs. Leonard and others. If Medium X did not either consciously or in states of altered personality acquire normal information in ways which we shall specify then we have the riddle why there is a whole complex of correspondences with what would have been the appearances if he had. And in any case we have the striking contrasts in the work of Piper, Chenoweth, Leonard, Smead, etc., which do not yield to any such attempt at solution.

Again, Dr. Hyslop found readers, and there will yet be such, who suppose, in spite of all effort to make the point plain, that a particular incident is published as an illustration of the purported supernatural, and so form a poor opinion of it, when it is really printed to exhibit the subconscious mechanisms. Even those most eager for purported spirit communications should have interest, because if spirits give messages they do so through the subconscious and by manipulation, so to speak, of its mechanisms. All the information we can get about the subconscious, its powers and its processes, therefore, is invaluable in helping us on our way to ultimate conclusions, whether these are in, or far removed from, the spiritistic quarter.

So also some readers probably supposed (as one certainly did) that the story told with such scientific courage by Dr. Carter in the issues of June and July, 1921, was printed with special reference to the question whether or not valid ghosts appeared by night in the region of Lancaster, Ohio. Such, perceiving that the ghosts were evidently spurious, of course thought that the fact might have been sufficiently demonstrated in a tenth of the space, and therefore that the rest was mere waste. But that was not the intention of the paper at all, as should have been evident

from its title, "A Lesson in the Psychology of Deception." The object was to exhibit, stage by stage, the preparation and the progress by which a more than commonly alert and skeptical mind was led by suggestion and auto-suggestion into a maze of illusion, as the majority of people under the same circumstances would have been and from which only a minority would have as successfully and speedily have delivered themselves. From this point of view the article is a psychological panorama of value and almost unique. It is of value because it is important to know the possibilities and the limitations of illusion and deception. We discover that there are classes of phenomena, such as alleged materialization, spirit photography, trumpet performances and slate-writing, in which the same vitiating elements may affect witnesses and against which they must be educated so as to be upon their guard, and about which readers of testimony which does not show sufficient awareness of them must likewise be warned. And we likewise note that there are other classes of phenomena, such as psychometry, automatic "communications," scrying, etc., when formal and easy rules are followed, into which the same vitiating liabilities do not enter, at least in any resembling degree. If, for example, a person has a vision and immediately tells it to several unimpeachable witnesses, records it and has the record witnessed, and afterward the vision is provably fulfilled, it makes no difference whether he was scared, or asleep and dreaming, or sick or even insane at the time of the vision, for no supposable psychological factor explains the correspondences between the prior vision and the event. Chance coincidence may be invoked, but that is quite another matter.

It is easy to criticise, and no editorial management could welcome criticism more sincerely than that of the *Journal*, which only deplores (1) that the criticism which actually reaches it is, after all, so scanty, though it is sometimes alleged that "many members" are dissatisfied with something or other, (2) that so little criticism which reaches its mark is specific and constructive, and (3) that so large a proportion of that is based either upon failure to realize the comprehensive scope of subject matter which the Society was founded to examine and the scientific methodology to which it is bound, or else upon actual error as to fact, which a little more pains in reading would have avoided.

One of our most able and esteemed friends, a valued friend of the Society, wrote twice regretting that instead of the "short article" on a certain interesting matter, the *Journal* could not have had the "far fuller" and "far better statement" by the same writer in the periodical entitled *Light*, "long though that article is," and urged us to secure a similar statement, or at least give the *Journal* readers "a succinct resumé" of the account as given in the London organ. The actual fact was that *Light* had reprinted the article from the *Journal*, sentence by sentence, except that it omitted the final half page!

The following statement has been issued by the American Society from its foundation:

It is desired that we should have as large a membership as possible. There are two objects to be accomplished by such a membership. The first is the financial support of the work until it can command an adequate endowment. The second is the increase of facilities for collecting data for scientific records. On this account it is desirable that members should regard their connection with the Society as in the nature of supporting contributors. The Society does not exist merely for the satisfaction of personal tastes and opinions, but for the collection and recording of facts whose significance may not be fully known until long after our time.

It is hoped that all members remain in sympathy with this declaration, and also with the breadth of the announcement of the leading object of the Society, which from the year 1907 has been announced in these words:

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

* It should be understood, however, that the word "alleged," in the quoted paragraph, holds its force to the end of the passage.

NOTES FROM PERIODICALS.

The leading article in *Revue Métapsychique* for March and April, by Sir Oliver Lodge, is entitled "To What Extent is the Spirit Hypothesis Justified by the Facts: A Reply to Prof. Richet."

Sir Oliver Lodge opens his reply with a statement of the issues in the controversy, set forth with the skill, lucidity and force so characteristic of all his writings.

Unlike many other biologists, Prof. Richet has formally accepted most of the phenomena relied on for proof of the "Spirit-Hypothesis," is willing to investigate them to any extent, and has come to believe "that these things are true and constitute a new science, calling it 'metapsychics.'" But he rejects the hypothesis of survival after death offered in explanation. He is content to study the phenomena and wait; meanwhile, as a provisional hypothesis, he attributes what Sir Oliver Lodge calls "striking evidence" to supernormal powers, to a sort of omniscient clairvoyance, to what may be revealed in the trance condition, or to the subconscious which, with its capacity for revealing things unknown or long forgotten, "can utilize sources of information normally inaccessible."

But beyond this the French savant declines to go. "Like other great biologists," says Sir Oliver, "he is influenced by pre-conceived ideas; he is imbued with a conviction so profound that it does not permit him to accept a contrary hypothesis." And what do "clairvoyance," "the subconscious," "change of personality," and the like mean for Prof. Richet? "These," writes his critic, "are words! words! What do they explain? They are simply a statement of the facts."

The physiologists, with whom Prof. Richet is mainly in accord, decline to regard the brain as the instrument of consciousness and intelligence and treat it as practically identical with these. Destroy the brain and, according to them, everything disappears. Here Sir Oliver confutes that argument by an appeal to

the experiences of daily life. The perforated rolls of a pianola are needed for such an instrument, but they do not constitute its music. Nor can music be located in the baton of a conductor or in the instruments of an orchestra. So the black marks on a sheet of paper which we call a poem are not poetry: they are only its material incarnation. And so the disc of the phonograph, completely as it may store up and give forth the speech of a bygone generation, is not memory. Human memory, intelligence, character, personality are totally other than mechanical; they belong to a different order, and simply avail themselves of mechanism as the means through which to manifest themselves. The theory that they are identical with the brain is thus held to fall by its own weight.

And for positive proofs of survival after death Sir Oliver cites the results of his own investigations. He points to the evidence, known to himself "by direct experience," that memory and personality continue after the body has become dust and ashes, proving that mind is something other than brain and its physiological processes. He is convinced that the intelligence displayed by a medium under favorable conditions is not his or her own, but that of another, as shown by peculiarities of voice, manner and even of the order of ideas.

This point made by Sir Oliver Lodge is the most conclusive proof of survival for those who have had similar experiences, since it constitutes the real and final proof by the conformation of individual experience with general experience. This procedure holds equally good for our knowledge of the existence of the phenomenal world and for our knowledge of spiritistic manifestations. "But," it may be argued, "this conformation of individual and general experience as regards the phenomenal world holds good because it is universal, which is not the case with spiritistic manifestations." To this we would answer that the pre-requisite for the realization of the spiritistic manifestations is the possession of the psychical sense, with which not all are endowed, and in the absence of which no amount of intellectual argument can avail. We might as well try to make those blind or deaf from birth realize the colors of the rainbow or the sweeping harmonies of a Beethoven sonata.

A rejoinder from Prof. Richet is promised in the next num-

ber of the *Revue Métapsychique*, but in the absence of personal experience and the psychic sense, are we justified in expecting anything but words, words?

[Dr. Geley's reply to Prof. Richet will be reprinted in a later issue of the *Journal*.—Ed.]

The *Revue Métapsychique* contains also an article by Dr. Geley on "The London S. P. R.'s Ectoplasm Experiments with Mlle. Eva C.," in which he stoutly maintains that these sittings were of real interest and value in spite of the following drawbacks: a defective method, the obsession of the observers by the idea of fraud, and the noisy and disturbing environment of the séances. Positive results, notwithstanding, were obtained in the case of eleven sittings, of which Dr. Geley gives minute reports and which he accompanies with photographs of the medium showing ectoplasmic materializations in the form of a hand and small faces. He declares that fraud, including regurgitation, was physically impossible, and points out as of the highest significance that the disappearance of the phenomena took place by the gradual and progressive diminution of their visibility, which he considers conclusive proof of their authenticity. In his summing up he says, "The new documents are a valuable contribution to the study of ectoplasmy. Other things being equal, they confirm documents presented by Prof. Richet, Mme. Bisson, Dr. von Schrenck-Notzing, and myself." Those readers who do not have access to the French periodical will find a good summary of this article in *Light* for May 20 of this year.

"From Subconscious to Conscious. Can Automatic Messages be Explained?" Mr. E. E. Parker answers affirmatively in the July number of *The Occult Review*. He draws a suggestive parallel between M. Émile Coué's concentration tests for his patients undergoing auto-suggestive treatment and the movement of the glass on the ouija board and automatic writings.

In M. Coué's test a ring is suspended from the end of a pencil by a thread, the other end of the pencil being held in the hand so that the ring or pendulum has clear play to move in any direction. The operator, holding the pencil and hand quite steady, now mentally desires the ring to move in a certain direction, and in

the degree to which he is able to concentrate on this, so the ring moves without any conscious motion of the hand.

Following the analogy of M. Coué's method which consists in impressing the subconscious mind of the patient by telepathic communication from the objective mind, Mr. Parker says: "I am also of opinion as a result of my observations of ouija messages that this subconscious mind can receive impressions or telepathic communications from the minds of others, either incarnate or disincarnate, and transmit them through the passive objective mind, while in a state of one pointed concentration to the hand of the sitter, which causes the unconscious movement of the glass through the muscular nerve energy of the hand, as demonstrated in M. Coué's pendulum test."

From this it necessarily follows, as Mr. Parker points out, that the purity of the messages seems to depend upon the measure of spirituality of the sitter, for the subconscious mind of an inquirer could not transmit messages of high spiritual beauty through a limited and undeveloped physical brain.

The January number of *Psyche* contains a brief survey of "Recent Work in Psychical Research," by E. J. Dingwall. In England, he notes the book tests of Mrs. Leonard, spirit photography and the séances of Miss Besinnet; in the United States, the work of the American Society in alleged supernormal photography; in France, the sittings of Mlle. Eva C., still being held in Paris; also the remarkable results obtained by Dr. Geley with Franek Kluski, a Polish medium and automatic writer, who produces extraordinary materializations of human hands, of which wax impressions reveal "all the details of bony structure, muscles, tendons and furrows of the skin"; in Germany, an important case reported by Dr. von Schrenck-Notzing in the course of his investigations of hauntings and poltergeists, one a case of the physical mediumship of a nervous invalid, a Madame Sauerhrey, who was hypnotized by her step-son and produced phenomena which ceased when the subject was persuaded by a physician that she was able to resist the influence.

Another poltergeist case important for the light it throws on physical mediumship is reported with an analytical survey by Dr. von Schrenck-Notzing in *Psychische Studien* for April. The

manifestations, which occurred in the village of Ylöjärvi, Finland, in January, 1885, were remarkable from the fact that they were made the basis of court proceedings in which a retired school teacher of 71, his aged wife and a 13-year-old housemaid were summoned to court on the charge of having practised sorcery in order to sell liquor to the crowds of curious sightseers who were attracted to their house by the rumors of ghostly visitations. In court the aged couple denied the charges, declared that instead of deriving an income as a result of the notoriety they had lost what little the husband had been able to eke out by clerical work, and ascribed the mysterious opening and closing of doors, falling of plaster from the wall, etc., to some supernatural agency. Fifteen witnesses took oath that the accused could not have produced the phenomena, as many of the mysterious movements took place before their eyes and were of such a nature as to preclude the assumption of their having been performed by human hands. The housemaid did not appear in court, as she was hopelessly ill with tuberculosis; in fact, she died before the verdict was rendered which set the aged couple free.

In his keen analysis of the case, Dr. von Schrenck-Notzing classifies the phenomena into those which are relatively simple, such as the throwing about of books, knives, spoons, chairs, etc., those which are more complicated, such as the repeated bursting open of closed doors, the flinging of writing materials out of a closed drawer, etc., and those showing a malicious motive such as the cutting and tearing of books and the tying together of a sheep's feet. "The phenomena in this case," he says, "present many parallels in the literature of the subject: telekinetic performances, the penetration of matter, the introduction of objects into closed rooms and their ejection from them, and especially the malicious character of many of the manifestations, and are to be regarded as identical with manifestations of physical mediumism, the medium in this case being the thirteen-year-old housemaid, Emma Lindroos." And while noting that the mischief-making motive points especially here, as in many cases of illness, to the psychopathological complex of hysteria, he concludes that "the study and analysis of such cases as this in which the manifestations exceed the physical capacity of the persons concerned, in most instances necessitate the conclusion of a supra-normal origin.

Light for June 3rd features the "Poltergeist" case investigated by Dr. Walter Prince. The same periodical for May reprints "Science and a Book Test" by E. J. Dingwall, from the *Journal* of the A. S. P. R., and contains also "An Evidential Case of Spirit Photography," by Allerton S. Cushman, from the same *Journal*.

Sincere and touching as the testimony unquestionably is, and striking as we may find the resemblance, there is one point in which the evidence fails of being absolutely convincing: the negatives used at the sitting were the photographer's own, and thus might, within possibility, have been subjected to previous exposure.

How important this matter of the substitution of plates can be is shown in "A Case of Fraud with the Crewe Circle," which appears in the *English Journal* for May. In this case, the investigator, posing as an ordinary sitter, brought with him negatives previously marked by X-ray process with portions of a rampant lion trade mark. The spirit photographer, Hope, unsuspectingly consented to use these plates and upon what purported to be one of them obtained an "extra," a beautiful woman's face. Upon examination the negatives used were clearly proven to be substitutions, since they carried none of the marks of the negatives brought.—L. N.

AN INVESTIGATION OF POLTERGEIST AND OTHER PHENOMENA NEAR ANTIGONISH.*

By WALTER F. PRINCE.

Introduction.

The occasion of my undertaking to investigate the late case of poltergeist in Nova Scotia was this: An Associated Press item regarding it met my eye and I wrote to the man who reported the case for *The Halifax Herald*, to get, if possible, his first-hand statement, since the matter fell within the field in which we are

* The Report is printed here almost without alteration, except for excision, from the original draft given out in Nova Scotia.

The poltergeist performances took place in December, 1921, and January, 1922, the fires constituting the last phase.

In February, Mr. Harold Whidden, an estimable young man living in Antigonish and one who served at the front in the Great War, also a detective named Carroll, spent two nights in the house for the purpose of solving the mystery, which Mr. Carroll was confident he could do. On the second night occurred the experiences related in the Report which impressed them so much that they no longer believed any normal solution possible.

My own investigation was undertaken at the solicitation of Mr. W. H. Dennis, proprietor of several Halifax papers, the agreement being on condition that, whatever assistance might be needed, I was to be in absolute control. Assistance was indispensable. The house could only be reached by a 22 mile sleighing journey from the county seat, Antigonish, the snow was deep and the cold at times intense, the house was deserted and nearly all its furniture removed. Sufficient furniture, bedding and provisions had to be transported, and since the place was in a clearing in the woods, far from any neighbor, the cooking had to be done by the men on the spot.

All that region is inhabited mostly by Scotch Roman Catholics, a kindly, orderly and generally upright people. Antigonish is the seat of the Roman Catholic University of St. Francis Xavier. I met several of the scholastic and ecclesiastical leaders, and these showed an enlightened and friendly interest in the undertaking. Had it not been for the bearskin coat of Dr. Macdonald, county school inspector, which he insisted that I should wear on the long, cold journey, I might have had a place in legend as the Martyr of Antigonish.

accumulating data. This step led to my resolution to go without payment and investigate the story thoroughly, on the condition that the necessary facilities be furnished. W. H. Dennis, who showed from the first a commendable desire to have the matter sifted to the bottom, was seen by me on my arrival in Halifax, Saturday morning, March 4th. I told him that whatever position or tentative judgment I reached would be rendered, with reasons for the same, irrespective of whatever opinions might prevail in the province or attach to any particular interest; and I was pleased to note that he, as head of the newspapers through which the report was to be made public, equally insisted that *The Herald* and *The Mail* wished exactly that, having no interest other than that light should be thrown upon the matter so much discussed.

Any matter of the kind which rivets the attention of the people in a given region and which becomes noised abroad throughout the country, demands competent investigation. If it proves entirely explainable on normal grounds, and if the mystery can be resolved by setting forth the causes and manner of their operation, then a large number of people are set free from superstitions, or at least unfounded notions and apprehensions in that particular case, and are better fitted to deal intelligently with another if it arises. Or if it prove that some supernormal (or, to employ the favorite term of my friend, Dr. Henry Holt, super-usual) cause has operated, some progress may be made toward understanding such causes and how they operate, while the distortions, exaggerations and naïve theories which have become attached may be gotten rid of.

I have had much experience in investigations, and in many instances have been able to solve puzzling problems in a manner which would be satisfactory to the man who believes that matter and force are the sole two factors in the universe. Yet there have been cases, I am bound to say, where the data were as complete, the search as exhaustive and my natural bent toward scepticism and my determination to reduce the phenomena to the common denominator of the hitherto known and acknowledged, as fully exercised, and yet I have not been able to do so fully, and no one else has ventured to review the facts set forth with the purpose of showing that the analysis was defective. Reference will be made to some of these cases further on.

Classes of Asserted Phenomena at Caledonia Mills.

- A. 1. Loosing of cattle in the barn, removal of clothes from the line, etc.
- A. 2. Fires mysteriously set in the house.
- B. 1. Sounds and tactual sensations experienced by Harold Whidden and Detective Carroll one night in February, 1922.
- B. 2. Automatic writing by Harold Whidden on the night of Friday, March 10, 1922.

Class A is of phenomena which are sometimes called Poltergeist. This term is applied to cases in which there is an outbreak of such occurrences as stones and other objects flying into windows or about a room, objects descending "out of the atmosphere," furniture hopping and tumbling, dishes being broken, horses' tails becoming mysteriously braided or cut, fires starting without visible excuse, and the like. Class B stands in quite a different category, as will be seen.

I and my colleagues stayed in the MacDonald house from Tuesday afternoon, March 7th, to Monday morning, March 13th, six nights and upwards of five days, except that the last night I alone, pursuant to my wishes, occupied it. During this period nothing of the A class happened, as everyone interested was forewarned might very likely be the case, and as was the case when Messrs. Whidden and Carroll were there two nights, subsequent to the removal of the MacDonald family. Nor would the mere fact that the phenomena did not recur prove or disprove any particular theory of their causation at the time they did occur. Genuine psychical events are more or less sporadic.

During the six-nights period, nothing of the nature of Class B (1) occurred, that is, there were no sounds or tactual sensations which were unusual. The one new experience is that marked B (2).

As regards A 1, A 2 and B 1, then, there could be no observation by me of the phenomena in operation. Nevertheless, I was able to come to one conclusion which is positive, and to others that are tentative.

The Evidential Standing of A and B Classes.

But first let us take a glance backward and see how the two

classes, Poltergeist and the other, compare in the respectability of their claims in previous cases.

Poltergeist claims, so far as they have been adequately examined, have an unpromising history. Some sound well on paper, but nearly all of these depend upon the testimony of laymen in this field. On the other hand, many such cases, which caused local wonderment, have been exploded by psychical researchers and others. It is curious that generally they seem to revolve around some young person, more frequently a girl. In the famous Poltergeist antics in the household of John Wesley's father, it was a sister of John who seemed to be the centre. In the Elwyn March case, reported by the A. S. P. R., it was a boy. In the "Great Amherst Mystery" it was a girl. In some Poltergeistic incidents of the Salem Witchcraft, where the girl, Ann Putnam, was the chief accuser, there is a question whether Ann was not herself the "witch" who caused the mischief. We simply note that there is a girl in the latest case and pass on. The Clarke Poltergeist case reported by the A. S. P. R., on the other hand, seemingly did not centre in a girl, but in a young man. The Windsor case, investigated by the same body, was connected causally with a number of persons, both boys and men.

This is the third Nova Scotia Poltergeist case which the A. S. P. R. has dealt with. The first, "The Great Amherst Mystery," astonished the whole country and attracted attention over in England, more than forty years ago. Our present knowledge of it depends mostly upon a book by Walter Hubbell, an actor, who was in the house during a portion of the period of activity. Objects flew about, but no one ever saw them start. Chairs fell over, but not when squarely in view. Objects were apparently thrown at Hubbell to his great alarm, but seemed to take pains not quite to hit him. Pins were found sticking in the girl's flesh, but such acts are often self-inflicted by persons afflicted with that strange mental malady, hysteria. At last, only two years ago, the many biographical facts which Hubbell naïvely set down about Esther Cox were analyzed in the light of abnormal psychology, and left no room for doubt that hers was a case of dual personality. I had the advantage of my first-hand study of the now classical "Doris Case of Multiple Personality," and my book study of the other recorded cases of the kind, and found an

abundance of statements in Hubbell's book which, taken together, made a demonstration which I think no psychologist would dispute. It was Esther's hands which performed the acts with uncanny craftiness, in a state for which she was not responsible, and which she could not remember. At length she was caught burning a barn and sent to jail, because there was no one to convince the jury that she was not responsible. (See *Proceedings A. S. P. R.*, XIII, Part I.)

The Windsor, Nova Scotia, case occurred in 1906. An estimable gentleman reported to the A. S. P. R. that coins rained from the air upon him, furniture tumbled over at his approach, barrels hopped up, turned upon their sides and chased him. He testified that these facts could not possibly have been caused by human beings, but when the Society sent Mr. Carrington to the spot he caught the human beings in the act and got confessions from some of them. Even then the worthy victim was unconvinced. (See *Proceedings A. S. P. R.*, I, Part 2.)

But Class B stands on a much higher level of evidentiality. First as to sounds, etc. It is strange how little study has been made of rapping sounds not traceable to physical causes, considering how many have been the observed cases. I know one household in New York where they began a few days after the death of a dear friend who was a privileged visitor; and soon after, when another in close relation died, another quality of rapping began. For two years these two distinguishable sorts of raps have gone on, seeming to display intelligence, and for two years a record has been made. In my own house I studied and recorded raps which were not referrible to creaking of furniture or boards, expansion or contraction of wood, rats or winds, or any other physical cause. They began suddenly one night, alarming a member of the household. For hours I sat and moved about, studying the phenomenon. I had lived in twenty-six houses and had never heard anything like it. Not only that night, but for months, the raps were studied. They sounded in a desk, they sounded on a table by my bed where I lay alone, they sounded on my dressing table in the morning. They never were heard Saturday nights, so long as I had a Sunday lecture series. As soon as that stopped, they occurred on Saturday nights also. They were heard by two or three persons when together. About three weeks after

they began in my house, they began in my office, but almost always when none but myself was there. I have heard raps in a table, have asked them to go to the other end and they went tapping on the way and then a click was heard on the glass of the book-case two feet farther in a straight line, apparently.

Not only raps, but bangs were heard in my house, and sounds as of coal running in the cellar. Shortly after we took the house my daughter heard what she described as footsteps coming down the stairs from the third floor, and said: "It is a lame man, papa; one leg is shorter than the other." We knew nothing about the persons who had died in the house, but when I next saw the lady who owned it and who lived in another town, and told her the incident jocularly, she said: "But it is true"; and it proved that her brother had had one leg slightly shorter than the other and did halt on that narrow stair as described. On one occasion, two persons heard footsteps at the same time—and I was the other. I never heard a human being walking in heavy shoes more distinctly. There was no other person but us two in the house, and it stood in the middle of a lawn back from a quiet street.

Personally, I doubt if there was actually vibration from the stairs, but consider it an effect upon consciousness, supernormally caused.

Another phenomenon was the actual shaking of the bed on which my daughter lay, at times when she was lying still. At such periods, if I exchanged rooms with her, I would feel it for one or two nights, beginning almost at once after lying down, increasing for say five minutes, and dying out in perhaps half an hour. Many other things happened in this particular house during an occupancy of three years. No one was scared; I studied the occurrences as coolly as I would study cockroaches and a good deal more persistently, but was not able to find any normal solution.

As to automatic writing, I suppose that most people know that some persons have the power of writing without their conscious volition, and that while the most of such writing is supposed to be, like dreams, from their own subconscious minds, there have been many cases where logic has to be defied in order to hold that there was no other source, since a string of facts pertinent to a person who died may be written, which proveably the psychic

never could have known. Both societies have published much of such material and it has convinced many of the most competent and scientific intellects that it came from discarnate intelligence. This is a mere fact of record. Whether or not conclusive, the B class can show much evidence in favor of supernormal quality.

I have written at this length because the Caledonia Mills facts have a right to be viewed against their historical background. We now plunge *in medias res*.

The Unfastening of Cows, Disappearance of Clothing.

As these did not occur while I was on the spot, and left no visible trace, there is little new to be said. The occurrences are probably to be judged in the light of what is said in the next paragraph.

The Fires.

There is, of course, no question that a large number of fires were set in the house from January 6th to January 12th, 1922. Nor is there any question in mind that the various witnesses to the facts have told the truth as they understood it. If there shall develop in this report any reasons for questioning the accuracy of their observations, or that these observations were as searching as they might have been, no doubt of their honesty will be implied.

In my judgment, the fires were set by human hands; and yet, I hasten to add and shall afterward show, the person whose hands were employed was probably not morally guilty of and responsible for the acts. This person was the girl of the family who is sixteen years old, but very, very young mentally, a happy, fun-loving child whom her foster mother says has always been a good child, as she appeared to be, and I have no reason, paradoxical as it may sound, to doubt has been. The explanation of the paradox will be made later in this report.

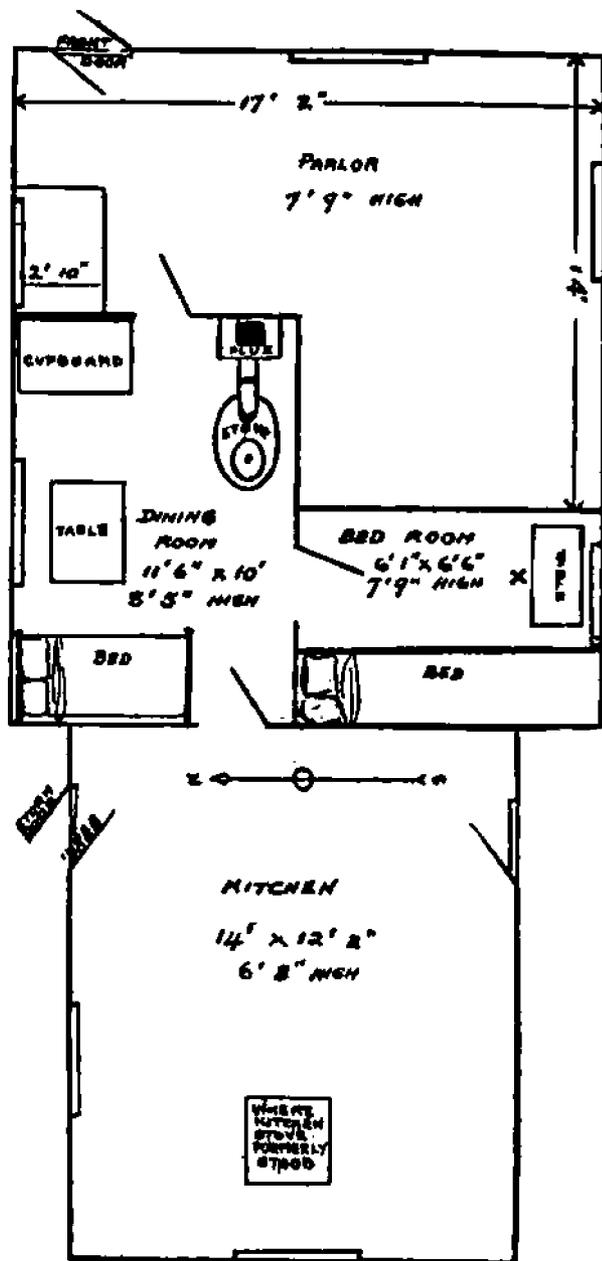
The fires left their record except where paper has been stripped away and boards, etc., removed, and there are many records yet left upon the house. It is upon these that I placed chief reliance to tell the inside story, and careful scrutiny of them makes the story pretty plain. I studied every mark of burning yet left, its character, size and location, both as regards the part of

the room and height from the floor, searched for collateral indication and recorded everything. It will be sufficient to summarize the results, though diagrams and details could be given to the extent of a number of pages. The first fire, in the timber near the stovepipe in the kitchen, I set aside, since it is impossible to say that it did not, as Mr. MacDonald first supposed, get started spontaneously from the pipe. It was odd, in that case, that it died out, but if the wood was damp the fire may have eaten in slowly, fanned by a draft of which there is evidence in the location of the burned places, and, the wind dying down, the moisture may have overcome the fire. This first fire, with the excitement, may have stimulated the others which were otherwise set.

1.—In no place where wall paper or paper objects in proximity with the walls were set on fire, is there any existing mark of burning higher than the reach of a person five feet tall (with the exception of two corners of the small bedroom where it is evident from the appearance that the fire was set lower down and travelled up where the paper did not adhere tightly to the corners). If a "ghost" was acting independently, or if the fires were from unintelligent causes, why was there an upper rim of every wall in every room in the house, varying in perpendicular measurement from one foot three inches in bedroom and parlor to one foot eleven inches in the dining room, which was immune, and is it not odd that this rim began just where the reach of a person five feet tall leaves off? That is the stature of the girl.

2.—The cases where fires began higher than as above indicated, were all in or on unpapered wooden places, namely, a recess back of the upper casing of the door leading from the middle, or dining room side, and on the loose boards resting on beams in the kitchen, constituting the "loft." But in all these cases the fires started from pieces of cotton cloth which could easily have been tossed, as the heights are only a few inches above what has been indicated.

3.—There is no definite, satisfactory evidence that any fire broke out where the girl *could not* have been a few minutes earlier. To be sure, the witnesses were certain that she could not, but I was not able to get reasons for the assurance which are satisfactory to one who has many times demonstrated the errors of



LOWER FLOOR OF HOUSE.

Dimensions given correctly, but not drawn to scale. Unfinished loft over main part of house, reached by stairs, represented by the oblong opposite the front door. A few loose boards had been laid over the kitchen. The bed in the dining-room was put there by the investigating party. Mr. Carroll and Mr. Whidden lay on the floor in the same part of the room when they had their experiences. The cross in the small bedroom is where Mr. Whidden later did the automatic writing.

observation and memory of people untrained in observation of species of facts which are new to them.

4.—There were never fires when the family, including the girl, were out of the house.

5.—The actual starting of the fires never took place where another than the agency which started them could be a witness. (Since my return to Halifax, I note in a newspaper one apparent exception, but that there should be one actual exception in a series of perhaps fifty instances, I strongly doubt. It may be that the error was the reporter's, like that of saying that mysterious lights on a particular night were seen over the house, whereas the original witness stated that they were over the woods far distant from the house. It may be that the piece of paper referred to was already burning unperceived and, reaching a drier part, the fire simply burst into a flame as the witness was looking.)

This point regarding the pains taken that the starting of the fires should avoid the presence of witnesses, is of weight in estimating the likelihood of occult origin. There is considerable evidence, whether conclusive or not, that physical events like the rising of a table without contact take place, and in such cases the *presence* of several persons appears to be necessary, as though force were borrowed from their bodies. In other words, the best authenticated cases seem to court inspection, while poltergeist cases seem to avoid it.

6.—In particular no fires occurred in or on those parts of the parlor or dining room visible from the kitchen stove, around which was the common meeting-place on the night of the thirty-eight fires and at other times. All those portions of the walls and floor (it should be observed that a box, a cushion, etc., took fire in other parts of the room) and starting in the parlor, and all those portions of the dining room visible to persons near the stove are free from burns. This emphasizes the avoidance of witnesses of the actual ignitions.

7.—Over and back of the bed in the little bedroom off the dining room are the marks of a number of separate fires, on the wall paper, generally following its torn and projecting parts along a particular crack. The remarkable and significant thing is that this is at the height that a person five feet tall kneeling on the bed could easily reach, and such a person in that position could not

reach to the next higher crack line with its projecting bits of wall paper, as I, who am five feet seven inches tall, can easily do. The reason for kneeling is obvious when one sees the snow and dirt that one running in and out of the house would collect on her shoes. That whole side of the little room which the bed frame entirely fills is governed by the law pointed out, but when the eye turns to the right of the bed area he sees just where the person could again stand upright, a burn just above the door-frame, at a point which a person five feet tall could reach standing.

8.—In the recess back of the upper casing of the door in the dining room, leading to the kitchen, a fire broke out from cloth. It was extinguished by throwing water upon it. Otherwise, the contents were undisturbed, else the stirring about of the bits of crockery, iron, etc., would have mixed up the remnants of burned cotton glove which I found lying naturally with the black ashes in one spot. The fact that these had been undisturbed is further evidenced by the circumstance that the deepest and most extensive burns in the wood were immediately above the remnants. Beneath the unburned fragments of the glove, but lying on the ashes, I found a match with little burned but the head. That is, the match had evidently been used to ignite the glove (and whatever other cloth may have been with it, for the girl says that a piece was taken out), was quickly extinguished by enveloping it in the glove, and together with the glove was tossed into the recess where they were found and taken out by me in the presence of witnesses. No other match was in the box-like recess of perhaps two and one-half feet length, and the match found was among the remains of the half-burned glove. Hence, whoever set this fire did it with a match.

9.—I found old bottles on beams in the kitchen which contained three inflammable fluids, kerosene, turpentine and separator oil. The last is practically odorless, burns readily on wet paper, is capable of going out or continuing if the paper dries before the oil put on it is exhausted, and burns slowly or rapidly, according to the circumstances. I do not say that this oil was used in some of the fires; I only say that it was apparently available and would account for some of the effects. For example, if placed on wood or wet paper at the foot of the curtain it would burn slowly for a time, and afterwards when all were assembled in the kitchen

would, on reaching the curtain itself, suddenly flame up, as was the case.

10.—While there was pains taken by someone to prevent the actual lightings of the fires from being observed, they were also designed to attract attention, not of the girl, but of the old couple. Most of the fires were in the bed-room of the latter. The most of the fires at night, when everyone was supposedly abed, were in the kitchen adjoining the room of Mr. and Mrs. MacDonald, but not in the dining room, where the light might at once attract attention. In the unfinished chamber above the parlor, where the girl slept, there were but two fires, one by the stairs, the other in the casing directly above the room of the elder MacDonalds, where the smoke would soon attract attention. The vicinity of the girl's bed was avoided.

11.—The house, though old and rude, is remarkably firm. It is almost impossible for a 200-pound man to make the stairs creak when stealing softly up and down, (I had Mr. McRitchie try it). There is hardly a creak in the whole flooring. It would be quite feasible, it appears to me, for one to come downstairs and steal past the door of the old couple, either closed or only slightly ajar (as was the custom) without anyone being the wiser.

A witness named McGillivray could not remember the order of all the fires when thirty-eight occurred, but he remembered, he testified, the order of the first six.

1. In parlor, the window curtain.
2. In dining room, wall paper.
3. In parlor, cardboard over stove-hole.
4. In dining room, wall paper.
5. Upstairs, rags.
6. In parlor, cushion on slats of bed.

This order seems suggestive when we consider that persons were at times moving about looking for fires, and at times sitting more or less together around the stove in the kitchen. Naturally, attention after a particular fire would be particularly upon the room where it occurred and it never occurred, so far as was testified, in the same room twice in succession. Then note, that the sixth fire was in a cushion on the slats of the bedstead in the parlor, a cushion which had been upstairs "sometime before." Note particularly the "sometime." That is, not immediately be-

fore. And note also that the last preceding fire was upstairs so that a person could, by coming down last, have brought that cushion down unperceived.

Such, in outline, is the case for the causation of the fires. I am aware that I am disregarding the statement of one honest witness that he suspected the girl and watched her. I know too much about the observational errors of persons under emotional stress, strong prepossessions, and fixation of attention. I have sat in a room with thirteen other persons of good intelligence, only one of whom besides myself had training in the matters which we were to see. Two of us independently made reports in perfect agreement of all sorts of queer stunts performed in the near darkness with a simple phosphorescent cloth; the rest thought they saw spirit faces and forms, even though there was nothing to distract their attention. Dr. Hodgson and Mr. S. J. Davey long ago demonstrated the errors of observation and confusion of memory of persons of even high intelligence when the details of what they have to observe are many and complex, and the matter is new and strange.

The Mental Causation Back of the Physical.

The layman thinks that if a sane person does a thing he knows it and is responsible for it, that if a girl's hands set fires she is doing it for mischief and "is now laughing about it," as a letter received by me states. But this does not necessarily follow. Two possibilities remain, the first recognized by psychology, the second supported by some evidence in psychical research.

1.—The girl had a form of hysteria and was in an altered state of consciousness, which she afterwards imperfectly, or not at all, remembered. Such was the case with Esther Cox of Amherst. I have known other cases of setting fires in such a state. It is not insanity, and it frequently passes away forever. The girl's age in this case somewhat favors the theory, and the fact that within a year she has had strange "dream states," from which Mrs. MacDonald says it is hard to rouse her. Of course, there is no blame attachable in such case. The frequent tellings of stories in the neighborhood about queer happenings, such as the loosing of cows, the disappearance of objects, etc., which are

standard old beliefs, may have been an inciting cause and one accidental fire and the resulting excitement, another.

2.—The other theory would be that a discarnate intelligence incited the childish consciousness of the girl—that it was a case of obsession. This will be scouted, but in the light of many cases observed by psychical researchers, it is not to be put entirely out of court. Spirit possession is familiar to us from the New Testament and those who accept it as a fact there, cannot be certain that it is never existent now. Has not the Catholic Church, in days past, carried out exorcisms? Some modern cases tend to support the New Testament affirmations about obsessing spirits. And if there are such cases, the priestly exorcisms might reasonably succeed, whether by erecting barriers in the minds of the victims or by actually awing the obtruding personalities. And if there are such cases, this might conceivably be one, where the girl's hand was influenced by a volition not her own. This is far from being my theory, but if obsession is ever scientifically proved, it would necessarily become an alternative one.

Now we turn to the phenomena of January, which are classified as B 1:

The Sounds and Tactual Sensations of Messrs. Whidden and Carroll.

Of course, I was not able to test these as I did the fires, since they left no trace. But from similarity to other known instances, only a small share of which I have already referred to,—and from the occurrence in them of the same indicia, which I am in the habit of likening to the spectrum lines by which the presence of a particular element in combustion is identified, I strongly incline to think that we have here superphysical, or if you please, occult phenomena.

1.—Two men heard a succession of sounds of a peculiar and novel character, hardly describable as of dull thumps and footsteps. It was, therefore, a collective experience.

2.—Mr. Whidden emphatically says that these sounds could not have been made by the animals in the barn, rats or the wind, with all of which species he is quite familiar. I have not been able to talk with Mr. Carroll.

3.—There was also felt by Mr. Whidden a novel sensation as of a slap, upon his arm, and every physical cause seems to be effectually excluded by his statement of the circumstances.

4.—Mr. Carroll also felt a similar but lighter sensation in a somewhat different place. There was, therefore, sharing of this kind of experience also.

5.—There was no reason for expecting such experiences, for none had been told them, and so far as I can learn, none had been had by the family.

6.—If they were pure hallucinations, brought about by general apprehension, they should have occurred the first night, and not on the second when any apprehensions that we may imagine should have been quieted by the previous absence of anything out of common.

7.—There are no data for supposing that the mere sensations of cold produced the experiences. If a man is actually freezing he may have hallucinations, but not of this character; especially being cold—not freezing by any means—would not account for both having almost identically the same impressions of two species.

8.—Neither was asleep, and they had not long lain down.

9.—As I have said, the house is remarkably firm, and the utmost effect of the strongest wind that blew during our subsequent five days and six nights was to produce slight creaking. Yet, we had winds, Mr. Whidden testifies, much stronger than at the hour of the strange sounds, wind from the north, and wind from the south, and not a solitary instance of such a sound was heard as both Whidden and Carroll heard. On the night which I spent there alone I went into the attic specially to observe whether a particular loose board which someone suspected moved at all, and it did not.

10.—Such sounds have been heard in other well-authenticated instances, and normal causes could not be found, though skilled observations continued for weeks.

11.—Tactual sensations have been observed in other cases. In my own "haunted house" in New Jersey, a member of my family was frightened one night by repeated sensations as of the bed-clothes being pulled while she was awake. Afterwards, by accident, a lady who had no knowledge of this told me of an exactly similar experience which she had when she rented rooms in the

same otherwise empty house a year before, and which made her flee the house. These appear to be facts; explain them as you may; only you must not form a theory that does not account for *all* the facts.

Why did these experiences begin when Mr. Whidden occupied the house? Because he happens to be that type of psychic in whose proximity those types of phenomena can take place. That I say only tentatively, but it appears certain that there is a relation between certain species of phenomena and certain persons.

Why did Mr. Carroll have the same experiences? According to this theory, because he was with Mr. Whidden. There were periods when my daughter's bed shook, as I have said. I could put my hand on the frame and feel it shake, when I could detect no movement on her part. Moreover, I could exchange rooms and for one or two nights experience the shaking myself.

Why did not similar experiences recur during our period of six nights? Because such phenomena are sporadic and we know little of their laws. Perhaps the presence of certain other persons, for instance, myself, disturbed or neutralized the forces, whatever they are.

There is one more point to come, that designated B 2.

The Automatic Writing by Mr. Whidden, March 10.

Some one recently said that the state of the person who writes without conscious volition is undesirable, is akin to the state of the sleep-walker. Well, this is true and it isn't, according to circumstances and degrees. On one side, it is akin to sleep-walking, and on the other side it is akin to the power by which some persons deliver their most lofty oratory, or compose their most beautiful music or poetry—the work that is called “inspired.” It may be only different ways of handling and cultivating peculiar capacity which makes one man an eccentric and another a genius. Thus a “psychic”—that is a person who is capable of automatic writing or other kinds of power, such as is known as telepathic, clairvoyant, etc.—may be induced thereby to become a crank or he may be stimulated to higher efficiency. If my friend, Mr. Whidden, is “psychical,” I am sure that with

his character and good sense, he will not be harmed, but will rather be helped by the fact. Goethe, the greatest literary light of Germany, was a psychic to a degree, who was not ashamed to tell his experiences. So were Dickens, the naturalist John Muir, Harriet Beecher Stowe, and many another distinguished person. If I could, by being a "psychic," write such literature as Mrs. Curran has automatically written in her "Patience Worth," etc., I would jump at the chance. That marvelous saint Jeanne d'Arc did her historic work because she was a psychic. Many of the canonized saints appear by what is known of them to have possessed psychical experiences which led them in holy ways. Martin Luther, who heard inexplicable sounds and saw an apparition which he interpreted but did not prove to be a devil was, therefore, a psychic to that degree, but did not lose his practical efficiency.

Automatic writing is carried on as an act by the subconscious part of the human mind. The question is whether anything ever is injected into that writing which transcends the subconscious mind. This question has been answered by experienced scientific students of the phenomena practically unanimously in the affirmative. Then another question arises, whether that factor which could not have originated from subconscious knowledge or chance coincidence is from discarnate spirits.

All scientific experienced students agree that some automatic writings are plainly from a subconscious mind alone.

All such agree that some automatic writings give no clue from their contents whether they are totally from the subconscious or not.

Practically all such agree that there exist automatic writings containing a factor which could not have originated solely in the subconscious mind, but which require either the spiritistic hypothesis for its explanation, or the telepathic (transmission of thoughts between living persons by other than the known channels) hypothesis strained to its utmost capacity.

The automatic writing produced by Mr. Whidden so unexpectedly to him and so dramatically, belongs to the second class, that is, I should be unable from its contents to say whether or not it all came from his subconscious mind. Although one correct statement not within his knowledge was made, that is not enough

for a judgment.* Usually it requires a period of development before evidential matter begins to appear, though in one case a noted writer who did her first automatic writing with me, produced highly evidential matter in the second and third experiments and none in those which I had with her after that.

But there is one fact which is hard to explain on the theory of solely subconscious origination. I picked Mr. Whidden out as the one with whom first to try the experiment, because he seemed to be the most likely one, a fact not at all to his discredit. My object was merely psychological curiosity and to pass the time away. He had no appearance of expectation, and says he had not any, and the first experiment was without result, the second succeeding to a rather volcanic degree. Naturally, after this he fully expected that the next trial would be as successful, and, being curious about the new experience, hoped it would be. But there was absolute failure in the next and three following trials. Not a word was written.

This is rather a hard riddle on the solely subconscious theory. Psychologists expect that strong expectation and desire on the part of an automatist will manifest itself. Had the four last experiments increased in extent they would certainly have pointed to the increased expectation and desire. It is hard to see how the opposite result could equally serve the same theory. We know that the subconscious is capable of contradicting the opinions of the conscious mind in cases where there has been previous mental debate settled by reason and will on one side of the question, and locking up and suppressing the other side tinged with desires, in the subconscious. But there had been no old debate upon this sort of thing by Mr. Whidden. It was a new experience and almost a new topic to his mind.

If—I only say *if*—the girl was temporarily obsessed to perform acts not properly her own, then the “communication” through Mr. Whidden to the effect that the “communicator” “caused the fires” would be consistent enough.

Dr. Hyslop was convinced that there were cases of obsession. I once witnessed a scene which was very suggestive that it might

* Subsequent information has been received to the effect that another assertion, of marked character, by the purported communicator has been verified.

be in operation. A professional man, whose work is widely known, came to me to see if he was "bug-house," as he expressed it, and in a shamed manner laid before me two pieces of script which I at once knew had the marks of automatism. "My hand did this of itself," he said. "I want to know if I am getting crazy." It appeared that the purported communicator, a relative, had lately died. I had an experiment with the gentleman. He went into spontaneous trance, and the same "communicator" wrote. Presently she named a man who she said was trying to influence him wrongly, and expressed much concern. I asked where he lived, and it was stated, "He is on our side." Suddenly the writing changed, the movements became vicious, the pencil was flung away, the features writhed, the eyes opened, and for some moments the man glared at me in stony horror, then passed into full consciousness. It appeared that he had seen a vision of that dead man and for a little after waking had thought I was he. The only reason I mention this case is because the man was singularly ignorant of such matters, had never heard of obsession, yet the identical claim was made in his writing and subjective experience that we have had in other quarters.

In a few words, I restate my findings.

The fires were set by human hands, but almost certainly without guilt, probably in an altered state of consciousness and possibly influenced by a discarnate agency. The sounds and tactual sensations experienced by Messrs. Whidden and Carroll were probably supernormal experiences due to causes which psychical research has not yet determined. The automatic writing of Mr. Whidden was an absolutely valid psychological fact which possibly, though not yet probably, transcends the purely psychological, and if so, would be in harmony with the suggestion that the girl was temporarily obsessed. I have, as yet, no convictions on the last point one way or the other, but I am glad to add this case to the data under consideration.

One final word: Many statements and acts have been attributed to me in certain papers, and thence have become widely disseminated, which have no foundation. There have even appeared purported interviews with me which never took place.

One claim was that I regarded the wireless wave theory of the fires. I did not for a moment, though I entertain great respect

for the proponents. And after I had examined the house, I knew that the waves could not be responsible unless they were endowed with intelligence to know when people were in the house, with a dislike for wall area more than six feet and six inches high, with shyness about breaking out into flames directly before witnesses, and with capacity to carry sofa cushions down-stairs and to tuck rags into pasteboard boxes and to set them on the floor.

I much prefer that my movements and opinions should be sought by those they chance to interest in statements written and signed by me.*

* I shall probably never again undertake an investigation under the auspices of a newspaper, although there is nothing to complain of in relation to its proprietor, but quite the contrary. The reason I did so in this case, apart from avoidance of the large expense, was that I thought that by this arrangement only authorized reports would reach the public. Not being a prophet, I had no expectation that this case, not a twentieth as important as some others the Society had reported, would be followed, in a fashion, day by day in nearly every newspaper in the United States and Canada, nor were any of the party in our five days' solitude aware that this was taking place, and that newspapers abroad were printing cabled data. On emerging, it was found that no less than three long accounts had been spread abroad purporting to have been written by one of the party who had never sent out a line, besides a forged interview with me and one with Mary Ellen, attributing to her sentences which she could not have formulated to save her life. A variety of sayings and acts were ascribed to me widely at variance with the truth. The very precautions which were taken to provide that only authorized statements should go out by a responsible channel stimulated certain reporters to violate the ethics of their calling by substituting guesses and sheer inventions for the facts that they could not legitimately procure. Hence is indicated the policy of giving signed statements, when publicity cannot be avoided, to all comers alike.

"A CASE OF FRAUD WITH THE CREWE CIRCLE."

Several times this *Journal* has ventured to point out doubtful features in connection with the purported spirit photography of William Hope, of Crewe, England. (See issues of August, 1921, January, 1922, and March, 1922.) The first of these brief notes, by Mr. Dingwall, caused a quantity of discussion, partly acrimonious and personal, in *Light* and other spiritualistic organs.

Sir Arthur Conan Doyle made both the note referred to and an honestly expressed opinion that six photographs, submitted to refute the statement that spirit photographs are often mere "smudges," were in part excellent examples of the propriety of the term, texts for the charge that Mr. Dingwall was "clearly out to disprove and not to prove" and for the avowal that "it is this sort of criticism which nullifies the work of the Society [for Psychical Research], so that many of us have turned to the little S. S. S. P. [Society for the Study of Supernormal Pictures—a title which implies full acceptance of claims which it is supposed to be investigating] and to the Psychic College [of Mr. Mackenzie] as the true centres of light and progress in this country."

The present writer could not understand Sir Arthur's logic, for he declared that he was willing to demonstrate that the pictures in question were not smudges by "sending these same photographs to *any* [our italics] judge," yet had rejected the opinion of the first judge whom he selected, with scorn and indignation. I saw the photographs and quite agreed with Mr. Dingwall's opinion, so that if I were appealed to the reaction would of course be the same. The only conclusion is that Sir Arthur would accept the opinion of any judge who agreed with him.

Close association with Mr. Dingwall for a year and a hundred conversations with him demonstrated, besides, that the dictum that he is out to disprove and not to prove is not a true one. Nothing in the way either of credit or proof can be gained by misrepresenting a very able and fair-minded investigator.

Mr. Dingwall left America planning to secure a series of sittings with the Crewe circle, if permitted, and his language showed

clearly that if he proved the resulting photographs supernormal his satisfaction would be at least equal to his satisfaction if he proved them spurious. This is all that can be demanded of the emotional attitude of any scientific investigator. More than this tends to dim the mental retina and oscillate the chain of logic.

An article in the *May Journal* of the S. P. R., under the caption which heads this article, tells what followed. Mr. Dingwall did his best, as the officers of the Society had previously done, to secure sittings with the Crewe Circle, but without avail. This does not seem particularly flattering to Mr. Hope, as such is the course adopted by fraudulent mediums the world over when approached by investigators of known skill, usually with the plausible excuse that the investigator's "vibrations" would be injurious. But even at that, the worst that could happen to genuine phenomena would be their failure to take place, and no sensible man would say that this proved that the phenomena had not previously occurred. The cant about injurious vibrations is probably folderol, but it is quite conceivable that the medium's nervousness for fear that phenomena would not appear could put his psychical machinery out of gear.

There is one way to avoid this contingency and that is to send a man with the needful equipment who is unknown to the medium. Repeated experiments have shown that results, whether genuine or spurious, are not checked by any injurious vibrations supposed to emanate, providing that the medium does not know that the pryer is present. And most unprofessional psychics are quite willing that the most ultra-scientific investigator shall experiment with them, though it may require gentle treatment and several sittings to get matters well under way.

The sensible course was taken. Mr. Harry Price, a member of the S. P. R., a photographer of large experience, a member of the American Society of Magicians, formerly Hon. Librarian of the Magicians' Club of London, etc., undertook the task for which he was specially fitted. Failing to receive replies to the two letters addressed to Mr. Hope, arrangements were made through officers of the British College of Psychic Science, in whose building Mr. Hope often does his photographing. After two postponements the date for the sitting was finally fixed for February 24th.

Having been requested to bring a half dozen packet of $\frac{1}{4}$ plates, either Imperial or Wellington Wards, on January 25th Mr. Price visited the works of the Imperial Dry Plate Co., Ltd., and discussed with its secretary how the plates should be invisibly marked. The result was that the plates were exposed to X-rays in such a way that on each after development would appear a portion of the rampant lion trade mark of the firm. Four of the plates put together would show the entire design, and the remaining two would show variant portions of the design which, joined to two retained by the firm, would again complete the pattern. The packet was received as packed by the company, and placed in the hands of the secretary of the S. P. R. to be kept to the date appointed.

On February 24th Mr. Price, accompanied by Mr. James Seymour, who also had knowledge of photography and trickery, proceeded to the British Psychic College, met Mrs. McKenzie, and conversed with her agreeably, and then the visitors were escorted to the studio and introduced to Mr. Hope and his assistant, Mrs. Buxton, with whom there was more polite conversation. Mrs. Buxton appeared to eye the packet with considerable attention, perhaps because not used to have plates enveloped in a postal wrapper. This was removed and both Mr. Hope and Mrs. Buxton examined the inner wrapper minutely, the latter asked if the packet had been opened, received the truthful reply, "It is exactly as I got it from the makers, wrapper and all," and satisfaction seemed to reign. According to directions, the party placed their palms on the table, with fingers interlinked, though it appeared not to be necessary that Mr. Hope's and Mrs. Buxton's should be joined continuously. "Nearer, My God, to Thee," was sung. Mr. Hope offered a long prayer. Mrs. Buxton sang another hymn, the hands of all were arranged in a pile with the plates in the center, Mrs. Buxton uttered a short prayer, the Lord's Prayer was sung, and another hymn ended the pious ceremonies.

Then Mr. Hope went to the dark-room, leaving the plates on the table. He brought out and explained his dark-slide, told in what manner some people thought he played tricks with it, and handed it to Mr. Price to examine. The latter marked it indelibly on both sides. Whether or not Mr. Hope saw him do this is not

stated. Then Mr. Hope invited Mr. Price to go into the dark-room, but directed Mr. Seymour to remain with Mrs. Buxton and keep his hands on the table so as to "maintain the influence."

Mr. Seymour and his hands having been disposed of, the other gentlemen entered the dark-room, after Mr. Hope, at the entrance, had cut the strings of the plates.

We cannot here rehearse all the details of what took place in the dark-room, for which the full report of twelve pages should be consulted. Mr. Hope, as was perfectly proper, insisted on Mr. Price's performing the various steps of loading the dark-slide, in order that he himself might be free from all suspicion. But then came a moment when this solicitude was relaxed. He asked Mr. Price to wrap up the remaining plates, and took the dark-slide for the ostensible purpose of giving an opportunity for this to be done. Mr. Price continues, "I said, 'Yes, I will,' and did so, but my eyes never left that dark-slide or his hands, although I was doing up the packet, and I saw him—as he backed, giving a half turn, two or three paces from the light—put the dark-slide to his left breast pocket, and take it out again (another one?)." Therefore,

1. The opportunity to cheat existed and a suspicious movement, quite unnecessary for honest purposes, was clearly discerned.

2. As they walked into the photographing studio Mr. Price took the slide out of his pocket, where he had placed it after its return by Mr. Hope, and took advantage of an opportunity to look at it. The indelible marks placed upon the slide which Mr. Price had loaded were not on this. It was another slide.

3. The plates were exposed each about nineteen seconds, an abnormally long exposure for such plates as Mr. Hope knew them to be. Yet the photographs actually obtained showed no effects of too long exposure.

4. The two plates were immediately developed in the dark-room, and on one of them appeared "a charming female form," but on neither of them appeared any trace of the lion rampant. Therefore none of the plates brought by Mr. Price could have been used. So now not merely a possibility, but a presumption attaches to the suspicious movements of Mr. Hope when the visitors' eyes were supposed to be riveted on the task set for him.

5. As the plate without "extra" appeared to have an excellent portrait of Mr. Price, he obtained permission to take it away. It proved to be of thinner glass than those brought and given the photographer and also to be of a slightly different color.

That a duplicate slide containing prepared plates was brought by Mr. Hope and substituted at a supposedly favorable moment created by calculated device seems to have been demonstrated.

Thus far the "replies" in *Light* and other spiritualistic organs have been weak indeed. The favorite device is an insinuation rather than a charge that Mr. Price effected a change of plates himself in order to make out a case against Mr. Hope. Let us see what this desperate theory, if put forward, would involve. In the first place, it is certain that a package of six invisibly marked plates was taken to Mr. Hope on February 24th, in their original trade wrappers and the postal wrapper over that, and that on February 24th, four of these plates (the unused ones) were taken away. It is certain also that one plate taken away, the one with the extra, was not of those six, and that the plate from which the other photograph was printed was not of the six. Substitutions, then, took place in the studio, and the substitutions must have been of the nature of conjuring. Now it is notorious that it is the conjurer and not the spectator, the conjured, who does the "steering," that is, who directs just what shall be done. It appears from Mr. Price's account, and this is in agreement with accounts given by other sitters, that it was Mr. Hope who held the reins and did the steering. "Now do exactly what I tell you," was his injunction, and Mr. Price meekly obeyed. Again, if one watches a conjurer sharply, he may not see the most important thing that is being done, but he does see that something is being done. When the conjurer catches coins "out of the air" it is by a snatching movement, a misinterpreted one; he cannot do the trick with hands held out motionless. When he causes the coin to disappear from beneath the saucer he touches the saucer, or at least makes motions as if of incantation. He is the active one, the talker, who creates an opportunity, then profits from the opportunity under pretense of doing something else. Had Mr. Price attempted to perform acts such as we all expect of the declared conjurer, in order, under the cover of a pretended casual purpose, to exchange the slides, the man who said "Now do

exactly what I tell you" would have known at once that something was wrong. Nor could a stranger well have succeeded in foisting upon Mr. Hope another than his own familiar slide.

No reply has come from Mr. Hope himself! No conclusion should be drawn from this, though hardly any other man in his place, knowing himself to be innocent and deceived, would let a day pass before publishing an indignant denial. He may be of a peculiar psychological constitution.

At last accounts in *Light*, a gentleman, Mr. H. W. Pugh, has put up a sum of money for experiments with both Mr. Hope and Mrs. Deane under the general direction of the representatives of the S. P. R., and on stipulated fair conditions. The Society has agreed to the arrangement, and it remains to be seen if the mediums accept.

INCIDENTS.

The following three accounts were prepared by Dr. Hyslop and are presented exactly as he left them except for the addition of footnotes.

COINCIDENTAL EXPERIENCES.

The following record is from the material of Dr. Richard Hodgson. It must tell its own story. Since his death I have received a large mass of similar experiences from the same source and they shall receive notice at some later date. But the present incidents deserve record as a part of the collection by Dr. Hodgson. Mr. Niles (pseudonym) has now passed away (1914).

When the child's experiences were first reported Prof. James and Dr. Hodgson tried some experiments with her in crystal gazing, with negative results. While they were going on Dr. Hodgson made a note of certain incidents told him by her mother and they were followed by written accounts of others which, with his notes, begin this record.—JAMES H. HYSLOP.

While these experiments were going on, R. H. was talking to Mrs. Niles about some experiences of her own and of Elizabeth's dream visions. Among the apparently supernormal experiences which Elizabeth was said to have had are the following.

About three years ago she saw two apparitions which Mrs. Niles connected with the death at the time of two friends at a distance, one her Aunt Julia and one a Miss Hattie Fowler.

Another time Elizabeth felt certain that Aunt Nina's baby would recover from its illness and yet at the same time she saw a funeral or a hearse. The baby contrary to expectation did recover but at the same time a cousin Abbie died.

Another apparition which Elizabeth described was that of a Mr. John Shepherd who was known to be ill. At the time of his death she saw his figure holding a bead chain up in front of her. Elizabeth had worked such a bead chain as a little present for Mr. Shepherd some time before. She learned afterwards that Mr. Shepherd died at the time of her vision.

Elizabeth stated that she felt that a certain John Reading was dead as she had seen his figure several times recently. From Mrs. Niles' account it appears that John Reading worked for some time on their ranch but that he left them about two months ago and they have heard nothing about him since. The occasion of his leaving was the arrival of several men in the neighborhood of the ranch who told him that he was wanted for murder that had been committed about a year before.

RICHARD HODGSON.

In letter of June 9th, 1904, Mrs. Niles writes:

Maple St., Danvers, Mass., June 9, 1904.

DEAR DR. HODGSON:

. . . . She felt John Reading's influence for three days, and told me that "he murdered the lady because he thought it was best for her," and Beth's tears were hard to suppress. I am so sorry the child must suffer in this unusual way. Can it not be prevented?

No one is sure that he was the murderer, as far as we could learn, and I tried to make Beth feel he did not do the deed but she says he did, and I do not know how to get any information on the subject, even as to his death.

Yours sincerely,

(Mrs.) A— P— NILES.

Maple St., Danvers, Mass., June 13, 1904.

DEAR DR. HODGSON:

. . . . Beth is so busy with her plays among the children just now—this psychic side is dormant for a few days, and I suppose it is wiser not to awaken it in her? When she feels the "influence" again I will ask her to try and help John Reading and learn some particulars for you.

I myself do not feel that he has "died." He had a *dreadful* temper—and frankly said he was "dangerous" when angry and all the men were cautious, but I do not believe he would commit suicide. Beth has told me that she heard one of the men who identified him say that it was supposed that he murdered his rival and that the young lady refused to marry John when informed of the suspicion in regard to him. I understood Beth to say (when she was so much

agitated about John's nearness) that he murdered the lady—but she now says "he said he murdered the man because he thought it was for the lady's good."

* * * * *

Yours sincerely,

(Mrs.) A. P. NILES.

Hinsdale, Mont., Oct. 31, 1904.

DEAR DR. HODGSON:

I have not forgotten that I promised to try to write you of the psychological experiences we have had on the ranch at the times of death of relatives or friends.

If they should be of any service to you, may I ask you not to mention my name in connection with them, as others of the family would not like to have these matters known. They actually happened however, and many others.

* * * * *

(Mrs.) A. P. NILES.

After my mother's death early in the year of 1895, I was very ill at the ranch for months. The doctor felt sure I could not rally and at one time after a consultation, supposed my life was ended.

My husband was alone with me and heard me talking to mother.

It seemed to me, after a period of unconsciousness, that I left my body and passed upward through a stretch of darkness into a beautiful light. The air was wonderfully sweet and pure. I exclaimed "How beautiful!" Then from the left my mother appeared, smiling so radiantly, to tell me of her happiness and peace. I felt that she told me I had work to do, that I must live on earth longer, that my baby would be born in a few weeks, to be with us only a few months, and then go to mother. (My husband heard my side of the conversation.) I grew better after that and did not mourn for my mother. Our baby was born and was perfectly well until the day before her death at three months old.

As a little child (three years old) Elizabeth talked to "baby Alice" and seemed to play with her, sharing her toys happily with the child I could not see.

When Richard could only say a few words, he also said "light" and watched the same vision moving about the room that Beth called her baby "sister's light" and watched in babyhood as Richard did. Often the little fellow would smile and reach up his hands to touch—that something—hidden from me.

One Friday evening I received a long cheery letter from my father (written in the Danvers home) who at the time of writing was in perfect health. The following day, as I was writing an answer, a hand seemed to gently prevent me from writing the many things I wanted to write of interest to him. I could not finish the letter, and could not understand it. On Sunday, I tried to play my parents' favorite hymn and could not. The same strange quiet force seemed to prevent, and I gave up trying, saying to my husband and friend that I felt the presence of both my parents and could not understand why, thinking father was well at the old homestead. On Monday, a delayed telegram told us of my father's sudden death from heart failure on Saturday.

One Monday evening, when Elizabeth and I were alone in the library on the ranch, Elizabeth said two old ladies were beside my chair, describing them clearly. At the end of that week (during which no mail had been brought to the ranch), I went to the nearest city to see my brother. He asked me if I had received his telegram of Aunt Julia's death. (Mrs. J. D. P—— of Danvers.) I asked if she died Monday, and he was surprised that I should know the day, when no word had reached me. He did not know of any other death, but in another week we heard of a cousin's death. The two ladies were buried on the same day. Beth had never heard of the latter but described her perfectly.

A German maid was with us that year, and one evening Beth saw a lady in black standing beside C—— with a baby in her arms, holding the child towards C——.

In a month C—— received a missent letter telling her that her little God-child's mother had died the evening Beth spoke of the vision to C——.

A friend died in a Chicago hospital early one winter. That morning as Beth opened the door early to go out before breakfast with her dog, the dog whined and ran back of the door. Beth saw a tall dark figure on the porch apparently writing in a book and standing beside a grave. She ran to tell me. I told her to try again

to send Gyp out of doors, and to ask the figure if it still remained, if it wished us to know of a relative.

The dog could not be coaxed near the porch, and a puppy on its way around the porch stopped, whined and ran away. Beth asked the question and thought the figure shook its head but nodded when asked if a friend had died. (The friend was a writer and a member of a Theosophical Society.)

Vandalia, Mont., Nov. 10, 1904.

DEAR DR. HODGSON:

Your letter came yesterday, and we will be glad to add statements to the copies you may send us of the experiences. Mr. Niles will add his words, but he is not in sympathy with this study. The German maid is with us again and the friend will be with us for Thanksgiving, so I think we can send you all the information you wish, with the dates.

The house-dog was a bull-terrier; the puppy, a shepherd. Beth has begun to write that account for you herself. She sees the figure of the monk very clearly at times, and can describe it for you.

The friend in Chicago was Mrs. Fred Ashall, at one time when in Denver a writer for the Women's Club articles. Her death was hastened perhaps by a severe operation—or more—for some internal trouble. I have written to her doctor in Helena in regard to it, and will write to my brother in regard to my Aunt Julia's death, but like others of our family, he is opposed to psychical or occult matters and he may not be willing to write of the conversation.

Very sincerely yours,

(MRS.) A. P. NILES.

Vandalia, Montana, Nov. 28, 1904.

DEAR DR. HODGSON:

In answer to your questions in your letter of Nov. 5th, I enclose Mr. Niles's account of the Nos. 1, 2, 3, and 4. Richard first spoke of the "light" in 1901. My father died on April 16, 1896, but I have not the telegram. My aunt, Mrs. P——, died July 29, 1901 and I think Miss Fowler's death occurred the same day. They were buried on the same day.

My brother's answer to my letter is also enclosed. His telegram was sent to our address at Cascade, nine miles from the ranch, and that week none of our men happened to go up for the mail. Great Falls is in the opposite direction, so I did not pass the office on my way to Great Falls when I went to see my brother.

Catherine's statement is enclosed. The friend Mrs. Ashall died in Chicago, Jan. 13, 1902.

Beth's account is not yet finished. We felt it best not to have her devote time to these matters during the Thanksgiving preparations for guests and the holiday festivities but she will soon send them to you.

In regard to the Chicago house I do not believe I shall find any written accounts among my papers. I wrote of them in letters at the time, also spoke to my friends on that street of them at the time.

There were no mediums in the house while we were there—or if there were—I never knew of them.

Very sincerely yours,

A— P— NILES.

The following is the letter written to Dr. Hodgson about the house and to which reference is made above.

Vandalia, Montana, Nov. 15, 1904.

DEAR DR. HODGSON:

The other day after your letter came, it occurred to Beth that you might be glad to hear of a house we rented in Chicago in nineteen hundred. We lived there (— St., Chicago) for a month (Oct. to Nov.) to be near some friends boarding near-by on that same street.

A month in that weird peculiar place was full of strange experiences of a low order and I have never cared to speak of it. "Indian Guides," and "Irish Guide," named "Mike," moving furniture, rappings, cold draughts of air and "voices from nowhere," were not pleasant daily excitement. The widow of whom we rented the house retained her front chamber for her own use and in it kept her husband's psychical library, his crystal magic mirror, black screen, etc. Every medium (of any kind evidently) that had been in Chicago for a dozen years prior to her husband's death (six

months before we were there) had, according to Mrs. M—, visited the house and "held sittings there." In Mrs. M—'s bookcase were works of Andrew Jackson Davis, Boehme, Annie Besant, books on astronomy, cards, black magic and so on. The widow's tales were enough to make me feel it wise to move at the end of the month, much to her chagrin, for it was strangely difficult for her to rent the house.

Should you be in search of a "haunted" house I believe you could find it there, if anywhere. One would need patience and iron nerve to live with Mrs. M., but it might be an interesting field for such a phase of psychical research.

Sincerely yours,

A— P— NILES.

The following are the corroborative letters of Mr. Niles and of the Catherine alluded to above.

Vandalia, Montana, Nov. 17, 1904.

RICHARD HODGSON,

DEAR SIR:

Referring to the matter of which you speak in your letter to Mrs. Niles, I can only say that it was truly remarkable that she should have been able to converse with her mother as she did and that she should be told things which were at that time wholly unknown and which should occur exactly as she was told by her mother they would occur.

The simple fact that these things came about is as far as my poor finite reasoning powers can follow. I do not pretend to understand anything about the forces underlying revelations so wonderful in character.

Yours very truly,

H. H. NILES.

Vandalia, Montana, Nov. 29, 1904.

RICHARD HODGSON, LL.D.,

MY DEAR SIR:

On the 17th instant I wrote you of some things Mrs. Niles had told me of and about matters I do not understand nor experience; but Mrs. Niles with that persistence which seems to belong to women

and in *this* case to especially good women insists that I must tell all I know. Now ordinarily Sir, this is not difficult, but in this case when something happens (which they tell me about) very often it is not so easy.

I remember a most vivid occurrence where Mrs. Niles was sitting at the piano and turned to me saying that both her parents seemed present and then another time when both our children followed a light which seemed to be carried by their baby sister who has "gone before."

These are strange things to me, but they are most real to members of my family and the influence is most certainly one for good.

And so I, who cannot see these things, say to whom the veil is thinner, Bless you all! and how beautiful it would be if that thing which we term death does not separate us from the loved ones after all and that some day the *mind* of the *living* shall have learned to speak to minds of dear ones who *have lived*. Bidding you good-night, I beg to subscribe myself.

Very truly yours,

H. H. NILES.

Vandalia, Montana, Nov. 25th, 1904.

Mrs. Niles has told me that you want my statement of what I know of Beth and Richard which I am glad to do.

Beth's playing with Alice: I remember going into Beth's room and Beth said she was playing with her sister Alice. Some evenings before she went to bed, she put her playthings and the doll in a chair for her sister to play with over night.

Richard following a light: One day when I was alone with the children in Beth's room, Richard reached for a (Light) that Beth could see, but I could not.

Beth telling about the Death of a dear Friend far away: Beth saw a lady in black around me, holding a little baby. About a month after, I received a letter from home, that had been delayed, telling me about the death of my Godchild's mother on that day.

Yours truly,

CATHERINE FONK.

The following is the statement of Mrs. Niles's brother about the telegram and the incident regarding her Aunt Julia.

Boston, Mass., Nov. 19, 1904.

DEAR A——:

Yours of the 1st received and I have tried hard to recall the conversation in reference to Aunt Julia's death, but my remembrance of it is so indistinct that it amounts to almost nothing. I am sorry for if I could give a clear statement for you I would do so. If you had told me, at that time, of Beth's telling of it, it would have impressed itself on my mind, but I must have considered it in the light of a telegram gone astray or else undelivered and let it slip out of my mind. . . .

The remainder of the letter was omitted in the report and so no signature goes with it.—JAMES H. HYSLOP.

EXPERIENCES OF MISS CLARKE.

The following incident is by one of the parties present at the phenomena recorded in the *Proceedings*, Vol. VII, pp. 193-425, who was a member of the family. In remarks about the personalities and mention of some other recorded incidents, I called attention to the fact that Miss Clarke was herself psychic. The present incident is further evidence of that assertion. It has to be classed with coincidental apparitions, tho it also includes clairaudient phenomena having the same associations. The record of the physical phenomena was made within a few days after the events. The present incident had no such record and its value will depend upon the character of the lady's memory of the facts. We might well question it, if any extraordinary conclusion depended upon the accuracy of the events. But we are so familiar with the type and there are so many well attested cases of the same kind, that there is no difficulty in adding the present one to the list.*—J. H. H.

COINCIDENTAL APPARITION.

When the phenomena happened at our little cottage in Oakland in 1874, Mrs. B. was intensely interested in them. She would come and stay for hours asking questions and discuss the different ideas with others who were there for the same purpose: for none of us, not even our friends, had any explanations for the phenomena.

I think it was during the same summer I went with Mrs. B. to some graduating exercises at a private school in Oakland. The rooms became warm and close, so Mrs. B. and I went out into the

* While the liability of distortion, exaggeration, displacement and accommodation in the memories of certain types of persons can hardly be overrated, the editor has become convinced that this liability is small with persons of clear, matter-of-fact intellects and orderly processes of thinking, and that the tendency with them is in the contrary direction so far as "psychical" incidents are concerned; that through the corrosive effect of inner criticism the incidents tend to lose color and detail in their memories.

But the chief reason for printing these incidents is that the psychical powers of Miss Clarke may possibly have had some relation to the physical phenomena recorded in the *Proceedings*.—Ed.

yard where the air, the flowers and the shrubbery were very refreshing. Of course, Mrs. B. was curious to hear all she could about the "affair" at our house, and asked me many questions. At last, she said: "Nell! I tell you what we will do, whichever one of us dies first, promise to come back to the other, that is, if it is possible."

Neither of us knew anything about Spiritualism and I was neither interested nor thoughtful of any of these subjects. Indeed I did not recall the incident until the phenomena I am about to relate occurred. I cannot give the exact date. As nearly as I can remember, it must have been two or three years later.

Mrs. B. had been in delicate health for several years. Her physicians disagreed as to the cause and though not confined to the sick room she was very miserable. When at last she was stricken with her last illness, she was under nurses' and doctors' care for several months.

The most intimate relation existed between Mrs. B. and my mother, and often during this time mother would leave her own family and spend days at the B. home which was several miles from where we then lived. It was one day after mother had spent a few days at the B. home, she came home one evening quite encouraged about Mrs. B.'s condition. They had asked the physician and with his consent they were making plans to have her take a trip across the continent as far as New York, thinking the change and the journey would restore her to health. Mrs. B. was in the best of spirits and they had been very jolly talking over the trip together. We were all happy over the news that evening.

The following morning while I was dressing, our front door bell rang. The door of my bedroom up-stairs was open into the hall at the head of the stairway and I heard our Chinaman answer the bell and open the front door at the end of the long hall down-stairs. I was at the extreme end of my large square room and turned to listen, looking toward my open door into the hall. As I did so Mrs. B. walked into the room through the door across to where I was standing. As she approached I heard her say distinctly: "Let one most loving of you all say: not a tear must o'er her face. He giveth his beloved sleep."

Then, for it all happened quickly, I stepped forward to my door, some one was coming rapidly up the stairs to the first landing. There

was an abrupt turn in the stair, so that it was impossible for me to see this person, or the front door from my room. When I reached my door, mother who had come out of her own room into the upper hall was standing at the head of the stairs and Mrs. B.'s young daughter was on the first landing coming up. Mother turned to me and said: "Mrs. B. died in the night."

Some years afterward I met her eldest daughter in a far distant state. She was at that time an agnostic. I told her of this incident. "It is strange," she said, "those were the very words I telegraphed Papa, when I received the news of mother's death. Of course, I cannot believe you really saw Mamma, but if I should ever lose any of my family I would investigate Spiritualism."

After this for several years I saw [her] and heard Mrs. B.'s voice speaking very plainly, and each time she would demonstrate her strong individual traits, so that, though always taken by surprise and unexpectedly, I never doubted her personality.

HELEN J. CLARKE.

MISCELLANEOUS COINCIDENCES.

The following incidents were written to me on the date of February 18th, 1911. I had written Miss Clarke a series of questions regarding the record of physical phenomena mentioned above. I had not heard from the lady for a number of years and I did not know where she was. I ascertained her address after some inquiries at an old address of a friend in New Jersey. In the course of her letter she remarked a coincidence or two connected with the report which I was about to publish and about which she knew nothing at the time. It seems she was several times on the point of writing to me when my letter came. After giving the circumstances which showed the coincidence she went on to narrate the following incidents which were of old standing and so not recorded before.—J. H. H.

I have had many really remarkable experiences along these lines and have never yet found a physician who would question my sanity.

Whatever comes to me has always come spontaneously and usually for some purpose. I am always surprised and usually say nothing about it to any one. I have never sought advice or information other than the usual human reasonable methods. Here is one instance.

Eight years ago in San Francisco I had serious trouble with my left eye. I was working very hard and under a great mental strain during this time. For eight months I went every day, sometimes twice a day, to our oculists. There were consultations, etc. Both physicians are prominent in their profession. I was in great danger, it seems, of losing my eye. I have never been able to see much with it since, but it is not disfigured and has given me trouble only once since.

Last March or April the eye troubled me as it had at first. Our physician here advised me to consult our oculist. I was two weeks in San Francisco under the care of my old oculist and returned quite comfortable. The last of June the same symptoms began to return and by July I was suffering constant pain in the eye, so much so that I had quite decided to go again to San Francisco and stay under the oculist's care until it was well.

The morning of July 4th I awakened with intense pain in that eye. I arose and was on my feet when an audible voice distinctly said: "The trouble is here and not in your eye; use hot salt and water!" At the same moment I pressed my forefinger hard on a small sore spot on my left side near the back, which hurt me so badly that I shrieked aloud. I had not before been conscious of any soreness anywhere about my person. I looked at the clock. It was just half past four A. M. It surprised me so greatly that I heated some water on the gas heater in the kitchen and obeyed orders. Ten minutes after the hot water and salt were applied to this spot in my side the pain left my eye and has never returned.

The following day I saw my physician, one of the best in town, and told him as I have you. He laughed and said: "I bet I can find that spot," and he did, just as I had done. "Continue the hot applications" and said: "We will treat this scientifically." He gave me a series of X-ray electric treatments for that side and I have had no further trouble. After a thorough examination he told me, so far as he could see, there is absolutely no organic trouble. I think he was disappointed.

In September, 1884, I was in Belfast, Maine. Our family were in perfect health, living in San Francisco, that is, so far as I knew. The evening of September 4th, I was standing in my room, which was lighted, combing my hair before the glass. I was unusually well and happy, having spent a very pleasant evening with friends. As I stood there a voice perfectly distinct repeated that verse, "Pure religion and undefiled before God and the Father is to visit widows, etc." I remember I turned half round and said, almost laughing, "This is no time for preaching, old man." The next morning at eleven o'clock, Belfast time, I received a telegram from San Francisco saying my father died of typhoid fever September 4th and would be buried that day at eleven o'clock. It was so sudden that many of his friends did not know of his death for months afterwards. He had always been a man of unusual strong health and cheerfulness.

When these voices come to me it is always something important for me to know, and they are as clear and plain as any human voice. I have never connected any voice with any personality, you understand. It is unexpected and always means something.

HELEN J. CLARKE.

BOOK REVIEWS.

Studies in Contemporary Metaphysics. By R. F. HOERNLE, Assistant Professor of Philosophy in Harvard University. Harcourt, Brace & Howe, New York, 1920. Pp. viii-341.

If the general public should take a sudden interest in metaphysical speculation, I guess that journalists and publicists would write books on philosophy as Mr. Hoernlé wrote his. Every chapter treats of some subject vast enough to fill the life of a constructive philosopher with prospects of researches, and there are ten chapters! We get the impression that Mr. Hoernlé did not want his notes on his readings to be lost to mankind, and, indeed, taking this book as a compendium, which spares reading, you will appreciate it, if you apply to these summaries the criticism that should be applied to the original works. The author, more faithful to the letter of his title than its spirit, has simply made an academic digest of them. His own intervention consists of suggesting proportionings, recipes for blending opposed theories and utilizing what seems good to him in their divergent views. When he gets himself out of the transcriptions of his notes, and speaks on his own part, he sets to find out if $x\%$ of this theory and $y\%$ of that one would not do. Nevertheless there is an ample proof throughout the book that the writer is a scholar far above his own work, but precisely this justifies some severity from the critic. Here is another defect: one would think, on account of the style, the images and comparisons used, that the aim is to afford an easy access to philosophical problems to the uninitiated. But this is only an appearance—a bad habit due to teaching—for numerous are the places where such people would be utterly lost, and which presuppose that the reader is a specialist; but how tedious to him the remaining elaboration, for he will be the only one to ever go through these pages. It is like the lesson conducted by a teacher when the headmaster, some trustees and college professors are attending: into his wording, supposedly meant for the children in front, he slips things which can be appreciated only by the authorities and changes the lesson into a puerile recitation for these learned persons. This is not to be confounded with true popularization; for popularization must never pass over the heads of the people for whom it is intended and who are supposed not to know the particular technique of the science dealt with; it requires from the scientist a real writing ability, for both thought and wording must be recast anew, and worked out as is done by the novelist or dramatist with his material. But this is not at all Mr. Hoernlé's contention. We shall omit details. A striking feature of his studies is the opposition of extreme types of thought. These types are as old as human thought; they are of common knowledge; it is of little use to draw again and again the picture of their absolute contradiction, which is an abstract and schematic matter. The true object of a useful treatment is to unearth the links which fasten a theory to its author, and its epoch, and try to locate it in the genealogy of Thought!

While Mr. Hoernlé's treatment is superficial, the planning of it de-

serves some praise for its logical composition. Psychic researchers will be pleased to see that he does not dodge the psychic data which he could not help encountering in his path. It is a sort of "political" satisfaction for them to find these two pages on psychic problems by a professor in charge. His attitude is sympathetic but extremely cautious. His mentioning does not give an adequate account of the complexity of the matter touched on. He notes that "the telepathy-hypothesis has not been finally disposed of, though it is certainly becoming strained," which is true. But considerations on the doubtful value of the spirit-hypothesis either for religion or the consolation of the sorrowing survivors are irrelevant; the question is: Are there such beings as spirits or not? The fact that there are "different estimations by different observers" is really more striking in philosophical fields than in scientific psychical research. It is surprising that Mr. Hoernlé does not see that spirits of obscure persons would likely furnish better evidence for establishing their identity than "well-known men" of whom so much might normally be known to the medium. Again, with respect to the fact that "the investigator's inclination toward spirits or telepathy [is] in part determined by what he would prefer to believe or not to believe" philosophers have no advantage over psychical researchers. This point is never raised in philosophical discussions because what makes some one believe is unimportant, but one's arguments for believing are carefully considered: why not the same for psychic research?

We must regret indeed that Mr. Hoernlé has not assimilated his information, either psychic or philosophical. For his point of view is very sound and he is proficient in classifying. But his only firm basis is a rather formalistic notion of classical abstract Science, and his guidance a steady "saving of appearances," while he does not dominate his matter. Is philosophy to be satisfied with snappy and immature production? Mr. Hoernlé has contributed to philosophical literature but not to philosophy.

MC. DENKINGER.

The Living Jesus, the Words of Jesus of Nazareth, Uttered through the Medium. By FREDERICK A. WIGGIN. Geo. Sully and Co., New York, 1921. Pp. xliii, 213.

This book claims exactly what its title implies, that it contains communications from Jesus Christ through Mr. Wiggin, who conducts a Spiritualistic church in Boston. It is an insult to intelligence and to the veneration which most men in and out of the church, even Renan and Ingersoll, have felt and feel toward Jesus. If its ignorant and pompous contents were not offensive they would be amusing. A few specimens will suffice.

Joseph, husband of Mary, is said to have been a "priest from time to time." (p. 35.)

A variant of the apocryphal tale about the boy Jesus making clay pigeons fly is solemnly related as fact. The original may be found in the ancient "Thomas's Gospel of the Infancy," chapter I.

Another story is borrowed from the spurious "First Gospel of the Infancy," chapter XVI, namely that about the boy Jesus widening the throne which Joseph had made too short. But in the ancient version to which credit is not given, the throne was for the "King of Jeru-

salem," while in Wiggin's pseudo gospel it was "a sort of ecclesiastical throne" for "a little church"! (45-46)

Our new apocrypha states that at the age of twelve, by "levitation," Jesus was taken from Jerusalem to Egypt in about three hours (it must have surprised people on the road), was levitated back after six years for the short period of thirty-six hours, then levitated again to the Egyptian teachers "with whom he had been during the seven years of his absence." No explanation of the mathematical mystery involved is vouchsafed. (61-62)

As the last statement favors Blavatsky so does the following seem to imbibe from Mrs. Eddy: "I would rather teach humanity the laws of health, just now, than any other one thing." (53)

Wiggin's Jesus overestimates the time elapsed since his crucifixion. "Between two and three thousand years I have travelled the hilltops of the spiritual world." (27) Travelling the *hill tops* for so long a period reminds me of a sentence which I once found in the letter of an aspiring lady: "O that I could be a missionary upon some lonely mountaintop!"

Here is a gem of philological lore: "The word *pitris* is rather more of the Orient than of the Occident. It really is a very prominent word, or rather, it has been in times gone by [perhaps in the lost Atlantis], and the meaning of it is, as perhaps all of you know, "Spiritual ancestry." (21-23) That "perhaps all of you know" is really delicious. So also is the sentence: "There is a Latin phrase familiar to all, *vox dei, vox populi*" (sic), with the assurance that the converse is also true. "Pitris," by the way, is an anagram of "spirit."

The pseudo-Jesus at one meeting said, through "Dr. Wiggin," "... for a pence—what do you call yours? [here someone replied "cent"] —for a cent." There is the queer assumption that the word *pence* in the King James Bible would be familiar to Jesus, though he needed to be told the word *cent*. And a pence!"

Many quotations from the Authorized Version of the Gospels give a flavor of verisimilitude, but are in striking contrast with the new utterances. Odd that the alleged speaker could remember his olden utterances as found in a translation made 1500 years after his death, but could not add anything new in the same style.

"Thy Kingdom come, thy will be done on earth as it is in heaven," "Come unto me all ye that labor and are heavy laden, and I will give you rest," "Behold I stand at the door and knock"—these and many other quotations made from the gospels we recognize in their luminous simplicity, the music of their perfect style. Imagine the author of such sentences going on to say: "For that boy never could have become the man that he was later, had it not been for this wonderful, marvellous, constant, psychological spirituality, in the midst of which he lived even as a thought before he lived as a physical expression." (37) "Thought gathers the material and properly co-ordinates it into dress, for spirits are clothed upon, and in the spiritual kingdom there is recognized the necessity of such an assemblage of things as will make for the body clothing, for none in the spiritual world is allowed to live undressed." (186-187) Presumably, then, if a spirit ever dares to take off his clothes for a moment, he is annihilated.—W. F. P.

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September, 1922

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ANNOUNCEMENT AND COMMENT.

The Fish Analogy Again.

Mrs. Mary L. Inman, of New York City, one day brought in the following fable on the same theme treated in a similar way with that of Clarence Day, Jr., printed in the *Journal* of November, 1920, which, however, she had never seen.

If any attempts are being made to explain to us the nature of life in a world of spirits, both skits may well illustrate the difficulties in the way of making the description intelligible.

So many people ask why spirits do not tell us more about their life in the superior world.

Well, yesterday I was sitting by a pond, and looking down into the water I saw a fish. The creature had an inquiring look in his eye, and I wondered if he might be wondering what sort of a being I was and what I did with myself all the time I wasn't sitting there looking at him, and how I could sustain my life anyway outside of the water which was so necessary to his existence. So I decided to tell him a few things.

"Fish," I said. "It is wonderful out here in the air. We see such a lot of beautiful things that are invisible to you." He seemed interested. "What are they?" he queried. "Why," I

answered, "mountains, forests, birds——." "Hold on a minute," cried the Fish, "what is a mountain?—What is a bird?—Are they to eat like worms and flies?" "No, no," I answered, beginning to feel some contempt for him as he apparently thought only of his stomach. "Let me tell you, a mountain is a fine big quantity of earth rising up in the air—like a big hill, you know." "I do *not* know what a hill is," he said. "Oh, well, you know what earth is like. You have it at the bottom of the pond. Now, just imagine a great quantity of that built up into a beautiful, irregular shape." "Very well, I *am* imagining it, but what is beautiful about that? I think it would be ugly and hard to swim around." "True, we find it hard sometimes to get over or around them, but, my dear Fish, just think how wonderful they look on a soft, warm summer day, enveloped in veil upon veil of varying shades of blue, or topped with big, billowy, silver-white clouds against the deep indigo sky." "What *are* clouds, what is sky? Why in the water don't you speak intelligibly so that a sensible fish can understand you!—Now, what is a bird?" "A bird is—well, it is a small thing something like yourself, only not so flat. It has wings corresponding to your fins and they sustain and propel him as he passes through the air." "Air! He moves through the air on wings? Why that is bosh. The thing's impossible." "Oh, no, not when you understand all the conditions.—And it isn't only the beautiful sights we see, but we also have delightful music up here which you never hear down under the water. It fills your soul with bliss or sadness unspeakable, lifts you to heights undreamed of by ordinary mortals, makes you feel the divine harmony underlying all creation. It makes you understand for a moment all the sorrows of the world and all the joys of Heaven." "Something like when one gets a good, fat worm with no hook in it, I suppose," said the fish, with the nearest approach to understanding that he had yet shown,—but, oh, how far even now! However, I persevered:

"Then there are the exquisite joys of conversation among people of like mind, the flash of wit, the warm glow of sympathetic feeling, the intuitive understanding of an unspoken word. We have the pleasures of the expanding intellect, the gradual learning of life's great and saving truths, the dissemination of knowledge, love and friendship—." I paused, for I could see the fish was growing impatient. "I perceive now that you are talking sheer gibberish, words that have no meaning," he remarked petulantly. "You give so poor an account of yourself that I doubt every word you have said. I think you are a trickster, a make-

believe, a mountebank! All I can see of you is a light-colored smudge above the surface of the water, and upon my soul, I do not believe you even exist!"

Wherewith he flirted his tail scornfully at me, and swam away to the opposite side of the pond where a man sat patiently holding a well-baited line, waiting for a hungry fish to come his way.

Sir William Crookes (*Proceedings of S. P. R.*, XII, 344-347) has gone farther, and shown that a *man*, provided that he were a homunculus or a Brobdlingnagian, would necessarily entertain convictions regarding the physics of this planet in many respects differing from those with which we are familiar, and has pointed out that "our boasted knowledge" may be "simply conditioned by accidental environments, and thus be liable to a large element of subjectivity, hitherto unsuspected and hardly possible to eliminate."

Contributors.

BLEWETT LEE, a native of Mississippi, is a son of Lieutenant General Stephen D. Lee, of the Confederate Army. He received the degree of Bachelor of Science from the Agricultural and Mechanical College of Mississippi, studied in the University of Virginia, became Master of Arts and Bachelor of Laws of Harvard in 1888, and studied in the University of Leipzig and Freiburg. Afterwards he was Private Secretary to Justice Horace Gray, of the Supreme Court of the United States, and thereafter Professor of Law in Northwestern University from 1893 to 1901. Since then he has engaged in the practice of law and has been a frequent contributor to legal periodicals.

PRESCOTT F. HALL, deceased in 1921, received the degrees of A. B. and LL. B. from Harvard University, and practiced law in Boston from 1892 until his death. He was the author of a number of works on law and immigration, and the contributor to reviews on legal and economic subjects. He wrote "Experiments with Mrs. Caton" (*Proceedings*, VIII, 1-151), edited "The Harrison Case" (*Proceedings*, XIII, 285-477) and furnished a number of articles and reviews to the *Journal*.

SCIENCE AND PSYCHIC RESEARCH.

By JAMES H. HYSLOP.

There is much misunderstanding in various quarters regarding the relation between "science" and psychic research, and consequently much useless controversy. The conflict rests upon divergent conceptions of "science" and to some extent also of "psychic research." Men are tolerably clear as to the subject matter of psychic research, tho they differ in their attitude of mind toward it. But there is a certain fringe of implication in the terms, or the alleged phenomena, that causes the dispute. This fringe is the residuum of historical associations centering in the old controversy regarding the "supernatural." In a past age both parties accepted a definition of the supernatural which easily excited radical differences of opinion as to the processes of nature. But in spite of this they did not escape the necessity of facing certain exceptional facts in the cosmic order, and it would have saved much heated and useless discussion, if they had remained by the facts instead of trying either to vindicate the authority of tradition or to defend the sufficiency of a limited experience to explain the whole of nature.

Now psychic research is not bound by any traditional conceptions of the supernatural or by any limitations of experience arbitrarily imposed. It will concede all you like regarding the definition of the supernatural and fall back upon certain verifiable facts which have to be explained and which cannot be reduced either by classification or causal explanation to the orthodox limits of experience. Suffice it to say that psychic research insists on the existence of certain facts not within the range of ordinary causes, whether or not the unusual causes can be determined. It merely asserts that we have transcended normal experience as that has hitherto been defined and it awaits solution of the problems involved. Any solution will mean either a modification of existing ideas or a totally new conception of nature. Psychic research can calmly await the decision of its critics. At some point they must surrender, and it matters not whether they persist in the use of

orthodox language or accept the heterodox conceptions of the psychic researchers. The facts of psychic research have been won and that is more than half the battle.

But the more serious source of misunderstanding and complication is in regard to the conception of science and of its method. There is here a source of real difference of conception, one that has much excuse for its existence and which shows the need of calm investigation and conciliation. It will not be easy to make it clear because it is so complicated and because the various problems in the field of science have brought it into contact with issues which it was not its primary claim to solve.

What we call "science" received the heritage of ancient philosophy and, whether rightly or wrongly, became chiefly interested in the explanation of all things. But its break with the methods of antiquity and tradition introduced into its method a new factor which had not specially occupied the ancient mind. I refer to *evidential* problems as distinct from the *explanatory*, comprehended in the various forms of causes. Moreover the situation of thought at the time that science revived had an influence in determining the field of its operations, more especially in limiting it to physical phenomena, a limitation which is reflected in controversy of the present day.

Intellectual and practical situations often have as much to do with the definition of terms as the facts which they are supposed to name or indicate. It was the conflict between science and religion that did as much, perhaps more than anything else, to limit the meaning of the word "science." Moreover that conflict is not of modern origin. It has subsisted wherever there has been a difference of interests in the phenomena of nature. The scientific mind, in antiquity the philosopher, has always indicated a preference for the uniformities of nature and the religious mind for the exceptions and the so-called miraculous. Law is the idol of one and the unusual that of the other. When modern science arose, it did not lose the patrimony which the past had given it. The religious mind had passionately devoted itself to the miraculous which it embodied in the idea of a Supreme Intelligence directing the cosmos at its will. It was so powerful that science had to display some humility in claiming to investigate the cosmic order at all. It obtained liberty to do so only on the avowal of

not intending to assault religion. Whatever of conflict actually existed, this had to be disguised or concealed. It obtained a grant of territory on the condition that it remained only in the field of physics, and this had a tendency to define both its dominion and its method.

The first great incursion on theological beliefs was Copernican astronomy, not the Reformation. Ptolemaic astronomy had entrenched itself in the theological scheme of salvation and could not be disturbed as long as the priesthood controlled human beliefs. Copernicus first disturbed this system, but was not strong enough in his time to save himself from persecution or the necessity of recanting the doctrine. It triumphed in time, however, and the effect was to dissolve the cohesion between astronomic and theological dogma. This step once taken was the entering wedge against the scholastic system. The Reformation pushed it into the domain of theology and later developments extended it over the whole field of religious thought. But the inception of science, in order to secure any rights of investigation at all, confined its territory to the study of physical phenomena and limited its methods to those suitable for the investigation of such phenomena. That is, science and the study of physical phenomena became convertible terms. This conception of it still prevails in many quarters.

It was only when method became a determinant factor in the definition of the subject, as against mere physical content or territory, that the idea of science was extended to comprehend other than physical phenomena. But in the first stages of its evolution it was limited to the field of physics, and this predetermined the method of investigation. This was the method of sense perception as opposed to philosophical speculation. It was *empirical* as opposed to speculative, *a posteriori* as opposed to *a priori*, inductive as opposed to deductive procedure. Sense perception became established as the criterion of truth.

The first consequence, perhaps corollary of this position, was the exaltation of the evidential question as distinct from that concerning the nature of things. No more important idea ever seized human reflection. The ancient philosopher, except in the never-victorious schools of scepticism, was confident of the power of the human mind summarily to solve all its problems and the audacious

systems of *a priori* speculation illustrated and apparently confirmed that assurance. When it was not reason it was faith and when it was not faith it was reason that maintained this presumption. Both reason and faith felt sure of the explanation of things, and only the revival of scepticism emboldened the human mind to abandon its assurance about the nature of things and to insist on the study of the facts even if compelled to be content with the *laws* of phenomena as distinct from their *causes*. Scepticism led direct to the question of *evidence* and minimized the *explanation* of things.

The very necessities of the case made the study of the physical world depend on sensation and sense perception. The physical world offered no other means of access to its existence or its nature. We had no evidence for its existence except sensation and hence the method of studying it was a foregone conclusion. This limitation of method must not be forgotten and it has transcendent importance in measuring the nature of human knowledge when it becomes a dogmatic limitation on human beliefs. Human nature does not lose its confidence in its powers simply because the exigencies of investigation transfer its allegiance from speculation to sensory processes. Nor does it lose any of the disposition to trust the new method as it did the old one. It simply exchanges one idol for another and the outcome is only the adoption of a more limited faith instead of the one that had appealed so effectively to the imagination.

There were important subsidiary influences moving in the same direction. The conflict between reason and faith was a conflict between certitude and hope. Faith had insisted on certain doctrines which were the basis of hope, especially in regard to the immortality of the soul. But the mind that sought certitude easily attacked the confidence that rested on faith. The latter played the ambiguous role of sustaining the most certain and the most doubtful of human dogmas, and reason sought to establish a foundation for certitude, and for a long time ignored the basis of sense perception. Scholastic philosophy terminated, in this matter, in the Cartesian position that the only ultimate certitude was in self-consciousness and this limited its area to subjective mental states. Hence the logical sequel in idealism. But the human mind cannot long be forced to distrust sense perception. It will first apply

scepticism to philosophy and its peculiar method of introspection and speculation. In this situation science came forth with a defence of sense perception as the criterion of certitude, at least of things physical, and the physical world became the primary object of interest for both speculative and practical reasons, the former for explaining the cosmos and the latter for the exploitation of nature in behalf of human utilities. It was evident that introspection could not determine the laws of nature, of the external world, there was revolt against incertitudes and dreamy speculations of the philosophic and religious minds, and the way was opened for stressing a form of certitude which the majority of mankind would not question and which the philosophic mind could not safely gainsay. This was reliance upon sensation as the criterion of truth. Just in what sense or under what limitations such a position is defensible will be taken up presently. For the moment we are concerned only with the evolution of the idea.

The importance of all this will be seen when we come to view its complications and its limitations. But both considerations tended to define the area and method of science and so to exclude the consideration of other problems, whether they were important or not. It is stated in the philosophy of Kant that one of the fundamental questions of reason is: "What can we know?" To make this question clear it should be stated in another way: "What can we be certain of?" This was what Kant meant and it was substantially the question of Descartes when he raised the issue of the possibility of universal doubt and found that this was not conceivable as long as self-consciousness existed. "What do we know?" is merely to ask "What propositions can have certitude?" To ask that question was to suggest uncertainty regarding many which scholasticism had regarded as indisputable.

Now when physical science started on its inquiries it could not escape deciding, consciously or unconsciously, on some measure of certitude in its work. Instead of "What is the nature of that which is?" it began to ask "What is?" And as the material world could be known only through sensation it found in this its only security for knowledge of the physical world. Religion, on the other hand, had maintained another source of truth; namely, faith, and this stood for knowledge of or belief in the existence of a transcendental or supersensible world. So long as it was cer-

tain, or felt certain, that a supersensible world existed as the object of faith or some inner intuition, there was no dangerous rival in physical science. Moreover the latter was tactful enough not to assert at first that the physical world was the limit of human knowledge. It accorded a field of belief outside its domain, but strictly confined its own investigations to the world of sense perception, perhaps making no inquiries into the implications of sensation and perception which represented experience. It was content to remain on the level of uncritical methods about sensation and its meaning. Hence physical science without any critical examination of its criterion of truth adopted sense perception as the basis of its knowledge and refused to meddle with speculations beyond this territory. It only gradually usurped the whole field of human knowledge, as its conquests in the physical world gave it confidence to extend its claims. When theology began to lose its hold on the situation physical science became more bold and from a suppliant for existence and freedom, it became a claimant for the sovereignty of the world and won this by virtue of its conquests over nature. With this went the extension of its criterion of truth and from conceding a field for faith it began to relegate such a source of belief to the limbo of superstitions or to confine it to the mere *possibilities* of transcendental existence.

There was another and little remarked feature of this stage in the evolution of scientific thought. It is found in the adoption of a new gauge of *communicable* knowledge. Earlier ages always assumed that any knowledge or belief held by a person could easily be communicated to another. Language was supposed to be an easy vehicle for this transmission and only the subtlest minds realized that language is a very limited instrument. It is not enough to have knowledge, nor is it enough to have language. You require also insight in the person with whom intercourse is held in order to communicate with him. This insight depends on the extent of his experience with the same matters. That is, the communication of knowledge is wholly conditioned upon the existence of the same experience in another as in yourself. Language conveys knowledge only when the hearer has had the proper experience for its interpretation. Visual ideas cannot be conveyed to hearing and *vice versa*. We can understand only in terms of our experience and hence communication is conditioned upon this.

Now faith and intuition are inner functions of mind. Their objects had to be transformed into sensory analogies before any rational intercourse about them was possible. There was no direct test of these objects in the field of sense perception, at least no recognized test of this kind. Agreement in anything was possible only within the field of the will or behavior. Ideas could not be conveyed bodily and when the subject did not have faith or intuition there was no hope of suggesting common conceptions.

Here physical science had an immense advantage. It is certain that there is a vast difference between the communicability of sense knowledge and beliefs about the supersensible. The common basis of both of them may be considered again, but it will be conceded by all intelligent people that sense experience is the only vehicle of communication between us in our common intercourse. Even ideas of the supersensible have to be embodied in sensory analogies as a condition of talking about them at all. Whatever is possible in the field of intercommunication about a transcendental world, it is rare, shadowy and faint in comparison with the universal and comparatively easy mode of transmission in terms of sense experience. Thus physical science had a great leverage in its appeal to sense experience both for the acquisition and for the transmission of human knowledge. It had the command of the world at once. What it had to say could be easily and intelligibly expressed and the largest number of persons could be made to see its acquisitions.

Both the method founded on sense perception, and the communicability of its results began to be powerful against mere authority. Sage and priest had equally assumed the perfect communicability of truth and so the non-necessity of experience as condition of reception of either knowledge or salvation. Moreover, the action of the will constricted by the application of force. But after science got its recognition freedom of action came and authority began to decline. Science appealed to experience, to sense perception, and limited the communicability of truth or knowledge, and thus became a great democratizing agency. Knowledge could be obtained only by experience and could not be communicated at all. The conveyance or transmission of it was only apparent. What was called this was only a modified form of experience, as the subject of its reception

through language had to have sufficient personal experience, common experience, to make the transmission intelligible. This transmission as well as the original experience depended on sense perception. Hence the method of investigating nature which had been the first condition of success in doing it: namely sensation, became the fundamental postulate of science itself. That is to say, the test of truth as well as the origin of it became sense perception.

Simultaneously with this development there went a tendency to minimize the importance of the *nature* of the world in comparison with the *facts* of experience. Older speculation had based everything on certain assumptions about the nature of things and neglected evidential problems. The new movement reversed the process and emphasized the evidential, subordinating the explanatory. Everything, therefore, joined to make sense perception the fundamental resource of truth and emphasized the responsibility of the subject for its reception and application. The Protestant Reformation, originating near the time of the scientific revival, was but one step in this line of progress and did for theology what Copernicus and others did for physical science. Personal experience, not authority, became the basis of knowledge, and its communication was dependent on this same resource. Thus science could appeal to the simplest method for its claims and for the extension of its power.

This discussion will enable me to formulate the principle on which science proceeds in all its ramifications and which obligates all men of this age to subject their statements to the fundamental test of science for their credentials. Let me first state this principle in its simplest form and then submit it to analysis and qualification. *Sensation is the evidence of all external reality, not a presentation of its nature.* There may be subjective truths, which can neither be expressed in sensory experience nor communicated by it. Hence I am careful to limit the application of the doctrine to external reality and the sequel will show that it makes no difference what the kind of that reality, whether physical or superphysical. What I am dealing with is reality external to the subject, not reality within that subject, and hence the criterion formulated is for external or objective reality, not internal or subjective existence.

But different forms of reality are discriminated as to their

nature by sensory experiences depending upon them. In a schematic way their natures are betokened by sensory signs. Yes, but there may lie back in these natures much which is not thus revealed. Therefore the principle had better be stated thus: *Individual sensations are the evidence of objective reality, but are not the measure of its nature.*

This will be less disputable tho only because it aims to avoid the misunderstandings lurking about the simpler statement. What it all means is that I am emphasizing the evidential character of sensation as against its explanatory function. The mediæval period did not like to admit this principle and evaded it and the limitations which it imposed on speculation about the world. Science brought us back to its fundamental character and made it the keystone to its structure of knowledge, especially of all knowledge that was in any way communicable from one person to another. It might concede that subjective processes were the first condition of knowledge, even in sense perception, as is the fact, but it must contend that sense perception was the first condition of transmitting or communicating it from one subject to another, and in this it exalted sensation to the rank of authority as means of determining *objective* truth. This objective truth or knowledge was communicable truth and no other form of it could be regarded as communicable. It might be experienced in the subject, but it could not be transferred without sensation with all the liabilities to which such a criterion is exposed.

It was all an outcome of the conflict between science and religion and in this hurly-burly of controversy science came out with the measure of objective knowledge and so tended to define its own nature and method by it, while the dogmatic nature of the human mind tended to limit all knowledge whatsoever to the one criterion which had been so fruitful in the study of objective nature, the physical world. Science has as much tendency to intolerance and dogmatism as religion. In fact it has never been religion that was dogmatic, but *man*, and any trend of his thought may be addicted to it. But once recognize two things and the limits of dogmatism will be strictly defined. (1) That no knowledge is possible except by means of subjective processes which define and determine the insight into it, or the act of judgment by which truth is seen and affirmed. (2) That scientific knowledge

depends for its acceptance on sense perception and communicability. The latter standard does not exclude the existence of subjective knowledge, but it limits its communicability. Dogmatism cannot extend itself from one field to the other as long as each domain is strictly defined as indicated. The crux of the whole matter is the condition of communicable truth. This is sensory convertibility, whether by analogy or direct sense pictures, of inner perceptions into some objective equivalent, so that the evidential test may be applied for its transmission and perception by the subject to which it is presented. The distinction, then, between knowledge and faith will be between objective and subjective knowledge, the former communicable and the latter not communicable, tho both depend on the personal realization in consciousness for the ultimate criterion of validity or acceptance. The former is scientific truth and the latter you may call what you please. This is not limited to religious truth—that is, certain dogmas—but includes all inner convictions which are not appreciable to those who have not had the experience which conditions their realization. No man can escape the responsibility of *seeing* the truth, if it is to be truth or knowledge to him, and hence the subjective factor is always the primary one in any knowledge. That is why so many people instinctively emphasize the need of “personal experience” in the formation of their ideas. But the perception of truth is not convertible with its objectivity. It can only be a truth for the person who *sees* it, unless it can be communicated to another through the medium of sensation. It is here, in the liabilities of caprice and illusion, that what I have called subjective knowledge, perhaps Plato's opinion, may expose the mind to illusion. In fact it is the confusion of subjective “knowledge” with objective “knowledge” that gives rise to all our dogmatism, and it is here that science can offer an inestimable service by limiting the rights of dogmatic knowledge to communicable truth. Science is an endeavor to determine the nature and extent of communicable knowledge and defines both the area of dogmatic truth and the method by which it is to be attained, which is sensory experience. This is true, whatever place is conceded to subjective judgment and functions.

Now let us examine more fully what is meant by regarding *sensation* as the *evidence* of objective reality and not the measure

of its *nature*. The distinction is necessary in order to make allowance for the degree of fixity in sensory experience and the liability to variation in our conceptions of the nature of reality. The evidence of a fact may not always represent its nature. For instance, the eclipse of the moons of Jupiter is evidence for the undulatory theory of light, but is not itself undulatory in nature. Tropisms are evidence of the influence of light on the behavior of plants, but they are not like the action of the sun. There may be instances in which the evidence and the nature of a thing coincide or are the same in kind, but this is not always true. Hence I am here only trying to ascertain what the universal criterion of scientific truth is, not necessarily all truth, but objective as distinct from subjective truth. In so far as I have made sensory experience the evidence or criterion of objective knowledge I have made it convertible with physical science in some way and this I am willing to concede always, tho it be subject to the qualifications which the complexity of any subject may impose. But physical science, and I would say all science whatsoever, is based upon sense perception as the evidence for its assertions and individual sensations will not be the measure of the nature of objective reality as any given datum of knowledge. This must be determined by the co-ordination of experiences in terms of functions other than sensory ones, tho they always accompany the sensory activities. I shall not enter into the discussion of them, as I am here only concerned with the definition of scientific method and its relation to psychic research, which is no exception to scientific procedure.

The source of confusion, therefore, between people is the conflict between the test for objective and the test for subjective certitude. Ultimately the test of all truth whatsoever must be in the experience of the individual, personal realization in consciousness, but this may not guarantee anything but subjective truth which may not be communicable at all, while objective truth will be communicable to the extent of common experiences in terms of sensation. Objective truth is what we can prove and what we can prove is what we can repeat in terms of sense experience and make common property, to some extent at least. That is to say science is an attempt to democratize knowledge, to escape the toils of mere authority, and to effect this it has no other criterion than

sense experience, tho this has to be accompanied by subjective capacity to perceive the truth when presented.

Now it is important to show that sensation, while it is the evidence of an external world and of all objective knowledge, does not present the nature of this reality as identical with the experience. No doubt the terms "nature of reality" are equivocal and perhaps that is the only reason that we have to draw the distinction between the evidence and the nature of things. Assuming, however, in this discussion that the "nature" of a thing as associated with sensation is the evidence for its existence implies the question whether the objective reality is *pictured* by the sensation. This especially applies to visual experience, but the natural habit of all minds is to take sensation or sense experience as correctly presenting or representing objective reality. Indeed we may possibly go so far as to say that the very idea of sensation itself is an abstraction and so more or less inferred, except in touch which probably gives us the definite idea of what we mean by "sensation." In sight and hearing we are not aware of "sensation" as a peripheral fact, that is, as a surface event. We rather think of the percept as the external fact and sensation is *inferred* as a peripheral event. In vision we are especially unaware of "sensation" as a sensorial act or event and think only of the object. When we learn that an image is on the retina we think of the image and object as alike, the one at least a simulacrum of the other. But sensation as a reaction against stimulus is not conceived, as a general and abstract concept, to be representative of external reality. We imagine some sort of antithesis between them, especially that the reaction of one sense has no equivalent in the reaction of another sense conceived as identical in nature.

But here is where we begin to get into the wilderness when we talk about sensation, and it only shows how naïve the physicist often is when he seems to assume that sense perception has no problems. But it is not necessary to solve all its perplexities to vindicate the meaning of sensation as a datum of experience and knowledge. What is certain is that, on any conception of it, sensation is the response to a stimulus not ourselves and its occurrence is the evidence of foreign reality, and that it is a separate problem to determine the exact nature of objective reality or relation of sensation and this reality. The distinction between what

we know we originate ourselves and the experiences which we do not originate suffices to separate sensation and inner experiences from each other and sensation becomes the criterion of foreign reality.

That sensory functions do not present the nature of reality to us is perhaps evidenced in illusions and hallucinations and especially dream phantasms. Here we take mental states for external realities and yet we are forced to discount this judgment. Whatever the standard for reality, it is clear that we cannot accept sensory phantasms as rightly indicating their objective nature in individual cases and apart from the co-ordination of all of them in terms of causal concepts. But we cannot go into the thickets of this problem. It suffices to show the limits of the appeal to sensation for indicating the nature, tho we have no difficulty with the proposition that it is the index, of objective reality. The only question that remains is whether psychic research can subscribe to the demands of a scientific criterion. I refer, of course, to sensation as a criterion. The broader meaning of science is clearly enough applicable to psychic research; namely, the examination of present human experience whether sensory or reflective. But it may not seem so evident that it may appeal to sensory facts for necessary data.

In automatic writing and automatic speech we have indubitable sensory phenomena which may afford a basis for scientific inquiry. They are sensory as objects of sense perception. In both of them external stimuli get recognition. It does not affect the question to maintain that they are products of the subconscious of the subject manifesting them. This may be admitted, as the claim of the psychic researcher is that the mental contents of the writing and speech are from a foreign source. The mechanical features of the phenomena may be attributed to the medium. This may not be strictly true, but it is not necessary to maintain that it is not true. It may be conceded that they are subconscious products of the subject affected. But when the information is supernormal it undoubtedly comes from a foreign source and that is true on either theory of them; namely, telepathy or spirits. The only point to be established here is whether there are any sensory facts associated with the supernormal. In automatic writing and speech this is evident and whatever explanation

we give of them as mechanical facts, outside intelligence must be invoked for their contents when these are supernormal.

The same statement can be made of the ouija board, the planchette and table tipping, provided the information produced by them be supernormal. They are appeals to sense perception in any case, but would have no interest for psychic research unless the information obtained be supernormal.

All these *represent motor automatism* and the only question that remains whether *sensory automatism* can be made to conform to the scientific standard defined. They are subjective phenomena in themselves, but are always capable of being converted into the objective through speech or description. They consist of sensory phantasms, whether of sight, hearing, touch, taste or smell. Auditory hallucination would be in the form of voices mainly but might take any other form of coincidental sound. Visual hallucinations would take the form of apparitions or other coincidental visions. Each sense may have its veridical sensory phantasm or hallucination and to give them scientific character they have merely to be described accurately by the subject of them and their coincidence with unknown external facts established. It is the relation to these external events that gives them their value, not their form or the fact that they are sensory phenomena. Their exceptional character as sensory experiences will have the value of separation from the normal and their correlation with external events not known will establish their supernormal nature. We shall then be able to regard sensory phantasms or hallucinations, of whatever form, if veridical, as conforming to the scientific standard of psychic phenomena.

We have then both motor and sensory automatisms as phenomena which subscribe to scientific criteria of truth and the supernormal, showing that psychic research can adjust itself to the severest scientific standards, except their mensuration as in ordinary physics and chemistry. But mensuration is not the only condition of scientific method. It is only the best one for mechanics and mechanics are not the only form of science.

The physical phenomena of Spiritualism, such as telekinesis, lights, raps, etc., if they are accompanied by intelligence in their order of occurrence, would be subject to this first criterion of truth. But they are less frequently clearly associated with intelli-

gence than automatic writing and speaking, and so must be defective means for establishing supernormal intelligence. They have an interest for disturbing the equanimity of the dogmatist in physical science, but are not so important as are the mental phenomena for proving the existence of discarnate spirits. If the physicist would only reflect a little he would quickly see that telekinesis is no such exception to the laws of nature as he is accustomed to suppose. He is very hostile to the idea when it is reported in mediumistic circles and talks very volubly about its impossibility, but the fact is that the most widely extended forces of the physical universe are telekinetic. They are gravitation, electricity, magnetism and wireless telegraphy. Some regard telepathy as telekinetic, and if we assume that it produces any effect in the physical organism of a physical type it is undoubtedly telekinetic, unless we resolve it into messages carried by the discarnate when it would not strictly be telekinetic.* I might remark that the physicist might have his particular objections removed by admitting that telepathy did consist of messages carried by the dead. But I shall not urge this beyond the hint for the wise.

I have paused with the general discussion only to show that psychic research conforms to the fundamental standard of physical science in its criterion of knowledge, as it has been defined by its work and advocates. We may then return to the main point of interest to the psychic researcher, which is that, tho sensation is the *evidence* of external reality, it is not by itself, or in the individual case, the measure of what that reality is in its nature. If this is true of the physical world, all the more is it true of veridical experiences which are the subject of investigation by psychic researchers. It is the function of the philosopher and the psychologist to show what the relation is between sensation and our conceptions of the external world and the psychic researcher will proceed upon their findings in this matter. The philosopher and psychologist have always had to face the doctrine of idealism which is based upon the non-representative or non-presentative character of normal sensory experience. For instance the visual sensation of light has no resemblance to the undulations or vibrations which

* Since in that case the discarnate mind would be presumed to have come into direct relations with the brain of the living person and to act upon it as his own mind acts, *Ed.*

are supposed to cause it. Whatever the relation of the sensory reaction to the object perceived the immediate stimulus is not known in terms of the sensation and we have some sort of antithesis between thought and reality to start with in all visual experience. The same fact seems to be established in the field of hearing. Consequently we cannot take visual and auditory sensation as the measure of what the external reality is or is like. They may directly attest the existence of this reality, but not directly its nature beyond the uniformity of coexistence and sequence, or the law, the nomology, of the phenomena. We may find a way sometime to show a more definite identity between external and internal reality, but our sensations do not immediately attest their nature. They may absolutely assure us of the fact, but may not justify the naïve assumption that the object has its nature directly revealed in the sensation.

I repeat, then, that if this is true of the ordinary physical world of sense perception, it is still truer of the world of supernormal experience which finds some way to indicate its existence in supernormal phenomena, whether in motor or sensory automatism. The clearest illustration of this is found in the meaning of the pictographic process of communication. We have found in both telepathy and spiritistic communications that the pictographic method gives a quasi-material reality to its products, and yet we know that the cause is mental. The imagery of the agent is transmitted non-symbolically, so to speak, to the percipient. That is to say, the mental states of the agent appear in the percipient in the same form that they had with the agent and imitate objective reality in their form. They are, so to speak, simulacra of the external world and yet are not material at all. They are mental states in both agent and percipient and are not the physical reality which many suppose them to be. Thus apparitions are resolved into veridical hallucinations and spirits are not necessarily represented or presented in their nature by them, tho we may find by further inquiry that spiritual reality is still like them in form, but not in physical reality.

The lesson to be deduced from this is that psychic experiences cannot be taken as superficially measuring the nature of a spiritual world. It is first a mental world whatever else it is, and we have to prosecute our investigations much further before we can deter-

mine fully and accurately what we shall say of its nature. We may in the end find ways of expressing the nature of it in conformity with the real nature of sensory experience, but it will not be the same test or measure of it that we apply in normal life. I mean, of course, that in normal life we usually take a sensation or sense perception as revealing just what we suppose; namely, a world of which sense experience is a fair measure, and so far as attestation of the fact of it is concerned this is correct. But when we come to measuring psychic-experiences by the same inferences we are subject to illusions.

The fact is, it is not individual sensation that tells the nature of reality in normal life, as has already been asserted, but only the uniformity of expectation as to experience in the future. What we do to determine what we call external reality is to associate different sensations with each other. We test the significance of vision by its relation to tactual experience. "Reality" for us is what touch may do to confirm the experience of vision and so on through the other senses. In fact, touch is *par excellence* the sense for "reality" and unless a visual experience can be confirmed by it we regard it as an illusion or hallucination. The consequence is that *plurisensory* experience is our measure of external "reality," tho in the last analysis it is no better measure of "nature" than the individual sensation. We may still hold that the uniformity of co-existence and sequence is all that sensory experience determines for us and that the notion of external "reality" or a physical world is a reflex of the principle of causality combined with the ideas of space and time. This makes the criterion or measure of the nature of reality, external reality, an internal function, so that the fact of physical reality may be attested by sensation and the nature of it by subjective laws.

It is for the idealist in philosophy to develop the full expression and meaning of this. Here we can only avail ourselves of the use of the recognized fact to indicate the point of view from which we have to determine the nature of a spiritual world from the facts of supernormal phenomena. If we cannot use veridical experiences, motor or sensory, for attestation of the nature of a spiritual world as pictorial presentations of it, we must endeavor to determine their meaning otherwise. This meaning we may find in analogies with internal experience. Here we know that

hallucinations, dreams, deliria and all reflective life of the normal type represent quasi-material reality, but are not this. They are only creations of the mind and merely simulate reality in form. They are themselves products of the mind and not products of external stimulus. Divest the mind of the body and hence of its sensory functions and you will have a consciousness left with its creative powers. How far they extend is not here supposed or asserted and would have to be the subject of further investigation and discussion. But grant its store of memories and reflective functions and a complete mental world, to use that phrase to avoid the associations of the terms "spiritual world," would be the way to conceive what we may mean by a life after death, at least so far as we can immediately present an analogy in ordinary experience. Sensation would not be the measure of its nature any more than of the physical world as we know it normally, tho it might still be the evidence of its existence. We should have to think of the spiritual world as in some form of antithesis to that which we are tempted by sensory automatism to conceive it, if only to eliminate the paradoxes which present themselves to us in trying to interpret certain apparently absurd allegations. Superficially houses, clothes, and other forms of material existence appear impossible or absurd to us when asserted of a transcendental world, although regarded abstractly apart from our actual experience they might seem absurd in relation to this world. But not to make a point of this which may seem captious, it is clear that all the paradoxes of the revelations of a transcendental or spiritual world may easily be resolved by conceiving it after the analogies of a mental world, a dream life, whether rationalized or not. I am not here considering its ideal or desirable character. That is another matter. What I am trying to do is merely to show how it may be conceived, in so far as it is in any way connected with normal experience, and only in that way can we form any conception of it whatever. What else it may be must be determined either by our presence and experience in it or by further investigations in the future. The main point is that inner experience must be the measure of its first qualities and, with that recognized, many perplexities are resolved.

MEDIUMSHIP AND THE CRIMINAL LAW.¹

By BLEWETT LEE.

Editorial Note.—The following article was shown us in manuscript and we asked for it to print for the benefit of our readers, to many of whom it will have interest, for one reason or another. But it had already been sent to the *Columbia Law Review*, where it appeared in the May issue (under the caption of "Spiritualism and Crime"). It is reprinted here with the consent of the *Review* and the author. The citations of authorities are retained for the benefit of the few to whom they will be of much value.

It is to be suspected that the influence of the old jurisprudence of witchcraft, as well as that of the Mosaic law, still lingers in common law and in municipal ordinances. While the obtaining of money by palpable and unmistakable fraud, such as spurious materialization and spirit photography, ought to be punishable, it is questionable if the public interest demands that all mediums who take compensation for the services asked of them, whether or not an ordinance calls these by the opprobrious term of "fortune-telling," should be liable to arrest whenever a criticised police authority deems it desirable to make a show of activity. Psychical research is not yet branded by the law, but, if it should undertake to investigate the claims of professional mediums, it might easily be charged with aiding a constructive crime. No one has yet gone to this logical extremity, but there are occasional revivals of mediævalism, and this might be the next. Probably none of us will be sent to the stake like Bruno, or threatened with the rack like Galileo, but obstacles might be put in the pathway of research as in former times. It is hard to say which is the more depressing glimpse of our civilization, the failure to interfere with a man who for months, in the city of New York, fattened on the griefs of men and women by exhibiting to them, at two dollars a head, pieces of phosphorescent cheese cloth as "etherizations" of their dead friends and by aiding with "spirit" advice the sale of wildcat stock, or the incarceration of another man who appears to be quite sincere, and who gives some respectable evidence for his claims, because he derives a bare living from those, mostly of his own congregation, who think that his messages are worth the pittance they give him. It looks very much like religious persecution since what he gives out comes near being the sum and substance of the religion of his flock. No fraud was proved or attempted to be proved—he was condemned for "fortune-telling." We have no interest in the spiritualistic cult, but confess to an interest in the right to do what neither can be shown of evil intent nor injurious to the community. If there is moral evil in spiritualism, or moral good

¹ For a discussion of the law of spiritualism on its civil side, see *Psychic Phenomena and the Law* (1921) 34 *Harvard Law Rev.* 625.

either, such mediæval reactions are bound to make it grow, as the whole history of religious repression shows.

To most lawyers criminal law is a disagreeable subject, redeemed only by the possibility of fees for advising how to keep clear of its clutches. Spiritualism has been considered still worse, if not a form of insanity, at least, to borrow a favorite quotation from Vice-Chancellor Giffard, "mischievous nonsense, well calculated, on the one hand to delude the vain, the weak, the foolish, and the superstitious; and, on the other, to assist the projects of the needy and of the adventurer."² Fortunately, however, spiritualism is now formidable only to those who have not investigated it. As a credential of its sincerity, belief in spiritualism comes down to us from the earliest times.³ Men have been punishing it as a form of magic from ancient days, often with torture, frequently with death.⁴ Still we are not rid of it by any means. Perhaps it would do no harm for those of us who find everything in human nature interesting, to examine the legal status of this occult practice, which has survived all the rest of our magical lore. We need not pass upon its merits.⁵ We are here interested in the belief only as it affects conduct, and has made its impress on the law.

We will consider first the theory of the subject and then the decided cases. From a theoretical point of view, the question what to

² *Lyon v. Home* (1868) L. R. 6 Eq. 655, 682.

³ A general reference may be made to Andrew Lang, *The Making of Religion* (1898); and Tylor, *Primitive Culture* (6th ed. 1920). See also I Vinogradoff, *Historical Jurisprudence* (1921) 183n., 206 (reincarnation), 226 (ancestor worship); H. N. Wright, *Primitive Law and the Belief in the Survival of Death* (1918) 34 *Law Quart. Rev.* 380-91.

⁴ *Exodus* 22:18, "Thou shalt not suffer a witch to live"; *Leviticus* 19:31; 20:27. The witch of Endor evidently considered herself as under this ban. 1 *Samuel* 28:3-25. Roman Emperors imposed frightful punishments on sorcery. *Cod. Jur. Civ.* 9:18. Hammurabi had the good sense to punish the false accusation of sorcery with death. Code of Hammurabi § 2. See also *infra*, footnote 34. For other references see (1921) 34 *Harvard Law Rev.* 629n. 17.

⁵ For a critical and carefully considered statement of the evidence of survival, see *The Foundations of Spiritualism* (1920) by a recent president of the English Society for Psychical Research, W. Whately Smith. [Not W. Whately Smith, but H. Arthur Smith, was president of the S. P. R. in 1910.—Ed.]

do with spirit mediums is not simple. To begin with, it is quite a step to assume that what are called spiritualistic phenomena, such as apparitions, hauntings, second sight, informative dreams, premonitions, prophecies, lights, voices, rappings, clairvoyance and the like, never occur at all, since literature, especially sacred literature, is rather full of them, and one can hardly pick up a newspaper without seeing an account of one. Such phenomena occurring spontaneously are indeed sufficiently rare to be considered news. There are said to be over eight hundred apparitions recorded in Gurney's *Phantasms of the Living*,⁶ a careful book. Of course, the question whether or not spirits have anything to do with the phenomena reported is another matter altogether.

The problem of life after death is more or less involved. Enough people believe that spirits are concerned to give their views a kind of religious standing and protection under the wise legal policy of refusing to condemn religious beliefs so long as no serious public mischief results from the acts of the believers. Belief in witchcraft used to have the best of standing, in the law and out of it,⁷ and doubtless things just as erroneous are now very generally accepted. Under all the circumstances, therefore, the law cannot very well take the dogmatic position that every phenomenon of the class called spiritualistic is a delusion. For example, automatic-writing, which is sometimes one of the most interesting of these phenomena, whether or not it has any connection with spirits, must be regarded as indubitably occurring and even as a practice rather widespread among amateurs.

On the other hand, it must be admitted that the possibilities of fraudulent simulation of such phenomena are almost unlimited. To take the case just mentioned of automatic-writing, the writer may produce whatever he pleases and claim it was automatic. Where the

⁶ Gurney, *Phantasms of the Living* (1886). [Credit should be given not only to Edmund Gurney but also to F. W. H. Myers and Frank Podmore, co-authors of the book.—Ed.]

⁷ *Addington v. Wilson* (1854) 5 Ind. 137, 139. For a list of articles in legal periodicals relating to witchcraft, see an earlier article, *The Conjuror* (1921) 7 *Virginia Law Rev.* 370, 373. For a French case in 1920 where the defence of witchcraft on the part of the plaintiff was set up, see Dr. W. L. Sullivan, *A Case of Witchcraft in a Modern Court* (1921) 15 *Journal of the Amer. Soc. for Psychical Research* 133. For witchcraft trials see 2 Howell, *State Trials* (1616) 1049; 4 *ibid.* (1645) 818; 6 *ibid.* (1682) 647; 8 *ibid.* (1682) 1018. See also 4 Bl Comm. 60.

writing purports to occur in trance, the trance may be a sham.* The phenomenon called direct-voice, if it occurs, must be rather difficult to simulate, but all admit it is rare.⁸ As for materialization, slate-writing, table-turning, the movement of physical objects without contact, spirit-photography, and the like, they can be done so as to deceive the very elect, and some well-qualified investigators during many years of research have never found a single case they considered genuine.⁹ Yet of course they could not declare dogmatically that there never was a genuine case. We do not know exactly what happened, for example, at Belshazzar's feast,¹⁰ but we may fairly assume that what occurred in the past was not different, at least in kind, from what occurs to-day. The fact is plain that very many so-called spirit mediums are arrant frauds and dupe people in the most shameless way. But even here it is evident that there are some mediums, mostly amateurs if you like, who are trustworthy, and yet produce communications, sometimes interesting, purporting to come from the dead. No well-informed person regards Mrs. Piper as a conscious fraud, while she has produced a great deal of automatic-writing which is very baffling indeed.

The business of taking money for services as a spirit medium has its distinctly evil side. Sitters insist on getting results whether or no, and mediums are evidently very suggestible. The fee is a temptation to produce spurious phenomena. It may be that some persons who really have a peculiar gift which works only occasionally, produce frauds the rest of the time. This is said to have been the case with Eusapia Palladino.† A liberal allowance must be made also for hys-

* [The tyro might easily be deceived on the questions whether writing is really automatic and whether the trance is genuine, but it would be difficult to deceive one who has become familiar with the characteristic indicia of each.—*Ed.*]

⁸ An account of this alleged phenomenon, for those who are able to receive it, will be found in Vice-Admiral Osborne Moore, *The Voices* (1913). He writes as a spiritualist. In Appendix A he collects a long list of Bible references on the subject.

⁹ For a glowing account of the magnitude of these frauds, see E. H. Smith, *Crooks of Ghostland* (1920) 192 Saturday Eve. Post 14.

¹⁰ *Daniel* 5:5.

† [A distinction should be drawn, however, and is drawn later in the article, between frauds done in a fully conscious and responsible state, and spurious acts done in a secondary state of consciousness. Miss "Burton," for

teria and for unconscious fraud.¹¹ In view of the fact that conspicuous psychic phenomena are certainly rare, and cannot be produced to order—as to this investigators apparently agree—the system of paid public performances by mediums is deplorable. Here, however, we have to face another consideration. There are apparently great differences in mediumistic gifts. If there should be an honest medium, who really has the faculty of producing easily and freely on occasions, communications purporting to come from the dead, and people who are bereaved, or are concerned about the immortality of the soul (and who is not?), not having appreciably any such faculty themselves, want to employ his services, has the law any moral basis to forbid the exercise of his powers? Would it not be an unjustifiable interference with human liberty to forbid a genuine medium to make a living in this way? Take the case of a medium who gives herself up exclusively as a subject for scientific study for years like Mrs. Piper for example, or "Eva C.," Baron von Schrenk-Notzing's patient, should she not be allowed to take pay for it? And if it is lawful to take money for it, should not the medium be allowed to advertise, and hold himself out to the public, which wishes to employ him? Suppose the medium is really giving the sitters back again material from their own minds which has passed below the level of consciousness. Is this an illegitimate experiment, assuming there is no deceit practiced on the part of the medium?

We need to bring the mediums into the light, not drive them back into the darkness, to carry on their pursuits. Would it be entirely desirable in the interests of science, religion or even amusement, to

instance, could not have been aware that she grasped objects with her teeth and tossed them about when in this altered mental condition, or she would not have so readily consented to the flash-light photographs which revealed the acts.—*Ed.*]

¹¹ This idea of unconscious fraud has great possibilities. For instance, when a man, like the late Wm. T. Stead, is his own medium and writes automatically his own messages, his subconscious mind may be giving him all the time nothing but his own thoughts, and the personation of the dead in the apparent communications may be all his own unconscious fraud. On this hypothesis it is necessary to endow the subconscious mind with all the accomplishments of the supposed spirits and to say with the Psalmist that all men are liars, at least in their subconscious minds. See especially Dr. Millais Culpin, *Spiritualism and the New Psychology* (Amer. ed. 1921) a positive and plausible book. [See *Journal of the A. S. P. R.* for February, 1922.—*Ed.*]

put an end altogether to the development of public mediums? Undoubtedly, science would lose some good material. And if it were desirable, would it be possible to accomplish this result of suppressing mediums, in view of the experience of many rulers from King Saul down, who in one way or another have vigorously tried to stop them? Will our easy-going popular government succeed where such capable autocrats have failed? Did even the Holy Inquisition succeed? Behind spiritualism is the pathetic and majestic strength of bereaved affection. Human nature takes hold on immortality with an awful and august power; a faith that will live as long as the human heart itself. "We feel that we are greater than we know." So long as the production of spurious phenomena is punished, the law has gone about as far as it can wisely afford to go in the present state of our knowledge of the subject. Those who consider all spiritualistic phenomena to be fraudulent cannot object to such a rule. If in a criminal case a medium proves in his defence that there was no misrepresentation or fraud of any kind and that he acted in good faith, in fair play he ought not to be punished. Suppose, however, that frauds are produced in a state of hysteria, or even in a real trance. Since the abnormal state is voluntarily produced, it is suggested that it should not be any better defence than drunkenness would be.¹² Sometimes people deceive simply to attract attention to themselves, or in a spirit of mischief. Ought they to escape punishment on that account? Suppose, as is said to have been the case with D. D. Home, a medium makes no charge for his services. In a case of fraud, morally the matter of gain ought not to be material. Yet this is where the discrimination is made in case of obtaining money by false pretences. From another point of view, the best way to distinguish between the professional and the amateur medium is by the test of taking pay in one way or another. We apply this rule in our sports. For a practical rule it might be well to draw the line at

¹² This would be a helpful rule for hysteria, while, if there were real trance, possibly the probability of fraud would diminish, although this does not necessarily follow. A convenient general reference is 16 Corp. Jur. 104-11 discussing somnambulism, somnolentia, intoxication, narcotics, and hypnotism, of which hypnotism presents perhaps the nearest analogy. Indeed the Italians treat the topics together. Lapponi, *Hypnotism and Spiritism* (Eng. tr. 1907); Ottolenghi, *La suggestione e le facoltà psichiche occulte in rapporto alla pratica legale e medico-forense* (1900).

pecuniary gain, even if it lets the practical joker escape. Suppose the accused claims to have had no control over the phenomena, as in the case of Abby Warner, who was brought before the magistrate in 1852 for disturbing divine worship with raps.¹³ At any rate it should be an offence for a conscious carrier of raps to stay in church after the raps begin. In the present state of human knowledge, to require a medium to prove, in order to make out his defence, that spirits in fact communicated with him, would practically be to convict him in advance. But it would be only fair to let him try to prove it, if he wanted to.

When we quit theory, however, and come to the decided cases, there is a painful lack of authority. In *Nurse v. State*¹⁴ the defendant, who was indicted for the statutory offence of swindling, represented that he worked with spirits, and for twenty dollars would disclose the hiding place of buried money. There had occurred, according to the testimony, from time to time, lights and raps in the vicinity. Money, forty-two dollars or more, was actually found in the course of the digging, but it was buried again by the defendant's advice, and later mysteriously disappeared, it was claimed, by his act. The court ruled that since the money was actually found as the defendant represented it would be, there could be no conviction for swindling. In *Dean v. Ross*¹⁵ in a civil action, it was ruled by the lower court that if a medium really received the message from the deceased person as she claimed and delivered the message in good faith, she was not guilty of any fraud. One is not surprised to learn that her testimony failed to convince the jury on this point. If proof could be made that the same message, or different parts of it, came through different mediums, who had no connection with each other, the probability of the good faith of each medium would be increased.

In 1441, Chief Justice "Hody tried and condemned Roger Bolingbroke, 'a gret and konnyng man in astronomye,' for attempting 'to consume the king's person by way of nygromancie.' The unfortunate scientist was sentenced to death and executed."¹⁶

¹³ A pamphlet account of this curious case, which resulted in an acquittal, will be found in the Library of Congress.

¹⁴ (1910) 59 Tex. Cr. 354, 128 S. W. 906. The accused was lucky not to have come into the world too soon, or he might have died in an interesting way, as a sorcerer or a heretic.

¹⁵ (1901) 178 Mass. 397, 399, 60 N. E. 119.

¹⁶ John M. Zane, *The Five Ages of the Bench and Bar of England*, 1 Select

The trial of Richard Hathaway¹⁷ in 1702, at the direction of Lord Chief Justice Holt, and Hathaway's conviction for a cheat and impostor, for pretending to have been bewitched by Sarah Morduck, went far to put an end to witchcraft trials in England. At this trial Elizabeth Willoughby testified that when she was a girl she had been bewitched, and while in this condition, said she,

" ' I flew over them all . . . one held me by one arm, another by the other, and another behind, and I flew sheer over their heads.' "

" Lord Holt—' Woman, can you produce any of these women that saw you fly? ' "

" Witness—' It was when I was a child ; they are dead.' "

The significant thing is that the great judge did not deny the possibility of the marvel ; he simply called for the proof. This attitude, we suggest, is the sensible one for the law to take toward spiritualistic " miracles." While we may be sure that the laws of nature have not been suspended, in our incomplete knowledge of the entire circumstances there may have been causes at work of which we are still ignorant.

The criminal cases about spiritualism are most easily found under " vagrancy," and this for a historical reason. The modern outburst of spiritualism, characterized by intelligent communications, dates from almost the middle of the nineteenth century.¹⁸ At that time in

Essays in Anglo-American Legal History (1907) 673. The whole unhappy history is quaintly told in the *English Chronicle* (Davies ed. 1866, 64 Camden Soc. 57-60), along with the tragic fate of "the Wicche of Eye," who also perished on account of the fall of Eleanor, Duchess of Gloucester. While Bolingbroke went to the scaffold and the witch to the stake for fictitious crimes, Eleanor was clever enough to escape with a penance. The story is preserved in *King Henry VI*, Part 2. Bolingbroke's necromancy is in Act 1, Scene 4. The King delivers sentence in Act II, Scene 3, which is, of course, legally impossible, while Eleanor's penance will be found in Act II, Scene 4. The characteristic doctrine of spiritualism is that the dead communicate with the living. Most of Shakespeare's spirits as he imagined them, were never human.

¹⁷ 14 Howell, *op. cit.* 639, 674; referred to in 2 Pike, *History of Crime in England* (1876) 289. This incident is taken from Thayer, *Legal Essays* (1906) 353. Cf. F. J. Lippitt, *Psychic Facts in Courts of Law* (1890) 24 *American Law Rev.* 1008.

¹⁸ The Hydesville, N. Y., rappings of the Fox Sisters were in 1848, and the experiments of Alphonse Cahagnet in France began in 1845. Spence, *Encyclopædia of Occultism* (1920). [The modern outburst of spiritualism is "char-

England, by successive ameliorating statutes nothing had been left of the witchcraft acts which, it was thought, would apply to a practising spiritualist at least so long as he made no pretence of magical powers, stuck to his calling and refrained from such things as fortune-telling and finding lost articles.¹⁹ The Act against Rogues and Vagabonds was at any rate the one considered best available for use against fraudulent mediums.

The leading English case on the subject is *Monck v. Hilton*,²⁰

acterized by intelligent communications," but the author cannot mean to imply there previously had been none such. There had been innumerable cases besides that of Jeanne d'Arc of the fifteenth century, and the Woman of Endor incident in the Bible (1 Sam., 28) is a sufficient witness that the claim was familiar in ancient times.—Ed.]

¹⁹ For the history of sorcery in England, see 2 Pollock and Maitland, *History of English Law* (2d ed. 1899) 552-56. *Of Felony by Conjuratiō, Witchcraft, Sorcery or Enchantment*, 3 Co. Inst. ch. 6, p. 43, deals not only with evil spirits, but also with clairvoyant indication of hid treasures or lost articles. For the witchcraft acts and the convictions under them, see 2 Stephen, *History of the Criminal Law of England* (1883) 430-36. For a history of the acts against vagrancy, see 3 *ibid.* 266-75. The last witchcraft act, St. 9 Geo. II, c. 5, § 4, (which punishes *pretending* magical powers) dates from 1735 and parts of it are still in force in England and in Ontario—indeed it has been re-enacted as far off as Papua. See *Prohibition of Fortune Telling and Kindred Offences* (1913) 43 L. R. A. (N. S.) 203; *Legal Status of Seers and Necromancers* (1914) 21 Case and Comment 445, 451; *Fortune Telling and the Supernatural* (1917) 81 J. P. 155-56.

²⁰ (1877) L. R. 2 Ex. D. 268; see also *Regina v. Middlesex Justices* (1877) L. R. 2 Q. B. D. 516; *In re Slade* (1877) 36 L. T. R. (N. S.) 402, s. c., (where that celebrated medium narrowly escaped). An amusing account of it, for which I am indebted to Mr. Edward B. Adams, is given by Mr. Serjeant Ballantine, *Experiences of a Barrister's Life* (Amer. ed. from 6th Eng. ed. 1882) 357-58. At p. 355 of the same book is an account of the notorious libel case of *Morrison v. Belcher*. Admiral Belcher accused Lieutenant Morrison, author of Zadkiel's *Almanac*, of being a cheat and impostor for claiming to communicate with spirits by means of a crystal ball. Morrison recovered twenty shillings damages. At one time it was held that the element of deceit was a necessary ingredient of the crime. *Regina v. Entwistle* [1899] 1 Q. B. 846 (a case of a fortune teller); and that good faith was a defence, *Davis v. Curry* [1918] 1 K. B. 109. In *Lainy v. Macpherson* (1918) J. C. 10, the defendant offered proof by witnesses of having the powers professed, but failed to convince the court. In an interesting pamphlet, Richard W. Waddy, *Legal and Medical Aspects of Spiritualism* (1907), it is argued that in *Monck v. Hilton* the court should have enforced the last witchcraft act, *supra*, footnote 19, §§ 3, 4, against *pretended* conjuration, instead of the act against vagrants.

where it was held that under the Vagrancy Act²¹ one who gave a fraudulent séance in a dark room with raps, tambourine playing, and slate-writing was punishable as a rogue and vagabond. In this case the defendant had been rather careful about his oral statements, but

Upon conjuration, see that title in (1917) 12 Corp. Jur. 504; (1921) 7 Virginia Law Rev. 370. Dr. Powell claims that the incident in the New Testament known as the Transfiguration would have been punishable both under the witchcraft and the vagrancy act. See *infra*, footnote 33. This view does not recognize good faith as a defence. Upon the question whether the genuineness of the phenomena would be a defence, at least their genuineness would be evidence of good faith. Mrs. Fletcher was indicted in London under the last witchcraft act, and the question of her good faith was left to the jury. Thayer, *op. cit.* 328.

But in *Stonehouse v. Masson* [1921] 2 K. B. 818, it was unanimously held that under the Vagrancy Act, (1824) St. 5 Geo. IV, c. 83, § 4, professing to tell fortunes is an offence without regard to whether or not the person so professing believes he has the power to tell fortunes, and *Davis v. Curry* was overruled. To this conclusion the court was led by examining the earlier vagrancy acts, especially (1597) St. 39 Eliz., c. 4, and by concluding that under them the intent to deceive was not necessary. Counsel for respondent indeed pointed out that fortune telling, *simpliciter* is an offence under the Witchcraft Act, (1735) St. 9 Geo. II, c. 5, § 4, still in force. (The phrase is "undertake to tell fortunes" in § 4 of the latter act.) The Scotch case of *Lee or Smith v. Neilson* (1896), 23 Rettie 77, should also be consulted, which takes a different view. The case of *Stonehouse v. Masson*, *supra*, however, sticks very close to the words of the statute, and confines itself to the offence of "professing to tell fortunes" and is not an authority that a person participating in a séance in good faith, believing himself to be a spirit medium, and not professing to tell fortunes, is guilty of an offence. Suppose, however, he gave a message containing a prediction. The Lord Chief Justice "could not imagine anyone's holding himself out to tell fortunes who did not himself know that he was deceiving the persons whose fortunes he told." Unhappily, in the dark underworld of the subconscious mind, self-deceit is a commonplace. Without questioning the correctness of the interpretation given the act, it is submitted that it is not very moral to inflict severe punishments on persons acting in good faith. There is no particular connection between spiritualism and fortune telling. Some of the reported cases indicate a performance more like what has been called psychometry, which, if it is real, may not involve the operation of any other mind than that of the person supposed to have the gift of seeing visions when holding a significant object. As for lost articles, if they can be located at all by a clairvoyant, the readiest explanation is that the clairvoyant directly reads the subconscious memory of the sitter. This would not, however, explain locating the dead bodies of lost persons, which has sometimes been claimed to occur.

²¹ (1824) St. 5 Geo. IV, c. 83.

had used mechanical tricks to produce the appearance of supernormal physical phenomena. By the section referred to, "every person . . . pretending or professing to tell fortunes or using any subtle craft, means or device by palmistry or otherwise to deceive and impose on any of his Majesty's subjects . . . shall be deemed a rogue and vagabond, etc.," (punishable by hard labor in the house of correction for not exceeding three months). References are given in the opinion to the earlier statutes showing that the act actually applied was the last of a series of statutes directed against gypsies, jugglers and the like, and not one of the entirely different series relating to witchcraft.

When a fee is charged, a fraudulent medium may be guilty of obtaining money by false pretences.

"The pretence of power, whether moral, physical, or supernatural, made with the intent to obtain money, is within the mischief of the law, and sufficient to constitute an offence within the language of the statute."²²

The false pretence of power to communicate with deceased persons is indictable under the statute.²³ In view of this excellent criminal remedy against fraudulent mediums it is difficult to see the need of additional legislation. Indeed the recent penal codes of Japan and Switzerland, and the new draft of the Chinese Penal Code do not seem to deal directly with the subject at all.²⁴ The offence of giving

²² Erle, C. J., in *Rex v. Giles* (1865) 10 Cox C. C. 44, 48 (an indictment for false pretences under (1861) St. 24 & 25 Vict., c. 96, § 88).

²³ *Regina v. Lawrence* (1877) 37 L. T. R. (n. s.) 404; *Commonwealth v. Keeper County Prison* (Pa. 1884) 16 Wkly. Notes Cas. 282. In these cases a fee was charged. The prosecutions in France, Germany and Italy appear to be based upon the notion of gain by intentional deceit. This seems to be the sound theory. See especially *City of Chicago v. Westergren* (1912) 173 Ill. App. 562, 564.

²⁴ The Japanese legislation on sorcery is not without interest. In the appendix to de Becker's translation of the Criminal Code of Japan (1918) dealing with infractions of the police regulations, (Home Department Ordinance No. 16 of the year 1908), the following are punished with detention for less than thirty days or a police fine of less than 20 yen (art. 2, §§ 17-19):

"17. Persons who have recklessly told fortunes or forecast the future or practised invocations, spells, etc., or given amulets and charms and thus deceived or imposed upon people;

fraudulent séances seems to be entirely a statutory one in the United States, so that the text of the act must be carefully examined in each case. Of course, a fraudulent medium can do things which will bring him within the purview of widely different statutes. For instance, he may conduct himself in such a way as to be practising medicine without a license.²⁵ Or he may co-operate with assistants so as to be guilty of conspiracy to defraud.²⁶ And especially should he beware of telling fortunes and locating lost articles.

The New York Code of Criminal Procedure, Section 899, punishes as a disorderly person among others "persons pretending to tell fortunes, or where lost or stolen goods may be found." Under the statute it makes no difference that the accused claims to predict the future by the aid of departed spirits. In *People v. Ashley*²⁷ the defendant, who was convicted, represented herself to be a medium and the president and minister of the "Brooklyn Spiritualist Society." The statute was held constitutional so far as the free exercise of religion is concerned, for which there is indeed no lack of authority. In the civil case of *Fay v. Lambourne*,²⁸ the court said, citing Section 899,

"The pretense of occult powers and the ability to answer confidential questions from spiritual aid is as bad as fortune telling and a species of it and is a fraud upon the public."

"18. Persons who have practised magic formulas, invocations, spells, for sick persons or given them "holy" amulets, "holy" water, etc., and thus prevented them from obtaining regular medical treatment;

"19. Persons who have unwarrantably practised hypnotism." It will be observed that there is nothing here about locating lost articles. Note the word "recklessly" in § 17. In the Criminal Code for the Dutch East Indies, in force Jan. 1, 1918, by art. 545, fortune telling, predicting the future or interpreting dreams is forbidden. Art. 546 punishes the selling of amulets and the teaching of spells with the intention of creating the belief that thereby protection will be given while violating the law. Art. 547 punishes witnesses who testify while wearing amulets believed to protect them in committing perjury. For these citations I am indebted to the International Intermediary Institute at The Hague. Cf. Penal Code of the Philippine Islands, art. 5.

²⁵ *People v. Vogelgesang* (1917) 221 N. Y. 290, 292, 116 N. E. 977.

²⁶ *People v. Gilman* (1899) 121 Mich. 87, 80 N. W. 4. In this case only one dollar a head was charged to see a spirit materialization.

²⁷ (1918) 184 App. Div. 520, 172 N. Y. Supp. 282.

²⁸ (1908) 124 App. Div. 245, 247, 108 N. Y. Supp. 874.

Suppose, however, the questions related not to the future but only to the past or present. Would it really be fortune telling at all? ²⁹ In *Stauffer v. State*,³⁰ under the Texas statute,³¹ it was held that a spiritualist is not punishable unless he advertises. In order to violate this statute a person must also maintain himself in whole or in part by his spiritualistic pursuits. In *City of Chicago v. Ross*³² the defendant escaped from a city ordinance directed against spirit mediums by inducing the court to hold that the city had been granted no power by the state to enact the ordinance in question. There are French and German cases, at least in the lower courts, where fraudulent mediums have been punished. They indicate the universality of such frauds. There is no particular public demand in the United States for their punishment. In England, offences of this character are apparently regarded more seriously, and the fear of punishment has in the past forced some mediums into exile or seclusion. It is hard to see how our English brethren have, on the whole, had any better results from their more vigorous policy than we have had in America from leaving the matter pretty much alone. Every conviction, however, justifiable, starts up a cloud of apologists and defenders, and spiritualism gets a good advertisement. The religious aspect of the subject becomes prominent immediately. Spiritualism cannot possibly be as repugnant to anyone in our day as early Christianity was to a Roman gentleman, and we cannot hope to surpass in thoroughness his methods of eradication. The blood of the martyrs was the seed of the church. In England the suggestion has been made that professional mediums be required to take out licenses from a responsible official board.³³ Of course, everything would turn on the personnel of such a commission. Sir Arthur Conan Doyle has suggested that in addition a license be required in order to consult a medium.

Conceivably a ghost might be guilty of frightening a man to death, or haunting a too mediumistic person into committing sui-

²⁹ See *State v. Neitsel* (1912) 69 Wash. 567, 125 Pac. 939; *People v. Hill* (1921) 66 N. Y. L. J. 79; *Fortune-Teller*, Bouvier, *Law Dictionary* (1914).

³⁰ (Tex. Cr. App. 1919) 209 S. W. 748.

³¹ Tex. Pen. Code (Vernon 1902) art. 634.

³² (1911) 160 Ill. App. 641, *aff'd* (1912) 257 Ill. 76, 100 N. E. 159.

³³ Dr. Ellis T. Powell, *Psychic Science and Barbaric Legislation* (1917).

cide,⁸⁴ or might suggest the commission of a crime, or even take possession of a person and do mischief, or might set a house on fire, or smash crockery, or trespass abominably,⁸⁵ while the supposed spirit communicators are frequently accused of false personation, sometimes of telling fortunes falsely, even of obscene language; but I know of no way of bringing the offender into court, if such a thing should happen.⁸⁶ If there were parties to the crime who were in the flesh, they could be punished, whether mediums or not.⁸⁷ Conceivably any person might have a spirit communication in a dream.⁸⁸

In the *New York Times*, June 3, 1921, in an account of the trial in Berlin of Salomon Teilirian for the murder of Talaat Pasha, the defendant is stated to have testified that in a vision of a massacre he saw the dead body of his murdered mother, who stood up and re-

⁸⁴ In De Maupassant's frightful story, *Le Horla* (1887), there is something like this. In Kipling, *The Phantom 'Rickshaw* (1888), a man is haunted to death.

⁸⁵ As in Anatole France, *Histoire Comique* (1909), translated under the name of *A Mummer's Tale*. For cases of the successful defence that the house was haunted, in suits for rent, see Andrew Lang, *Cock Lane and Common Sense* (1894) 269, and the following references for which I am indebted through the International Intermediary Institute (Bulletin VI, I, 199-200, No. 768) to Professor Lordi: *Le case infestate dagli spiriti e il diritto alla risoluzione del contratto di locazione* by Conseiller d'Amilgio (now a member of the Italian delegation to the League of Nations) in (1910) 1 *Rivista di Diritto Commerciale* 218; Dodsworth, *Le case infestate dagli spiriti e il diritto dell'inquilino alla risoluzione del contratto* (1910); Fr. Zingaropoli, *Memoria nella causa fra la Duchessa di Castelpoto e la Baronessa Englen* (1908).

⁸⁶ This would not have stopped the ecclesiastical courts of mediæval France. Since the courts had the power of putting a curse upon the offender, his failure to appear would not have saved him. See E. P. Evans, *Criminal Prosecution and Capital Punishment of Animals* (1906), summarized by W. F. Dodd in (1908) 20 *Green Bag* 28. Animals (including insects) which failed to appear when cited were, nevertheless, tried and excommunicated. In the case of the caterpillars in Dauphiné in 1584, a counsellor was appointed to defend them from anathema and malediction. For the procedure, see *Lawsuits Against Animals* (1902) 14 *Green Bag* 471; or *Animals as Offenders and as Victims* (1880) 21 *Albany Law Journ.* 265, citing Agnel, *Procès contre les Animaux*. It should be borne in mind that animals were supposed to be subject to possession by evil spirits, who were the real offenders. Between 1266 and 1572 we have accounts of ninety-two such trials in France.

⁸⁷ 1 Bishop, *New Criminal Law* (1892) § 593 (3) (witchcraft).

⁸⁸ *Cf. Craven v. Craven* (1913) 181 *Ind.* 553, 103 *N. E.* 333.

proached him because Talaat Pasha was still living. Teilirian was acquitted on the ground of insanity.

If we assume that there was anything more involved than the action of a disordered mind in a dream, obviously this story should be no more of a defence than if the mother of the accused had appeared before him while still in the flesh and said the same things. Suppose that a medium had consciously delivered to the defendant a message to the same effect, as coming from the deceased mother. The question of the criminal liability of the medium for delivering such a message ought to be solved in the same way as if the medium had delivered a similar message from the mother given before her death. In other words, the criminal problem should be dealt with as if it were based upon communications by human beings still living.³⁹

When witchcraft was believed in, bewitching a person to death was considered murder. If a superstitious person should die on account of his knowledge of malevolent prayers or magical rites being carried on intended to produce his death, this would be one form of homicide by fright.⁴⁰

³⁹ Cf. the leading case of *Robinson v. Adams* (1874) 62 Me. 369, 409, involving the validity of a will; also the rule as to insane delusions in criminal cases being treated as if true, upon the question of responsibility. (1918) 16 Corp. Jur. 101.

⁴⁰ See Wharton, *Criminal Law* (11th ed. 1912) 259. Praying people to death appears to be believed in not only in the Sandwich Islands, but in Germany. Dr. Jos. B. Holzinger, *Das "Delikt der Zauberei" in Literatur und Praxis* (1904) 15 *Archiv für Kriminal-Anthropologie und Kriminalistik* 327, 335. In Ta Tsing Leu Lee (Pen. Laws of China, Sir George T. Staunton's tr. 1810) by § 162 "magicians who raise evil spirits by means of magical books and dire imprecations" are punished. As for witchcraft, § 289 punishes "using magical writings and imprecations with a view to endeavor to occasion the death of any person therewith" or "in order to produce disease and infirmity in any individual." It is interesting to note that there is nothing about witches as such. As to death by fright, § 299 punishes alarming a person by violent threats so that he kills himself. This is also punished in the Japanese Penal Code and the Chinese Draft Code. Belief in witchcraft prevails generally in China, with tragic consequences. E. T. Williams, *Witchcraft in the Chinese Penal Code* (1907) 38 *Jour. of the North China Branch of the Royal Asiatic Soc.* 61. Indeed, primitive races all over the world still suffer from this cruel superstition. In the Code of Manu IX, 290, witchcraft is punished only by a fine. 25 F. Max Muller, *Sacred Books of the East* (1886) 393-94. The practice of witchcraft is still punishable by death in Africa under the Mohammedan law, and is treated as one form of apostasy. Ruxton, *Mâlîki*

The important thing to remember is that we are dealing, in any event, with acts or communications of human creatures like ourselves. This is certainly true of all that originates with the medium or ourselves, including all living persons, and if by any chance some of the acts or communications should really come from dead men, that makes no difference from a legal point of view; they would be human actions just the same.

BLEWETT LEE.

NEW YORK CITY.

Law (1916) 326, 327. For murder by fear caused by New Guinea sorcerers, see Capt. C. A. Monckton, *Taming New Guinea* (1921) 187, 189. In Harry A. Franck, *Roaming through the West Indies* (1920) it is stated that people are frightened to death by sorcerers the same way, in Haiti.

NOTES FROM PERIODICALS.

By GEORGE H. JOHNSON.

Proceedings of the Society for Psychical Research, Part LXXXV, June, 1922. The Presidential Address, delivered at the general meeting of the English Society May 10, 1922, by the new president, T. W. Mitchell, M. D., reaches the high standard which has been set by his predecessors in the office and should be read by everyone interested in psychical research. Dr. Mitchell rapidly reviews the relation of the medical profession to so-called occult phenomena from the prehistoric "medicine man" and the early Greeks to Freud and psycho-analysis. This leads to the expression of the opinion that the most important problem in the field of psychical research is the occasional display in mediumistic trance of knowledge which must have been acquired in some supernormal manner—such acquisition having been demonstrated over and over again. Three main problems present themselves for consideration. (1) Under what conditions and in what ways is such knowledge acquired? (2) In what circumstances and through what mechanism is it displayed? (3) What is its source? Dr. Mitchell's brief discussion of these questions shows a master mind, although his conclusions may not generally be accepted as final. He closely connects, if not identifies, mental dissociation with hypnotic and hysterical somnambulism, automatism and mediumistic trance phenomena. "This conception," he remarks, "is equally applicable whether we regard all display of supernormal faculty as being merely the revelation of unsuspected potentialities in the human organism, or as manifestations of some influence emanating from a transcendental world."

The condition of such dissociation is typified by a "fault" in the mental structure, through which phylogenetically older functions, or—as an alternative hypothesis—the influence of incarnate minds, may manifest activity. It is suggested that psycho-analysis may be the instrument for solving the problem of the supernormal acquisition of knowledge.

Journal of the S. P. R. for June. The English Society hitherto found and investigated many an impressive psychic. Whether the case of Miss "Nancy Sinclair," as here reported, will prove to be such a one remains to be seen. If hope were a permissible emotion, it would be decidedly strained at the outset, so extreme are the claims. The report, which occupied the most of the issue, is by an investigator whose name is unfortunately withheld because the psychic, as is too commonly the case, is a shrinking violet, and owing to the circumstances to reveal one name would be equivalent to disclosing the other. He is, however, vouched for by the Society as a competent observer, and the possibility of the names being given in a subsequent report is held out.

"Miss Sinclair" is introduced by Mr. T—— as a lady intimately known to himself and his wife during the past seven years, and for months they have been living in the same house. She is said to have had supernormal faculties all her life, but she concealed her powers, and development did not begin until February, 1921, under the direction of Mr. T——; but this was broken off for a period of six months, so anything which could be called a test was very recent. Mr. T——'s report is divided into two parts. The first part, occupying twenty-four pages, describes the types of phenomena manifested by Miss Sinclair, viz., telepathy, clairvoyance and "impressions," and the various states in which she produces them. The second part describes "evidential cases," in particular a series of tests with playing cards in which, it is claimed, Miss Sinclair displayed clairvoyance, prevision, and other powers. The results as reported certainly command attention. In a series of seven sittings, apparently consecutive, predictions were made, usually in a state of trance, as to the first five, six, seven or eight cards to be turned up from the pack which Mr. T—— manipulated. The first three series so predicted contained one error each, and the other four none; but in no case was the suit named. The mathematical probability of such predictions, considered as separate series, being so nearly right by chance is computed to range from 1 in 33,840 for the third test to 1 in 462,980,000 for the seventh.

What surprised Mr. T—— the most was the fact that after one prediction covering the first eight cards to be turned up by

him was exactly fulfilled in name and sequence, Miss S. having handled the cards herself and then both agreeing that such a "test" was not quite convincing and therefore ought not to be counted, the next time he shuffled them and the prediction was again fulfilled!

We should think he might have been surprised, indeed, since, if the absence of conscious or trance manipulation was as certain as he declares it, the psychic must be credited with a power to foreknow details contingent on the human will which many theologians do not ascribe to God Almighty. The claims involved are so stupendous and unexampled in the annals of demonstration as to compel concurrence in what is said in the editorial note: "Some of these phenomena—in particular those described on pp. 321 ff. [those which would require not simply clairvoyance but absolute foreknowledge]—are of such a remarkable and so far inexplicable nature that obviously no certain conclusions can be drawn, until it has been found possible to repeat the experiments." Of course, with the addition of another competent observer to the one who is anonymous. Since all seven experiments which apparently were successful occurred in the course of but about seven weeks, it ought to be possible to repeat them under a varied control of conditions without great difficulty. Until that is done it is easier to credit that, after all, some undiscovered factor existed.

This report is followed by Mr. E. J. Dingwall's review of the reports of committees which have examined the materialization phenomena of the medium Einer Nielsen. As soon as strict conditions were imposed some evidence of trickery was found, and the latest committee reported accordingly. Mr. Dingwall however, does not consider that fraud was sufficiently demonstrated.

The Occult Review (London) for August contains a number of interesting articles covering quite a range of subjects, and also a range in values. We notice in particular *The Devas*—a subject of interest to every psychic researcher; but the method of treatment here is so unlike the researcher's that it suggests a consideration of its almost opposite methods and purposes. The occultist is to the psychic researcher what the impressionist in art is to the photographer. They are not likely to appreciate each other's

work, even though they represent identically the same scene. This essay, although very well written—and therein characteristic of this *Review*—is nevertheless a notable example—from the standpoint of the researcher—of how-not-to-do-it. Interesting stories of angels, visions, prophetic dreams, etc., are given as “derived from various sources.” The researcher, of course, wants a complete statement of the facts with names, dates and verifications, without which the stories—however interesting they may be—can not be accepted as a basis for induction. If the occultists would only change their oriental or mediæval attitude toward phenomena to that of the *Novum Organum* they might become valuable recruits to the ranks of researchers. The occultist seems to be in love with the occult for its own sake, while the researcher values it only as a door through which he may pass into domains of knowledge which lie beyond. The occultist loves the mystery as a thing in itself; the researcher loves it as a thing to be dissipated. The occultist is an artist in his tastes, while the researcher is a sportsman as well as a detective. The mental attitude of the one is passive observation and contemplation; of the other, active investigation under test conditions. The purpose of the one is thought and meditation; of the other knowledge. The method of the one is to wait for the natural and the supernatural alike to evolve for their edification and inspiration; the method of the other is to search out the secrets of nature to determine her laws and thus become the masters of their own destinies. Similar remarks apply to *Haunted Houses and Exorcism*. The writer of this article should learn the legal rule that those who seek to establish a case are bound to use the best evidence obtainable—excluding hearsay. *Automatic Writing*, by E. Ernest Hunt, is a very readable and illuminating essay which treats in a popular style the philosophy of an obscure subject. The author writes from personal experience, but “in the issue the psychological results decided him to terminate the experiments.” It is to be regretted that these results are not more definitely stated. The reason for the discontinuance of the writing “upwards of a quarter of a century ago” is presumably indicated in the opinion expressed that the practice of automatic writing is conditional upon the dissociation of the conscious and sub-conscious minds, which in the course of time might become permanent by the sub-

conscious taking control and over-riding the rational consciousness—thus producing insanity. The paper concludes with an expression of the hope that the advance of psychology will enable us to eliminate from automatic writings the product of the sub-conscious mind, thus leaving a residuum whose origin must probably be sought in a spiritual world.

Light, issue of July 1, 1922, contains an article on "Spiritualism and Psychical Research," by George E. Wright, which clearly explains the frequently misunderstood attitude of Spiritualists toward this subject. It appears that the lack of friendly co-operation on the part of Spiritualists toward those who are studying their favorite subject with scientific methods and motives has several reasons. The psychical researchers, it is said, beginning with Professor Sidgwick, have held an attitude of suspicion toward all mediums, and have generally avoided professional mediums—who are presumably the best representatives of the cult. Fair investigation is thus handicapped from the start. The following suggestions are made by Mr. Wright, the observance of which, he thinks, would promote a co-operative disposition on the part of Spiritualists.

(1) Recognizing the Spiritualists by appointing them as members of any committee to investigate one or more of their own number, and having no test without the presence of one or more of the medium's friends.

(2) Abandonment by the Society for Psychical Research of its attitude of superior knowledge.

(3) That test conditions be not arbitrarily imposed, but adopted only after agreements with the medium, the "control," and their friends.

(4) That no report of such sitting be published until it has been approved by the medium himself and all other persons present, or, in case of a majority and minority report, that both be published together and neither separately.

(5) That every account of a series of experiments with any medium be preceded by a *précis* of the previous experiments held by the Spiritualists with the same medium, with references to original sources, etc.

However reasonable such rules of practice may seem to the

Spiritualists it is easy to say that researchers will not generally find them practicable. This would make an interesting subject for debate in some researchers' conference.

However desirable it may be from the standpoint of the psychical researcher for Spiritualists and occultists to co-operate with them, it must be admitted there is little chance of such an approachment. Their fundamental differences are intellectual. As long as the Spiritualists attitude is that thorough investigation and demonstration of psychic phenomena are not necessary because their own experience is certain and that much may be taken for granted and so long as the occultist says "Rational knowledge is not needed here because I have emotion and the apprehension of truth without the cumbersome process of sensation and ratiocination," they will not do much to promote psychical research however much they may be interested in the subject.

INCIDENT.

DREAM COINCIDING WITH EXTERNAL FACTS.

The following narrative must tell its own story. Whether it is telepathic or otherwise explicable each reader will have to determine for himself. In any case it does not seem like chance coincidence. Its explanation will be found in that of the collective mass of similar experiences.—J. H. H.

1. STATEMENT BY DREAMER.

[Not dated, but the letters which follow show that this was written before April 11, 1909.]

DR. JAMES H. HYSLOP,

DEAR SIR:

I write in answer to an "appeal" published in the Dayton (Ohio) "Herald" of recent date, and I wish to state in advance that previous to the experience herein related I had no belief in anything of that nature. I knew no philosophy except the materialistic "Natural Philosophy" as it is taught in schools.

But my first strange "dream experience" was as follows:

In April, 1886, my brother and my nephew went from here to California. My brother returned in a short time, but the nephew, G—S— by name, remained in Los Angeles. This nephew was my sister's son and she (my sister) being dead, I had always taken a deep interest in her two orphaned children. But letters which we received from G— stated that he was doing well and so I felt no uneasiness concerning him. Some of our family received a letter from him about two weeks previous to my dream, and he was well and contented. I do not recollect that I had even thought of him for several days before my unusual dream.

On the night of February 16th, 1887, I had sat up somewhat late to work. (I was making some chair seats for a Dayton factory that gave out that kind of work), and after I retired I soon went to sleep. All at once it seemed to me that something gave me a sharp and sudden shake, which aroused me, and I looked and saw G—

S——. Apparently he stood close to me, but the room in which he stood was not my own bed-room, in which I had so recently lain down to sleep. G—— looked life-size and natural, except that his face was disfigured with red blotches, which looked to be sunken a little below the natural surface of the skin. The blotches looked like half-healed ulcers, irregular shaped.

Something close to me seemed to pronounce his name "G——!" and instantly the scene changed somewhat, and I saw him sitting down holding what seemed to be a handkerchief to his face, and a voice said, "A heavy misfortune." Then, as quickly as before, the scene was changed, and I saw G—— lying prone, face downward with his shoes and clothing on—upon a narrow bed upon which, it seemed to me, he had thrown himself, in an abandonment of extreme physical suffering or mental dejection. Then I myself, seemed to ask the question, "Does he suffer mentally or physically?" and I sat up in my bed and looked about me. There was nothing unusual in the room, and I lay down again and went to sleep.

A day or two later I visited my only living sister. I told my dream to her and her daughter, but I stated to them that it was no doubt a dream like all other dreams, and although it was unusual in many ways, yet no importance need be attached to it. (I never had been able to believe in "tokens" or forewarnings of any kind, and I always accounted for such things as illusory or purely imaginary.)

But three weeks later when I read in the Dayton "Daily Democrat" this startling headline "*Small-Pox at Los Angeles*" a new signification seemed added to my dream.

Time passed on, February, March and nearly all of April, and although letter after letter was dispatched to G——, no answers were returned. Finally a letter from his only brother here, begging G—— "for God's sake to break his long silence if life enabled him yet to do so" brought the reply that G—— had had the small-pox, had suffered severely, but that he was now better and would come home soon.

G—— came home in May. He had fully recovered and was looking well. Of course I naturally referred to his having had the small-pox and I asked him "Why did you come and tell me G—— when you had the small-pox?" (His brother had already told him about my dream.) G—— laughed and said "Don't know, it was the

strangest thing I ever did do. I did not know myself, that I had come and told you, until W—— (his brother) told me that I had."

"Was you sick on the night of February 16th?" I asked him.

He answered, "Yes, I was."

"Did you sit down that night and hold a handkerchief to your face?" I questioned next.

"I don't think I did," G—— replied.

"Are you sure you didn't?"

"Well, next to sure."

"Did you lie on a narrow, dark colored single bed?"

"I did, for a God's fact."

Some one asked him at that, "Was you thinking in particular of home that night, or wishing you was here?"

G—— replies, "Don't ask me. Imagine yourself three thousand miles from home, all among strangers, sick from a frightful disease that is decimating the town, the pest-house before you, then ask yourself if you would think about home or wish you was there? I'll tell you how it was," he went on: "The small-pox was as thick as blazes, and I had been vaccinated in the hope of escaping them, but there was little chance for me in the business I followed to escape exposure to the disease [he drove a public coach]. I was vaccinated on the first Monday in February" (that was the 7th) "and about a week later, one night, I don't remember the exact date, I was sick, most wretchedly sick, with all the symptoms of genuine small-pox. I felt the fever coming over me in great hot waves, and a pimply eruption was appearing upon my arms. I didn't want to have the small-pox, I didn't want to be marked with them, and I had mortal dread of the pesthouse, which was then receiving inmates every day. I was half delirious with the pain and fever in my head. I did not want the people in the house to know I was getting the small-pox. I got up off my bed and lit a light and looked into the looking glass to see if the eruption was showing in my face. My face was as red as flannel, and in my desperation, hoping to prevent the terrible eruption from appearing there, I—there it is now, that is the handkerchief you saw, Aunt —— —I tore a piece out of the sheet upon my bed and dipped it into cold water and held it to my face to try to cool the fever and hinder the eruption from appearing there. That beats anything I ever heard of—that dream, or vision of yours, Aunt ——!" he exclaimed.

The above dream and its sequel is true in every particular as related and is submitted to the Society of Research because it has been asking through columns of the Dayton (Ohio) Herald for such manifestations. That dream was my first experience along these lines, but it changed the whole current of my belief, and made me more susceptible to subconscious teachings than I had been before. I have always felt thankful that I was worthy or able to receive that life-sized photographic, telepathic message from a distance of three thousand miles.

I ask that *all names be withheld* if any public use is made of this strange dream of mine. There are some persons living who will recognize it, if it should meet their eyes. Yet materialistic persons who do not know it to be true would (as you know) call it a fake and the dreamer a "fraud" or a "crazy person."

Very respectfully yours,

N— S—.

2. LETTER BY THE SAME TO DR. HYSLOP.

I write in answer to your kind communication of April 11th.

My nephew, G— S— died Oct. 11, 1898, and therefore, your first request, asking for his address, is stopped from being answered.

For answer to your second query the addresses of persons to whom I told my dream before I knew of its fulfillment, I will give the addresses of the two persons to whom I told my dream immediately after its occurrence, and to whom I remarked that it was no doubt a dream like all other dreams, and had no significance. (I was an especial unbeliever in all manifestations of what is now called "psychic phenomena" and always explained or tried to explain them away.)

MRS. C— F—,
 MISS M— F— [daughter of Mrs. C. F.]
 [Address given.]

As to where I was living when G— S— was in Los Angeles. Yes, I was living in my own home here in Ohio, near to the village of Sulphur Grove in Wayne Township, Montgomery County, Ohio. Mrs. — and her daughter (they are my sister and my niece), were also living here, near Sulphur Grove at the time the dream and

its sequel took place. For a number of years they have lived in Dayton.

Very respectfully yours,

N—— S——,

P. S. Will you please let me know, later, whether or not Mrs. F. and M. answer your questions. N. S.

3. CORROBORATION.

Dayton, Ohio, April 26, '09.

DR. JAMES HYSLOP,

SIR:

Your letter was received a week ago but have been too busy to answer sooner.

(1) So far as I know Mrs. —— knew nothing of her nephew's illness, when she told me about seeing him sick and with a bandage about his head.

(2) She told me that she saw him and that he appeared to be sick.

(3) He seemed to be kneeling by a chair, or at the end of a couch, and the part of his face which she saw seemed to be broken out in sores.

(4) I do not recollect the year: it was in the eighties. After eighty-four. Possibly as late as 87 or 88.*

I am in haste.

Yours very truly,

Mrs. C. F——.

* Both statement and corroboration were written twenty-three years subsequent to the dream, and are therefore subject to the oft-specified limitations.

It seems certain, both from the postscript to Mrs. S.'s letter and from the divergences in the corroboration, as well as the uncertainty as to the date which Mrs. S. fixes definitely, that Mrs. F. writes from her unassisted, independent memory.

The divergences in the corroboration are only those of defect and lack of certainty as to details. The essentials are there. And we should expect the dreamer to retain the details of her own dream better than one to whom it was related. Indeed, it is not probable that Mrs. F. would have remembered so much as she did except for the interest excited by the fact that she was sister of the dreamer and aunt of the subject of the dream.—*Ed.*

CONVERSAZIONE.

Psychical Researchers vs. Spiritualists.

"Referring to page 229 in the May *Journal*, I would like to ask how, after all, the methods of Spiritualists and psychical researchers in presenting evidence differ. Don't both classes appeal to facts in the same way (leaving out of consideration the religious services of the former)?" *A. C. S.*

The *characteristic* difference is similar to that between those persons who, according to a statement of the chief of Scotland Yard during the late war, kept discovering spying which they generally failed to prove, and the detectives, who only occasionally found a spy but frequently proved him to be such. Granting that "occult" facts exist, it is certain that "normal" facts are often mistaken for them. That psychical researchers as a class are more critical is admitted by Spiritualists, and even asseverated with emphasis and in the tone of complaint and reproach.

It may be well to give a concrete example. My eye falls on an article in one of the leading Spiritualist papers, out this very day (July 1). The article is a column and a half long. The caption, "Young Woman's Death Predicted by Spirit," and the tone of the whole article, are eloquent with the conviction that the case is imposingly evidential. In part, the statement is that of a lawyer, which rouses expectation. Let us make a just summary of the facts and see what the evidence was which so much impressed a Spiritualist Church, the lawyer officer of a Spiritualist Church and a leading Spiritualist paper.

1. In January a daughter of the pastor of the church was taken ill and remained ill until her death in May.

2. On a certain occasion, the young woman's father was entranced before a company of his people, the address through his lips, but purporting to be from a spirit, was stenographically recorded, and in the course of it the prediction was made "that the death of his child was near at hand." So the lawyer affirms, and when we read the part of the address which is printed, we find that the statement is correct. The actual words were "We realize now that very

close at hand is the call that shall take into the world of spirit one very dear to his soul," and there is no question that the reference is to the daughter.

3. The death occurred within 48 hours after the statement was made.

This is the whole case, on the affirmative side. The Spiritualist points to the fact that the event was foretold and that within two days it took place, and asks if it is not wonderful! This is the characteristic Spiritualist way of dealing with evidence, even when a Spiritualistic lawyer reports it.

But the psychical researcher, while he cheerfully admits that all the judges in the land assembled could not prove that this was not a spirit prediction, nevertheless maintains that there is not a single fact in the statement as made which even tends to prove that it was.

The justification for this statement is found in (1) express admissions in the prefatory account and the trance address, which are duly reported but which do not seem at all to attract Spiritualist attention, and (2) silence regarding particulars which appear not to possess importance from the Spiritualistic point of view, but which possess much in the view of psychical research.

1. The young woman had been ill nearly five months.

2. She had been *very* ill, for the trance address says that her father had hoped in vain to receive from the other side "assurance that the life of his loved one, as it is ordinarily understood, would conquer death."

3. The father, whose lips gave out the message, knew that she could not live, for the address contains the words "He has known that it must come for a long time."

4. Not a word is said to assure us that no outward change for the worse had that very day, perhaps, come. Not a word to shut out the possibility that the doctor had told the father that his daughter might die any day, could not live a week. This may not have been so, but the Spiritualists did not see that it was a fact important to determine before presenting the case as evidential. The message did not say that she would die within 48 hours. It only affirmed that death was "very close at hand," and a week or even ten days comes within the limits of that expression.

For the reasons that the girl had been ill a long time, that she was very ill, that she was known to be fated to die, that no testimony

is given of the absence of reasons to believe that the end was very near, and finally for the reason that the father could easily have formed at least a subconscious judgment to that effect which came out in automatic script and which had much likelihood of being fulfilled, the psychical researcher is compelled to conclude that the case is not evidential in the least.

But it is evidence to a Spiritualist lawyer and a leading Spiritualist journal.

The profound depths of logical befuddlement to which the Spiritualistic cast of mind can descend may be illustrated by a note, printed in the same paper, May 27th, 1922:

I want to thank your good paper and Mr. Keeler for the message contained in *The Progressive Thinker* of April 29, from Ray F. Livermore to his son, Dr. Frank Livermore. However, my husband, Dr. Livermore, has joined his father in the summer land some four months ago. While we knew his father was with us, guiding and directing us, it is indeed gratifying to receive a message. Thanking you again for the message and with kindest wishes for your continued success in spreading this wonderful truth,

—GLENN S. LIVERMORE.

It would have been quite easy to have posited a solution of the problem why the father sent a message to his son three months after the latter died. We could guess that the son went to some other sphere or plane and his father had not yet encountered him and had been too busy to learn that he had left the earth. But the lady is capable of picturing her husband as actually having "joined his father in the summer land," and his guiding and directing us" on earth and yet not being aware that his son was with him and had left those whom he was guiding on earth, after three months' enjoyment of the son's society!

Please distinctly understand that I am not charging, and I do not think, that no Spiritualists understand what evidence and logic are better than is indicated in the two cases cited. But there is no organ of the cult in the land known to me which will not print such stuff, and the average evidential standard of adherents is not high. That there is a *characteristic* difference between psychical researchers and Spiritualists in this respect is sufficiently indicated by the fact that

the latter commonly allege that the former are sceptical and "out to disprove" simply because they are cautious and painstaking.

What I assert is also asserted in substance by the intelligentsia among the Spiritualists themselves. A writer in *The National Spiritualist* for June 17th, 1922, thus expresses her disgust at what she commonly sees and hears.

Often the position of Spiritualism is erroneously established in a community by the vagaries, the crudities of undeveloped mentalities—the senseless jargon of those who, having felt a "chill" and having visions of cheap notoriety or golden harvest, go forth as the anointed. * * *

One sister is called before another to give messages or to "lecture." The aggrieved "pulls out"; starts a new society, which, perhaps like Mr. Finnigan's turnip, for a while "grows and grows," then runs to top. Lecture! In the vernacular of the funny page, "Oh, ye guides!"

The average audience will listen awe-struck to the most puerile utterances, the veriest drivel, if the speaker's eyes be closed in the self-delusion of trance. This much for the inordinate demand for phenomena. The speaker addressing an audience from a normal standpoint, speaking for the sacred truth of Spiritualism from knowledge acquired by study, by experience, by reasoning processes of analysis and deduction, may speak to vacant minds and locked hearts.

We hear speakers apologize for the time they give to exposition of the philosophy and religion of the cause they represent. "I will speak briefly; I know you want the phenomena."

Of course we want the phenomena. The phenomena are the foundation of Spiritualism. But why cater to greed? Why deliberately draw the veil to obscure a shining countenance? Week after week we see the same eager seekers after knowledge put up questions relating to material matters, demanding messages from their "dear loved ones" which shall advise them as to trivial subjects. * * *

The horde of the disgruntled is another impeding force in the growth of Spiritualism. Everywhere one goes is the cry for the truth of our assertion—there is no death. And anyone—or nearly everyone—who shivers and shakes, concludes shivering and shaking constitute mediumship, and following after Mark, whose watchword was "straightway," proceeds to demonstrate that "there is no death." * * *

Another discerning Spiritualist, in the same paper and issue, reviews the queer book called *The Twentieth Plane*.

There never has been such a group of personalities from the spirit side gathered together at one time, and there never will be. Lincoln, Emerson, Whitman, Ingersoll, Coleridge, Wordsworth, Shelley, Shakespeare, Spinoza, Disraeli, Hubbard, Aristotle, Socrates, Plato, Pythagoras, Sappho, Tennyson, Voltaire, and many others, blithely frisk through these pages. As a final flourish Jesus contributes an address.

It is a crime against these great names to publish such stuff as coming from them. There is not one line in the book that is evidential. The only assumed spirit that seems anywhere nearly natural is "Shelley." At times his tone rises to the height of "Queen Mab." There is not a syllable even here to indicate identity. But the effusions of all the rest are simply pitiable. If the mixture of controls and subconscious minds which rattled off this stuff to the chimes of great names didn't know any better, the editors should have.

As every scientific Spiritualist knows, the *Cosmography of the Spirit World* that is set forth in this book is pure fable. There is no "twentieth" plane, nor "fifth" plane, nor any other plane, in the sense used in this book—any more than there is a twentieth plane in music or art. * * *

Amid the deluge of drivel in these days, both spoken and written, let all real Spiritualists learn to pray: God save us from our friends!—M. A. B.

BOOK REVIEWS.

Elements of Psychical Phenomena. By HELEN C. LAMBERT, 1921.

The "Elements of Psychical Phenomena" by Helen C. Lambert, 1921, is a booklet of 28 pages of clear, simple, succinct statements regarding various types of psychic experience and the terminology in use in psychic research denoting such experience. The writer of the little volume speaks from the angle of personal understanding of almost all the matters in the book. She can therefore throw light that no mere investigator can upon the subject she treats. She has long been known to the A. S. P. R. as a careful experimenter and records of her experiences and material of hers appeared in some of the early publications of the Society. Her new booklet supplies just the need we have long felt for a brief resumé of psychic research up to the present time, and is useful for strangers to the subject and beginners in the study. It is hard to see how it could be improved upon except in two or three statements as to matters of theory and still in debate, which are represented as settled. Members of the Society will find it useful for distribution to those who have an intelligent interest.—G. O. T.

Spiritualism: Its Present-Day Meaning: A Symposium. Edited by HUNTLEY CARTER. Pp. 187. London, 1920.

This volume is a collection of short articles by a great number of persons (of whom the majority are English) in reply to a series of questions sent out by the Editor. These questions are:

1. What, in your opinion, is the situation as regards the renewed interest in psychic phenomena?
2. In your view does this psychic renewal denote—
 - (A) A passing from a logical and scientific (deductive) to a spiritual and mystic (inductive) conception of life? or,
 - (B) A reconciliation between the two, that is, between science and faith?
 - (A) For, or
 - (B) Against, human survival?
3. What, in your opinion, is the most powerful argument?
4. What, in your opinion, is the best means of organizing this movement in the highest interest, philosophical, religious and scientific, of the nation, especially as a factor of durable peace?

The book is divided into two parts, Religion and Science, each of which contains divisions and subdivisions. Each subdivision is written by a person selected by the Editor for some reason best known to himself, and it is here that the contributors attempt to answer the questions put to them. The majority of those questioned being incompetent to express any opinion have naturally found great difficulty in writing intelligent answers. Anyone can answer any question, but the value of the answer depends on the writer's knowledge of the subject in dispute. In England the greatest confusion appears to exist between

Spiritualism and psychical research. The essence of Spiritualism consists in the belief that the human personality survives death, and this opinion is supported by a variety of alleged facts which go to show that the discarnate can communicate with the living, and at times are even able to influence matter. The ordinary believing Spiritualist is far more inclined (although quite wrongly) to lay more stress upon the physical phenomena than upon the mental, partly because the former class appeals to his sense of the miraculous and partly because he is too lazy or too stupid to make a serious study of trance communications. He bases his belief, however, upon certain alleged facts or occurrences, the investigation of which is the primary work comprised under the title of psychical research. No opinion therefore that is to be of any value can be given on the subject of Spiritualism by people, who are not intimately acquainted with the methods of research employed in dealing with supernormal phenomena. In the collection of views comprised in this volume, we find the names of many persons who are peculiarly vocal when it comes to the subject of Spiritualism, but whose knowledge of the problems involved is of the slenderest. We welcome the opinions of such writers as Prof. Bergson, Mrs. Sidgwick, Sir William Barrett, Mr. Gow, Mr. Mead, Mr. Sinnett, or "Æ," but why should we attend to the views of Dr. Wakefield, Canon McClure, Mr. Magee, Father Vaughan, Dr. Horton, Sir A. Yapp, Sir Bryan Donkin, or the Rev. Walter Wynn?

The views of so called "representative men and women" are usually irritating, but this is especially the case when we are dealing with a subject which it is supposed that anyone can argue about but which in reality requires more study and concentrated thought than many of the physical sciences which no layman would ever think of discussing at all.—E. J. DINGWALL.

Activism. By HENRY L. ENO. Princeton University Press, 1920. Pp. 208.

The day is long past since science was obliged to go beyond the limits of observation, and to call to its aid imaginative hypotheses; and the latter are rapidly increasing in number and complexity until they threaten to surpass the dogmas of theology and the myths of folklore. The solid world we knew has given place to solar systems of electrons. Now come further assaults upon matter, in the hope of reducing to unity the physical world and consciousness. One of these assaults, from the standpoint of mathematics and the epistemology of Kant, is that of P. D. Ouspensky in *Tertium Organum*, reviewed in the *Journal* of May, 1921.

Another attack, from the philosophical standpoint, is that of the present volume, by a research associate in Psychology at Princeton. The new term "activism" designates activity as an underlying hypothesis. Anything that produces a change, without which the universe would be different, is an "activity." Professor Eno prefers this word to "being," because conceivably there may be beings which make no difference and cause no changes. Activity is known to us chiefly in the form of "intensity," which in turn is determined by elements of "amount," "range," "persistence" and "exclusion." The system is in general agreement with the position of the neo-realists; but it is

also pan-psychic, and as against pragmatism upholds the independent existence of values and ideals. To the realistic basis, Professor Eno adds psychic atomism. Electrons are composed of "psychons" or units of awareness; and these latter are composed of entities like universals, logical propositions, numerical series, and ethical values. (p. 138).

Of course, if this hypothesis were true, a contact with non-material beings would be more easily explained than on current theories, as well as telepathic awareness of each other by various psycho-complexes. It is curious how nearly this theory, worked up from a scientific angle, corresponds to certain Rosicrucian and theosophic teachings. There are difficulties in explaining space-perception, the senses, and psycho-physiological relations in atomistic terms; but so there are for the current theories. Why should a quantitative difference in the atoms of two substances result in qualitative differences in the compounds?

Professor Eno regards the question of survival as an empirical one. Nevertheless the fact of survival, if proved, would be entirely consonant with his system. He says (pp. 173-74): "Now indubitably Activism has a place for personal survival. For a psycho-kinetic unitary complex could perfectly well exist in possession of its various activities whether or not it also formed, or were in correlation with, an electronic or atomic complex upon the planes below. (Professor Eno places abstract entities at the top of the scale and physical organisms at the bottom.)

"Such an awareness complex would, of course, presumably be cut off (although even this does not necessarily follow) from the characteristic activities of the lower planes; but it would not be cut off from relations to the activities of its own plane or the planes above. Its total activity—its life—might conceivably be as full, or fuller than in that form in which we know it here. As an awareness complex it would conceivably still be in relation to other awareness complexes—discarnate, or possibly under peculiar conditions, incarnate—as well as be entirely aware of its own intensive changes."

Whatever logical or psychological objections may be made to Professor Eno's theory, and his attempt to reduce qualitative differences to quantitative, or at any rate to measure the former by the latter, this brief essay has the merit, not always found in current philosophical discussion, of being refreshingly clear and concise.—PRESCOFF F. HALL.

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ANNOUNCEMENT AND COMMENT.

A Noteworthy Discussion.

The publication of *Traité de Métapsychique* by Professor Richet is being followed by an amicable discussion between him on the one hand, and Sir Oliver Lodge and Dr. Geley on the other. Readers may learn Richet's position by reference to pages 416-418 of the August *Journal*. In this issue is printed his rejoinder to Lodge, translated for the *Journal* by Sir Oliver, and the reply of the latter. Later we shall present a considerable portion of Dr. Geley's argument. Professor Richet's book will be reviewed for us by Dr. Henry Holt.

ON THE SPIRITISTIC HYPOTHESIS.

PROFESSOR RICHTER'S REPLY TO SIR OLIVER LODGE.

In the *Revue Métapsychique* for June, 1922.

(Translated for the *Journal* by Sir Oliver Lodge.)

My illustrious friend, Sir Oliver Lodge, has explained with remarkable precision the spiritistic hypothesis, separating it from vain credulities and keeping to what is essential. And I am sure that he will pardon me if after having read and meditated on this article and on his other writings I am unable to share his opinion. But after all it is the facts that matter. The theories that we can construct on these facts readily lend themselves to divergences more or less profound. The essential thing is that the facts themselves shall be accepted: and here both Lodge and I are in complete accord. The whole assemblage of facts, whether one calls them spiritistic, or occult, or metaphysical, is true, authentic, and indestructible. Whatever may be the errors, illusions, frauds, —and there is a great number of all these—there remain some indisputable and authentic phenomena, before which every kind of authority will ultimately have to bend.

Now then we come to their interpretation, or rather to the conclusions which one can draw from these experimentally established facts.

According to the spiritistic hypothesis everything is relatively simple. The personality of the dead is not extinguished by the death of the brain. The consciousness of George Pelham reappears when Mrs. Piper speaks, that of Raymond Lodge when Mrs. Leonard and Feda are there, that of Myers when Mrs. Ver-rall writes. The hypothesis is clear and bold. It is based upon very striking resemblances which can be summarized by saying that the words of George Pelham, of Raymond Lodge, of Frederic Myers, are almost exactly what they would have pronounced if they had been living among us. There appear also reminiscences so personal, phrases so characteristic, an *ensemble* so coherent, that the simplest hypothesis is to suppose the survival of their personality.

It must be understood in saying this that I do not take into

account the innumerable absurdities, which often occur through the voices or in the writing of mediums, and which by themselves might make the spiritistic theory impossible to defend. To discuss the question loyally, one must attend to the most serious cases,—those in which facts that only the dead knew are conveyed through the medium. These cases exist. They are not numerous: they are indeed rare. But their frequency does not matter. Even a few well-established would authorize the hypothesis of survival.

I say *authorize*, I do not say *justify*, for other explanations than survival appear to me possible, indeed probable, and it is precisely here that I dissent from Lodge.

To choose an example, a medium indicates with precision that a certain photograph has been taken, and adds a characteristic detail: the hand of one of Raymond's comrades rests on his shoulder. At the time when these words were said, no one in England could know that such a photograph had been taken, still less that it contained this characteristic detail.

Here, then, is the fact. It is evidently not attributable to chance. What, then, can we deduce from it? Either that Raymond Lodge has returned, or that the medium, endowed with lucidity and clairvoyance, has spoken of this photograph because she got the notion of it, as she gets the notion of other real things, somehow, without the necessary intervention of any particular discarnate person.

Now this second conclusion appears to me much more admissible than the first, because it necessitates no hypothesis at all. A knowledge of reality by avenues other than the normal senses is an indisputable fact. Clairvoyance, lucidity, second-sight, crypt-æsthesia exist,—the word matters little. But in order not to fall among adventurous suppositions, I shall not go into the question of a hereafter.

And I can give reasons why I cannot go into that question.

I. The argument that the medium merely says: "I am George Pelham," "I am Frederic Myers," "I am speaking with Raymond Lodge,"—this argument is of no value, for all mediums have an invincible tendency to personify such and such an individuality. They imagine this personality, or one imagines it for them; for one can fabricate for them imaginary personalities *ad*

libitum. They accept everything. Nothing then is more rational than to admit this personification. But if one once admits the possibility of imaginary personification,—and it is impossible not to admit it, for there are thousands of proofs, and the experience can be repeated as often as one will—the intervention of an unconscious personality becomes altogether superfluous and gratuitous.

In other words in order to believe that the consciousness of George Pelham has survived, it does not suffice that Mrs. Piper makes that affirmation to me, and even if after having said "I am George Pelham," she goes on to report facts known only to George Pelham, that also will not help me, for the unconsciousness of Mrs. Piper knows a quantity of things which her senses have not told her of; and by her lucidity she can attribute them to the personality of George Pelham which she has imagined.

Lodge says that "lucidity" is only a word. Alas, yes, it is only a word: but it is a word that indicates a fact, a phenomenon. Assuredly it is not an explanation. Words do not explain phenomena, they formulate them. When I say "vision" I am not explaining vision. I am signifying that light striking the eyes provokes a reaction in the consciousness and a visual perception. So also if I say "cryptæsthesia" I indicate that our intelligence is informed by some unknown vibration that such and such phenomenon is occurring at a distance.

I repeat it. If anyone is going to deny this lucidity, it will certainly not be Sir Oliver Lodge. He does not doubt that he has proved it a hundred times, a thousand times: but instead of attributing it to a living human intelligence, he attributes it,—at least in certain exceptional, rare cases—to the intelligence of a disincarnate person who has returned.

II. Lodge reproaches me for making a fetish of the brain, that is to say, for considering cerebral integrity as a necessary condition for memory.

Well, I avow it without shame. I do not believe, until there is proof to the contrary, that there can be any memory without brain: for the phenomena of memory are so exactly parallel to the physiological conditions of cerebral life that dissociation appears to me impossible. Just as the light emitted by a lamp is a function of the quantity of carbon which is burned and of the integ-

rity of the organs of the lamp, so also conscious memory is a function of cerebral integrity and of intercerebral physiological combustion. When the heart stops, memory ceases; that is "syncope." When oxygen is insufficient, memory disappears; that is "asphyxia." When chloroform poisons the nervous cells, memory is extinguished; that is "anæsthesia." This is true of the memory not only of man but of all animals; for the human cerebral apparatus is not essentially different from the cerebral apparatus of a dog or a squirrel, even of a tortoise or a frog. To whatever extent the cerebral apparatus becomes more complicated, the intelligence becomes vaster, the memory more extended and more prolonged: but at bottom there is always acting a nervous mechanism, provided by organs which may be more and more perfect, but which are analogous in principle. The memory of a dog and the memory of a man are phenomena of the same order: but the increase in complexity of the cerebral apparatus causes the results to be more and more complicated.

Lodge says that memory survives death. But what proof can he give except the affirmation of mediums that they are bringing the imperfect reminiscences of certain people. On the other hand all physiological and psychological experiments demonstrate a narrow and inexorable parallelism between memory and cerebral life,—all, all without exception. The connexion is so intimate, so constant, that it would need very formidable proofs to make me say that here there is no relation of cause and effect; just as it would need formidable proofs to make me declare that one can get light from a lamp when the lamp is broken.

III. The comparison with a musician who has no instrument is ingenious, but, alas, does not affect me. For I have no reason to believe in the musician! I only know the instrument, an instrument which is like an automatic piano, frightfully complex but actuated in such a way that under the influence of an exterior impulse the hammers play such and such a melody. The difference between automatic music and cerebral life is only that in cerebral life there is consciousness, while there is none in automatic music. But the fact of consciousness, whether absent or present, in no way changes the automatic character of the phenomenon.

As for melody it exists in itself, independently of music and

of consciousness. When one says: every effect has a cause, one announces a truth which is anterior to all human existence and which has nothing to do with any personality whatever, whether surviving or not. A thought which has emanated from a brain spreads out in every direction like the light of a lamp in space. It is a vibration which lasts for a short time and is then extinguished.

IV. But I will not further prolong this negation of the spiritistic theory, for I know too well what astonishing and rapid transformations can occur in science. Although all may be still obscure, and profoundly obscure, progress is rapid: and it is almost as imprudent to deny as to affirm. The future, the immense future, is open.

At the same time at present we must recognize, it seems to me, that the spiritistic theory is terribly fragile. It has against it the exact parallelism of brain and memory, as well as the evident animality of the human intelligence. In its favor are only two very feeble supports; first the affirmation of mediums that they are controlled by such and such personality, and then their production of reminiscences and information specially appropriate to the dead person. And even so we have to make an exceptional choice and selection from the documents and best records, for good observations are extremely few. They are apt to be lost amid a cruel jungle of futile ridiculous phrases, religious rather than scientific.

So then, until the beginning of a proof has been brought to me, I shall regard the spiritistic theory as a working hypothesis, convenient and perhaps useful for the study of the phenomena,—but nothing more. Lodge believes that the spiritistic theory is true. I believe that it is neither demonstrated nor probable. But that does not hinder either of us from making the same experiments: for neither Lodge nor I are accustomed to make experiments in order to justify or condemn any theory. We observe and we experiment in order to know and to understand. Where this research will bring us we neither of us can divine. What we know, both of us, and very strongly, is that we shall conform to any acquired results: for we are both ready to adopt, wholly and resolutely, whatever corresponds to experimental truth.

THE HYPOTHESIS OF SURVIVAL.

A FRIENDLY COMMENT ON PROF. RICHEL'S ARTICLE BY SIR
OLIVER LODGE.

It is a comfort that my good friend Charles Richet and I are agreed about the main facts, and only differ as to their interpretation. But let me eliminate at once from the facts bearing on that interpretation any bare assertion made through a medium, such as, "I am George Pelham, etc." Of course I entirely agree that any such bare affirmation carries no weight whatever. The conviction of persistent personal identity is not born of mere assertions. I am accustomed of late years to get a large number of messages sent me from different parts of the world, purporting to come from my son Raymond; but I do not accept them as so coming. They do not bear his stamp; and the likelihood of personation is never absent from my mind. Moreover when I have an opportunity of catechizing him about the most reasonable of such messages, he repudiates most of them; though a few here and there he accepts as genuine to a certain extent, though he says they only partially convey what he intended to say.

Conviction of personal identity is a slow growth, not based upon any one instance, but gradually built up from each occurrence of the display of specific knowledge appropriate to that person alone, and still further strengthened by the slight nuances and personal traits,—difficult to exhibit in print—which are characteristic of the individual, and which make the same kind of impression as is made normally by the bodily presence or speech or writing of a well-known friend. If Prof. Richet were to ring me up on a telephone and if I could hear his voice and a few of his characteristic and delightful exclamations, I should not easily suppose that a clever impersonator was at the other end of the line. But the proof would not be crucial even then, for dramatic impersonation is a possibility. And still less would it be crucial if the communicator had to dictate what he wanted to say to an operator or amanuensis, so that I only received the substance of his message. I mention these two possibilities of evidence because both kinds have actually occurred in my conversations with

the other side, and every such instance adds its strength, such as it is, to the whole bundle of evidence. If furthermore the message is found to refer to facts or incidents which only Richet and I knew, the proof would be still further strengthened, and the vague hypothesis of mere lucidity on the part of a medium would be thrown into the background. For it would be as difficult to attribute exactly the right kind of lucidity, in each of a multitude of cases, to any one telegraph operator, as it would be to suppose that such operator was influenced telepathically in a deceptive and dramatizing fashion by my own subconscious knowledge. Proof would be further clinched by the reception of information which neither I nor anyone in the neighborhood knew but which was subsequently verified by inquiry from relatives or by examination of documents belonging to the deceased: especially if similar matters were referred to through three or four independent mediums, each of them apparently controlled by one and the same intelligence. If this sort of evidence went on accumulating for years,—not only in my own case but in the case of a large number of bereaved persons who had been brought anonymously to the instrument, and who all felt that they had got into touch with their loved ones on the other side, whom they found waiting and eager to speak—the proof would ultimately become irresistible.

That, in brief summary, is my position at present. So that I venture to say, with all respect to those who hold otherwise or who are incredulous of the possibility of any such phenomenon,—among whom are many who have not had so full an experience of this particular class of phenomenon as I have been favored with—that to seek to explain the facts in their entirety by any kind of personating or dramatizing lucidity on the part of an operator would be a gratuitous raising of obstacles and evasion of the straightforward course. This may sound merely a dogmatic statement, but without apparent dogmatism it is difficult to be both brief and forcible: and in order truly to represent my position it is my desire to be both.

Furthermore I venture to ask Prof. Richet whether he would not admit that the postulate of general vague universal lucidity does not demand too much. If information in all directions is available to a sensitive entranced medium, what is it which causes precisely the right kind of information to be selected and supplied

to the right person,—that person being by hypothesis a stranger? If there is no real personality behind the messages, but only a cosmic picture gallery or reference library of information; if the scribe or automatist is dependent on his own impersonal faculty of clairvoyance, whereby he has access to a whole reservoir of miscellaneous undigested information about everybody; think what confusion would be likely to result. Strange indeed would the faculty be which should enable a person encountering say fifty different strangers in the course of a year to disentangle the affairs of all of them, to refer to the set appropriate to each on the right occasion, and thereafter to keep them distinct and consecutive at every future opportunity. An elaborate system of book-keeping or filing would be needed, a sort of general clearing-house, in which the appropriate facts could be docketed, and the fine shades of manner and relationship also recorded, so as to be accessible at a moment's notice when called for.

No, this is not the way it is done. The personal facts are remembered, naturally enough, by each individual personality: the characteristic traits, the fine shades of manner and expression, belong definitely to the person who in this life possessed them. They become accessible—oddly enough—through the singular channel of mediumship, whereby the person himself becomes temporarily accessible. If we admit that, the facts all fall into line with ease and clearness, in the way we are accustomed to find facts fit together in science when we are on the pathway of truth.

I doubt not that Prof. Richet would realize all this if he had had as full first-hand experience of the mental as he has had of the physical class of phenomenon, and if he were not fortified against such a view by the conviction that brain is essential to thought and memory, and that when the organism is damaged or destroyed the personality is damaged or destroyed too.

That is really the parting of the ways between us. We both of us fully admit the normal facts which he adduces. No one doubts that a man hit on the head with a brick is incompetent to express himself, and that his mental processes, whatever they may be, are no longer accessible to us. No one doubts that the brain is the organ whereby mind is able to influence and move matter, and thereby hold communication, in accordance with the laws of energy and the automatic processes of Physics and Chemistry.

How this influence is exerted we do not know. But we do know that if the mechanism is injured the influence ceases. A very little poisoning of the transmitting nervous fibres will interrupt communication. So will a section or a bad leak in an Atlantic cable. By that means indeed, in the early days of cable-laying, all communication with the cable-laying ship suddenly became impossible. The ship might have sunk or gone out of existence. But that was not the natural hypothesis: it was not the supposition made by those on shore. They worked on a simpler supposition, that something had gone wrong with the medium of communication or with the apparatus on board the ship. And their optimism was justified, for in time, through a repaired cable, communication was restored; until to-day the miracle of 1857 and 1865 has become a commonplace to which few give a moment's thought.

Still the mode of connection between Mind and Matter is an unsolved philosophic problem. Richet is satisfied with the idea of psycho-physical parallelism. I am not. I need actual interaction,—not parallelism—nor yet epiphenomenalism. Mind and Matter are constantly operating on each other, and the controlling influence is mind.

“ Spiritus intus alit, rotamque infusa per artus
Mens agitat molem, et magno se corpore miscet.” *

* Spirit animates everything, and, permeating every part,
Mind governs matter and blends with the majestic whole.

Virgil's is a true interpretation of familiar fact, and a bald Materialism is incomplete as a philosophy.

Richet cannot accept my mind and brain analogue of the musician and his instrument, for he “ cannot accept the musician.” The instrument he requires for the analogy is not a violin or a piano, but a pianola, self-driven or at least self-guided, producing the music automatically. He appears satisfied with the doctrine of animal and human automatism, attributed to Descartes, and supported on at least one important occasion by Huxley.

All analogies are necessarily defective, but if I had seriously to contemplate his illustration of the pianola, I should have to ask: How did the roll of paper get into the instrument, and what

perforated its holes? The reply would be: Another machine. Granted. But what arranged the sequence and co-existence of the perforations? Is there no Bach or Beethoven ultimately behind it all?

But if worked thus the analogy would lead us not into the philosophic question of the relation between Mind and Matter, but into the more extensive region of Theology. I do not shirk that region, but it is outside the bounds for our present purpose. So I content myself with maintaining that a violin is incomplete without the performer, that a high-speed motor-car without a driver is but a blind fury, and that the element of Mind and Guidance runs through not only humanity but the animal and in some sort the vegetable kingdom also.

Do I then look for survival of personality in those kingdoms? No, not unless personality really exists in them. You cannot have survival of a non-existence. The element of individual character and personality seems specifically human, though it may be found to some extent in the higher animals. For the rest, the guiding and directing principle that we call Life need not necessarily involve such an element of individuality as would call for individual permanence. Persistence as a whole, yes. Continuity, yes. I do not believe in any reality going completely out of existence. Just as energy may exhibit itself in protean form, may be handed on from one object to another without loss, and may interact with another and another frame of things for ever, so it seems to me likely that life too in its lower forms may be conserved, and may construct and control the mechanism of body after body, without necessarily gaining any such element of identity as would justify the idea of the probable persistence of each individual. The element of persistent personality makes its appearance at a higher stage.

But now I am travelling too far afield, and entering on thorny topics on which differences of opinion are likely and legitimate. I have enough to do to seek to endeavor gradually to convince Professor Richet, and after him a number of eminent scientific Materialists, that their philosophy is defective, and that Mind in its essence is independent of the material organism which it constructs and uses. Although, admittedly, without the loan of an organism of some kind, without, let us say, some form of ecto-

plasm which it can mould to its requirements, it is unable to make its existence known to us here and now while we are so closely interwoven with Matter and limited to our animal-derived senses for all direct perception.

Our outlook on the universe is very partial and obscure. Most of our studies have lain in the material direction, and the discoveries of the nineteenth century have almost all been concerned with Matter and its myriad properties. Brilliant indeed have been the results, but they are not exclusive of another line of inquiry. We now not only have Matter to deal with, but the Ether also: and what the bearing of this great entity is on the problems of Life and Mind remains for the twentieth century to discover. It is an entity which makes no direct appeal to our present senses, and yet which is substantial to a degree far beyond the substantiality of any atomic or molecular structure. That Life and Mind interact with the Ether I feel instinctively convinced, and I surmise that it is indirectly through the Ether that they are able to act on Matter. But all this is speculation at present, and I only mention it here to show that I am not averse from Life having a physical vehicle of some kind, something more general and fundamental and durable than any collocation of Matter. Thus it seems quite possible that our materialistic instincts contain an element of truth, that they will not be confounded but will be satisfied by enlargement and modification, and that the rationality of survival amid ethereal surroundings will become clear and complete and satisfactory when we have all the facts before us.

Meanwhile let us cultivate our garden, and pursue truth without fear or favor.

OLIVER LODGE.

THE SURVIVAL OF DOGMATISM.

A REPLY TO DR. FARRAR'S "THE REVIVAL OF SPIRITISM."*

BY WALTER F. PRINCE.

If a contemporaneous critic of those early astronomers who studied the sun, moon and stars in order to find out what they really were had classed them with the religious cults that worshipped the heavenly bodies, he would have led his readers into confusion of thought, for superstitious study and scientific study are not the same thing, although their subject matter is the same. Into such confusion of thought Dr. C. B. Farrar seems to have fallen, judging from his article "The Revival of Spiritism," in the *Archives of Neurology and Psychiatry*, issue of June, 1921. Certainly the reader, if his information were confined to this article, would rise believing that the Society for Psychical Research, like the Spiritualistic cult, is interested in founding a new religion, and that there is no essential difference between the two organizations as to their methods, their actuating motives and the standing of their published results.

To choose from a wealth of allusive and illusive sentences, we read: "Are the celebrated men who lead the spiritistic movement justified in their public attitude and propaganda?" Who are these celebrated men? The writer had mentioned Lodge, Myers, Hodgson, Barrett, Hyslop, Crookes, Wallace, Flammarion and Doyle. None of these manifested sympathy with any attempt to found a new religion except Doyle, who never had any official connection with the Society for Psychical Research, and possibly, in a minor degree, Wallace. Neither did any President of the Society, or any accredited representative.

Neither the English nor the American S. P. R. is a spiritistic

*This article was sent to the *Archives of Neurology and Psychiatry*, which had printed the article by Dr. Farrar, as sufficiently germane, but after a considerable period it was judged that a reply was not suitable to the magazine, which evidently has no "Bureau of Accuracy and Fair Play," like that which one of the New York newspapers lately instituted.

movement. Both were organized for the purpose of studying by scientific methods a certain range of facts, for the purpose of ascertaining their true character, not in order to demonstrate any preconceived view and especially not for propaganda. There is far from being unanimity of views among their members or their distinguished workers, any more than there is among psychologists, some of whom accept while others flout the doctrine of the subliminal mind, while some are passionate Freudians and others violent anti-Freudians.

That Dr. Farrar is an anti-Freudian is easily gathered from his naming among those who have some subject or other "anchored in the subcellars of the mind" to the degree of temperamental obsession, "the ultra-freudologists." What then would he think of a general diatribe against psycho-therapeutics which made Freud its principal text? Would he, as a psychiatrist, accept responsibility for what he regards as Freud's aberrations? But his principal text is Sir Arthur Conan Doyle. Now for one—and I think that most scientific psychical researchers would agree with me—I accept no responsibility for Doyle. I agree as little with his religious aims as Dr. Farrar does with the dogma of "wish-fulfilment." Some of his supposed evidence is as unsatisfactory and therefore distasteful to me as is much of the evidence adduced by the Freudian school to Dr. Farrar. I am not so constituted that I can see in the "process-dots," found in a spirit photograph only an interesting example of what spirits can do. It is probable that Doyle has come into contact with many impressive data, but he is assuredly not today an ultra critical and discriminating witness. Nevertheless his critic has seen fit to employ some peculiar logic in attacking him, and I shall in my turn criticize that logic.

"The earliest antecedents," we are told, of the "spiritistic" movement are to be found in the period of the Old Testament and that of Greece and Rome, and this is said as though it implied a reproach. It appears to me that if purported supernormal phenomena had never appeared before the nineteenth century this would have been claimed as a damning fact. "Why," it would have been demanded, "have such things never happened before in the long history of the race, if they happen now?" Contrariwise, if such phenomena are fundamental to human nature, we should

expect to find them in the ages of the Old Testament and of Greece and Rome.

But as by the magic of the pen a sinister aspect is given to the fact that "modern phenomena have their prototype and pattern in the early days of our race," so in the next paragraph "Modern Spiritism" is twitted for being so young. It dates back, we are told, only to the Hydesville rappings of 1848. "Modern Spiritism dates from 1848,"—and if by "modern spiritism" we are to understand a particular cult, the statement is correct. But if it means phenomena such as are alleged to happen now and more or less widespread interest therein, it is far from correct.

Andrew Jackson Davis was already known as the "Seer" in 1843. From 1838 to 1848 phenomena ascribed to spirits swept through all the Shaker communities in this country. On the other side of the sea, as early as 1824 the "Seeress of Prevorst" was seeing and talking with apparitions, manifesting psychometrical, clairvoyant and previsionary powers, in trance states, which prevailed for many years. The case was widely known. Forty years earlier, Jung-Stilling, whose experiences so much interested Goethe, was seeing apparitions, having premonitions, making predictions and collecting with moderately critical care accounts by his contemporaries of all sorts of phenomena such as are alleged today, including raps that were accustomed to sound when deaths occurred, premonitory dreams, messages, and even the feeling of a "cold wind," which accounts were published in his "Pneumatology." In 1743 began the clairvoyant visions of the great engineer, Swedenborg, which impressed Kant, the talks with spirits and angels, the dreams and other experiences which he related. In 1716 came the raps, groans and poltergeist performances in the house of John Wesley's father which made John a believer in spirit manifestations all his life. We go back to George Fox, who, born in 1624, heard voices and saw visions, made predictions said to have been fulfilled, wrought cures and banished obsessing spirits. Back of this, in the sixteenth century, the "Tremblers of the Cevennes" largely overran Germany, and these had visions, believed that they communicated with good and evil spirits, and performed psychical cures. Jacob Böhme, the noted mystic, born in 1575, had a range of experiences, did automatic writing, saw and conversed with what he appeared to regard as an unearthly

visitor, heard music inaudible to others, and claimed to have seen different spheres of the supernal world. Martin Luther, a little earlier, heard raps, bangs and terrific noises in his room at Wartburg Castle, as he had earlier heard inexplicable sounds in his monastic cell at Wittenberg. He saw apparitions which his prepossessions identified as the devil, exorcised and made cures. And everyone knows, or ought to know, the story of Joan of Arc in the thirteenth century.

The point is not that all of this list of instances, which might be indefinitely extended, were correctly interpreted at the time, and for present purposes it is immaterial whether they were or not. The point is that if one cares to travel back through the generations, he keeps running upon alleged phenomena of types similar to those asserted to occur in our own times. Thus it is quite erroneous to say that "modern spiritism dates from 1848." A certain religious cult may be said to date from 1848, but that is a very different thing.

The matter of the Hydesville rappings is negligible from the standpoint of psychical research, both because it is hopeless now to determine what the facts really were, and because there are recent and better attested cases of a similar nature. But as it is difficult to discover what point is supposed to be gained by emphasizing the fact that in ancient times reputed supernormal experiences were told similar to those claimed today, so it is quite impossible to see what damnatory significance there is in the similarity of alleged phenomena of the middle of the nineteenth century and those of our own generation. Then, we are told, "bereaved parents held converse with their spirit children in dialogues almost identical with those reported in 'Raymond' between Sir Oliver Lodge and his departed son; ponderous objects acquired automotive qualities; under spirit influence the force of gravity was set at naught, or intensified a hundred fold, just as Mr. Crawford finds today in Ireland; currents of air, breezes from the beyond, fanned the faces of the faithful," etc. I am not here defending the authenticity of any of these alleged facts at any period. But does the critic mean to imply that mere recurrence, or resemblance at different dates, is in itself an indication of falsity? As a matter of logic, this kind of talk is on a par with the following: "Back in 1870 we heard the same claims as now,

that aerolites fell, that there were such things as balloons which carried men into the air, that people could be put to sleep and made to do queer feats by suggestion, that the sun is bigger than the earth, and there was talk about the earth being more than 6,000 years old almost identical with that in which Professor Geologus indulges himself today." It was this very fact that through the ages and in isolated and widely scattered quarters men and women have testified to similar psychic occurrences classifiable into similar categories, which impressed thoughtful university men in England and caused them to found a Society for the purpose of rigorous examination of such narratives.

But that movement raises the gorge of our essayist. He employs the adroit innuendo of quotation marks when he says that it "stands to the 'credit' of England." This manner of docketing the single word means, of course, that he will not be responsible for it, since in his opinion the Society is not a credit to England. The founders and supporters have, he thinks, taken a course which is foolish. Among the men who foolishly founded the Society were Prof. Henry Sidgwick, of Cambridge University, called "the most incorrigibly skeptical man in England"; Frank Podmore, who, though a psychical researcher until his death, was never a spiritist; Arthur J. Balfour, who, aside from his great career as a statesman, has gained a reputation as a philosophical thinker; Professor Balfour Stewart and William F. Barrett. Among the men so misguided as to become its presidents were Sidgwick, Stewart, Barrett and A. J. Balfour, also Professors William James, Sir William Crookes, Sir Oliver Lodge, Charles Richet, Henri Bergson, F. C. S. Schiller, and Gilbert Murray, besides F. W. H. Myers, Gerald W. Balfour, Andrew Lang, Bishop Boyd Carpenter and Lord Rayleigh, not to know all of whom is to argue oneself unknown. The last of the infatuated lot is Professor William McDougall, philosophical writer of high repute, formerly of Oxford University, now of Harvard University and President of the American Society at the present time. It was Gladstone who was so lost to reason as to declare that the Society for Psychical Research was doing by far the most important work done in the world. These are the men who must stand humbly before Dr. C. B. Farrar, psychiatrist, to be judged. These are the men, or most of them, under whose superintendency

the experiments have been conducted, under what Dr. Farrar cannot bring himself to say were "'test' conditions" without the protection of another set of quotation marks. Some of them even took part in the experiments, and our own William James was not ashamed to produce some of that "curious literature" as the fruit of his personal inquiries. Were the critic even more eminent than a Farrar or a Jastrow, the race must have lost its faculty of humor if it can stand unmoved the spectacle of such a delicious piece of impudence as the relegation of this body of men to the inferno of the intellectually damned.

It is regarded as significant of Doyle that "even at this early time when he was beginning his medical practice he was much more impressed by the attitude of Crookes, Wallace and Flammarion, who believed, than by Darwin, Huxley, Tindall [*sic*] and Herbert Spencer, who disbelieved." Here is an indication that the writer thinks that science is simply a battle of faith and unbelief, a flux of emotional attractions and repulsions. Otherwise he would, instead of "who believed . . . who disbelieved" have said "who investigated . . . who did not investigate." Is there any other department of human inquiry wherein the opinions of those who have no first-hand knowledge or next to none are rated as equal to the opinions of those who have bestowed laborious study upon the subject-matter? Huxley, in declining the opportunity offered him by the very respectable London Dialectical Society to aid in its investigations (See its Report, edition of 1871, pp. 230-231) stated that he had never personally examined more than one case, and that he had no desire to investigate further. "I take no interest in the subject. . . . The only good that I can see in a demonstration of the truth of 'Spiritualism' is to furnish an additional argument against suicide." Yet what contempt Huxley or Darwin would have felt for the man so under the spell of emotional repulsion against the mere thought that he could be biologically related to apes as to exclaim, "The only good I can see in the demonstration of such a claim is to furnish an additional argument for suicide, in order to get beyond sight of such unpleasant relatives!" If they had patience to answer such a piece of inconsequence would they not have remarked, in substance, that facts are neither determined nor abolished by one's emotions in relation to them? Tyndall never, I believe, wrote

anything so crass as the sentences quoted from Huxley, but his personal investigations were slight indeed, and in these his acts and remarks were so at variance with the scientific procedure which characterized him in his own proper field that even so resolute a critic of spiritualistic phenomena as Podmore is obliged to condemn them. (*Modern Spiritualism*, 1902, Vol. II, pp. 146-147.) Perhaps more attention should have been paid to the opinion of Faraday than that of Lodge since the latter had only done much fair-minded investigation, while the former declined an invitation to investigate the phenomena of Home unless that medium would previously subscribe to his (Faraday's) prejudgment of a part of the case (*Ib.* II, 145-146). There is that in psychical research which rouses many scientists to react as a bull does to a red cloth, plunging forward with eyes shut to the attack. But why anyone who is interested rather in the facts than in the psychology of the protagonists, should rivet his attention on the passing utterances of men which, by their express admission, are based upon ignorance and prejudice, is a problem. Suppose that the American Geographical Society, or any of its eminent agents, had reluctantly consented to examine Peary's claim to have discovered the north pole on conditions similar to those which Faraday demanded in advance of Home, "Will Admiral Peary 'admit the utterly contemptible character' of his reputed discovery, in the way of supplying anything 'of the least value to mankind'?" It is doubtful if anyone could be found to applaud this sort of a protest against Peary's claim after his return: "Behind the mere argument of reason stands more powerfully still the argument of emotion, his [the scientist's] whole being abhors this repellent caricature of the earth's surface, this sickening picture of two men isolated in a world of ice and dreadful cold." Yet this is exactly what Hugo Muensterberg wrote in relation to the facts discussed by psychical researchers, except that after the word "caricature" must be substituted "of immortality, this vulgar materialism which makes the after life," etc. No wonder that Dr. Hyslop said that a man so under the influence of his emotions ought to join the Salvation Army (*Journal of A. S. P. R.*, II, 37-38). And yet, if one should prefer to consult William James upon these matters, not because he was impressed by the facts but because he gave them attention, in preference to Muensterberg, whose terror of

getting into close quarters with the facts was such as to deliver him over to the delicious satire of Professor Schiller (*Proceedings of English S. P. R.*, July, 1899), we suppose this would be a proof of "inherent tendencies." And it undoubtedly would be—tendencies in the direction of reason rather than of prejudice and emotion.

The region of Psychical Research, or "spiritism," if you please, is the only one which men of culture feel qualified to enter without any special training whatever, without particular acquaintance with its literature, its history or its methods, and therein make wild and random statements and build theoretical structures on the basis of their prejudices. It is the one field wherein they dare to make assertions of fact without first taking pains to see if the assertions are accurate, and to employ shaky and limping logic which, employed elsewhere, would be laughable. One would be disposed to suspect that there is something worth while in that region from simply noting how doughty knights who gallop into it on fiery steeds seem to be smitten by enchantment and to be transformed into Don Quixotes astride of hobbling Rosinantes.

Muensterberg was a psychologist whose works anyone may read with profit, even if he *was* guilty of the *faux pas* of writing a treatise on the subconscious mind in three words—"there is none" ("Psychotherapy," p. 125). But when he entered the field of psychical research he was capable of confessing himself the victim of emotions, of assuming as facts what he could not know to be facts and what were not facts, of contradictory statements in the same paragraph and of careful avoidance of real issues. He declared that in what professed to be communications from Dr. Hodgson through Mrs. Piper "there is nothing characteristic of the man who purports to speak," though his knowledge of Hodgson's characteristics was exceedingly limited; that "everything is characteristic of the woman" though he never saw Mrs. Piper and never had accepted opportunities to study her manner of thought or language; that Hodgson's "idioms blended with her memory of the man," although he had just declared that the messages contained *nothing* characteristic of his style. He depicts Dr. Hodgson as having been "absorbed by one passion" for many years, "to understand the conditions of existence after

death—devoting his whole scholarly career to this one group of problems and discussing them a thousand times with his most intimate friends," although Dr. Hodgson had no such passion, the conditions of existence after death were never his quest, and he never discussed them once with one of his most intimate friends, Dr. Hyslop. Muensterberg selected for attack the parts of "communications" which no Psychological Researcher ever had or ever would put forward as evidential, and avoided all those that might be so regarded. (*Journal A. S. P. R.*, II, 26-30.)

In 1910 appeared "Studies in Spiritism," by Amy E. Tanner, Ph.D. She was an assistant of President G. Stanley Hall, who wrote an introduction and certain other matter for the volume. She claimed to report and demolish some of Dr. Hyslop's material, but her victory was gained by the easy process of misquoting and maltreating every one of the twenty-seven comparatively unimportant incidents which she selected and by making sundry statements about Dr. Hyslop, etc., which were purely fictitious. This was demonstrated by republishing the whole of the original text and her perversions in deadly parallels (*Journal A. S. P. R.*, Vol. V, 1, seq.). And it was this book of his assistant in psychology that Professor Hall hoped, in the introduction, would "mark the turn of the tide"!

In the April number of *The Chronicle*, 1920, Professor Margaret F. Washburn, of Vassar College, gave her views on "Psychology and Spiritism," and it was my painful duty in October to spread before the readers an exhibit of her numerous errancies. Now I do not in the least believe that the excellent and learned lady meant to misquote, misstate and perpetrate feats of logical contortionism; I rather incline to think that she also met *something* solid within the enchanted territory which made her reel from her saddle.

I have a most hearty respect for Professor Dickinson S. Miller, of Columbia University, but could not fail to see that similar, if not so numerous mishaps, overtook him when in the *Churchman* he undertook to pursue the ogre of Psychological Research. Regretfully, an issue or two later, attention was called to the marks of his falls into the slough of misstatement and bad logic.

Dr. A. A. Brill a few months later explained in a New York newspaper, as fully as Dr. Farrar has explained, how people come

to be seized with the delusion that there is demonstration of survival. With him it is all a matter of "complexes," as with Dr. Farrar it is a matter of doom from the innate nature of the "critter." But the manner in which he was inhibited from consulting handy books of reference and confined to his imagination for his facts indicated that he also was laid under a spell when he approached this fatal subject. For example, he invented a biography for Sir Oliver Lodge, asserting that it was old age and the loss of a son in the late war which won him to delusion, whereas Sir Oliver reached affirmative conclusions in middle life and long before his son died. But why stick to facts when exposing "spiritism"?

Edward Clodd, in 1918, published a book, "If a Man Die, Shall He Live Again?" and it was designed to demolish the same awful delusion. But the same fatality befell him, he could hardly lift his pen from the inkwell without a blunder of fact or quotation or logic falling from it. He could not even get names down correctly. He makes the "Stratford Rappings" depend solely on the testimony of a man thirty years later, although they were inspected by editors and reporters at the time and reported in more than a dozen newspapers (*Journal A. S. P. R.*, XIV, 615-621).

And so I might go on with instance after instance. Really, it is advisable that psychologists, psychoanalysts, and scientific gentlemen generally should begin to employ white magic to dispel the enchantments which paralyze their usual caution and logic when they take up lances against the subject matter of Psychical Research; it consumes too much of our time benevolently leading them back to paths of safety and accuracy.

From various indications, one is forced to the conclusion that not even Dr. Farrar has taken pains to familiarize himself with either the biographers or the writings of the standard psychical researchers, whose psychology he nevertheless professes to understand so minutely. (Even the Freudians, whom he puts in a similar category, make a close personal inspection of their subjects before analyzing them.) I advert to these indications here and there, and to one of them now.

If I should write an article criticising several eminent members of Dr. Farrar's profession and should spell their names

Janey, Sydis, Morton Printz, Ossler, he would be warranted in presuming that I had never been familiarly acquainted with either these men or their works, else the true form of their names would have been a part of the records of my brain. And if I had no other evidence of his unfamiliarity with the literature of Psychological Research I would find it in his spellings "Meyers," "Edmunds," "Seibert," and in the mixing of the initials of F. W. H. Myers ("F. H. W. Meyers"). Even physical science cannot be very familiar, else he would hardly have written "Tindall."

Dr. Farrar entertains the theory that, so far as religion is concerned, personal attitudes "are not arrived at by processes of deliberation, logic and judgment, but are first and last questions of temperament, to change which lies not within the power of the individual." This he admits applies at both ends of the scale, so that religious skepticism as a psychological attitude is no more rational than is religious faith. Of course this generalization flies in the face of the testimony of millions that they were irreligious, if not opposed at least indifferent to religion, until well on in life, when *something occurred* to cause an inward revolution. And it flies in the face of the evidence furnished by the visible lives of millions. Furthermore, multitudes of people went through the process of "deliberation, logic and judgment" before arriving at settled conclusions on religion, as printed biographies show, and they did not believe and never would have admitted that this process was without force or meaning. That is, the dogma that men are mere automata so far as religion is concerned, is contradicted by both consciousness and external observation. Whence, then, does Dr. Farrar draw assurance that his dogma is true? If we point out a man—and there are hosts of such cases—who has been a materialist, and so far as he or anyone else could see, was satisfied in his materialism, until the age of fifty or sixty, when he somehow made a right-about-face, Dr. Farrar says that all the while the man was a predestined believer in religion. Byron wrote that

"When Bishop Berkeley said there was no matter,
And proved it—'twas no matter what he said."

I should say that when a man, in the face of all the evidence which

the nature of the case admits of puts forward a generalization which he can support only by barren assertion, it is of interest only as swelling the list of curious and rickety psychological speculations. If religious attitudes "are first and last questions of temperament" I would like to know what temperament was doing all of sixty years before a man of that age finally changed his views. It reminds me how a phrenologist when I was a youth declared my organ of "form" to be the largest in the whole nest, which would imply that I was wonderfully keen in remembering faces. I told the phrenologist that my memory for faces was very poor, and he said that the faculty was large in me but "latent." But I cannot understand what is meant by a strong faculty which remains latent as that one has in me to this day. Nor can I understand an innate disposition which works in a contrary direction for half a lifetime and then suddenly begins to work as it would be expected to do.

All this is relevant because our writer advances a step and says that the belief in spirits is also "an act of faith temperamentally determined." And I do not see why the doctrine is not every whit as applicable to all human beliefs and convictions, just as easy to assert, just as unlikely, just as impossible to prove. Thus we should be landed in the midst of a universal skepticism of reason, and be spared the examination of any facts hitherto supposed to support this or that belief, or any mental effort at all aside from a languid interest in those fatalities of birth which gave us fixed beliefs as it gave us fixed complexions. But I do note that in advancing his "temperament" theory so as to include views on Spiritism, the good Doctor forgets to let it work both ways as he did in the case of religion. That is, he maintains that "belief in spirits is an act of faith temperamentally determined," but he does not, as he should, add that disbelief in spirits is also not reached by any process of reasoning about it, but is temperamentally determined. To have done so would have destroyed any utility in his article, for what could be the use of arguing against spiritism in a world of beings hopelessly sewed up in their individual bags of reason-proof temperament? Besides, the doctrine that "belief" in spirits is never really based on reasoning from facts, enables one to disregard the facts and arguments of psychological researchers as irrelevant, while the implication that disbelief

in spirits is, must be, and ever shall be the result of intelligent processes makes golden coin out of many a criticism of psychical research which is otherwise counterfeit as to fact and to logic.

What nonsense! There is no subject upon which a sound and candid mind is not capable of acting according to the "processes of deliberation, logic and judgment"! There are no subjects in relation to which the reason of all men is paralyzed. To hold that there are is manifestly to be superstitious on those subjects, for they would have to be regarded as possessing a resistless fateful power of inhibiting human reasoning unless it happens to take an adverse direction. There is no other subject, politics, medicine, psychology, biology, art, literature, on which human beings cannot holding differing views without either side laying down a doctrine that the logical processes of the other are in absolute abeyance. To be sure, this is a convenient dictum, for it avoids the necessity of attending to the troublesome evidence and argument of the adversary; it is sufficient to ascribe to him on purely imaginary and theoretical grounds a certain psychological make-up and then to illustrate it with carefully selected quotations wrenched from their connections.

Does Dr. Farrar entertain such a skepticism of his own mental capacities as to believe that if he had a visual or an auditory hallucination he could not record it at the time, as he could record in his diary the bodily visit of a friend? That if the apparition made a prediction he could not as easily watch, report, and prove the fulfillment of the prediction as its failure? That if after living in twenty-six houses without a thing happening that did not readily answer to normal explanations, he should take up residence in the twenty-seventh, where (I have in mind an actual case) raps sounded in various parts of the house, beds shook and a variety of singular things occurred, he could not investigate the raps and other facts as coolly as he would investigate cockroaches or defective drains? That if automatic writing rehearsed a variety of facts regarding a deceased friend, which the psychic provably did not know, he could not reach a rational conclusion, at least tentatively, whether or not the correspondences were too many and too particular to be ascribed to chance? Unless he made haste to deny the facts, must he worship them and be drawn into a whirlpool of unreasoning credulity? He discourses as though

there were no objective facts on record, but only delirious fantasies. But there happens to be on record a great body of facts, and a great many witnesses whose testimony in regard to other types of facts would be regarded with respect. I am not here defending any particular interpretation of the facts, but only maintaining that since, if any of them took place in the vicinity of Dr. Farrar, he could keep his head and observe, call in other witnesses to observe, truthfully report and attest by corroborative testimony, and afterward calmly set down arguments *pro* and *con*, others can do the same. Or will he admit that he could not do it? Does he think that "hereditary and developmental neuropsychical attitudes, tendencies and inclinations" *create facts* external to the possessor of the assumed characteristics? If not, how in the name of common sense can the vexed question of "spiritism" be settled solely by inventing psychological theories about the observers.

I pass over the claim that Sir William Osler, in his "Science and Immortality," teaches the same doctrine of temperamental determinism, with the remark that to read the little book to the end is to refute the claim. Osler does indeed classify temperaments, and of course they exist, but he emphatically does not hold that these are chains which cannot be broken. Otherwise there would be no sense in his words, "Some of you will wander through all phases, to come at last, I trust, to the opinion of Cicero, who had rather be mistaken with Plato than be right with those who deny altogether the life after death." The temperament is not a mold but a current which may have its course shaped.

But let us see how the psychiatrist proves his contention that spiritists of the type of Hodgson, Lodge, Hyslop and Barrett were not moved by facts, but by the irresistible tendency of a native temperament. His main argument is that such men could not have been persuaded by "evidence" in quotation marks, because they have been studying this evidence a long while! Sir William Barrett began his investigations "upwards of forty years ago." "Hodgson devoted years of his life to the subject, and made it practically his whole occupation." Doyle, "for more than thirty years has devoted most of his spare time to psychical research." Others have "grown old in their quest." Therefore

they did not really, rationally investigate, therefore their "evidence" was not evidence, therefore they were simply trotting round and round in the circle of their temperamental prison-cell, without adding an iota to the stock of facts worthy of attention.

If this is logic, it should be mercilessly applied. We need not pay attention to Darwin's evidence, it will suffice to put the word in derisive quotation marks. for Darwin spent nearly twenty years of his life on the subject of Natural Selection and made it practically his whole occupation prior to the publication of his exposition. Almost from boyhood Peary was engrossed with desire (and desire is the great provocative of imaginary wish-fulfillment) to reach the North Pole; it was his study and passion for many years (probably "largely a matter of endocrine glands," etc.), he tried again and again ("this is the factor of habit"), and as "there is another factor in the psychological metamorphosis of conviction, the striving, if one may so express it, of every thought process to arrive at a definite *goal*," he at length believed he had found his! Why consume valuable time examining and accepting or else controverting his "evidence" when psychology, without leaving its cloister, can so easily explain the delusion? Semmelweiss was another of that infatuated set who "have practically devoted their lives" to a particular subject, his subject being the investigation and promulgation of the art of asepsis. He was one of those who "dedicated themselves to [an] inquiry . . . , which, assuming for them more and more importance as the years passed, eventually became a veritable obsession." Perhaps because they divined his "natural constitutional bent" the great majority of his medical contemporaries refused to examine his "evidence" though they contemptuously repudiated it, and he at length contributed to their psychological theory by going mad over the matter. Oddly they are all following in his footsteps now. Alas! if it should be discovered that Dr. Farrar himself long ago devoted himself to the subject of Psychiatry, and has spent many years in study and investigation pre-eminently in this field, for we should then be assured that whatever he considers to be "evidence" within that field is probably only the buzzing of a neuropsychic centre in his brain, and should be compelled to request him to discuss some topic which neither of us

had given any particular attention to, in order that our reason might be released from remorseless bias.

Let us see how the account stands between the psychological researcher and the psychiatrist, each of whom thinks he has found something worth while in his respective field. We will choose usual and typical cases :

PSYCHICAL RESEARCHER.

PSYCHIATRIST.

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| <p>1. Pursues general courses of study in psychology or physical science with view to a profession.</p> | <p>1. Pursues medical studies with view to become a physician.</p> |
| <p>2. Continues his profession for years, uninterested in and skeptical to psychical research.</p> | <p>2. Interested in psychiatry—confides in it on <i>authority</i>—early in his medical studies.</p> |
| <p>3. His attention is attracted by some fact hard to explain on "normal" grounds.</p> | <p>3. His attention is still more attracted by psychiatry as promising a career.</p> |
| <p>4. Although his colleagues, who can give no explanation, make light of it—</p> | <p>4. Especially as his instructors speak well of it—</p> |
| <p>5. And he knows he may lose caste and injure his professional and financial prospects if he does not leave such matters alone.</p> | <p>5. And there is good money in it.</p> |
| <p>6. He pursues independent investigations, and reads the records of other investigators.</p> | <p>6. He listens to cut-and-dried lectures, faithfully takes notes, and believes all he hears.</p> |
| <p>7. He spends much of his <i>spare</i> time continuing his investigations, although they are regarded askance and are not lucrative.</p> | <p>7. At length he spends <i>all</i> his time studying and practising psychiatry as a gainful and well-reputed profession.</p> |

PSYCHICAL RESEARCHER.

PSYCHIATRIST.

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|--|---|
| 8. He publishes a <i>complete</i> record of a series of experiments containing incidents which he regards as weak or unevidential, also incidents carefully guarded and corroborated, which he regards as evidential, discusses the whole matter thoroughly, and asks that another than a supernormal explanation of the incidents on which he places emphasis be brought forward. | 8. Without any knowledge whatever of the psychical researcher except that the latter has studied his subject a long time, he invents on purely theoretical grounds a neuro-psychic determinism for him, and disposes of both the evidence and the argument by the innuendo of quotation marks, or else picks out the incidents for annihilation which had expressly been designated as unevidential, and ignores those to which attention had specifically been called. |
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The above comparison is intended and believed to be perfectly fair. And I boldly affirm that I know of no doctor, psychologist, physicist, or other man of scientific pretensions in America who, since the day when Hodgson landed on these shores more than thirty years ago, has attempted or purported to confute the results of such psychical researchers as those of Hodgson himself and Hyslop, and whose success has surpassed what is described in the eighth section above. If there is a single, solitary instance where the parts of an automatic record upon which a scientific psychical researcher places emphasis, have been fairly met and an attempt made, by the kind of logic employed in other fields, to deprive them of supernormal significance, let it be pointed out.

The phrase, "the kind of logic employed in other fields" is no mere innuendo. Verily to those who feel superior to psychical research it is a sort of poor relation, for whom any old logic is good enough. Witness the proof given by Dr. Farrar that Hyslop's reference to the conversion of Doyle as a recent event, "is obviously erroneous." It is erroneous, he informs us, because Doyle himself testifies that for more than thirty years he has devoted most of his spare time to psychical research, states "It is

only within the last year or two that I have finally declared myself to be satisfied with the evidence," and also affirms, "The subject of psychical research is one upon which I have thought more and about which I have been slower to form an opinion, than upon any subject whatever." If Doyle had studied any other subject than psychical research for thirty years, his testimony that he was exceedingly slow to come to any conclusion and had not done so until a year or so ago (before the date of his writing the statement) would confirm Hyslop's reference to his recent conversion. But, seeing that the subject was psychical research, Dr. Farrar implies, the very fact that Doyle studied at all indicates that he was in a neuropsychical attitude of acceptance from the first, and proves that he was really "converted" thirty years before he had the least idea of the fact. I am not claiming that anyone else should be converted by Doyle's conversion. I am not intimating that he is a highly critical investigator, for I do not so regard him. But I am claiming that he is a judge of his own consciousness, and that when he says that he was not converted until recently no one has any right to dispute him unless he can give a better reason than that Doyle began his studies years ago. By the same test Frank Podmore was converted to spiritism thirty years before his death, though his most recent book still held out against it. This book does indeed show that the accumulated evidence was causing him some misgivings, and if he had lived five years longer and become convinced, all his protestations that it was reasoning from facts which had altered his views would not have saved him from the determined doctrinaire, who would have pointed out to a wondering world the fact of his early interest in the subject as a proof that he was "converted" thirty-four years before he himself suspected it.

There is, indeed, such a thing as fighting off increasing suspicions that an unwelcome thing is true. Prof. George M. Beard long ago said (*North American Review*, July, 1879) that for "logical [*sic*], well-trained, truth-loving minds, the only security against spiritism is in hiding or running away." He knew, for that was the course he adopted. And it is to be suspected—though I would not imitate my friend and set up my shrewd surmise as a psychological law—that some of these truth-loving [!] minds instinctively hide the terrifying and threatening facts from

their vision by throwing out a smoke screen of "words without wisdom." It is highly probable that the reason why Saul of Tarsus took it upon himself to persecute the Christians, going out of his way to get authority for the purpose, was because, whether or not for good reason, he was impressed by the words of Stephen whose execution he witnessed. In that case his persecuting zeal was a defensive mechanism. He was afraid of becoming a renegade to his religion and of forfeiture of all the advantages of his then position. And when I see a man like my friend Professor Jastrow, who, unsummoned by any functions of his office, professing a distaste for the entire subject, and certainly revealing no expert special knowledge of it, yet is impelled, with a notable appearance of emotional perturbation, to issue a flood of articles against spiritism, psychical research and Sir Oliver Lodge, I am at a loss to account for the interesting psychological phenomenon short of assuming that a few perplexing dart-pointed facts have found their way through the joints of his armor, and that the old Saul of Tarsus defensive reaction has set in again. Methinks that he too may find it "hard to kick against the pricks."

In conclusion, let us glance at one of these "neuropsychic" specimens whose "belief in spirits" is an act of faith, temperamentally determined," and "not arrived at by processes of deliberation, logic and judgment,"—I mean the typical accredited psychical researcher, Richard Hodgson, Master of Arts and Doctor of Laws of the University of Melbourne, student at the Universities of Jena and of Oxford, student of law, Lecturer on the Philosophy of Herbert Spencer at Oxford. This man, of admirably balanced faculties, gave attention to psychical research for a quarter of a century. No man lived who knew more about the possibilities of fraud, mal-observation, self-deception and defective inference. He investigated Madame Blavatsky and in a memorable report blasted her occult pretensions. With S. J. Davey he conducted experiments which resulted in an invaluable study of mal-observation and lapses of memory. He was an inveterate exposé of frauds and delusions. And when William James introduced him to Mrs. Piper he expected to riddle the claims that any of her deliverances were supernormal. It was five years before he reported in the *Proceedings*, coming to no further conclusion than that telepathy seemed to be indicated. Not until

1907, ten years after the beginning of his study of Mrs. Piper, did he publish a second and monumental report in the *Proceedings*, announcing his conviction, founded upon a mass of facts and reasonings, that discarnate agency was involved. Great was the astonishment of those who knew him as a keen observer, a cool thinker, a remorseless critic. If such a man is to be disposed of by the ascription to him of a psychological makeup evolved from imagination in defiance of all the apparent facts, what thinker is safe? And what are the limits of such a method of demolition?

It is time that some American scholar turned from pleasing fancies about the investigators in psychical research, and set his powerful mind at work upon the investigators' facts, in order to show that these are explainable on normal grounds.

NOTES FROM PERIODICALS.

BY GEORGE H. JOHNSON.

Quarterly Review of the British College of Psychic Science. Pp. 112. London, 59 Holland Park, W. 11. This is No. 1, Vol. 1, of a new serial which gives promise of much interest. The new institution which it represents deserves more than a passing notice. With its organization and equipment it should make some valuable contributions to psychic research if conducted in accordance with scientific and critical methods. The promoters of the college are Mr. J. Hewat McKenzie, author of "Spiritual Intercourse, Its Theory and Practice," etc., and Mrs. McKenzie, who are wholly responsible for the organization and maintenance of the work. The institution was opened April 12, 1920, in Mr. McKenzie's own residence in West London.

There are experiment rooms and a lecture room, with classes on such subjects as "Present Day Modes of Spiritual Development," "Occult Training," "Psychology in Its Relation to Psychic Science," and even what is called "Scientific Handreading." "Direct Voice and Trumpet" and "Psychic Photography" (the Crewe Circle) are said to be demonstrated.

It is the announced intention of the management to bring to the institution from time to time the most famous psychics of the world. Mr. McKenzie has made two trips to the United States to engage American mediums who can demonstrate physical phenomena.

The principal article in this number of the *Quarterly* is Mr. McKenzie's report on the mediumship of Miss Ada Besinnet. It appears that Miss Besinnet, of Toledo, Ohio, went to London under a contract with the institution, and the results here reported make a valuable supplement to the voluminous report on Miss Burton (pseudonym), which was written by Dr. Hyslop and published April, 1911, as Part 1, Vol. V, of the *Proceedings* of the A. S. P. R. This report by Mr. McKenzie is so important that it will be separately reviewed.

Other articles in this number of the *Quarterly* are "The Value

and Bearing of Psychical Research," by Stanley de Brath; "Psycho-Photography," by Major R. E. E. Spencer, and "General Laws Underlying Trance Communications," by Rev. C. Drayton Thomas. Of these the most remarkable is the illustrated article on "Psycho-Photography." The author claims that "the operators on the other side" have shown him the actual process they use in making so-called spirit photographs. This process he understands to be

First. The production of a psychically built-up object or picture.

Second. The manufacture of a psychic negative of that object.

Third. The passing of a radiant, possibly obtained from the person of the sensitive, through the psychic negative after the latter has been placed upon the surface of the sensitive films.

When we get precise definitions of the phrases used perhaps we shall know more about it. The same article contains a description of the phenomenon of "the aperature" on photographic plates, which, it is stated, frequently contain a psychic face—notably that of "John Hewlitt," who explains himself by raps and automatically-written messages to be the photographer who is making the demonstration.

The article by Mr. Thomas, who conducted the famous "Times" and "Book" tests during the two years he was studying the mediumship of Mrs. Osborne Leonard, is deserving of particular attention because of the experiences of the author. Beginning with an expression of his confidence in the reality of spirit communication, and the continuing delight and wonder of it, he proceeds to say that what is now but a series of tracks into the unknown, made by pioneers, will become a broad high road in which all may walk. Trance communication, writes Mr. Drayton, is perhaps the most complicated, although the most efficient, method now known of communicating with discarnate spirits; but the very complications which make for efficiency when the essential conditions are present, renders it liable to checks and imperfections when one or more such conditions are lacking.

The opinion is then expressed that the communicator uses a telepathic method in making the "control" understand what he desires to transmit. The condition of the sensitive is one of

heightened receptivity, so that telepathy from the "control" is again probable. To these double processes of reception and transmission we may look for most of those errors and limitations which bewilder the inexperienced sitter. Both communicator and "control" have in some degree re-entered earthly conditions and thereby taken on limitations incident to that state. While long messages have been received which have every appearance of having been transmitted from dictation a few words at a time it is generally a transmission of thoughts rather than of words, and it may be difficult or impossible for the communicator to correct a word wrongly chosen by the sensitive. It would be misleading also to picture the "control" as being in full possession of the sensitive's brain; what cannot be expressed on one occasion may be easily given on another. Sometimes the "control" is dispensed with, and one may have the sacred experience of direct communion with friends on the other side.

The editor of the *Transactions* is Mr. F. Bligh Bond, the well-known author of "The Gate of Remembrance," and the "Hill of Vision."

The Occult Review for September contains an article by G. R. S. Mead on "The Magic of the Subconscious," which is really a review of the second edition of Dr. Louis Staudenmaier's "Magic as Experimental Natural Science." The book was the product of long introspection and analysis applied to psychic research. The study was begun as the result of the author's own experience in automatic writing supplemented with auditory and optical hallucinations. To explain these phenomena he presents the theory of the reversibility of the subjective and the objective through the reversal of the normal psychological function of sensible receptivity. Moreover, he believes that every nervous center can liberate psychical energy peculiar to itself, and thereby strengthen such hallucinations. Dr. Staudenmaier is a teacher of chemistry, and he fails to show how his theory is related to practical psychiatry, although he claims the demonstration of his theory from his own experience in auto-anæsthesia and hyper-æsthesia. He first deifies and then demonizes the subconscious.

MEDIUMISTIC EXPERIMENTS WITH MRS. BORDEN.

BY MRS. "MARIAN W. SPENCER." [1]

I. EDITORIAL PREFACE. The writer of this report, Mrs. "Marian W. Spencer," is well known to me. Her intelligence is of a high order, she is slow in coming to convictions on debatable matters, and is very averse to being deceived either by others or by herself. Her critical capacities are such that tasks requiring analytical skill and discriminating judgment have lately been assigned her under the supervision of the investigating department of the Society, not only or chiefly on their own account but also in the hope that she may become a valuable coadjutor in psychical research.

Careful inquiry makes it seem to me practically unthinkable that Mrs. Borden [pseudonym] made any endeavor to learn facts about Mrs. Spencer's past life or about her deceased husband, or that any more than an insignificant part of what came through could so have been obtained by her. In fact, the things which were said by Mrs. Borden do not at all bear the stamp of the sort of facts which are learned by "detective" work.

The first sittings produced nothing which was thought worth recording, and Mrs. Spencer was inclined to regard all which the medium said "as either conscious deceit or as emanations from her subconsciousness." But from the point where strangely characteristic and significant facts began to be stated, contemporaneous shorthand notes were taken embodying statements which could be verified or disputed but not including all the cloudy imagery which might mean anything or nothing.

The main question is how much the medium learned from Mrs. Spencer's lips during the period before the shorthand notes began and the necessity of caution in order to protect what was actually beginning to come was apparent. From my knowledge of the lady and her mental characteristics, I rely upon her own statement that she was all along careful not to say things which would spoil evidence, that she made mental note of the little which she did tell, that "with a fair amount of accuracy" she can judge how much Mrs. Borden knows of the facts normally and what she decidedly was never told. That very phrase "with a fair amount of accuracy" is a mark of caution and conscientiousness. Had she said that she could remember every one of the details which she told, although certain that these were few, I for one would not believe that she, or I or anyone else, could be so infallible of memory. The caution and moderation of these statements give confidence that the list of imparted facts which she gives is somewhere near a full one.

There are many persons, and perhaps they constitute a majority, whose assurance that they had not inadvertently revealed many facts would be of no

EARLY EXPERIENCES WITH MRS. BORDEN.

In May or June of 1921 a friend of mine introduced me to Mrs. Borden, stating that she was a psychic and might help me in my attempts to get communication with my husband who was taken away in March of that year.

Having read a number of standard books on the subject of spiritism, but having had no actual experience with mediums, I was in a state of acute skepticism, and inclined to discount everything which did not present startling evidence. Therefore, I kept no record of

assurance to the experienced investigator, no matter how honest they might be in intention. But these persons would hardly employ, spontaneously, such cautious phrases as "a fair amount of accuracy." They would not be likely, spontaneously, to search their memories in order to make out a list of facts which had been told, including even one which was first stated by the medium before she was told anything about it, in order that the reference may not seem to the reader to have further weight in the later sittings which are reported.

But, fortunately, the most significant and striking series of facts which came out in the sittings are protected against any surmises based on the infirmities of memory. These are the pet names which were applied to Mr. Spencer in his lifetime. They are his wife's playful names for him, uttered only in privacy or written by him in letters which she only read. They were never told by her to any one, much less to the medium. Had one of them been told previously to its being given by the medium that fact could not have been forgotten. For she was wondering if any of his pet names for her—not hers for him—would come and, being fully awake to the conditions of evidence, would never have uttered one of either set. But there is another element of Mrs. Spencer's nature which protects those names both against the medium and against other persons from whom, it might be imagined, the medium could have gotten them. And that is that Mrs. Spencer was exceedingly, almost morbidly, sensitive in regard to them. She declares that she never would have told them to anyone, before or after her husband's death. Before, they would have seemed too childish to impart, she would have feared that another person would think derisively of them. After, the same reason would have prevented their being imparted to anyone, and also it pained her so to think of them that she repressed them in her very thoughts, much less could name them. It was with curious hesitation and reluctance that she told me of the first one after it had come through and she wanted to get my opinion of the weight of the significance, and even then she disguised the form of it—for what reason has never been apparent to me. It was some time before she could bring herself to state all which had come through embodying the pet names, and a longer period before she could bring herself to consent, in the interests of psychical science, and under the protection of a

what was done, being disposed to look upon everything Mrs. Borden said as either conscious deceit or as emanations from her subconsciousness. The first thing that attracted my attention was her very good description of the apartment where my husband and I had lived previous to her acquaintance with me. I did not believe she had looked it up because I knew her to be a very busy housewife, taking care of the home for her husband and her mother. She would have no object in trying to deceive me so far as money was concerned, as I only gave her \$1 for an evening's work, and she very often refused to accept even this.

Mrs. Borden had some years ago worked with a professional psychic, doing automatic writing. Since her marriage 15 years ago, however, she has not used her gift in public, as her husband is very much opposed to her using it at all. At the time I met her she was just seeing a few people occasionally, and liked coming to my friend and to me as an act of mercy more than anything else. She is very sweet-natured, kind and, I believe, thoroughly good. She has, in my estimation, an excellent mind capable of a much greater culture than it has ever had a chance to receive. She is fond of reading Shakespeare, the Bible, books of travel, and responds instantly to everything high and good in literature, but I cannot find that she has read many—if any—psychic books. Her knowledge of this subject is apparently very limited, and I have reason to believe she has been

pseudonym which she adopts only on that account, to the whole list being printed. And yet it is quite certain that instead of derision, sympathetic interest will be roused by this touch of nature that makes the whole world kin, by these quaint and humorous names which were employed between an ideally-mated husband and wife.

It is the emergence of most of the odd pet names privately employed by Mrs. Spencer for her husband during the last years of his life which is the unique feature of this series of experiments. An analysis of the evidence regarding these names and also a discussion of the theory of telepathy to account for it will be found at the close of the second part of this paper.

Of course the fact that these peculiar names were certainly protected yet somehow came through makes the theory that any large part of the factual content of Mrs. Borden's messages was obtained by leakage of any kind forced and illogical. For many other true and significant things were stated, which seem within the reach of any power which could get at the names, and it would be unreasonable to suppose that any means by which the names were obtained should stop exactly at their border.

The footnotes which follow are by the editor except where otherwise stated.

easily deceived by fraudulent mediums, and could be easily so deceived again. In all my acquaintance with her extending now over a year, I have never found her in a falsehood nor in an attempt to deceive. In fact, I regard her as a very fine character indeed.

The next thing she told me that attracted my notice was that she could see my husband bending over a shallow dish with water in it, and asked me what I had kept in such a dish. I replied immediately that we had had narcissus or Chinese lilies in such a dish and that my husband had especially liked the flowers, and most frequently bent over the dish in just the way she described in order to see how they were growing. She then said that what she had seen looked like brown nuts, which is what the bulbs would look like, although, of course, she did not say this until after I had told her what they were. I believe, however, that she actually did see these bulbs in the dish, because it seems to me that if she just said she saw what my information suggested, she would more naturally have described the plants in flower.

A number of other things came at this stage which were sufficiently evidential to make me think much better of her psychic powers. She is both clairaudient and clairvoyant, but does not do automatic writing any more. All along, I have been careful not to tell her anything that might spoil evidence, and when I have told her anything about my husband or our life together, have made a mental note of it at the time, so that I feel myself in a position to judge with a fair amount of accuracy how much she knows of us normally, and what things I have decidedly *not* told her. For instance, I told her quite early in our acquaintance, while I thought little of her gift and despaired of its ever coming through, that my husband had called me "Mother." Therefore, wherever this has occurred throughout the reports, it may be discounted as being already known to the psychic. On the other hand, I *know* that I have never told Mrs. Borden *any* of the pet-names I used to call my husband. For one reason, they are too intimate and dear to me, and for another, my life is so changed that many of them I had actually forgotten until I heard them on her lips, and sometimes even then it has taken me some time to remember that they were part and parcel of my past life. That they were, however, old letters which I retain thoroughly attest.

The sittings have not been very regular. Sometimes I would see

her every week for several weeks, then there would be a long break due to her other occupations. Her home duties are the most important things in her life, the psychic work being only a side issue, and done more as a favor than anything else.

In the autumn of 1921 I felt her work to be so valuable that records of it should be kept, and have accordingly kept them. [2] It will be noted that a large amount of what she gives me is of an indeterminate nature,—that is, it is impossible to say whether it is true or false. For instance, if she sees my husband carrying a red rose, or looking out of a window, or if she sees a field of daisies, and it suggests nothing of importance to me, I still cannot say that she does not see them. I note very often that when a particularly good piece of evidential matter comes through, it is surrounded by just such indeterminate material, which I have come to feel is my husband's method of giving me something good "wrapped up in brown paper," (which was an expression of his for just such a process) [3] thus enabling me to get his message secretly even from the psychic, who, being confused by the mass of material, could not decide which part of it, if any, was of value.

It may be a good plan to give a list of things which occur in the sittings that I know were known to the psychic.

- 1—She knew my husband called me "Mother."
- 2—She knew he had blue eyes.
- 3—She knew he was an Englishman.
- 4—She knew he smoked Piedmont cigarettes, but only after gaining the knowledge herself through psychometrizing a book of his which had no odor of cigarettes nor anything else from which she could have deduced the brand he smoked.
- 5—She knew he studied public speaking under Mr. Walter Daniels, [pseudonym] and that he was very enthusiastic about it.
- 6—Before she got what appeared to be a communication from Miss Josephine Fielding [pseudonym] she knew that I had a friend who had died of pneumonia, and perhaps her last name.
- 7—She knew that Mr. Spencer's parents were dead.

2. It should be understood, therefore, that the records which follow are based upon contemporaneous notes unless something to the contrary is said.

3. In his lifetime. That is, he took pleasure while in a company in saying things which, imbedded in conversational discourse, would be understood by one person but not by others present.

TESTS IN PSYCHOMETRY WITH MRS. BORDEN.

October 15, 1921.

1. The psychic held a diploma received by my husband from a class in public speaking to which he belonged. It was rolled and might have been any ordinary roll of paper, or manuscript.

IMPRESSIONS RECEIVED.

This puts me in touch with some honor to be conferred on someone, because I see a medal. This seems to be connected with your husband, and it brings me a feeling of success, and something he should go on with.

I see a blonde woman sitting at a desk surrounded with papers. She seems to be an editor, and in charge of big work, etc.

COMMENTS.

First part very good, as receiving the diploma was in some sort an honor. There is a drawing of a medal on the paper. My husband was becoming very successful as a speaker, and would have certainly gone on with it had he remained on earth.

I could not at the time get any connection with the second impression, but later it occurred to me that it might just possibly be Miss Tubby, to whom I have since become very much indebted for help in getting communication with my husband. [4]

2. A pocket book of my own containing a number of articles. A lot of impressions were received, but none of them seemed to fit the case. I think it was a confusing article as there were too many diverse associations connected with it.

3. A snapshot of my husband dressed in a palm beach suit, laughing and talking with a group of office associates. Picture placed between two stiff cards of other dimensions than the photo.

IMPRESSIONS.

The psychic had a feeling of great love and tenderness, then of sadness. Then she said she saw something white. "Is there a film in here, because I see your husband holding a film up to the light?" ("Not exactly.") "Well it seems to be a photograph of your hus-

4. Unevidential. Miss Tubby is neither a blonde nor an editor.

band, and he is dressed in a light suit, looks white. And I get the impression of when he was working in an office, and there is someone else in the picture. I see two men and a girl, and your husband is talking and laughing with them. It is as if it was Saturday afternoon or evening when they were leaving the office, and all laughing and jesting."

COMMENTS.

Excellent. The group contained two other men and two girls. It was taken on the station platform as they were all coming home together from the office. There is a possibility that Mrs. Borden had seen the picture some months ago among a number of others, but there was nothing to indicate that there was a photograph between the cards, or that, if there were, it would be this particular one. [5]

4. A letter from a city in Texas, from a person still living, and containing at the time nothing of importance. Mrs. Borden thought there was a photograph in it, but got no other accurate impression. As a matter of fact, there had been a photograph of my husband in it when it was received, but it was not there at the time.

CLAIRVOYANT IMPRESSIONS.

A wardrobe trunk belonging to my husband, and much valued by him, stands in my room. It contains a number of things belonging to him which I have not been able to part with. Mrs. Borden said the face of the trunk seemed to her like a big slate, and she could see words written on it. [6] There were a number of names, of no especial significance. Below are some of the things she saw:

5. The photograph, 2¼ x 4½ in., lies before me with the two postal cards which enclosed it, their blank side out. Mr. Spencer appears in the picture clothed entirely in white, while both the other men are dressed in dark suits. As Mrs. Spencer states, while there are two men besides the husband in agreement with the medium's description, there are two girls, not one only. Mr. Spencer, as well as three of the others, is laughing or broadly smiling, and he alone is looking at the others, as though he might be speaking to them.

6. This was a phenomenon of the nature, apparently, of scrying or crystal gazing. Scryers sometimes see writing in the glass ball, and I have one subject who habitually sees sentence after sentence. Any polished surface can be used for the purpose of imagery by some, and Mrs. Borden seems to have seen sentences on the background of the trunk.

The name "Spellman," [no meaning for me].

"Spill my ink," [indeterminate].

[7] "Wellman," [a name connected with my own early childhood].

"Katherine," [the name of my landlady who has a beloved sister in the spirit world, but who does not like the idea of communication].

"Tubby will advise." If, as may be possible, this refers to Miss Tubby, Secretary of the Society for Psychological Research, it is very apt, for Miss Tubby has since advised me to very good purpose indeed. Psychic knows Miss Tubby is Secretary of the A. S. P. R., and that I am a member of it.

Mrs. Borden: "You will laugh at this—I don't see any meaning in it. I see the words: 'Laziness had no part in my life.'" (This is very striking, for due to having far less strength than his appearance would indicate, and to continual suffering with his feet, my husband was often subject to the accusation of laziness. He was not at all lazy, however; in fact, his energy was very great, and he was extremely active at such times as his suffering was temporarily relieved. The sentence above appears to be a vindication of himself in this respect. Mrs. Borden knew nothing of this phase of his life, as I had never spoken to her of it, and she never knew him personally.)

Mrs. Borden: "I see two big eyes—would Buster Brown mean anything to you?" (No.) "I see your husband sitting at a desk with a pencil in his hand. He seems to be in an office, drawing. Now, you will laugh at this, it is ridiculous. He draws a Kewpie doll—he makes a big circle for the head, and a longer one for the body, very quickly, and it looks just like one of these Kewpie dolls." This was extremely good. I have always been very fond of Kewpies. Everything that was particularly delightful or cunning, we always characterized as a "regular Kewpie." When idly sketching, how many, many times has my husband, to please and amuse me, drawn just such an absurd, delightful figure of a Kewpie. Mrs.

7. The name Wellman, though connected with the sitter's childhood, has no particular and important connection. "Spellman," "Spill my ink," "Wellman," *might* be attempts for something with an auditory resemblance which did not shape itself nearly enough to be recognizable. On the other hand they *might* be only products of that rhyming tendency sometimes active in sub-conscious and dreamy states.

Borden did not know anything of this, as it was part of the sweet intimate funning that you do not speak of to others for fear of seeming ridiculous. I think there was difficulty in getting this through, and that the big eyes Mrs. Borden took to be those of Buster Brown were simply an attempt to draw the Kewpie. I admitted to the psychic that this was a good piece of evidence, but did not tell her *how* good. [Note for Dr. Prince: See private list of names.] [8]

Other words and phrases and sketches appeared to Mrs. Borden on the trunk which, owing to the fact that I could not find their meaning, I made no note of, and have allowed to escape my mind. The things I do not record are usually of such a nature as a field of daisies, a bunch of roses, some Japanese figures, a large flag waving, etc., etc., which she doubtless does see, but which have no known especial bearing on anything in my life, as they stand, and seem to be of little value. Of course I do not know what may have been intended by them. It may be that they were approaches to something which would have been intelligible had they reached their goal. Then she said: "I see the drawing of a fox, would that mean anything to you?" [Volumes. Another part of our precious foolishness, and one of my husband's nicknames in which he took special amusement, as he had reddish hair and he thought it appropriate. This name has so many associations that they would almost fill a copy of the *Journal* by themselves.]

I thought this a very successful evening, and during it was myself almost overtaken by a condition of trance. This often takes place when the influences seem particularly strong, but I do not entirely lose consciousness, and by a great effort can arouse myself at any moment. This does not imply that I am a psychic.

The psychic said absolutely nothing about the extreme illness of a friend I loved dearly, Miss Fielding, whom I had just visited and with whom my mind was greatly preoccupied. Her life was hanging in the balance, and I fully expected Mrs. Borden to give me some hint of what the outcome might be, but she did not touch upon the

8. This is left as Mrs. Spencer wrote it, before she permitted the full facts to come out, and witnesses to the extreme unlikelihood (in addition to her direct statement) that she would have previously told the medium, what was the case, that not only did Mr. Spencer draw Kewpies, but that they usually stood for *him*, for Kewpie was one of his droll pet names. He drew them with big eyes.

case even remotely during the whole sitting. She had no normal knowledge of the friend nor of her illness.

MRS. BORDEN'S VISIT OF DECEMBER 30, 1921.

(Transcribed January 6th, 1922, from contemporaneous shorthand notes.)

We usually burn incense at the sittings, and on lighting it Mrs. B. said: "Did your husband speak with a kind of an English accent?—because I can hear him say: 'Thank you verrry much.'" This was said almost exactly as if he had said it, and it was a way of saying "very" for which I had often laughingly mocked him until the phrase "Thank you *verry* much" had become a catch-word between us.

She heard him say "That smells good," which does not sound like him.

Mrs. B. had the impression of a water lily.

Mrs. B. described a picture in approximately these words: "Your husband shows me a picture of some trees, and some low bushes, and then I don't know what is beyond, is it water? because it couldn't just go off into nothing." This, in connection with the water lily is good. We were together on a brief vacation at Lakeview, N. C. I painted a little scene of pine trees on a hillside, there were some low bushes in the foreground. A house was dimly visible at the top of the hill, and then it "went off into nothing"—that is, only a dim line of distant trees was visible beyond the hill and then a pale sky. My husband stood at my elbow while I was painting, holding a glass of water for my use. We had great fun over it and were tremendously happy. It was one of the high lights in our life, never forgotten, and the picture was treasured far above more valuable things. James particularly loved it. In the midst of the painting, we were invited to go motoring, and I most inartistically dropped the work and we went. On the trip we paused to enjoy a most beautiful pond of water lilies in full bloom. The only one we ever saw together in our lives, save the pond in Bronx Park with many rare varieties, which we saw years afterwards. The connection seems to be deliberate. The whole trip was delightful, and one which he would remind me of often were he still with me.

[At this point, for the comparatively laconic and colorless ac-

count of the most remarkable incident of the sitting which Mrs. Spencer had prepared for publication, I have with difficulty prevailed upon her to allow me to substitute a portion of a private letter which she wrote me. The two accounts are in perfect accord, but the one which follows shows the origin of the very unusual pet-name, and the important place which it came to occupy in the humor of the couple. Needless to say, I felt no inclination to "ridicule" this or any other of the merry incidents of the household, nor will any sensible reader. *Editor.*]

To tell the next incident properly will involve some little family history, I fear, and I shall have to expose myself probably to the chance of some ridicule, owing to the use of queer names to denote affection. In this respect I throw myself upon your mercy—"who-soever loveth knoweth the cry of this voice."

To begin with, my small niece years ago had a pet cat that she became so fond of that she characterized everything very nice as a "cat." Then, as her adoration for this animal increased, the plain word "cat" did not satisfy her, so she called it a "Minnie-cat," tho its name was not Minnie, as an added endearment, and "Minnie-cat" came to be the very highest and best name she could call anyone or anything. I give you this origin to show how unusual the word is, and how peculiar to my own family it appears to be. The grown-ups soon caught hold of the expression, and after I met and married my husband, it took his fancy also, and we both used it freely in fun. In the course of time, through some joke, I began calling him "cat," and when especially pleased with him (and after his manly resistance was thoroughly broken down) he submitted to being called "Minnie-cat." Of the dozen or more ridiculous names bestowed upon him, this one clung the most closely, and was never discarded, though others came and went. So identified with it did he become that he used to draw weekly cartoons of the happenings in our household, depicting himself always as a cat. For instance, if he made a trip to Washington, the weekly cartoon would show a caricature of a cat sitting in a Pullman car reading a newspaper, and under it would be some such title as "The cat goes to Washington," etc., etc. This custom was kept up for years, and created the greatest fun and laughter, our only regret being that it was all so silly we had to keep it strictly to ourselves, and not share the really clever cartoons and sayings Mr. Spencer produced with anyone else in the world. So

you will see how interwoven this word was with our inner history, and how utterly secret it was necessarily kept between our two selves. You may be sure that I only reveal it now with the utmost reluctance, and because upon it hangs what I take to be valuable evidence of survival.

After the great change came, I visited several mediums of good repute, receiving but little for my pains. Naturally, my great hope was to hear some familiar thing, and what I was really looking and longing for was one of the intimate names he used to call me by, which were not quite so far-fetched and improbable. The idea of ever hearing "Minnie-cat" from another person's lips was as remote from my thoughts as the idea of finding a diamond on the street-corner—more so, if possible.

But next in this sitting Mrs. Borden seemed to see my husband sitting at a typewriter. I am always anxious to avoid making leading or suggestive remarks, and so, knowing my husband to be a very poor manipulator of the typewriter, I went to the other extreme and said: "Does he seem to write like an expert?" She said, "No, he has to stop every now and then and look for the letters." That is exactly the way he did write. Then she seemed to see a letter issuing from the machine. The first word on it was "Minnie," and I must say I was almost paralyzed for the moment, because this name entered our lives in no way but this one. I said nothing, however, but simply asked her to repeat and spell the name, which she did, and there was no mistake about its being "Minnie." Then she read on, clairvoyantly: "Smile and be brave. Try to make the best of it. It is only for a little while." "Then," said the psychic, "he makes a lot of little crosses like kisses, and draws a cat." Well, I will admit I broke down here, and told her it was good, but I did not tell her what it was, or how good, and to this day she has no idea in the world that she had given me in two sections, one a drawing, and widely separated, my husband's best pet-name, "Minnie-cat." The crosses for kisses were very characteristic, but the separation of the syllables of the name looks like deliberate intent, and not only as though my husband were indeed communicating, but as if someone *who knew just how valuable such a method would be* were helping him. I might say that my husband in earth life was completely occupied with matters pertaining thereto, and did not care for psychical research, as feeling no need for it, and feeling so much more inter-

ested in the life that was then his than in any possible life to be. However, he knew my keen and constant interest in trying to reach across, and my agony of longing *to know*, and knowing this, if his memory and personality survived, he would most undoubtedly try to reach me, and would not perhaps know how to go about it at first, but would certainly not rest until he had sent me some assurance. Would it not be reasonable to suppose that my husband impressed that intimate and unusual name upon the psychic's mind—he and no other?—If it had been nothing further than mind reading by the psychic of my own memories, I can only say that nothing was further from my thoughts at the time, and if she had probed deep down into my subconsciousness for the word, I think she would have brought it out whole and all together.

Mrs. Borden continued: "Did your husband play the organ? I can see him sitting at a big pipe organ, and he pulls out the different stops, and he is smoking a cigarette and flicking the ashes off with his finger." The organ was one of the deep passions of his soul. Years ago, he owned one of the first organs that were mechanically operated. It was a very good one, and really required some understanding of music to manipulate it properly. It allowed great scope for personal expression. He was devoted to it, but it was disposed of before I met him. I never saw him at an organ, but many, many times at the piano, on which he could play quite well, and usually with a cigarette resting on the piano near the keys. He would take a puff from time to time, and flick the ashes off with his finger with a lordly indifference as to where they fell. James's love for the organ was so intense that when we were planning the home that was never to be on earth, I only had one wish in regard to it, and that was that we should have a great pipe organ built in for his delight. I never had any ideas at all about our house (to be), except that.

James [pseudonym] was an advertising manager, and used to be fond of sketching out his ideas roughly for the artists to execute. The first time I rode on the subway after his death many new advertising cards had been placed in the cars. Two of them struck me immediately with the thought "James did that." One was a rather badly done picture with a water lily in it, and for several reasons it meant him to me, because of the pond previously referred to and because of an advertisement we planned together, the chief feature of

which was water lilies. I felt as if the idea was his, and that he had impressed the artist to do it. Another was the face of a darling baby boy (one feels sure it is a boy) crying with the big tears standing on his precious cheeks. I have always adored baby boys, and love to see them cry; not that I enjoy their suffering, but it makes me want to take them and squeeze them with the idea of making them perfectly happy. When I saw this picture, I just *knew* inwardly that James had inspired that for me.

Mrs. Borden said she saw the picture of a water lily, and I thought of the advertisement. I said, "James, did you inspire some advertisements for me to see?" In a short space of time, but not at once, Mrs. B. said a very big "Yes" appeared across James's trunk at which she was looking. That was like him, too, in a way. When he wanted to be emphatic, he would not become verbose, but just say "Yes" in a *big* way such as might be represented with very large type or writing. I asked if he had done anything else, and Mrs. B. said she saw a baby. It was naked and seemed to be in a swing or something, she could not tell what. There was also a naked baby in a bath tub among the subway advertising cards that I had thought was his idea, but not so strongly as others. Mrs. B. continued: "Now I see a baby [9] crying with its little mouth open and the big tears standing on its face." "Is it the whole figure, or just the face?" I asked. "Just a face," she said. Of course, this last might well have been telepathy, as I was naturally thinking of just that, and wishing for it, but the whole sitting was so good, and so evidential, that I was willing to accept the latter as coming from my husband along with the rest, his presence seemed so well established. It made me very happy; in fact, seems up to this date, January 6th, to have practically changed my outlook on life.

Mrs. Borden heard the words: "Only Mother," which meant a very great deal to me, as he often used that expression and had done so during his last illness. I had not mentioned this to Mrs. Borden. I asked if he was happy and she heard: "Beautiful life here," which, of course, anyone might say. It had no significance for me in particular. Other detached words which came through and which had no especial meaning for me were:

9. One of Mrs. Spencer's pet-names for her husband was "Ba-boy" (pronounced bay-boy), which was a contraction of the words "baby boy."

"Home," "Maud," "Henry," "Felix," "Thelma," "my big boy."

She heard the words addressed to herself: "God bless you, my dear woman, God bless you."

She saw cats in various attitudes and the footprints of some small animal like a cat. We were both extremely fond of cats and kittens and I liked to fancy we had once been incarnated as high grade cats in Egypt.

SITTING OF JANUARY 4th, 1922.

Mrs. Borden saw written the name "Mimi," which she pronounced as if it were "Mymy." "Mimi, dear, however the world may treat you, remember I am waiting."

My husband's sister is named Mimi, with the short sound of the i's. The name was unknown to the psychic.

Mrs. B.: "He draws a rose. Draws a turtle. [See list of names.] [10] Didi, dado, dido." [She seemed unable to make a word of this, but it looks as if a certain intimate name were trying to come through with indifferent success. See list of names.] [11]

Psychic described a big, light gray moth. An unusually large light gray moth, at least five inches long once settled on the outside of our house and remained there for days. My husband was keenly interested in the strange visitor, and Mrs. Borden's description immediately reminded me of the incident.

Mrs. B.: "He writes 'Jeannette, true blue, Willoughby, peaches.'" [This suggested nothing to me.]

Psychic heard again "Thank you *verry* much." This is a repetition of previous evidential phrase which psychic now knows to be his pronunciation.

Mrs. Borden heard the word "Minnie." [Good. See list of names.] "Mimi, dear." [His sister's name again.] "Very nice of you to consider me. Write your father a letter. He will be delighted and pleased."

"Blackfeather. Martha." She then saw him sitting weak in a chair with a man attendant. [This might have been a memory of his

10. "Turtle" was one of the names.

11. Another of the pet-names for Mr. Spencer was "Dadie" (pronounced Day-dee).

last illness, as he had been in that position.] "Teddie. Susan." [I could not place any of the four foregoing names.]

"Someone must have wronged him [Quite true] and begs his forgiveness. Was he accused of something? [Not to my knowledge] because this man says he was innocent."

Here I asked what his present occupations were, and she heard in reply: "I am following the studies that I was unable to pursue when I was on the earth plane." This would apply. He was eager for knowledge of all kinds, and had not time to study as much as he desired, but this is not the sort of thing I would have discussed with Mrs. Borden.

Psychic saw meshes, like a spider web, very intricate. Then she saw a figure like a human being with "a big other part—a big thing behind it." This was a very good description of my own thought pictures during the past months when I have endeavored to visualize the whole personality of a human being, comprising both conscious and subconscious "other part."

"I see a big thing like a Ferris Wheel, and it goes this way and that—oh, I don't know how to describe it!" [Excellent as a probable reflection of my own speculations into the nature of fourth dimensional existence. I would like, of course, to believe it an attempted confirmation from the "other side," altho telepathy seems the more obvious explanation here.]

The thoughts of my own mentioned in the last two paragraphs are not of the sort I would speak of in conversation with Mrs. Borden.

Psychic saw my husband circling around the room like a big light. Hovering over my couch, he seemed to place a wreath at the head of it. The wreath was wholly of dark evergreen, no holly nor any touch of red as might have been expected at that season, but just dark green. On Christmas day just passed I had placed exactly such a wreath on my husband's grave against the headstone, but I had not mentioned this to anyone. Mrs. Borden does not know the location of the grave; she could not have seen the wreath.

SITTING WITH MRS. BORDEN JAN. 20, 1922.

He shows me a long, round box with nickels and dimes in it. [I could not recall such a box, but thought of a square burnt-wood box in which my husband kept odds and ends. Upon her showing me

its length, however, and saying it was metal, I remembered a box of exactly that description in which my husband used to keep small coins until enough accumulated for him to buy me a present. This fund was more or less his secret, and so I suppose the matter left no great impression on my mind: until reminded in this way, I had entirely forgotten it.]

He shows me a bird like an aeroplane, like sea-gulls. [He loved both sea-gulls and airplanes—delighted in all things aquatic and aerial.] I see you in a summer dress and large hat, looking young. [I used always to wear broad-brimmed hats in summer, and he liked me in them. Psychic has seen pictures of me so dressed.]

I see a lot of stairs, and there is a baby at the bottom of them. [A few nights previously I had dreamed of a lot of winding stairs at the bottom of which was a dear little boy James and I both used to love. I dreamt I went down and carried him up.]

I see a cat looking over the back of a collie. [No special meaning.] [12] Do you remember telephone conversations we used to have about the automobile, when we were trying to decide which one to get? [No. This is inaccurate.]

There is someone who says "Marian" so plainly. [My name, which psychic knows.] "I wonder if she realizes I can see her so plainly. Beautiful woman that I idolize." [I think this is meant for me, although allowances must be made for extravagant adjective.]

Psychic gets up and walks like a blind person. She says, "There is a woman here who was blind before she died, and suffered with cataracts." [A cousin of whom my parents were very fond was blind from cataracts when she died.] "She goes to the typewriter and writes a letter with three copies, using blue and red carbons. She writes: 'Using heart's blood to give you message. Bloodless, but very much alive. Ether and vapor cannot keep us apart. Put your mind at ease, I am trying to bring you in touch with someone whose

12. The significance of the cat, in connection with the most prominent of the pet names, has already been explained, but the collie has no known meaning. Yet, if the latter picture was intended by whatever projected it, there may have been some meaning not made clear. For instance, had there been a collie familiar to Mr. and Mrs. Spencer, whose name was Minnie, the two animals together would have been equivalent to "Minnie-cat." One party might seek to evoke a memory association and the other fail to remember. This is simply to illustrate the possibilities.

spiritual influence will enable you to communicate with me direct.'” [None of these references have significance for me. Psychic did not know of the relative.]

Psychic looks at pictures of my husband, and seems to read his lips, which say: “Mimi loves you, and understands.” [A letter received later from my sister-in-law, Mimi, gave force to this, as it was full of affection and understanding, of which I had not been at all certain at the time of the sitting. See Notes of Feb. 19th.] “Long as the time may seem, it is short at most. Mr. Stewart [pseudonym] has been quite a help to you, and has brought comfort to many.” [Psychic knows I attend Mr. Stewart’s meetings.] “However, time must take its course. Johnnie.” [This name has no meaning for me, unless it is a reference to Mr. Stewart’s first name, which is John, and which the psychic could have known.]

He seems to be trying to draw a sunset. The sky is full of red colors. Minnie [First part of pet-name] Blake—lock, Blacklock. [This is the name of my godfather, long deceased, unknown to psychic.] Chile, [13] hide, storm coming. Cover those ankles with gaiters and protect your lungs. [There was no indication of storm at the time, but a few days later one came in which I slipped on the fresh snow and fainted five times in succession from the fall.] Waite, Billie. [No meaning.] [I often have a brilliant spark of light fall across my eye. This happened here, and at the same time psychic saw a cross through a crown behind me.] Catherine. Boyne, I see a very religious man surrounded by books and symbols of religion. Walter. Cadmer. [I gather no meaning from any of the latter.]

Psychic says my husband speaks to her of Professor Daniels. “He was a splendid teacher. I was always nervous and my mind confused but he brought me out of chaos. [Very true.] It is a wonder my wife did not advise you to take it up. [I did.] It was my regeneration. [It was. Psychic knows about his studies in this line and name of his teacher, but was not aware that it had been his regeneration, as he considered it practically was.]

“Mother, mother, mother, I want you with me. My life is lonely here. With you with me, I could be so happy when the jour-

13. The context makes it possible that the word “chilly” was intended.

ney ends. Wait just a little while longer, dear. I cannot live this life without you. I only wish I had a daughter living like you. I would have been more than satisfied. You would have had some comfort from her. You would not have been so lonely. [This is, of course, true.] Yes, I love you. You appreciate me, don't you?"

"Bless her heart. Katydid. We enjoyed listening to the katydids' night serenades. [No meaning here at all.] Don't you wish we could do it all over again? ("Won't we live again?") Yes, but not as if I were a living, breathing man. It is summer in Japan. It is still wintertime in New York. [Here communicator speaks to psychic ironically: "You have a *wonderful* way of expressing my sentiments."] [14] I lean towards spiritualism in this world. Probably did not realize the significance of it before I passed over. [Very true.] I am well over my sickness. I feel well and have no desire to return. When I have you with me I shall feel as if we had never parted. Minnie—meow, meow! [Here is the name "Minnie-cat" again in another form.] [15] [Here communicator speaks as if aside to someone else not visible to the psychic and says] A beautiful woman I know used to make me very happy. [I think this means me again, despite the inapplicable description.] Meow, meow. There is nothing else like it. [If that means the name, indeed there is not.] I understand. You little kitten, you little kitten complains. [I feel sure that "you" should be *your*.] Do not come near me. Fraidy cat.

{The reference to the kitten I take to be another variation of the pet-name, Minnie-cat. In fact, in our family, the word Minnie-cat meant a *small* cat, or kitten.}

[Now communicator speaks to psychic, who is looking at two of his photographs.] Which picture do you like best? I moved about some. I took a lot of time. [I do not know to what this may refer except that in life he had travelled a very great deal.]

14. Here the purported communicator intimates that his words do not always get through verbatim, that in their passage through the psychic's mind they are liable to alteration or distortion.

15. In a private letter to me, Feb. 7, 1922, Mrs. Spencer remarks: "Naturally, I would never have taken the trouble to write all this if I had the faintest suspicion that I had at any time let slip this pet name to the psychic. I *know* that it has never been on my lips since my husband left my sight ten months ago."

"Sweet, sweet, sweet." [Here the psychic turned to me with a few words of explanation, and heard the communicator speak to an unseen companion: "Just gossip, I suppose," as if referring to our little talk together.] "James is with me besides my mother, father, grandmother and grandfather." [I believe there was an Uncle James of whom Mrs. Borden does not know, but she does know that the parents are dead.] "Bahby." [Psychic says he says this as a baby would say it, and waves his hand. That is exactly what he used to do in life in imitation of a dear little boy we both loved, and who is referred to above.] Sincere wishes, write again. [Then there was something like] Bad Boy [or] Baboy. [Ba-boy was one of the names I used to call him.] "Oh, well, you understand, dear. Poor Popsy Wopsy." [He called me this a few times.] [16] [I made some apology to psychic for the silly things we had to say to each other, and she heard clairaudiently:] What do I care, you must not mind us, Mrs. Borden. We idolized each other. We both understand each other perfectly, but one is mother, and one is dead. However, both realize it. I know we are not separated, only bodily. My spirit is behind you all the time, watching over you. Keeping you very near me. Your little heart is broken. I would not have you afraid for anything. Next Sunday will you go to my grave? (Yes, dear, but I do not feel that it is you who are there.) Go to grave. You brought me and laid me there. It is still me too. My broken-hearted little raindrop. [Not a characteristic name, but it might apply now to my many tears.] Keep all those little troubles off your mind. [I had been annoyed over some trifle, which Mrs. Borden did not know until afterwards.] My little rose. [Very unusual.] Tired mother [much more usual and fitting]. That is all dear. Next Tuesday night I will be with you. [Mrs. B. did not know I had a dinner engagement for the following Tuesday night. It was with some delightful people who are interested in psychic matters, and I received so much pleasure and comfort at that time that I had reason to believe he was with me, as promised.]

When this sitting terminated, I remarked to the psychic that

16. But Mrs. Spencer says that she does not ascribe much evidential weight to this, as "popsy-wopsy" did not take rank as one of her established pet-names, but her husband used the expression a few times, as thousands of other husbands have done.

while not quite so good as that of December 30th, it was very good, and introduced some excellent evidence. For some reason I was impelled to say: "It was the sort of thing that would please Dr. Hyslop if he were living." I don't know why I said this, as I never knew Dr. Hyslop. As I spoke Mrs. Borden said she saw a very learned-looking man behind me, and heard him say: "That is what we are trying so hard to do." [17]

SITTING WITH MRS. BORDEN JANUARY 25, 1922.

1. [Shortly after psychic arrived, I fell into a deep trance-like condition, which has occurred before in the presence of psychics when the influences seem exceptionally strong. [18] During this time psychic saw—so she afterwards stated—a vision of myself and my husband, both with wings, but his figure light and mine dark. She also wrote down what she heard clairaudiently.]

2. How do you do. I am always around you. Tell my dear wife I was grieved when I woke up and she could not follow me. Do not bring that gentleman up to Stewart's because he would not embrace that belief, sincere and earnest he may seem to be. [This latter is very odd, as it referred to a gentleman she wanted to take up to one of Mr. Stewart's séances, and had asked me to try to get him a ticket. I had agreed to do so, and we were both in favor of his going.] You are a fine little woman [meaning Mrs. Borden.] Tell me, is it any trouble for you to be with my wife? [She said it was not.] "Thank you very much. Close to my heart I hold you [meaning sitter]. Close to my side. Dearest, I caress and adore you. [Here I awakened, and took notes myself.]

3. Tuesday. [I could not find any meaning in the reference. Mrs. B. said she saw my husband and that he looked fresh as if he had just had his bath and was ready to go out.] I can see a woman

17. Of course, under the circumstances, or even if Mrs. Spencer had not spoken, this would have no evidential value. It is simply a part of the record.

18. *Note added by Mrs. Spencer, Feb. 19th, 1922*—During the trance-like condition mentioned, my eyes were a little bit open and I could see a cluster of small blue lights hovering between me and the psychic, about on a level with our faces. When I came to myself again and opened my eyes, they drifted slowly upward and gradually disappeared. A shaded lamp was burning, yet the blue lights, about the size of peas, were very distinct through the lamplight.

here with dark hair, and with a serious expression in her eyes. She says to you: "Mrs. Spencer, it is very wonderful here. My eyes are opened and I seem to be awake from a deep sleep. I brought Mr. Spencer to you." She says: "It was quite a long trip. It is a thousand times better than anything I expected to see. It is remarkable how we are able to communicate and get in touch with you. It is just a little thought, and we are there." She says: "*It is going to be very amusing unless I can get rid of these shoes on my feet.*" [19] [This latter had so much meaning for me that I asked psychic to describe the lady more particularly, which she did, as follows:] Slim, black hair, prominent eyes, with a very serious, pained expression. [This is exactly as Miss Fielding, a friend of mine and my husband's, looked when she died. The eyes had not been prominent in health, but only during her last illness. Here psychic laughed and said:] She does not like that description, and makes a little clicking sound of protest with her lips, but there is a new side as well that looks like one regenerated. [Miss Fielding was here reported to say: "That's much better." Then Mr. Spencer said: "Thank you very much," and as if an aside to someone not visible: "Don't pay any attention.—A remarkable demonstration."] He is helping her

19. *Note added Feb. 19th, 1922*—Miss Josephine Fielding was my near neighbor and good friend in my husband's life time. Being a nurse, she nursed him through his last illness, and was with him when he died. She died seven months afterward. Before he became very ill, Miss Fielding used to come in to see him every morning, and one morning, she had dressed hurriedly and put on a tan stocking and a black one without noticing that they did not match. She was Irish and my husband English, and it was during the time of the worst trouble in Ireland. When she came in, my husband laughingly said: "It is lucky for you you are not in Ireland now, Miss Fielding." She said: "Why is that?" and he pointed to her hosiery and said: "They would shoot you for a Black and Tan." This, of course, created a great laugh. After my husband's death, Miss Fielding was like an angel to me, and used to visit me faithfully and talk about him to me. The last time she came before her own fatal illness, she said: "Every time I look down at my feet I think of Mr. Spencer, and what he said about the Black and Tans." It had evidently made a great impression upon her, as I do not suppose it is usual to find a sick man ready to make jokes. I cannot help feeling that Miss Fielding was communicating, and that the remark—"It is going to be very amusing unless I can get rid of these shoes on my feet" was a reference to that joke between us three, only with a confusion of the word "stockings" with the other article of footwear, shoes.

as though he is stronger, and trying to hold her up. Did she die of pneumonia or bronical [*sic*] trouble?—for I hear that bronical cough." [20] [She did die of just this, and while I think Mrs. B. knew of the pneumonia, I am positive that I had never mentioned to her the bronchial trouble with which my friend had suffered all her life. It seemed a part of her, she had had it so long, and while it did contribute to her death to quite an extent, I never thought of it in that connection, but always told people simply that Miss Fielding died of pneumonia.] He is so strong, but she must have just come out of a long sleep. She is saying something about "Let your light so shine before men that they may see your good works." [I do not know what this would mean especially, except that Miss Fielding was herself full of good works in her lifetime.] Then she says: "If you were to tell my mother she would not believe this possible. It is beyond their understanding. It is not possible for them to ever realize." [This is rather strange, as the mother is already on the other side of life. I think what was meant was the family, for the plural pronoun is used afterwards, and the substance of what is said would apply to her family.]

4. Petsey. [Mr. Spencer is now said to be the communicator.] [One of the names which was applied to Mr. S. was "Pinchie," with

20. *Note added Feb. 19th, 1922*—The description of Miss Fielding is very good, especially the point about the protruding eyes, which was their condition when she died, due to her suffering, but not at all in health. Her appearance was totally unknown to psychic. She was one of the gentlest of women, and the protest she made against the uncomplimentary description of her appearance was just the sort she would make. Her sister states that she thinks she has made just that little sound in such circumstances. In this connection, it is interesting to note that shortly after her death, when all Mrs. Borden knew about it was that a dear friend of mine had died of pneumonia, and *perhaps* that her name was Miss Fielding (I never called her anything else), she came in one evening and said to me: "Was your friend's name Josie? Because I have been hearing a voice speaking to me, and she said her name was Josie, and she said 'Tell Mrs. Spencer not to worry so much about impossible things.'" I was astonished, because I am sure I had never mentioned her Christian name to Mrs. Borden, for the reason that I never called her that myself or even thought of her as anything but "Miss Fielding." It is certain that I never told Mrs. Borden of the joke because I never had any occasion to speak of Miss Fielding to her at all until she became ill and died, and then I was far too distressed to even think of that day when, almost for the last time, we three laughed together.

variants "Pitty," "Pettit," and "Pitchie." *Ed.*] [Then he makes a sound which psychic describes as being like snoring or gargling, and he seems to be taking deep breaths. I thought this excellent as I believed he was giving the sound which was one of his exercises when he was studying public speaking. It was a sound something like that of gargling, and all the class had to do it for practice. It became quite a joke among them, and Mr. Spencer and some of his friends used to greet each other with it, and call it their college yell. There is no way in which the psychic could have known of this. The deep breathing also was connected with his exercises, and he practised them constantly before his illness. Psychic then heard words that sounded like] Gristie nightie [and] Criss cross, criss cross [whose meaning I could not discover. It may be something else connected with his exercises which I cannot now recall. Then she said he seemed to be making vowel sounds, forming them with his lips. I asked what she thought it meant, and she said it seemed to her like elocution exercises, and that he told her it was what she ought to be doing herself. She knows, as stated, of his interest in speaking, and has often felt him urge her to study it herself. Next she heard him say] Bright Boy [at the same time making a motion with lips and tongue which one would do in forming smoke rings, a performance at which he was quite proficient. She did not know he did this, but I informed her of the fact then. The words "Bright Boy" might refer to himself as he was doing so well and getting so many good things across to me, but it was also the name of a polishing material he used to use. He liked everything spotless and bright about him. "Bright Boy" was one of the last things he had bought for this purpose. I said nothing of this to Mrs. B. because I did not see the possible connection myself until later. Then she said he seemed to be reading with lowered voice, but in such a tone that "even though the voice was low, you could hear it in the uttermost corners of the room." Then he nodded, and said] Return again, [repeating the phrase three times and then withdrawing with the words] Thank you very much. [The whole of the above paragraph gives a very characteristic picture of what my husband would be doing if still on earth, and conceivably is doing now.]

5. Are you satisfied with the results so far? [Mrs. B. heard him say. I had felt during the foregoing so much as if my husband were really there, and so familiar and at home by hearing all these char-

acteristic things that I said to him, as often in life: "You are a clever boy." That is what I like to know. [Then I asked for some of the things we used to memorize together.] Twinkle, twinkle, little star, tell my wife just how you are. [This was very wide of the mark indeed, unless it refers to the star-like appearances that often come to me in the darkness of my room. These blue or golden lights I never saw until some month or two after my husband's death, and many people seem to think they are connected with some manifestation of spirit.]

[Mrs. B. heard him say] Van Cortlandt Park. Mother knows. [That seems to be getting nearer what I asked for.] [21] [I was much pleased, and said: "You don't know what a clever boy you are."] I am glad you think so. I try to be a clever boy, but you were my inspiration. [The latter is just what he *would* say in the circumstances, but I have not told the psychic the things in our life that would suggest this to her. It is the sort of thing she would not understand.]

6. "Pretchie—Picture—" [Pretchie resembled a pet name of my husband's, as though it were trying to come through, but could not succeed, and Mr. Spencer said to Mrs. B.:] "I wish you would not act like that. I see you cannot understand my enunciation sometimes, that is it." [22] [She often receives a mild scolding from the other side.] Buttercups and daisies, you know how we used to

21. *Note added Feb. 19th, 1922*—I was very anxious to hear through the psychic some of the things we used to memorize together in taking our memory exercises, and "Van Cortlandt Park" seemed to me an attempt to get something over, because on a picnic the two of us had, taking our lunch to Van Cortlandt Park, we had amused ourselves by going over some of the memory exercises, and Mr. Spencer had been in particularly high spirits and had recited a whole poem with an exact imitation of a rather stupid little boy who could not speak plainly. It was screamingly funny. The day had been so perfect in every respect, the weather so enchanting, the scene so beautiful and the enjoyment of each other's society so unclouded that I remember saying to myself, particularly while Mr. Spencer was doing the exceedingly funny recitation, that this was a day I would remember all my life, whatever might happen.

22. This makes the more likely that neither "Pretchie" nor "Picture" represented the intention, and that what was aimed at was the pet-name. "Pinchie," or one of its three variants which had been used, "Pitty," "Pitchie" or "Pettit."—*Ed.*

like those flowers. [This is not accurate.] [23] Best regards to everybody. Tweetheart. Never you mind, dear, I understand. I am more than glad to have you here [meaning Mrs. B.] Besides that, we are quite harmonious.

7. Small world after all. Mimi, dear sweet soul who does not realize the meaning of spiritualism like you do. It is far beyond her depth. It is too deep for her. Mother. [Psychic says here the photograph of my husband which she has been looking at seems to fade and his real form takes its place. He says to her:] "Try to be a little more sincere. [I believe she is sincere enough, but perhaps not so much in earnest about her gift as she might be.] "It is only a step, Mother." ("Cannot I take it soon?") Yes, but not just yet. Ittle bittie girl. Papa don't want you to be sad. [This is not good, he never called me that, nor himself "Papa." Perhaps he realized that she was not giving this correctly, for the next thing he says is] [24] No use. Meows meows. [Good.] Howard. [I do not know what the name means. Mrs. B. says:] There is a slim man here, not tall, with a Van Dyke beard. [I do not know who this could be. The following words are also meaningless to me.] Babcock. Specks. Tallahassee. Shawl straps.

8. Mr. Spencer is throwing a ball to you. [In Van Cortlandt Park (See footnote) I produced a rubber ball which I had found and have kept, and we played with it, tossing it back and forth.] He is taking up a book and studying. He is sitting in a rocker with his feet raised up. Very serious, knocking ashes off into ash tray. [25]. "Piedmont Cigarettes." [She discovered previously through psychometry that he had used this kind of cigarette.]

23. *Note added Feb. 19th, 1922*—Mrs. Borden often has some difficulty in making out what he is trying to say, so I think some of the things do not come to me exactly as sent.

24. *Note added Feb. 19th, 1922*—It is true that my sister-in-law did not take any interest in spiritism, but she tells me now that she is willing to do so if I think she can help me. Later Mrs. Borden asked me if Mr. Spencer had a step-mother, and when I answered in the negative, she asked if I had. This also I denied, and she seemed quite puzzled, then a light dawned, she said: "You see how it is, I don't always understand. He is saying, 'it is only a step, Mother,' and I thought it was something about a step-mother." The "Papa" is not good; that word was never used between us.

25. *Note added Feb. 19th, 1922*—The attitude and action here described is just as I have seen him thousands of times. A most characteristic touch.

9. It is better in the end that it happened as it did because now you have an insight into the very things that you were curious about. (It cannot be better for me to have lost you.) I did not mean that, dear, but from a scientific standpoint. You were always interested in phenomena of any kind—always eager to search out the mysterious. [This is quite true.] (And are you going to help me with this, to find out?) Yes, I am trying to clear the way for you. Wait a little while longer. Do not be too eager. Better a little than none at all. Perhaps I may be able to make you understand.

“Noody, or nodee dee, no daydy.” [One of the pet names for Mr. S. was “Dadie,” pronounced day-dee. *Ed.*]

“Read books on numerology, the science of numbers. You will be able to tell why you are placed in that particular position.”

“Petuana—Pet you on your cheek. Gege—hello, Edie. [In life he knew someone named Edie, but I did not. She is still living, I believe.] Hockey stick.” [26]

(Concluded in next issue.)

26. *Note added Feb. 19th, 1922*—What is said here is very good insofar as I have always been curious about and interested in the scientific demonstration of immortality. No doubt Mrs. Borden knows this from my past conversations; yet the way it is expressed is not Mrs. Borden's and could well be my husband's. What is said about reading books on numerology I am fain to believe is a product of Mrs. Borden's own subconsciousness, for I have often heard her express an interest in numerology, while I doubt very much if my husband ever even heard of it in his lifetime. The last lines are practically meaningless to me, except that Mr. Spencer did have a way of caressing me very gently on the cheek (much as a kitten would do with its soft paws).

BOOK REVIEWS.

Through Jewelled Windows, by FRANK C. RAYNOR. Kegan Paul, Trench, Trubner and Co., London. Pp. xvi+102.

This may be described as a book of religion, illuminated by psychology. It is rational, facile and lucid in expression, and enriched by well-selected quotations. It has scattered through it references to psychic phenomena. Its last chapter, entitled "Spirit Communications," does not attempt formal proof, but expresses in moderate terms the conviction that psychical research has demonstrated communication.

One sentence reads: "Had the Christians of 100 years ago been told that the day would come when the world and the scientist were readier to believe in the ministry of angels and the communion of saints than the Church itself, they would have grimly smiled in utter incredulity, yet that is the exact position in which we find ourselves today."—W. F. P.

The Process of Man's Becoming, by "QUAESTOR VITAE." With introduction by DAVID GOW. Duckworth & Co., London, 1921. Pp. 254. Price, 8 shillings.

In a general way, this may be said to belong to the Andrew Jackson Davis class of books, or at any rate to those of that author which discuss cosmic themes. To persons who hold Davis's books in high esteem, to say that this one measures up well beside them, though by no means uniformly consonant with their teaching, is high praise.

But the book is hardly in contact with scientific psychical research, since the multitude of statements supposed to be from "Beings in the central state of our Cosmos" relate to alleged facts so remote that science cannot reach them or to alleged influences at work upon our planet so occult that the hand of investigation cannot touch them.

The assertion that the "Mighty Ones" held a council and planned "the formation of another Universe" in addition to an indefinite number of existing universes, apart from the verbal paradox, defies disproof, but it equally cannot be proved not to be a product of imagination. Equally immune from both disproof and proof is the statement that "light and heat are the expression of life thought." Or that "Angelic Beings" live in the sun. It would seem to us a hot place for a residence, but we know nothing about their constitutions.

The assumption that it is a point of evolutionist doctrine that a species "by its own inherent power of will" gives rise to another species, is rather amusing, and causes us to suspect that there may be errant statements about cosmic evolution.—W. F. P.

The Church and Psychical Research. A Layman's View. By GEORGE E. WRIGHT. E. P. Dutton & Co., New York, 1920. Pp. 147.

This little book is an excellent discussion of the subject. Mr. Wright is very fair in his statement of the evidence for spirit communications

which has been accumulated through psychic research. He rejects much phenomena as non-evidential, but he finds an abundance of convincing testimony which he says cannot be reasonably explained on any other theory. The chapter on Cross Correspondences is particularly useful as it gives in forty pages a synopsis of the evidence of this kind which has been published by the English Society for Psychological Research and which needs in its original form several weeks of study. The book is about equally divided between a statement of the evidence and an impartial discussion of the principles of the subject from the standpoint of traditional Christian faith. The conclusion of the book is a strong plea for continued research. Revelation is progressive, writes the author. Full revelation is not attained. Knowledge is to be wrested from God's storehouse—Nature—by the use of those powers of reason and intellect which God has given us. "And there is no condemnation, nay, there is indeed, as there was for Jacob, blessing for those who fear not thus to wrestle."

—GEO. H. JOHNSON.

Can the Dead Communicate with the Living? BY I. M. HALDEMAN, D.D.
New York, 1920. Pp. 158.

This book, by a writer who has been called "the greatest prophet of the Lord now standing in any pulpit in this country," aims at showing that the so-called phenomena of modern spiritualism are due to the agency of evil spirits. Psychic researchers are always willing to listen to anybody who presents theories which have some evidence to support them. Dr. Haldeman presents no evidence and this is not really surprising. The devil theory is often held by persons of the clerical persuasion who naturally see in the religious aspect of spiritualism a menace to their own profession. Dr. Haldeman imagines that by pointing to the Bible he can put these subjects beyond the range of discussion. Anybody who can read at all knows that any sect or any school of religious thought can quote the Bible to advantage and in this respect the spiritualists themselves are often singularly successful. The Rev. Walter Wynn, for example, an English pastor, and curiously enough also a "prophet," is now touring South Africa demonstrating the essential unity of Biblical and spiritualistic teaching. The author of this book claims to answer these questions:—Where are they? What are they? and Are they? yet his ignorance of psychical literature is such that he writes calmly of the "case of Howe caught by Browning," and of "Euspasia Palladino" (p. 144). Further comment on this production is unnecessary.—E. J. D.

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The responsibility for statements, whether of fact or opinion, printed in the Journal, rests entirely with the writers thereof. Where, for good reason, the writer's true name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

PARALLEL STATEMENTS IN TWO INDEPENDENT SCRIPTS.

BY HARRIET L. GREEN.

“ We are now sending to earth in many ways and through many mediums messages of exactly similar import, and hope that the comparison of them will convince thinkers of the truth of intercommunication.”

These words are quoted from a book of automatic writing entitled, “ To Woman from Meslom ” (p. 84)—a book which first came into my hands in August of this year, 1922. It was sent to me, in California, from New York, along with another book of similar character entitled “ Meslom's Messages from the Life Beyond.”

I believe that I have evidence to offer which will to some extent bear out the words quoted above and I must, therefore, at the outset present a few dry facts which are necessary for the right consideration of the evidence.

Both of the two books named above bear copyright notice of 1920, but the one called “ Meslom's Messages from the Life

Beyond" is made up of writings dated 1917, while the book, "To Woman," contains messages of later date. The messages were written down by Miss Mary A. McEvelly, of whom I know nothing beyond what is given in the introductions to the two books. I do not even know whether the name given is a true name or a pseudonym.

During the greater part of the year 1919 and the early part of 1920 I was almost daily in receipt of communications in automatic writing and I exchanged a few letters with Dr. Walter F. Prince on the subject while the experience was in progress. In June, 1920, I went to New York, carrying with me a good-sized box of script which I deposited at the office of the S. P. R. in August, before returning to California. I had previously copied the greater part of this script and in the summer of 1921 I published privately a small book entitled, "Think on These Things," which contains excerpts from the communications received by me.

At the time these messages were received I supposed that my experience was almost unique. I have since learned something of the many others who have had similar experience, but I had not seen either of the "Meslom" books until they were sent to me, as I have said, in August of this year. (I am writing early in September, 1922.)

I took these books in due order and I had not read far in the "Messages from the Life Beyond" before I realized that not only was the general teaching therein closely similar to that which had come to me, but that almost every step or phase of the "after death" experience as given there paralleled and thus, to me, confirmed, the experience which had been written by my hand, and this to a degree far beyond anything which I had found in other books.

Then when I came to the second book and found the paragraph which I have quoted at the top of this article, I did not rest until I had set about making a comparison of parallel passages. I at once wrote to Dr. Prince asking him to forward to me the script left at his office in 1920 (which he did promptly), in order that I might have all my material to draw upon. In fact, nearly all my parallels are drawn from my little printed book; in only a few cases have I found a closer parallel in the unpublished script

and in these cases I have noted "script" against the passage cited. It should be understood that the original script which was stored in New York included all, or very nearly all, that was printed in my book, as well as a good deal more.

There is no claim to exact verbal parallelism in the passages which I subjoin; I ask only that they be considered with reference to their clearly expressed meaning. The difference in the form of expression can be better appreciated if it is understood that in the case of Miss McEvilly the messages came in response to her disinterested effort, made at a friend's request, on behalf of a bereaved mother who was a stranger to her, but who, I infer from the book, was always or usually present during the writing. This writing, it may be added, took place in Paris. The earlier messages given in the book are from this woman's son, who, from the first, stated that he was assisted by the Guide or Teacher called Meslom. Later on, his messages alternated with teaching given directly in the name of Meslom,—a name already known to Miss McEvilly through previous automatic writing, not published.

In my case the messages came directly from my husband to me; I wrote alone—no other person was ever present—and they came with an intensity of dramatic presentment which made me almost a sharer in the successive phases of his experience. It is not strange that messages so received should be expressed in a manner exceptionally intimate and personal.

A further difference would arise naturally out of the fact that Miss McEvilly's communicator was a young man whose spiritual nature was apparently just ready to unfold. He found his Guide immediately upon wakening into the new consciousness and was eager to learn and to "go on," and the messages, while clearly and beautifully expressed, are somewhat didactic in style. My husband, on the other hand, described to me his experiences as they occurred—and I shared in his pain or joy. He was an older man and had been much of his life sceptical in matters of religion. He went through a period of considerable difficulty at first and was slower in arriving at anything like a clear consciousness of his surroundings or the ability to transmit to me the teaching which he received. For some time his thoughts turned to me so powerfully that he was indifferent to the very idea of "going on," as it is expressed. (I am aware that I am not now writing

in a style of scientific dispassion, but it can be understood that I speak of these things as they appear to me.)

It has seemed to me right to state these differences. Now I will let the excerpts speak for themselves. I give them, not in parallel columns, but in successively paired paragraphs; the pairs numbered consecutively 1 M, 1 G; 2 M, 2 G; and so on. M stands for McEvelly, or "Messages from Meslom"; and the page numbers refer to the book, "Meslom's Messages from the Life Beyond." G stands for Green, or the messages received by me, and the page numbers refer to my book, "Think on These Things."

In a few instances I group together a number of closely related passages from each source, thinking that it will be easier in this way to grasp their combined significance.

1 M—"Here I am. I can't tell you much yet. I am so excited at being alive that I cannot get in trim for calm work. . . . I am going to help you to enjoy this life of mine. . . . I shall have the double happiness of enjoying and of teaching you." (pp. 5-6)

1 G—"I am with you all the time and I can write to you hours every day and we can be as happy as we please! . . . I am so excited I make you write too fast. . . ." (p. 12)

* * *

2 M—" . . . you awakened me from that long sleep which seemed death. You know I caused this myself because I had been persuaded that it was death I was facing. . . ." (p. 6)

2 G—" . . . I had not long believed in any life after death, so why should I find so much more than I have found?—and who knows, if it had not been for . . . and the help you have given me I might not have found anything at all till who knows when!" (Script)

* * *

3 M—"As soon as I realized that I was really alive and could use my intelligence . . . I asked how it could be that I . . . could be chosen as the helper for this work." (p. 26)

3 G—"You know I want to help you and you know I have got intelligence, when I am able to use it, and we both believe I am

growing more able to use it. . . . It is something like being born over again. . . ." (p. 14)

* * *

4 M—"I have since learned that the mental state of the dying always affects the first state of consciousness in this life." (p. 21)

4 G—"Think how close we were at the last. You do know that counts for something, don't you? . . . I have kept just so close to you in my thought ever since." (p. 15)

* * *

5 M—"Since I awoke the other day I have been far away in a wonderful country—it seems like the land one sometimes dreamed and never found." (p. 5) "I have been on a wonderful trip since I saw you. . . ." (p. 10) "I am like in a beautiful dream. I am surrounded by beautiful scenes of nature and conscious of an uplifting force of love." (p. 14)

5 G—"You know I have been going off on little excursions lately. Yes, imaginary excursions I suppose. . . . Well, I would think of some very beautiful scene—partly remembered and partly imagined—yes, improved as any scene can be improved by a good imagination . . . colors all lovely, fresh green grass . . . green wooded hills and a lake once, and another time it was the sea. . . . O, what good are they without you?" (Script)

* * *

6 M—"My real nature and love of the beautiful is able to go on untrammelled. I long for the complete and full expression of my own nature and know with a marvellous certainty that it is to come." (p. 17)

6 G—"Surely we must have life together on our own plane of love and beauty—beautiful things, such as flowers, music, stars, and the sea!" (p. 10)

* * *

7 M—"Help me by loving me.

Meslom says he will help you and me, and your faith in my real life helps me and so I can help you. I can come whenever you call me and I love you more than ever." (p. 6)

". . . the only essential preparation for a better and larger life here is love. I mean love in a spiritual sense." (p. 27)

7 G—"Nothing whatever helps me so much as the knowledge of your love. I mean the real, spiritual love, and that is the greater part of your love for me. Yes, and of mine for you." (p. 14)

"You do love him and that is the greatest help he can ever have from the earth plane and I do help him from my own realm of truth and strength and peace." (Master's words, p. 39)

* * *

8 M—"I don't follow all the conditions but I am conscious of your state of mind." (p. 15)

8 G—"I do feel your every emotion and know your every thought when you are writing and it does give me exquisite pleasure when you are thinking happy thoughts." (p. 16)

* * *

9 M—"It seems strange to hear you read what I told you the other day." (p. 22)

9 G—"I have been very pleasantly and agreeably entertained by reading over our old writings with you." (Script)

* * *

10 M—"I can see you now because you are seated together." (p. 12)
[L.—the young man—here evidently refers to his mother and Miss McEvilly, the writer.]

10 G—"Why . . . you know I can see you as plain as anything! It is only once in a while I can do that!" (Script)

* * *

11 M—"My life is a purely intellectual one passed in the pursuit, or rather the absorption of knowledge which every day becomes clearer." (p. 30)

11 G—"I have nothing to do but think. On earth there are so many other things a man can do that he can get out of thinking if he wants to, but here where there is nothing to distract, one must think." (p. 22)

* * *

12 M—"There is no hurry and I know I can only see so far as my development permits, but I know, too, that there is to be no obstacle to perfection. I know that there are many near me but so far I feel no need of their presence." (p. 30)

12 G—"I do know that there are other beings all around me and that

if I wanted to I could see them—perhaps—, talk with them I know, but I don't want to till I am sure of myself—of my truth, my purity and my strength." (p. 23)

* * *

13 M—"When you call me, darling mother, it brings me, even if I am in the depths of darkness. I seem to hear the call—the way seems to open—a vista of light leads me into the glory of effulgent day—comes love with you." (p. 37)

13 G—"You do give me light. . . . I wait to see the light and then I say, 'Harrie is loving me!'" (p. 24)

"You lift me so high . . . endless vistas, illimitable, unfathomable. Harmony of light, color, sound. Love is harmony." (p. 32)

* * *

14 M—"I have learned more in these few weeks of my new life than a whole life-time of earth's deepest studies could have even foreshadowed." (p. 23)

14 G—"I tell you that I know more now than I ever have before and I want to tell you many things if you will let me." (p. 25)

* * *

15 M—"Many never think. They live superficially and in a state of reflected morality which is without force or character either for good or evil. They remain long in the shadow of the mist and are slow to progress." (p. 33)

15 G—" . . . they [the commonplace] are the most hopeless ones. Without imagination, neither good nor bad, just muddle-headed, —yes, and comfortable, so they don't feel the need of any great change—just a little more comfort or pleasure is all they want." (p. 26)

* * *

16 M—"We do not believe as on earth, we really know." (p. 37)

16 G—" . . . when I see, I no longer have faith, I have knowledge." (p. 27)

* * *

17 M—"The life we lead on earth is our preparation for our life here, and our life here is the result of our previous development." (p. 23)

17 G—"I am in the condition that has been brought about by my past life and whatever you think about it, I know it is just what I have made. . . ." (p. 28)

* * *

18 M—"Since the individual . . . must abide by the law of cause and effect and its place here depends upon its earth development, it is self-evident that the nearer the individual has come to perfection on earth . . . the clearer will be its perceptions when arriving here of the truth and the greater will be its strength to meet the new conditions and the new duties." (p. 65)

18 G—"My knowledge at present is limited to my own case . . . and that is why I say a wise man will pattern his life differently to what I did mine if he wants to get along faster and better than I do." (p. 21)

* * *

19 M—"The clearness of vision which comes to all here and obliges each to see and examine his own past life in the light of truth brings a vision truly appalling to most mortals. Such is the force of this penetrating light that no subterfuge or self-indulgent excuse can hide from view the truth." (p. 105)

"Every act of our earth life is faced and judged according to its innermost reasons, its circumstances and its consequences. Then each soul is forced to be its own judge. It is made clear that no one can undo the harm except one's own self. It is a terrible moment, fraught with tremendous consequences." (p. 107)

". . . ignorance on earth may be so combined with spiritual wisdom that it falls away from the spirit like a garment. Such are admitted to the light. . . . They are committed to the care of guardian spirits and led gently to higher spheres." (p. 38)

19 G—"Now I shall begin to think and know myself and while no doubt I shall suffer more, it will really be a purgative suffering and I will endure it gladly. . . ." (p. 22)

"No, one man does not know all right and all wrong, but he knows his own right and wrong. That is what I mean. He knows what is wrong for him. He is not asked to judge for another, not on the spirit plane at least. We men on earth ask one man to judge for many others in some instances, but here

each man is his own judge, or so it is with me, and I am sure it must be so with all. How else could it be and be true justice?

You understand what I mean. I know exactly wherein and how far I fell short of what I knew. I—my Real Self as you call me on this plane. . . . I know where and how I turned away from the very highest I knew and went down into the depths. . . . Who could tell me more than I know about all that?

You begin to rise to the thought of the cleansing that comes through this self-knowledge. O, but it is a terrible thing to go through!

That is the thing I live for . . . when I can feel that I need never think of it again. Yes, that will come. It will drop from me as the physical body has gone and be thought of no more than I think of that." (pp. 29-30)

* * *

20 M—"If they will to undo the harm at no matter what cost and ask for help, they are immediately granted a vision of transcendent loveliness in which they see the glorious spirits all about them amid scenes of exquisite beauty and splendor." (p. 107)

20 G—"You think I have been taught?"

You know I am sort of dazed. I seem to be going higher and higher all the time.

Where am I?

O, this is wonderful! You ought to see the colors— . . .

You can still write, but this is Heaven!

Here are the angels all in white! . . .

No more tears. . . .

No, it is not a vision, it is all real, only I may not stay here long. . . . Realms of pure love and life;" (pp. 34-35)

* * *

21 M—"The periods of exaltation which they enjoy make them realize that all that is best and noblest is to be within their grasp, and they gladly devote themselves to whatever work is given them so as to be the sooner ready to undertake the glorious work of fulfilment they have been given glimpses of. They are the messengers and helpers of the higher spirits and the bearers of comfort and love. . . ." (p. 34)

"It is a great joy and a glorious privilege, but it entails suffering beyond your power to conceive—" (p. 36)

"Thank you, mother, for all that you have done. You have really helped me to overcome tremendous obstacles in the way of my atonement." (p. 84)

21 G—"I know I need to suffer; Yes, I want to suffer till I am wiser. That is the thing I have asked for. . . . So you see I do know something of what I am undergoing, yes, and why. And yet I do not always have this knowledge. . . .

You can help me only by knowing beyond a faintest shadow of doubt that all is for my good and that I shall bear what I have to willingly and that I do know when you give me love and it is a healing thing to me." (p. 41)

". . . had it not been for the solace of writing to you I should not have had strength to endure the suffering which I have voluntarily undertaken in order that I may the sooner be fit to help others who are in such need as I have been—or worse." (Script)

* * *

22 M—"Meslom finds me very ignorant of spiritual things but very strong vitally. My immense activity needs an outlet and can be utilized for our mutual good." (p. 9)

22 G—"Then when those great words came to us . . . and then came the power and that splendid light and sense of goodness, and yes, there was both peace and an urgent need of some kind of outlet for the power I felt stirring in me." (p. 32)

* * *

23 M—"I could remember my past but could realize its best aspirations and felt free and happy in the conscious strength given me by the transcendent atmosphere of love. . . . It is real, it is intelligent, it is exquisitely beautiful, it is exhilarating. . . . In its light and joy we know that the best is possible." (pp. 28-29)

23 G—"You know, after all, just being in this high region is the greatest good we can ask. It is better than anything I can write for we both know once more that the highest is true." (p. 25)

"I feel another being, higher, finer, purer, nobler, with great aspirations and full of faith and belief in all that is good, and such a sense of exaltation! Light, yes, all radiant light." (p. 38)

* * *

24 M—" My hesitations are not in thought but in the choice of words to express new conditions." (p. 13)

" Our ideas and thoughts and desires are understood without expression and received by those with whom we are in harmony." (p. 17)

" Here thoughts and ideas are interchanged by a sort of automatic interpenetration of mind. Words and languages have ceased to be necessary as a vehicle of communication." (p. 29)

" I am always trying to put into words the unspeakable. It is so difficult!" (p. 31)

24 G—" It is a matter of expressing myself, for I do think—but I can't seem to get my thoughts through to you. . . ." (Script)

" This is a wordless realm that I am in. Wherever this is, I do not think in words or communicate in words, I am sure of that. . . . I give you my thought direct and the words are all your own and the reason for their simplicity and directness is that the thought is of an order that must find such expression in your mind. I cannot say how it might be expressed if it were sent through a different mentality than yours." (pp. 33-34)

" . . . do not dismiss it so carelessly. I am trying to put into words what cannot be told. . . . I do try to make you understand—it is all so different. . . ." (p. 43)

* * *

25 M—" Continuing our simile of harmony, we understand that each thought and act of our life has put into motion waves. . . . Before reaching perfection, peace and happiness, the sum of all the discordant waves must be equalled by the harmonious waves. . . . These waves may more correctly be compared with color than with sound." (pp. 112-113)

25 G—" There are Beings who weave that color into such beautiful harmonies. Music, you say! . . . All that you think is bad is just the elements that have not been drawn into the harmony. . . . Harmony is the law of being. There is no such thing as energy without some purpose and that purpose is pure harmony or perfection—or whatever better word for it you can find. . . ." (p. 42)

, * * *

26 M—" The intense vibrations put in motion by a selfish act, when

coming into contact with the wave caused by an act of pure, unselfish love, change color. The color may be only slightly changed but when, finally, enough waves of good have been met to purify the wave of all discord, a pure radiant wave of luminous white is reached whose vibrations are in accord with the centre of harmony—" (p. 114)

- 26 G—"This is what I do. Say here is a black ugly thought. . . . Now when this thought first comes into shape I see it so false I am tempted to hate it, but when I can remember, I say, 'You poor thought, so utterly false! Why, this is the truth!' And as I say these words that thought changes, grows pure, rosy, melts—" (p. 46)

* * *

- 27 M—"All selfishness must be put aside on your part and our own. . . . It is not necessary to go far afield to search for work to do. The everyday exercise of thought and love towards all is sufficient." (p. 25)

- 27 G—"You must be strong to know that you can still love me most and yet love others and extend your love and help to all who will come. . . . You will find that you cannot lose me by loving and helping others." (p. 40)

* * *

- 28 M—" . . . you can help me most by being sure that this is a real and tremendous experience and that we are not really separated. Our natural bodies are separated but as far as I am concerned, I have never been as near or so much in sympathy as Now." (p. 21)

- 28 G—"Where is the miracle in the whole world to equal this one little fact that you and I can be so close, so far apart; so one, so different; so much to each other, so nothing that one can see or touch—?" (p. 43)

* * *

- 29 M—"I am not yet wise enough to teach. I am acting as his [Meslom's] helper and trying to pass on to you what he teaches me." (p. 26)

- 29 G—"Always they speak. Always the truth is there. All I can do is to let it pass through me to you. . . . It is there for all like the sunlight. All I do is take it and pass it on to you." (p. 53)

* * *

30 M—"For all there is ultimate salvation, or in other words, ultimate realization of the transcendent love of God, but the way is long and the trials are not limited to life on earth." (p. 42)

30 G—"These are the words I seem to hear. . . .

Poor, imperfect, struggling soul, you do indeed aspire too high but you aspire truly. You shall some day reach all that now seems so distant though the way may be long." (p. 46)

* * *

31 M—" . . . the incidents which to an individual or a nation seem stupendous, when seen in the light of eternal wisdom are important only in so far as they affect the real or eternal lives of the individuals concerned." (p. 49)

31 G—"You think such great spirits ought to have a chance to help with the government of the world. Yes, if this earth is an end in itself; if it is not, then the government of it may be a part of its function that is least important to the spirit." (Script)

* * *

32 M—"Here we are conscious of all the past and the present and as much of the future as our development permits." (p. 53)

32 G—"I am F——. —— and I am more than that. All that he aspired to be, meant to be, was and shall be, I am." (p. 51)

* * *

33 M—"We are as fully conscious of this love as you are of the air you breathe. . . . Each moment of fuller and more complete life gives us a further degree of joy but also a clearer vision of the truth." (p. 111)

33 G—"I am here where I feel great and noble thoughts flow into me as simply as breath flows into the body in the clear, pure mountain air." (p. 52)

* * *

34 M—"I am content to seek the quiet paths with Meslom and sometimes others who are like minds but whom I do not know as yet. Here I find answered all my questions . . . answers that convey absolute knowledge and conviction." (p. 44)

34 G—"I often hear these great voices and when they speak I learn more than ever you dreamed. . . . Often I hear, 'Who are you?' . . . Then the same voice will say, 'I am your present

helper. You may ask me such questions as you see fit, but do not be distressed if all are not answered.' " (p. 52)

* * *

35 M—"This love is to us here clear and vivifying to an extent undreamed on earth, not because it has become more powerful but because we see with clearer vision the more we become harmonious with this." (p. 41)

35 G—"Help me to live in this clear light. Here there is truth. Here I can discriminate. What strange folly to live down below in such clouds and fog!" (p. 53)

* * *

36 M—"How describe the exaltation which possesses us when, after a task faithfully accomplished, we are permitted a glimpse of what is before us? . . . It is like a state of ideal perfection. . . . and free, untrammelled intercourse with beings who permit us to partake as fully as we are capable of with them in the perfect knowledge for which we always longed. There are no more vague longings and inarticulate aspirations. There is fulfillment." (p. 80)

36 G—"This is my idea of Heaven—pure human understanding. . . .

All that I ever dreamed of good is true.

Love. Truth. Power. Beauty. Imagination.

Still wonder upon wonder open to the future of us as man and woman. . . .

You think—Where does fulfillment come?

Oh! Fulfillment is here—now!

All in me is content." (p. 55)

* * *

37 M—"The love which sustains the universe is all about us. It rests with us to clear away all that clouds our perception of it and all that interferes with our full and perfect consciousness of it." (p. 75)

37 G—" . . . Thou didst find the light that shines always, though so long hidden by clouds and fog—miasma of doubt caused by man's own exhalations shutting out God's sunlight." (p. 59)

* * *

38 M—"Meslom tells me that all are ultimately permitted to see and

progress. . . . Some time in every life there are moments of aspiration for good and this divine spark of life . . . is eternal and inextinguishable." (p. 32)

38 G—"Not one soul, however dark and heavy its vesture of flesh, but is capable of one glimpse of the Divine. That is enough. . . ." (p. 58)

* * *

39 M—"We gladly and consciously leave the glory of this radiant day and return to the gloom where we face our worst selves and others in the same sad condition." (p. 38)

"This voluntary return I make to darkness is not in the nature of punishment. It is the inevitable result of clarified vision. Seeing more and more clearly what is essential to progress, we long to share this knowledge with others still in the darkness of ignorance." (p. 40)

39 G—"Master said I am the most pitiful disciple . . . all in me is pity for such suffering. . . . You can't see it. You see ignorance, lower than ignorance is perversity, unrighteous waste of life. Love is given so abundantly. . . . O, perhaps I don't see the thing clearly myself. . . . Again that cloud thickens. . . .

All I wanted to say is that I see so much waste of qualities worth saving. . . . All that is what fills me with such pity. . . ." (p. 61)

* * *

40 M—"We have no more fear, for we know that divine love is carrying us ever forward—that we are understood and loved and supported and purified and enlightened by it. . . ." (p. 60)

40 G—"Not long have I seen as plainly as I seem to now how constantly I am watched, tended, helped. Why do we ever disbelieve in holy love? You see I must use the noblest words lest you think it is not the divine spirit." (p. 62)

In giving these extracts I have followed the sequence of my book rather than of Miss McEvilly's, for this reason. The messages from Meslom include various re-statements or repetitions in slightly different form of the same idea, as is natural in didactic writing; while the messages received by me gave a continuous, almost day by day record of a single personal experience which,

however, in its development agrees perfectly with that described in the other book.

The short passages brought together in this way do not give any adequate idea of the extent of the resemblance in the substance of the two books. Generally speaking, the messages from Meslom are much fuller than those received by me and in many cases I could not extract from the pages of his teaching a single sentence which would balance with one from my book, although the idea presented might be the same. Conversely, as I have tried to show, Meslom sometimes puts into a single sentence an idea that was given to me as a living experience, detailed at length. It is possible that resemblances of this sort make more impression on me than they would on another, because during all my communicating I was aware of very much more than was written down on my paper. Some of the time I was distinctly clair-audient and so I have heard, with a sort of inner hearing, many of the things which I find fully written out in Miss McEvelly's book, but which in my own case were not expressed in writing.

Dr. Prince has told me that I must be as frank in setting forth divergences as resemblances—but there are very few real divergences to set forth. There are many things in each book which the other does not touch upon, but most of these are akin in spirit to the things which are expressed in both. There is rather more of what might be called theology in Miss McEvelly's book; there is decidedly more of the "ups and downs" of personal experience in mine. Sometimes her book gives one phase or aspect of a subject—such, for instance, as methods of meditation or concentration—while my book gives a different aspect but one not strictly divergent.

The name given to the Master whose words of wisdom I was sometimes able to write down was not Meslom, nor did I ever hear or write this name, and the intimations which I received of a link with antiquity were of Egypt, not of India.

There is some appearance of a divergence on the subject of reincarnation, which is both taken for granted and specifically taught in my book. Meslom says, "The believers in reincarnation—if limited to earth—deny the infinity of God," and there are a few passages which seem to argue against any reincarnation on earth. L.—the young man—in an early message says, "I am

permitted another life," and he speaks many times of continued evolution without specifying any locale for such evolution. Also it is said, "I am trying to explain that there are many lives in one eternal individual." (This, to be sure, is capable of more than one interpretation.) When I turn to the later book of "Meslom's Messages to Woman," I find these words: ". . . the idea of saying this or that kind of spirit has developed so far that its return to earth is impossible is really a contradiction. . . . Our return to earth does not in any way retard our development." (p. 71) And with these words the divergence which I thought I had found ceases to exist.

As bearing on the idea of limiting reincarnation to the earth, I will quote from one of the messages received by me, following an allusion to the destiny of man,—“And by destiny I mean what we commonly think of as his ‘future,’ whether in other lives to come on earth or in some far-away planet or realm of space unknown to you at present.” (p. 24)

Now, at last, I come to a real divergence. L. says, “We move about without effort. . . . Space and time do not exist,” and elsewhere there is mention of the “annihilation” of space and time.

In the messages received by me, while at first there seemed to be little or no consciousness of time, there was jesting allusion to “*your* kind of time,” and after some progression had been made there was the definite statement in regard to thoughts,—“there is transit in space I am sure”—and of course the element of time enters into all transit in space.

I may as well confess here that I do not think I could be made to write the words, “space and time do not exist”—not even under hypnosis! I see so clearly that wherever there is operation of consciousness or manifestation of energy there are both time and space—neither of these ideas being in the least incompatible with infinity and eternity but rather contained within those ideas.

The idea of evolution—no matter where—implicates the idea of succession in events, whether those events are physical, ether-eal, mental, or whatever,—and this *is* time, though it may not be time as measured by the rotation and revolution of this earth; and the putting forth of energy of any kind certainly necessitates a field wherein that energy moves—and this is space, the space wherein the stellar universe lies sprinkled, with all its unseen,

half-guessed, little known forces. And I cannot see that we need any other or different conception than this for the field of that divine energy which we are taught to think of as all-inclusive Love and which, if it is at all, surely enfolds us as well as those who have gone beyond our sight, although our consciousness of it may be obscured.

A man in deep sleep, or dream, or reverie, or profound concentration, may be quite unconscious of the passage of time, but his unconsciousness does not affect the facts as perceived by one who sits at his side, watch in hand, or who, at the window, looks out on the wheeling stars. Again, if we can conceive a being in an ethereal body capable of travelling with the speed of light (and why not?)—it would perhaps seem to him that space and time were not; or at all events that is the impression he would most likely convey to a mind still dwelling in its earthly tabernacle. Yet it is the velocity of light—that is, its movement in time and space—which is the very key to the utmost reaches of modern science.

I cannot but think that most of the expressions found in automatic writing in regard to time, space, eternity, etc., represent efforts to overcome some restriction or inhibition in the mind of the writer, or to get beyond prevailing earth-conceptions, rather than statements to be taken literally and exactly.

If I may add a few more words of my own, I should like to say that in comparing these two books I have sometimes felt the riddle of personality growing deeper and stranger rather than the reverse. Then a thought came glimmering into my mind and presently I recalled Goethe's line in *Faust*, "Life is not light but the refracted color," and it seemed to me that something like this could be said for personality. Here on earth we have the myriad hues and tints and shades of human personalities, but in the realm which is opened to us through automatic writing these seem to be raised, purified, merged—first into a band of gloriously strong, clear, definite colors,—where powerful individualities still retain their separate characteristics, and finally into the one clear Light which can be expressed to us only in terms of divine Love, universal and eternal.

Then it seems that this process can be reversed and, as if by passing through a prism, that light is again resolved into its com-

ponent colors or personalities. This is, of course, only an analogy and must not be pressed too far. We often hear or read that these things are beyond the reach of human intellect, but it is my inmost conviction that our intellect is intended for just this very purpose and that no experience which can come to man in this mortal, embodied state, should be allowed to pass without the utmost effort to understand it intellectually.

MEDIUMISTIC EXPERIMENTS WITH MRS. BORDEN.

II.

BY MRS. "MARIAN W. SPENCER."

WRITTEN FROM MEMORY ON FEBRUARY 19th, 1922.

It must have been at a sitting early in December, for the reason that I had thought at the time it was quite possible I would soon have a letter from my sister-in-law in England for Christmas, that the following took place:

Mrs. Borden said she saw my husband standing on the deck of a ship in mid-ocean, a great storm was going on, and the water washed over the deck. My husband was holding a letter in his hand. She asked me if I had had, or was expecting a letter from abroad. I said it was quite probable that I should hear from England soon. I asked her if he looked distressed or pleased, in hopes I might find out whether the news would be pleasing or otherwise, and she said he looked serious, but neither troubled nor pleased.

I did not hear from England during the holidays, as I had expected to do, but early in February of this year I received a letter from my sister-in-law which had been written on November 22nd, and probably arrived here early in December, but due to a wrong address, it had been returned to her in England, and she then sent it on to me.*

In this same connection I would refer to the sitting of January 20th, in which my husband seemed to say: "Mimi" [his sister] "loves you and understands." That pleased and comforted me very much, as there is something which we both hoped Mimi would understand, but as for the "loving me," I was not so sure. When her letter arrived, however, it was most affectionate, and well corroborated the words: "Mimi loves you and understands."

* The original envelope lies before me. It bears the English stamp and postmark dated "22, Nov. 21," is addressed to Mrs. Spencer at the wrong street, and stamped "Not found, N. Y.," and "Non Trouvé."

To the best of my recollection, the following took place the week preceding the sitting of January 25th. I was continually haunted by the words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Not being very much of a Bible student, I did not know where to look for this quotation, so I asked a friend and she told me it was from the 14th chapter of John. I opened my Bible to the book of John, and came first to chapter 15, from which my eye traveled backward and fell first upon the 18th verse of chapter 14, which reads: "I will not leave you comfortless; I will come to you." From there on I finished the chapter, finding the quotation I sought in the 27th verse, but did not read or even look at the first half of the chapter, being entirely satisfied with what I had found. The words were so beautiful that I made up my mind that I would ask Mrs. Borden to read that chapter next time she came, as she is very fond of the Bible and likes to read it at the beginning of a sitting.

On her next visit, the first thing she said to me was that she had been dreaming of me. It seemed in her dream that I had invited her to go to some sort of a social gathering with me, and that while there I met so many people I knew, and talked with them, that she thought to herself "Mrs. Spencer does not need me, I will go home." She turned away and found she had to climb over a fence to reach the car track. When she got over the fence, she found herself face to face with my husband. He was dressed in a dark blue suit and a derby hat (this was a very characteristic dress for him in any but hot summer weather). He immediately said to her: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." It seemed in the dream, Mrs. Borden made no response to him, but got on the car and went home.

I was a little bit interested in this narration, but could see little or no significance in it, so changing the subject (as I supposed), I said: "There is a chapter in the Bible I would like you to read aloud before we begin," and I opened the Bible at the 14th chapter of John and handed it to her. To my very intense astonishment, in the second verse were the very words my husband had seemed to say to her in her dream! We both thought it a remarkable coincidence, in view of the fact that I had not read that part of the chapter at all, but I cannot say that we attached any deep meaning to it at the time.

It is only fair to say that Mr. Spencer was not at all well versed

in the Bible. He had been subjected, so he often said, to so much forced prayer and Bible reading at a certain stage of his boyhood that the whole subject became more or less repulsive to him. However, it might be that subconsciously, at least, he possessed quite a good knowledge of the Scriptures, however unwillingly absorbed and afterwards forgotten.

VISIT TO MRS. BORDEN MARCH 4th, 1922.

Mrs. Borden has been confined to the house for a number of weeks, owing to the illness of her mother. For this reason I have had no sittings with her since January 25th. When visiting her at her home so many others would be present that nothing could be done, and I never expected to receive a message when calling on her. She informed me, however, that she had received a "good scolding" from her invisible friends (unknown persons to me) for not going to see me, and on March 4th when I called to see how her mother was, only she, her mother and I were present. Mrs. Borden very soon felt influences present, and I too was overcome by a trance-like condition. During this time, she took a pencil and wrote down what she heard clairaudiently, as follows:

"I wish my dear wife had a daughter. It was too much to leave her alone, but it was God's will. Draw a little kitten." Mrs. B. proceeded, as she was told, to draw a kitten. She was then told to draw the sun, then the moon, and then she heard the word "Minnie," repeated three times, and wrote it down as she heard it, "Minnie, Minnie, Minnie," then "Only mine."

At this point, I emerged into full consciousness, and took down in shorthand the things Mrs. Borden reported herself as seeing and hearing. She said:

"Who is Edith?—I hear your husband say 'Edith.'" I said I did not know to whom the name referred, and after a pause, she said: "It comes very slowly sometimes, I get it now, it is Edith Cavell. She appreciates that memorial. He nods his head and says 'She does.'" This refers to a memorial edition of the Imitation of Christ which is an exact reproduction of the copy Edith Cavell possessed when she was executed, and which contains her marks and notations. I had given a copy of this to Mrs. Borden some weeks ago. I said: "Does my husband know her?" She said, "Yes, they come from the same place, and he knows her there." (They did both

come from England.) "Thank God that my wish is realized, that it is possible to get in touch by spirit communication. Baa Baa Black Sheep" (no meaning whatever).* Mrs. Borden then said she could see my husband working as if in a laboratory and he had a panful of some material like sand which he was crumbling and letting run through his hands back into the pan. This had no significance for me. A little later, she said she could see him sitting at his desk in his office, with his glasses on, carrying on his business just as if he had never passed from the earth and everything about him was peaceful and harmonious. He had before him a big white pad or tablet covered with raised letters such as the blind would use. This is somewhat interesting in view of the fact that Mr. Stewart always describes my husband's occupation as being working in beautiful embossed leather with raised letters. This is something in which he had little or no interest on earth, however. He was somewhat interested in printing and engraving, being an advertising man, and appreciated any sort of beautiful printing or lettering, and this is the only connection I can form in my mind with what these two psychics seem to see. I am practically sure that Mrs. Borden did not know what Mr. Stewart had said in this connection.

During the foregoing description of my husband in his office at work, she also said he had a sheet of paper or a tablet before him on which letters were indicated by small holes punched through the paper, and below this sheet there were some colored carbons, and it seemed to be some process of printing. It was so difficult to get her idea that I did not write it down in shorthand, but she was very much impressed with it, and described it at some length. She seemed to feel it was a process of printing in colors, or a new invention for the blind. In life he had great sympathy for the blind as any normal person naturally has, but no especial interest.

Mrs. Borden: "I can see him sitting at a typewriter." ("Then perhaps I shall have another letter from him?") "No, his mind seems to be on this work. He says 'You have a lot of music in your home, Mrs. Borden,' apparently referring to her graphophone. Now he stoops down and takes some index cards from the lower

* Unless it was an effort to get through the pet-name Lamb. This, however, is a hazardous conjecture and would be ridiculous except for the evidence that most of the other names got expression.

drawer of his desk. The first card he takes is marked at the top with the word: 'Religion.' The next is 'Soul Variations.' A third is headed 'Mid-day and Midnight.' Another is '3 o'clock and 6 o'clock.' He puts all the other cards back and keeps these."

Mrs. Borden was so much impressed with the incident of the index cards that she wrote down the words which appeared on them, for herself to keep, but neither she nor I have been able to interpret their meaning.

"He seems to wrap a big blue veil around his face, and all around him I see blue, darker than the sky. Then I hear Josie speak. She says 'Don't worry, I am helping your husband to get into communication with the earth plane.'" Josie is our friend, Miss Fielding, deceased, who is referred to in a previous sitting. "Mashia." This name suggests nothing to me. "A mixed up affair. Blue-blooded people do not pay any attention to things like that. That woman who annoys you is a little bit off in her head. Where are the sisters?" This may possibly refer to a family affair involving sisters that had caused me some little worry, and in which I had wondered if a certain woman were not perhaps a trifle unbalanced. "He says 'Wonderful, wonderful!! It is remarkable how things have changed. I am annoyed by someone here who keeps calling Tommy, Tommy.'" This last is curious, as I had lately written to some relatives who are quite aged asking them to try to communicate with me after death, and to signify their presence by saying the name of a relative who died as an infant, which name is "Tommy." The persons I asked to give me this name are still living. Mrs. Borden proceeded to repeat what she heard as follows: "'We are both miserable.' There is a machine he presses down with his foot and it has a long paper in it like what you might see in a printing office. He looks at you and says you should take olive oil. Those cheeks should be filled out. He makes a place in your cheek with his finger like a dimple." When I had dimples and full cheeks my husband was very fond of making a motion such as Mrs. Borden here described. She, of course, did not know of this.*

* *Note by Mrs. Spencer.*—It may be understood that throughout my acquaintance with this psychic, I have carefully guarded such details as I hoped might be given me supernormally. In any case where I told her anything of my married life, I have made a careful mental note of the fact, and of what I told her, so that I would be able to judge the value of what she might give

"Was there an iron fence anywhere where you used to live, because I see an iron fence and three steps to go into a house. He stands on the steps as if he had just come out of the house, and looks across the street. Was there anything across the street he was especially fond of?" There was an iron fence in front of the apartment house where we lived, and a small number of steps, I believe three, by which to enter it. Psychic does not know where we lived. My husband was not especially fond of the place or the surroundings except for the fact that it was his home. I have since learned, however, that a new apartment house is being built just opposite, which would certainly engage his surprise and interest should he return. "I can see a hard shower he seems to be caught in, for he is running and he has low shoes on and his collar is turned up." This does not recall to me anything of any moment. He has certainly been caught in summer showers when he had low shoes on, but this has not been connected with anything very important in our lives. "I hear the name 'Elsie'—No, it is 'Chelsea 77,' like a telephone number." This last line suggests nothing to me.

MRS. BORDEN'S VISIT OF MAY 20th, 1922.

After two fruitless sittings when the psychic was undergoing severe mental disturbance, she seemed to be in excellent condition on the evening of May 20th.

She said she saw my husband, and he was clapping his hands seemingly with pleasure at some changes I had made in my room. This would not be his way of expressing pleasure ordinarily during life. She said a tall figure was with him that looked like a monk. The figure stood behind me, and as it turned she cried in some surprise: "Why, it is not a monk, now it turns and I see the face it is the figure of Death, and he pats you on the shoulder, as if trying to console you, and says: 'I took him from you.'"

For some time past, I have been mentally and in writing asking my husband to repeat some of the things we used to memorize together. This would consist chiefly of poetry. Four months ago, during a sitting, I asked for something of this sort, but Mrs. Borden

me. Our conversations have been for the most part about her own affairs, and our friendship is not one that would tempt me to reveal the little intimacies of my married life to her. In fact, I do not think she quite understands the sort of life that was ours.

does not know that I have been making a special point of it ever since. She now saw him sitting up in bed as if during his illness, and heard him say he wanted me to read him some poetry. I immediately thought of a favorite sonnet of his, found the book and at once it fell open at the very place I wanted. The next morning I tried the book again and found that it opened naturally to almost any other place better than to this, as the pages between which the sonnet occurs are stuck together a little at the top. The sonnet is not at all a favorite of mine, and I have not read it since my husband's change.* The fact that it opened of its own accord, so to speak, is in itself remarkable. I read the sonnet and found in it a very poignant and wholly unexpected application. It was not, however, one that we had memorized. It is as follows:

Say over again, and yet once over again,
That thou dost love me. Though the word repeated
Should seem a "cuckoo-song" as thou dost treat it,
Remember, never to the hill or plain,
Valley or wood, without her cuckoo-strain,
Comes the fresh spring in all her green completed.

*Beloved, I, amid the darkness greeted
By a doubtful spirit voice, in that doubt's pain
Cry, "Speak once more—thou lovest!" who can fear
Too many stars, though each in heaven shall roll,
Too many flowers, though each shall crown the year?
Say thou dost love me, love me, love me—toll
The silver iterance!—only minding, Dear,
To love me also in silence with thy soul.*

She saw him sitting in his own chair which she herself was occupying, looking very sad, and at the same time, another self of his stood behind her, a very powerful force, so strong and with such a piercing look that she shrank and trembled. The one seemed to her to be his memory of his earth self, and the other to be his present reality, strong and happy. She said: "You know, your husband likes me." Later she saw him holding a large bird and stroking and petting it. He never had such a pet, but once he woke from a dream much distressed because he said he had gone up to stroke an owl that he considered his pet, and the owl fell over as if dead and proved to

* Fourteen months ago.

be simply a stuffed bird. In his half-sleeping condition, he had used the strange expression: "I went up to stroke Hooty the Owl, as I always do, and he was dead." Hooty the Owl only existed in the bedtime stories of which he was very fond, and through which he had become quite a nature lover. When Mrs. Borden saw him with a large bird in his arms stroking and petting it, I asked her if it could be an owl, and she said, yes, very well. Mrs. Borden did not know anything about his affection for animals, his odd little dream, or anything at all related in the above paragraph.

She saw him very plainly sitting at ease in a chair and eating an apple. He never ate an apple in his life, according to his own statement to me.

At the beginning of the sitting she got the names "Charles" or "Charlie," followed immediately by "Horace" [pseudonym]. Other names followed which I could not place, but later in the evening, she got the name "Parker." In life, two of his best friends were Charlie Harpwell and Horace Cassidy. They are still living. He used to call them "Harpy" and "Cassidy" respectively. The name "Horace" is constantly coming across. There were two gentlemen bearing this name who were very close to him in life, but he did not call either of them by the Christian name. Mrs. Borden does not know anything regarding the two gentlemen named above. [The names given are pseudonyms, carefully selected to serve the same effect.]

Mrs. Borden felt herself afflicted with a slight ailment in a part of her body corresponding to the one in which my husband once had the ailment. The moment I recognized it, her distress passed away. She was ignorant of the facts here.

She saw ships all around me, and a man whom I could not recognize placing baskets filled with something (groceries and supplies apparently) all around me. This is meaningless to me.

She saw my husband working at something with big raised letters that seemed to be embossed. Mr. Stewart has also told me he was doing this sort of work, and I am almost sure Mrs. Borden does not know this. She said at a later time that she did not know it, and from her excited manner, I did not think it was a product of her own memory.

Shortly afterward, she became very much excited, and said: "Is there a letter in a portfolio you did not see when you went through his things? It seems to be a letter or a story or something he left

unfinished." I said no, but she insisted: "It is in that trunk over there. Has that trunk got a drawer? It is in a drawer, a letter in a portfolio, or something he was writing and did not finish. Has he got a key ring with keys on it—he tells me it is right over there"—pointing to a bureau on which was a wooden box directly in line with her pointing hand. I got up and opened the box which I thought, but was by no means sure, contained the keys. There, in fact, was my husband's key-ring, with the keys on it exactly as he had left it. I gave it to her, and after holding it a few seconds, she selected a key, and said that was the key to the trunk, and for me to open it the next day and see if there was such a letter or manuscript in the drawer. The key she selected was the correct one, and the following day I opened the trunk and in a drawer I found a folder marked "James Spencer—Personal." Inside was correspondence pertaining to his proposing a friend for membership in a club to which he belonged. One or two of the letters were complete, but the last one was unfinished, in fact, was simply a rough draft of a letter which he was engaged in altering. I really knew of these letters and had saved them in case the gentleman involved should ever feel an interest in seeing them, but I did not think she could mean this until I looked at them again, and it seemed then as if it was this that she had been describing. I see nothing to be done about the matter now, so imagine the whole thing was simply given as proof of my husband's presence. Certainly there was no way in which Mrs. Borden could know of the contents of the trunk, or the location of the key-ring, or which key belonged to the trunk. The trunk is always locked and she has no way of knowing even that it contains drawers, although from its shape this might be supposed.

During the sitting, I became lightly entranced, as is often the case, and she heard the words: "My dear little mother, Marian." Nothing wonderful here, as she knows both the "mother" and the "Marian" as applying to me. Then she heard "I dearly love my little kitten." This is the pet-name again, but I believe the psychic thinks it means me. Of course, he would not say he dearly loved himself, but I think her misapprehension perhaps caused her to distort the message. Then she heard "Boots, boots, boots," which she tells me is a quotation from one of Kipling's poems. I do not know the poem, and never heard of it before, and I doubt very much if my husband knew it. If he did I do not see what meaning he would

wish to convey by quoting it. As a matter of fact, I believe this quotation (which she often gives me) is from her own subconscious mind and that she does not recognize it as such.

SITTING WITH MRS. BORDEN MAY 27th, 1922.

Preliminary Explanation: Mrs. Borden knows that Mr. Spencer was deeply interested in public speaking, and feels that he would like her to make a study of it.

For many months past, always while alone, I have been asking mentally, vocally and in written requests, that Mr. Spencer repeat to me, if possible, some of the selections he and I used to memorize together, which consisted chiefly of poetry. On a few occasions, I have thought he was trying to do this, as he has mentioned places where we studied and practised the memory exercises; and last week he asked me to read him some poetry. On this occasion, the effort seems to have been quite successful.

Mrs. Borden sees writing on face of wardrobe trunk after she has read a few verses of "In Memoriam" aloud. The words are: "That is one thing I love—beautiful poetry. Beautiful words mean so much to me. Expression is everything. Your moods and tenses, do not neglect them. Periods and commas must be followed closely." This was very apt, as a criticism of the reading. "Why don't you study deep breathing exercises, Helen? [Mrs. Borden]. Watch me. Ah-ah-ah-ah——." Here the psychic reproduces exactly a rather peculiar exercise which my husband had used during his last two years. She has given this before but not quite so definitely. She does not know how extremely good this is. "Watch me. That is right. Marshall your forces together. Do not neglect your reading. Practise diligently and you will succeed. Patience brings its reward in time. Papa Spencer." (A term never used by him, but might here have been used in jest as he was delivering a sort of lecture.)

Mrs. B. then saw him holding a big handful of roses of white and a delicate pink. She hears him say: "Heaven is my home now, but you will always find me near you. Spirit forces are at work to bring about certain conditions. Peace is my motto, and peace was your motto too." (Not especially, unless the reference is to our domestic relations.) "Watch out for drugs. Druggists are careless these days." (No apparent meaning here for me.)

Here Mrs. Borden felt a Southern influence, and saw members of her husband's family who were southerners. She said: "Go away, we do not want you." Then she saw written on the trunk, apparently by my husband: "Welcome—them. Do not be selfish. Lucy Borden is not well. She is grieving inwardly. Write her to come back to New York for a while. James Spencer promises to help you any time you need him." Here sitter fell into a sleep-like or trance-like condition, and Mrs. B. saw Mr. Spencer with his finger to his lips, and heard—or saw written (I do not know which): "I cannot give you a message while Mrs. Spencer is in a trance condition. She is very near us. We do not want to break the silver cord." After I opened my eyes, Mrs. B. laughed for she heard Mr. Spencer say: "Smoke Piedmonts for a change." We had been smoking other kinds of cigarettes, but he had in life always smoked Piedmonts, which she knew at this time. Here an abrupt change took place. Mrs. B. saw a friend of mine, Mrs. S., talking to me, and said: "You are going to see Mrs. S. soon and she is going to tell you about some wonderful medium she has met." Mrs. B. knew Mrs. S. was away, but not that she had returned. Mrs. Borden knows Mrs. S. and has "read" for her. I called on Mrs. S. a few days later and the first thing she told me was an account of a very successful sitting with a strange medium in Boston.

Next Mrs. B. saw Mr. Spencer apparently with cold cream smeared around his eyes and around his mouth and nose. I cannot imagine what this might mean unless it might be shaving soap. Then she sees him making a speech, addressing an audience and making gestures, and hears him say: "Mortal man is, as Shakespeare said in the 'Seven Ages of Man.' Shakespeare is quite an idealist. He has brought into the human conception thoughts and ideas of human beings that otherwise would have been void. Pass but a moment, spare but the time, even if it is only five minutes, in memory of that great man, William Shakespeare."

Here I asked Mrs. B. if she had been reading Shakespeare lately. She said she had not done so for months. This being the case, the above is splendidly good as an answer to my wish for something we had memorized together, as the "Seven Ages of Man" was one of the first we had learned, and since learning it, we had had much fun paraphrasing it and quoting it on different occasions. All the rest about Shakespeare is meaningless, and to my

mind, is simply used as a setting for the reference to the "Seven Ages."

She then saw written "The Rubaiyat of Omar Khayyam" and as this contains many verses which we memorized together, I hoped for some more evidential references. Mrs. B., of course, does not know what it is I am desirous of getting through. She then said: "Well he must be wanting you to read a lot because I see: 'Mark Twain's works. Huckleberry Finn is a very humorous selection, an ideal book for boys.'" (I doubt very much if my husband ever read this book, although he did know some of Mark Twain's works.) Mrs. B. then saw written: "Planchette. Patience is necessary. Yon rising moon that looks for us again—" (This last, of course, is a selection from the Rubaiyat, and a verse Mr. Spencer must have read countless times, and although it is just preceding one that we had memorized, we had *not* memorized this one. The words of this verse, however, were so poignantly applicable to our present situation as to make them very striking.) It was written very rapidly, and Mrs. B. only repeated the last line, or that is all I caught: "Through this same garden, and for one in vain!"

Then Mrs. B. said: "I see '12th Stanz.' I don't know what that means." I said that it seemed quite obvious to me that it meant the 12th stanza of the Rubaiyat, since he was quoting from that, and I got up to look for my copy of the poem, but failed to find it. As this is the most interesting part of the sitting, I will give the whole incident now. Mrs. B. advised me to look it up some other time, as of course I was obliged to do under the circumstances. The next morning, still unable to find my copy, I looked at the one a friend has. It was a Fitzgerald translation, and while the wording was quite different from that of my own copy, I supposed that the verses would be in the same order, and of practically the same substance. It was, therefore, a great disappointment to me to find that the twelfth stanza was the one about "Oh, take the cash and let the credit go, Nor heed the rumble of a distant drum." We had never especially noticed or cared for this verse, and it had no significance in itself for me, for my husband or for the present situation in which we find ourselves. I decided that this test, at least, was a failure. Later in the day I called on another friend and told her of my disappointment. She said "Let's look it up in my copy, it might be different." I demurred, as her book was packed down in the bottom of a trunk, but

she insisted, and after she had gone to some trouble to find the volume, what was my delight to find that her translation was identical with my own, and that the twelfth stanza in this read:

"A Book of Verses underneath the Bough,
A loaf of bread, a jug of wine and thou
Beside me singing in the Wilderness—
Ah, Wilderness were Paradise enow!"

How many, many times have we repeated this from memory to each other, parodied it, joked and laughed over it. It was a part of our lives, you might almost say! I thought this a most delightful and successful test. I have never discussed the Rubaiyat with Mrs. B., and did not know that she had ever read it, so naturally she could not know that I knew it or that Mr. Spencer had ever looked at it. Since my book is lost, she could never have seen it when she called on me. Mr. Spencer liked the poem especially, but of late years it has not greatly appealed to me, and that is the reason I know I have not mentioned it to Mrs. B. Neither does she know, as before stated, the sort of test I am trying to get through. The only thing that might indicate this happened when she first mentioned the Rubaiyat in this same sitting. I had said as if to my husband: "Do you remember any of it?" and the quotation did not immediately come through, but as will be noted did come after a few other disconnected matters had been mentioned.

Mrs. Borden next saw written: "Weeping is good at times, it relieves the tired nerves." Then she says: "He says he wants you to paint. Paint my picture, paint it from memory." "Florida Water perfume, sweet, sweet, sweet." None of this has any apparent meaning. Referring to some newly-enlarged photographs of himself she hears him say: "The pictures are nice, very artistic, your idea was quite a good one. It is me, all right. Poor boy, he is all alone now." This caused me some distress, and he said to Mrs. B.: "It is not so much the way you say it, but the way you express it. Please be careful, my wife is extremely sensitive. Shall I say I am happy here when my heart is there? I shall not be satisfied until we are united. Better a little honey with much sadness than no honey at all." Here Mrs. B. and I had a little discussion on the strangeness of this last sentence, and she heard, as if in comment on our conversation: "The message is given in accurate form." Then Mrs.

B. saw Mr. Spencer sitting in front of three big windows with soft curtains, resting quietly and looking out. Mrs. B. said: "He shows me a peony just as it is bursting open. Now I get a Scotch influence, and he shows me a thistle. He shows me a big fall of water like Niagara Falls. Please write—Sonia Farrell." None of this last means anything to me.

This portion being transcribed several days after the sitting, I am uncertain whether the following was heard clairaudiently or seen written:

"Christ is real. He is just as you think he is: pure, sweet and full of understanding. Jesus is my help and guide. Promise me not to worry, it won't be very long—oh, promise me! Watching eyes are hovering over you and guiding you and helping you. Peace be with you. Promises are made but sometimes hard to keep. I shall not try to do too much tonight. There are Catholic influences near. It is hard for me to vibrate through the atmosphere on account of their vibrations." Mrs. B. then says on her own account: "There is a priest here." Then hears (or sees) Mr. Spencer say: "Please, please, please don't get into a discussion." (This is very apt, as a few minutes before Mrs. B.'s arrival, I had been discussing the Roman Catholic religion with a lady who is not one herself but who is somewhat in sympathy with their point of view, and a discussion *was* actually in progress when the doorbell rang to admit Mrs. B. She then saw the name "James Spencer" written across the trunk and then a large cross appeared in the same place. Then the words: "Nancy. Still, still, still." (No meaning here for me.) "Shall I get you a position with another firm?" Some weeks ago, I had in mind doing another class of work, but decided afterwards not to make any change at present. Then Mrs. B. said: "He is printing in a kind of Japanese design. Big letters like Japanese letters (no meaning) he says 'You need help sometimes, I will tell you what to do.' I see the word Washington—Washington Monument." Just previous to Mrs. B.'s visit, and before talking to the lady mentioned above, I had been looking at the newspaper which gave a view of the Washington Monument through the portals of the Lincoln Memorial. I had pondered over a visit my husband and I had made to the Capital and looking at the monument with him. Either Mrs. B. got this impression from my mind, or he was with me when I looked at the paper.

I relit the incense, and Mrs. B. heard: "Oh, more incense." Then saw a question mark written, and the following words: "Are you arranging my memoirs." I am trying to arrange a memorial for him. Mrs. B. had a strange sensation as if she were lifting a tombstone. Written again: "Can't you keep away foreign influences. They sometimes crowd in when we fain would have you all to ourselves. Send this message to Mrs. S——." Here followed a message from Mrs. S.'s husband in the spirit world given by Mr. Spencer, after which he thanked Mrs. B. for taking it. I asked for a message for another friend. Mrs. B. saw the word: "Portchester. (We had once spent a very happy summer there.) We can give messages to those who will accept them. I want to help you all I can. Tremble not." Psychic gets up and gives me Mr. Spencer's picture to hold, and hears him say "Thank you verry much." "You will hear my voice some day. You will hear it in your ear. You hear a buzzing sound now (I did in one ear. I am not at all suggestible—rather the reverse.) I am trying to clear away local conditions. It is hard to reach you, you are so handicapped. Some little difficulty in hearing." (I always understood the physical senses were not employed in clairaudience and clairvoyance.) "My darling Marian. My wife idolized me. I want her with me. Something must be done. It cannot go on like this forever." The last two sentences are what I say to myself constantly. "Next to Heaven I love you best, best of all." I said: "I am so glad you love Heaven best." "It is June, dear. It means so much to us both. (Our marriage was in June.) Mother, don't grieve. Just smile and be brave." Then Mrs. B. hears something that sounds like "Kandy Andy," which has no significance for me.*

She sees my husband's signature, made very rapidly.

SITTING WITH MRS. BORDEN OF JUNE 3rd, 1922.

Preliminary Explanation: In this sitting there is so much that is obscure, if not absolutely meaningless, that I shall probably leave some of that out, as the labor is too great in writing every word.

* It occurred to me that "Kandy Andy" might be meant for "Handy Andy," a folk-term the meaning of which is generally understood. On inquiry of Mrs. Spencer it was learned that her husband was ingenious and liked to do small jobs, fixing things about the house.

Most of it I shall give, and in noting the few good points, it will be borne in mind that there was much that was not good also.

The first thing Mrs. B. said on entering the room was: "What is it he wants me to polish?—I hear him say he wants me to *polish* something, and I don't know what it is." She looked all around the room, and I begged him to tell me what he wanted polished, but nothing developed. This, however, was very good, as my husband had a very particular hobby for polishing things. He could not endure a bit of brass or nickel in the house that did not shine like new. He kept the kitchen and bathroom faucets exquisitely clean himself, and was always bringing home some new cleanser or polisher to experiment with. Such as the "Bright Boy" mentioned in a previous sitting. For some reason, Mr. Spencer was rather ashamed of this hobby, and I used to have some fun joking him about it—we always used to say that when he went to Heaven God would give him the task of keeping the stars bright. All this was very intimate, and as he did not like people to know of his hobby, I am certain that I never have mentioned it to Mrs. B.

Next, referring to the incense, she heard him say: "It is pungent." She saw him go and look intently at the pictures of my parents, and then she heard: "It will be springtime in your heart soon again, sweetheart."

The word "Harvard" came, meaning nothing to me. Then, slowly, and word by word, Mrs. B. heard and repeated to me the following: "Heaven is where the eagle soars with outspread wings, peacefully wending its way, homeward bound." After she had repeated this, Mr. Spencer nodded his head to her, and said "That's right." Then "Heavenward the sparrow flies." More was given but so quickly that Mrs. B. lost the words, but got the general impression, which was that the sparrow did not want to go into those higher realms where the eagle makes his home, yet that he made his way thither none the less. If I could assure myself that nothing in Mrs. B.'s reading could have suggested this, I would feel it had a very beautiful and subtle meaning, as he did not wish to die. Then came a reference to the "Village Blacksmith" which I do not think my husband even knew. Mrs. B. said: "He is so English tonight. He is posing just like an Englishman." Although English himself, he often exaggerated his manner as a burlesque of his countrymen. Mrs. B. said: "I hear him say 'Boots, Boots, Boots.' [Obscure.]

Have you been reading poetry lately, where do I get all this poetry? 'In Memoriam' he said, 32nd Stanza' (looked this up, but it had no special meaning). Place a glass of water on your dresser at night. Pleasant dreams will follow. I shall speak to you in the subliminal." Followed references to Trilby, Thackeray and Williams, and the quotation "Go to the ant, thou sluggard, and consider its ways." No significance. Then the name he often says "Petsy," or something like it, which I think is a familiar name trying to come through, but just missing it, and then he says to Mrs. B.: "You don't guess it." References to Longfellow's poems which have no meaning. He looks in the mirror, and says: "Both of them are here." She says: "He is looking at everything in the room, and asks where are the pictures?" I have pictures in my room, but not the ones we had at home which he loved. [This is not evidential, as the psychic would know that my room is rented furnished.] Mrs. B. next saw him standing before his own pictures and looking at them, and heard him say: "I am a very nice looking boy—a very pleasant looking fellow—*rather saucy!*" This last is extremely good. "Rather saucy" was high praise from my husband and a very characteristic expression. I never heard anyone but him say that when admiring a thing. If I had a new hat or dress that he liked, he would say it was "rather saucy." I think this meant something different from "pretty." It meant something more like the French "chic." Mrs. B. did not know he ever said this, and in fact from the way she repeated it I imagine that she thought it meant that he in his pictures looked a little bit impudent, which he does not. It carried a very different meaning to me. His pictures are quite successful, and merit the praise he would intend by the use of this expression.

Heard by Mrs. B.: "I believe I will. 'Life is real, life is earnest, and the grave is not its goal, dust thou art, to dust returnest was not spoken of the soul. Lives of great men all remind us we can make our lives sublime, and departing, leave behind us footprints on the sands of time.' Spread that gospel everywhere you go, gather your forces together, don't forget. Cheer up those who are less fortunate than yourself. Remember you are standing on the threshold of the great divide. It is interesting to tarry a little while longer where senses are moved by materialistic means. Beyond the Great Divide it is a wonderful country. Bye and bye you may enter the forbidden land, but ere you wander too far, remember these words that Wil-

liam Shakespeare said—choose your friends, 'the pen is mightier than the sword.' Plant deep, little grains of big ideas. Noble are thy thoughts. Act accordingly."

Comment on foregoing paragraph: I do not think my husband knew the "Psalm of Life" from which he seems to quote here, but he may have known it slightly. The latter part of the paragraph might refer to the fact that I have recently been trying to write a little bit again. Mrs. B. did not know this, but I told her afterwards.

Mrs. B. saw him with his finger on his lip, looking as if he were trying to remember something. I had asked him to try to give me some verses of Browning this time that we had memorized together, but Mrs. B. did not know this. She was moved to pick up a volume of Tennyson, however, and opened it at a picture of an angel standing with his finger to his lips as she had just described my husband. She had not seen this picture in this book before, and the coincidence was very striking. Then, written on the trunk, she saw "Page 128 in a big, dark green book of poems." Have not been able to locate this.

Written on trunk: "St. John 1st and 3rd Chapters." Mrs. B. says: "He underlines that." "The apostle's Creed, place not mentioned anywhere else." (In looking up the foregoing, I found a very good meaning in the two chapters of John, but nothing applicable in the Creed, no place mentioned.) Then followed: "Rubaiyat of Omar Khayyam. The Veil. A loaf of bread, a jug of wine, and thou, beside me." (This is the verse to which he had made reference in the previous sitting. I had not told Mrs. B. what the verse was, and unless she had looked it up in a translation identical with mine, she had no means of knowing, and this will have been very good. I do not think she did look it up, as I told her the whole incident after the sitting was over, and she seemed very much surprised. She saw written "Enoch Arden. Get busy." She had been looking at the poem mentioned, and as it has no significance for me of any sort, I think it must have been the result of her own mental impression of it. "Get busy" of course might mean almost anything. She said: "He says there is a message in each of them (*i. e.*, in each of the references given) for yourself. It may be a little word, but when you come to it, you will have an icy feeling." When I did find something significant in the Bible references, I did *not* have an icy feeling. I was much pleased with the attempts my

husband was apparently making to comply with my request for quotations, and said to him, as it were: "What are you for doing all this? What would I call you if you were living?" I hoped to get a familiar answer, such as "A clever boy," but all she heard was—doubtless with humorous intent, although very uncharacteristic: "A young watermelon!"

After this came a strange vision. Mr. Spencer seemed to Mrs. Borden to be standing behind her and looking down into her head, which seemed to be a bowl of crystal. The vision concerns Russia. It is too long to give here, and has no bearing on the matter in hand, *i. e.*, the establishing of my husband's identity. A message afterwards came through my husband from a friend of Mrs. Borden's for herself, on whose merit I am unable to pass.

Towards the end of the sitting psychic saw Mr. Spencer go to the typewriter and write one word which mystified us very much, it was the word "Pimple," nothing more. We talked over what this might mean without much success, and in the middle of it, the psychic smiled, for she had seen him make a big "D" over the "P," which made the word "Dimple." He then wrote "What shall I tell you?" I said "Are you happy?" "Yes, very happy. Practice makes perfect"—this last evidently referring to his typing. He wrote: "Blue-eyed Dimple Darling." All these words would apply to him, but I never called him "Dimple," although he did have dimples, of which psychic was not aware. Then came: "Mother, tell me, how long must I wait to see you?"

Mrs. Borden then seemed to see the Statue of Liberty brilliantly illuminated, and unless this has some obscure symbolical meaning, I do not know what it signifies. I was wearing a chain of my husband's around my neck. She saw written below it "Petty." I often called him "Pitty" and "Pettit." Then she saw drawn right across my chest under the chain a large cat. That was followed by the word "Me." It is well known by now to anyone who has read these reports that a cat or kitten would mean himself, but psychic is still totally ignorant of this. Mrs. Borden said: "He fastens the cat right to the chain. He draws a heart. He shows me a picture of you (sitter) chasing a little chicken with your dress held out." I have always had a foolish fear of chickens, and would shoo them away if they came too near, but this did not apply to very small chicks, only their mothers. However, I do not believe the interpreta-

tion lies here, for "chicken" was another of the pet-names he seems to be always trying to give me through Mrs. Borden, and I am of the opinion that it was given to indicate this. At this point, the psychic and I had a little conversation, and I told her she had once given me a name the first part of which was a word, then other words came, and the last part was a drawing. I asked her if she knew what the name was. She said she did not. Then she said: "All the time we are talking I hear 'Minnie-Meow, Minnie-Meow.'" This will be recognized as the name in question "Minnie-cat," given in another form.

After this, she seemed to see an opossum also on my chain. The meaning of this is very questionable. It might refer to his love of sleep and frequent need of it, but as he was a very wide-awake person when not actually asleep, I doubt very much if any connection was intended here.

SITTING OF JUNE 10th, 1922, WITH MRS. BORDEN.

Preliminary explanation: This sitting was not very good, due largely, I believe, to the fact that I was quite ill, in fact, suffering severe pain from indigestion most of the time. Still, it produced some interesting points.

Three times in my life I have suffered excruciating pain in one of my feet. It seems that the bones get out of place somehow, and press on a nerve. If this takes place when I am in company and cannot remove my shoe, and I have to put up with it for a long time, the pain is extremely severe when at last I do take my shoe off. As stated above, this has only occurred three times during my life. The third time was Friday night, the night preceding the sitting. The pain had lasted about half an hour after my coming in from an evening of great discomfort, and I had remembered the other two occasions, on both of which my husband was with me, and the suffering made me realize his absence more than usual. Although there seems to be nothing to do for this pain, my husband used to try rubbing and massaging the foot. The illness from which I was suffering on Saturday night when Mrs. B. was there was in no way related to my feet, and "something" had kept me from mentioning the trouble of the night before to anyone at all. No one knew of it but myself, and when Mrs. B. came my feet were not troubling me at all in any way.

After some agreeable, but quite non-evidential things, such as the

mention of flowers and angels, etc., Mrs. B. suddenly turned to me and said: "Have your feet been tired, because I can see your husband on his knees massaging your foot." Not satisfied to let well enough alone, I asked which foot it was, and she hesitated, and said he seemed to do one at a time, first one and then the other. Of course, the pain I had was only in one foot, and I believe this was really the picture she saw. Mrs. B. continued:

"He is anxious concerning your condition, you are tired or exhausted." (This was obvious.) "He shows me a key-ring, a round key-ring." (He had all sorts during his lifetime, but the one I have now of his is not round.) "I hear him say 'tomorrow night.'" (Nothing of any importance occurred the following night.) "He seems to have a little animal in his hands that he is putting up to your face. It might be a kitten. He shows me a funny kewpie doll, as if he had been somewhere for pleasure and won it, because he is in a palm beach suit." (Both the kitten and the kewpie mean a great deal, and would have a big place in our lives.) Then came mention of seeing a big flag and myself dressed as a nurse, which I never have been, and some names that meant nothing to me. She mentioned different flowers and said my husband seemed to be listening to a radio machine. After a number of such uneventful matters, she turned to a tabouret near her and said: "Did he used to have a tall glass here with some kind of a cold drink in it, like lemonade or something of that sort? It is a cold drink, and I see him turning to reach it." She was sitting in his chair, and I do not suppose he ever sat in that chair an hour either in winter or summer without a tall iced-tea glass filled with some cold drink within reach on the tabouret. It was sometimes bevo, sometimes lemonade, sometimes iced tea, but more often grape juice. I am certain of not having mentioned this to Mrs. B., as it is such a small detail that I have not even thought of it myself, and nothing has occurred when we were together to remind me of it. I have only recently used the chair and tabouret in my room. Up to the middle of May they have been in storage.

Now comes an interesting development. During the afternoon I had been talking with Dr. Prince about a previous sitting containing references to the Rubaiyat, and from that we had started to recall the poem, and pieced out a good deal of it together, one of us remembering what the other did not. At the time I had felt quite strongly that

Mr. Spencer was present and was following what we said with interest. This being only a "feeling" I said nothing about it, naturally, to Dr. Prince. However, at this point in the evening Mrs. B. referred to the poem again and said she heard Mr. Spencer repeating parts of it—she could only get bits of each verse, suggesting the rest, and she and I—or Mr. Spencer and I (?)—pieced out several verses together just as Dr. Prince and I had been doing in the afternoon. The verses Mrs. B. referred to were as follows:

Mrs. B.: "Something about the veil—the veil between."

Mrs. S.: "When you and I behind the veil are passed, oh but the long, long time the world will last."

Mrs. B.: "Something about me and thee."

Mrs. S.: "A little talk there was of me and thee, and then—no more of thee and me."

Mrs. B.: "A jug of wine"—

Mrs. S.: "A loaf of bread, a jug of wine, and thou, beside me singing in the wilderness."

Mrs. B.: "I hear him say something about June and the rose."

Mrs. S.: "And ah, that June should perish with the rose, that Youth's sweet scented manuscript should close."

Mrs. B.: "Now he speaks about the potter's clay"—

I must have been feeling pretty badly because I did not finish this, just recalled in my own mind the verses referring to the potter and the clay.

Mrs. B.: "The bird of time is on the wing," suggesting another verse, and yet another in "Something about the rose of yesterday." "He says you loved this [poem], did you use to read it together?"

Mrs. S.: "Yes."

We did often read it together, and he liked it better than I did, although we both admired and cared for it, especially several years ago, and less of late.

Mrs. B.: "Yon rising moon that looks for us again."

The delightful part of the above is that, with the exception of the verse about the "loaf of bread, the jug of wine, and thou," and the one about "Yon rising moon," not one is the same as the ones Dr. Prince and I went over together in the afternoon! Does that bear

the stamp of simple mind reading, or was my husband filling in what he had noticed that Dr. Prince and I had omitted? *

On questioning Mrs. B. regarding her familiarity with this poem she told me that one of her beaux gave her the volume before she was married, about 15 years ago, that he used to read it to her then and she does not remember having looked at it since, certainly not recently. She seems to have a very vague acquaintance with it, and I do not believe could repeat one verse of it from her own memory. This seems to account for her not being able to grasp the whole of what she saw or heard, as it went too quickly, and her own knowledge of it did not come to her aid, therefore she could only give me a few words of each verse here and there.

Then she got the word "Egypt," meaning nothing to me, and she asked "Have you got books tied up in a package?" I have, books of his. The word "Polly," suggesting nothing to me. Lastly:

"He says: 'Oh, Marian, when will you learn I am still with you?'"

SITTING WITH MRS. BORDEN OF AUGUST 3rd, 1922.

This was the first sitting I had with Mrs. Borden after having visited Mrs. Chenoweth in Boston. Mrs. Borden did not know I had had the Boston sitting. The first thing she said was:

"I can see your husband rubbing his fingers as if they were cold, he brings me in touch with a winter condition." This motion was given me by Mrs. Chenoweth to indicate that he loved and had an open fire. (We did not have an open fire, though one was a part of his plan for the future.)

There is a small empty space in my room where I used to keep a table, but I have lately moved the table. Psychic looked at this space, and said: "Did you have a plain little book-case with about four shelves? because I want to take it and put it in that space." We did have just such a book-case, one that was made for my husband under his special instructions, and he was particularly fond of it. It had

* Mrs. Spencer reported this sitting to me promptly so that I was able to endorse what she says about the verses we "pieced out." The two which duplicated those referred to in the sitting, those with the lines "A loaf of bread, a jug of wine and Thou," and "Yon rising moon that looks for us in vain," had been referred to before in the sitting of May 27th, and this may have been the reason why we recited the complete stanzas.

four shelves and was extremely plain, in fact, scarcely more than a magazine rack, but it was nice looking and very useful. I have disposed of it, and psychic never either saw it or heard of it. She then said something which to her seemed strange and without meaning: "He says, 'Next time, bring some pictures please.'" When I went to Boston I hesitated a long time as to whether I should take the triple case of photographs I have of my husband with me or not, and finally decided in the negative. There is a possibility that he wanted me to bring them next time, as for all we know to the contrary, such things may help them to come. I did not mention this to psychic. It seems rather far-fetched.

Next came the name "Ralph." I know no one of this name. Then my husband asked Mrs. Borden to place her hands on the typewriter and take a letter. She sat near the machine, and saw the following written: "Darling Marian: Mine eyes are thine to use. You should not be embarrassed if I cast a spell over you any time. My gifts are few, but you are rather fortunate in having a function which is not quite clear to you yet, but a little patience will bring about gratifying results.* Don't cry over me, dear, I am happy. You know how I suffered when I was there on the earth plane. It was not possible for me to get well. I could not pull through that awful condition. It was a brave battle I put up, nevertheless. You were my pet. (He never called me this.) † Will you help me to become stronger by being calm, peaceful and have happy, beautiful thoughts in your mind all the time. Try to be in tune with nature. Join a good psychic class." The last few lines I cannot help feeling are from Mrs. Borden's own recent impressions received from a mental healer whom she has been in contact with. She heard the name "Williams," which has no significance for me, then said:

* No one can tell what was the particular reference. But it is interesting that later, before I had read this passage, I thought I discerned a certain ability on the part of Mrs. Spencer which might be cultivated to the advantage of psychical research, and resolved to give her practice in developing it. The task I set her first was one particularly demanding patience and persistence. The "function" which I thought I discerned was certainly not clear to her at the time of the sitting, and perhaps not now.

† Nor does he say he called her this. It is a statement of fact, eminently justified by the facts and illustrated by his pet-names for her. In fact the term would be suitable to each.

"He shows me a gas jet burning, and says: 'Send me a little baby kiss.' He is whispering something in your ear." We used sometimes to pretend to bend down very close to whisper in each other's ears, and imprint a small hurried kiss on the ear under the pretense of whispering. This took place only when we were likely to be observed, which possibly the light of the burning gas symbolizes. Then once more, out of such a number of times, came the name "Waite." I do not know anyone named "Waite," and cannot understand the persistency with which this comes through. If it were just some submerged memory of Mrs. B.'s, why does she keep mentioning it when I tell her it means nothing to me? She really appears to get it psychically, and I cannot account for its constant recurrence.

"He goes to the typewriter and writes on yellow paper: 'Practice what you preach. June—' (a long pause here) 20th, 1903." Psychic gave this date very slowly and wonderingly, and asked me if 1903 meant anything to me. I said it did not, and she puzzled over it quite a little. Finally I said—"Are you sure it is a 3, might it not be an 8?" As I spoke she saw my husband (so she said) write an 8 over the 3 in an impatient manner as if annoyed with her for making a mistake. Under this he wrote the words: "Marriage." "Death." Psychic knows I was married in June, and must know approximately the year, that is I was married within a year or two of herself and she knows this. That would not account for her taking the year to be 1903, as that is five years out of the way. I do not think I ever mentioned the date of my marriage as the 20th to her, but cannot be sure of this, as she once wrote me a letter on that date and it contained what seemed to be a message from my husband, so it is quite possible that I told her at the time it was my anniversary. So all the apparent evidence in the above is pretty well spoiled, and yet for all that I fully believe in my own mind that it was a real message given as a test by my husband. I cannot, of course, expect anyone else to think so. Next to this, Mrs. Borden saw written: "Don't tell Mrs. Borden any dates or any numbers unless she tells you first. Prosperity be thine. January 11th. May God be with you until we meet again. There is a wonderful opportunity coming to you. Only Mother knows the meaning of this." I can guess, but my guess would be that this is a prediction.

"Murmuring brooks, shady dells, peaceful avenues of thought.

Penny." He used often to say "Penny," meaning "A Penny for your thoughts." "Pansies.* Dot." I do not get any connection here.

The psychic then said she saw a doctor in the room, and described him as a man of 38 or 40, tall and slender, rather nice looking, and it seemed he would take great interest in me from a psychic point of view.

Curiously enough, I had an appointment to be examined in my room the next day by a doctor I had never seen. He did look very much as she described, but having found my heart, lungs, etc., quite sound, he took no interest in me whatever. Psychic did not know I contemplated seeing a doctor for any purpose. Yet a day or two later, another doctor was called to my room to take charge of a case of obsession, the subject of which had gotten out of my control. *There* may be the "psychic" connection, but this doctor was of entirely different appearance.

SITTING WITH MRS. BORDEN AUGUST 11th, 1922.

Just previous to this sitting I had been arranging reports of Mrs. Borden's work with me for the Society for Psychical Research, a fact of which she was not aware. I had undergone a good deal of mental distress in my uncertainty as to whether or not it would be pleasing to my husband to have so intimate a story published. The night before this visit of Mrs. Borden's, I had cried out loud in my anxiety, saying: "Oh, James, *tell* me if it is all right to do it!"

The first thing Mrs. Borden saw was my husband standing near me holding some papers in his hand, and looking at them carefully. He turned over page after page, until he came to the 4th and there near the foot of the page he seemed to find something that puzzled him, and he said it was not quite right. I asked the psychic what the papers looked like because I had several manuscripts on hand in

*After comparison with other passages where similar words occur together, it seems to me less probable that "Penny" is an allusion to his frequent expression in life than that it was the thwarted attempt to get some word expressed. In that case "Pansies" would be another attempt, very likely also not what was intended. It would be rash to urge that "Finchie" was the word aimed at, but, since nearly all other major pet-names had been recognizably expressed, it is not improbable that a vain attempt was made here to convey another.

my desk drawer. I said, having one particular one in mind: "Is there a cover on them?" She said: "No, there are clips at the top—have you got something that is unfinished?" I said I had, drawing out the manuscript of the reports of her work, which were then unfinished and clipped together at the top with several clips, one for each of several reports. "Does it look like this?" I asked, and she said "Yes, that is it." It may be remarked that this was the only one of the manuscripts I had on hand which had clips at the top and which was in an unfinished state. I asked her if my husband seemed pleased or displeased with what he read, and she said: "Oh, he is pleased, his face is all smiling and happy, but there is something he thinks ought to be changed on the fourth page, it looks like a sort of postscript or something added on." She did not know what the manuscript contained. I felt some reassurance from her description of his manner that my husband was not displeased with what I had been doing. I looked vainly, however, for the place where something seemed to be wrong. I read the part indicated, and could not find that it was incorrect.*

Then psychic saw a letter in the typewriter, which started out "Longest Article, Article 1. Instantaneous. We, the party of the first part, beg to state that the people themselves are to blame for negligence and carelessness. I presume it will be advisable to take up the matter with someone else. Shallow minded people are unfair in their statements regarding Providence." I have no idea what all this means. Psychic then looked at a picture of kittens I have, and said: "He says, 'Stroke that kitty for me.'" He would have called it something else, I think. She hears him say. "Work with a will and determination to succeed. Do not be discouraged, it is not an easy thing, the task that you have undertaken." This may refer to my attempts to secure communication with him. "Pearls are priceless, beauty does not amount to anything."

From this point on, the communications consist mostly of moral principles and precepts and advice chiefly for the psychic herself, and much matter that is obviously subconscious, reflecting as it does impressions I know her to have received normally in her connection

* It would not be certain what section in clips was referred to, and there might be something wrong, though Mrs. Spencer did not note it. This is a possibility, though, of course, it cannot be urged as a fact.

with the mental healer I mentioned before, and other incidents. Only one other thing came which seemed as if it might be from my husband. She said: "He draws a picture of a cat." Early in the evening, when the influence seemed at its strongest an interesting incident occurred. I have spoken before of the blue lights I often see which I believe to be of supernormal origin. Mrs. Borden said at one time during the evening: "I can see him so plainly, standing just behind you." She sat opposite me, and an instant or two after she said this, my eye was caught by a spot of beautiful violet light directly in front of me, and at the psychic's left. For once this seemed to be exactly in front of my eye, and I gazed quite fixedly at it, but said nothing to Mrs. Borden of what I saw. It remained longer than they usually do, several seconds in fact, and while I was looking, Mrs. Borden said: "Now he is standing right here by me," indicating the exact spot in which I was seeing the violet light. Even if Mrs. Borden glanced in my direction, my gaze would not necessarily imply more than that I was thinking deeply, nor could she tell by it at what distance I saw something, even though she guessed that I saw anything at all.

SITTING WITH MRS. BORDEN AUGUST 26th, 1922.

Mrs. Borden said she could see my husband standing near his trunk with an open book in his hand and could hear him say: "Where are you, where are you, my darling little wife?—To (or two, I cannot decide which) things you see, your eyes are clear, your love is here with me. We understand, we hold your hand, across the Great Divide. It is not true you're feeling blue, I am standing there with you. That's all." This is very funny and curious. My husband had little or no understanding of poetry, in fact, it rather annoyed him "For why" he would say, "do they chop it up into short lines?" Much we argued and discussed the reasonableness, use and beauty of poetry, and in latter years he grew to appreciate it and ceased to worry about the shortness of the lines. Oddly enough, he could read it beautifully, having a delightful voice that lent itself to the interpretation of poetry amazingly well. Because I loved it so, and it was such a part of my life, he sometimes, on very special occasions such as my birthday, essayed to write me some verses. They were not very good poetry, but so sincere and dear and funny that I loved them. The above is a very good example of what he could do.

Psychic knows nothing of this phase of our lives, in fact, no one in the world does up to this writing. Mrs. Borden said he smiled and said: "Sweetheart, I did that for you. You appreciate my progress, don't you?" Mrs. Borden could hear actual music going on outside, for the window was open. It distracted her, and seemed to her to distract him. She said he made a motion as if he were leading them, and that is very characteristic of him. He loved grandeur in music, and frequently gesticulated as if leading an orchestra when he heard it, that is, if he was unobserved by the public, as when we played the graphophone, or when a band went by outside. She said: "He feels jolly and full of life." He imitated her smoking. She mentioned certain dental work which she said he showed her towards the back where it was not ordinarily seen, and I could not check this up because I do not remember it accurately. Something had been done, I know, but I could not say positively what it was.

Conditions were not very good on this occasion. The night was warm, the windows open perforce, and an odor of naphthaline was very strong in the room. Here the psychic saw him put a handkerchief to his mouth and take away a discharge of saliva, rolling the handkerchief as he did so. She said: "He gives a little cough after it." She gave an exact reproduction of the operation he and the nurses went through so, so many times in his last illness. He would cough a little and then bring up a lot of ropy saliva, which had to be removed in just the way she showed me. She was completely mystified at first and could not understand what he was doing. I had never spoken of this to her because it was one of the most agonizing things in connection with his illness, and pains me greatly even now to think of it. Her speaking of it caused me acute suffering, as it is my greatest struggle to forget what he went through and place my mind on what I hope to be his present better condition. I told her at this time just what it all meant, and we discussed for some little time what his reasons were for recalling this distressing thing. The psychic thought the odor mentioned above had perhaps given him a feeling of sickness and caused this memory in him. The odor was not at all sickening to either the psychic or to me, although it was decidedly unpleasant. After the odor died away, my husband seemed to be his usual self again, and asked for the papers he had held before with the clips on them. These he seemed to hold and gesticulate as if making a speech. She hears him say: "Mary, Mary,

my heart's delight, you must not (*sic*) cry no more at night. You know I am there with you, why feel so blue?" With this, Mrs. Borden got up very enthusiastically and kissed me on the cheek a number of small kisses, and said "He wants to do that, he thinks those rhymes are cute." And so they are, and very much the sort of thing he would do, and he could also think them "cute." As for crying, I had told Mrs. Borden that I had done this the night before. I have never known her to attempt to make jingles on her own account.

Then she said he seemed to be holding a book of poems, and said the name "Robin." She picked up a volume of *Mrs. Browning's* and looked at a poem, but she said that was the wrong one, because he pushed her head right down on the book. Not very gentlemanly, but perhaps it was the only way he could indicate that a mistake was being made! Truly enough, it was a poem that had no associations for us. Then she saw a "B." I wonder if the "Robin" and the "B" were attempts to say that he wanted Robert Browning, a selection from whose works I have been asking for from my husband for some time, as a test.

Mrs. B. asked me if I had been having more pain in my foot, for she saw him again massaging it. I had that day suffered to some extent with it for the first time since she saw him do this previously. This time, however, the excruciating pain did not take place as before, it only threatened.

Then came disconnected, and seemingly meaningless words: "A bridge. Albright. Want to help you. Thanatopsis. Bryant. The Gleaners. JCC," and psychic saw manicure implements spread out on the trunk. I could find no connection here.

Then psychic saw me in a dark blue velvet dress made very plainly and of an extremely dark shade of blue. I once had a dress of exactly this description which my husband especially liked. It was of "midnight blue" and made very simply, but was one of those garments that seem "just right" on the wearer. This I had some years ago, and never another like it. Psychic had never either seen or heard of this dress.

Psychic asked me if my husband used to eat apples, and I said no he did not. She said he was eating something that looked exactly like an apple. I do not know what significance this may have; this is the second time she has spoken of it. Mrs. B.: "Did he have

leather slippers, big and roomy?" Yes, and always wore them at home in the evenings. She heard the word "Septimus," meaning nothing. Next she heard him say:

"I struggled, didn't I? You married me because you loved me, didn't you? You didn't care what they said. You appreciated my efforts, didn't you? God will take care of you. He is your body-guard." I asked psychic what she thought was meant by the third sentence, and she said she supposed someone had opposed my marriage. She had no means of knowing this, but this line has a very great significance for me, as there was indeed a great deal of opposition to our marriage, and I "didn't care what they said," then or now or at any time. This is a very subtle reference, and few of my friends would think there had been very much opposition, and yet such was the case.

He spoke of someone on the Other Side who seemed to be getting in his way and annoying him. In fact, during the whole time Mrs. Borden had the feeling that he was finding it hard to manifest himself.

She heard him say: "O God, give you back to me again! I want to hold you to my heart once more. Try and be brave. Don't worry. You will never be sorry for what you have done for me. You wrote that poem for me. Date it." I had previously shown Mrs. Borden a few verses I had put together, and she was pleased with them. She said: "He wants you to get several together and put them into a little book form—'It will open up a world of communication between you and me. It will tighten our bonds of love, brighten our pathway and cheer us.'" Psychic here caught her breath and said "I felt as though I died then," meaning she herself felt so. "Did he have a glass and lift it to drink and hold the spoon between the fingers?" Oddly enough, when using the tabouret and chair that Mrs. Borden was at the moment using, as before stated, he was almost always provided with a tall glass of some cool drink. Through slothfulness I often failed to give him anything on which to rest the spoon that was almost always necessary, and he had perforce to hold it on most occasions in just the way the psychic described. What a trivial thing, and yet it brings me such a familiar picture of him as he was in life!

He then asked that my picture be placed near his, and that was the end of the sitting.

REMARKS BY THE EDITOR.

What I have to say will be almost entirely related to the pet-names.

Fortunately these were protected, against all slips of the tongue or of memory, from the normal knowledge of Mrs. Borden. Mrs. Spencer is certain that she never could, and never did, mention any of them to the psychic. She is so singularly sensitive in regard to them that she had never previously mentioned one to any living person and could not have done so in the sittings without summoning up resolution against repugnance and without remembering it when done; besides which, according to her testimony, she kept firmly in mind the necessity of extreme caution all along the line, in order to guard evidence. That she could not have disclosed these pet-names or any of them by intention, that it is extremely improbable that she could have done so by inadvertence, and that if she had mentioned one by inadvertence she would have noted and remembered the fact, seems to me psychologically certain. The difficulty she found in mentioning one of the names to me even in a disguised form, the hesitation before she gave it correctly, the long delay before she brought herself to show me the entire list, after she learned that I agreed with her as to the impressiveness of the facts she described, and the travail of soul she experienced before yielding to urgent solicitation to disclose the whole list to readers of the *Journal*, were to me convincing. I cannot doubt when she solemnly declares that never were any of the pet-names disclosed by her to anyone previous to their coming out in the sittings, no, not to her nearest relatives or dearest friend. And she as emphatically affirms that her husband was at least as sensitive as she about their nomenclature of affection, that neither ever applied any of the names to each other except when alone or in private letters, and that the whole matter was a secret between them.

Here is the list of names Mrs. Spencer was accustomed to apply to her husband:

Minnie-cat.

Kewpie.

Pixie.

Pinchie.

Pitty. Pettit. Pitchie. (Variations of Pinchie.)

Little Fox.

Lamb.

Turtle.

Little Boy Blue.

Baboy. (Pronounced *Bay-boy*.)

Dadie. (Pronounced *Day-dy*.)

Chicken. (Very rarely used.)

Squunchie. (Not recently used.)

There may have been a few other names, and, if casual and sporadic ones were to be regarded, there doubtless were. "But these were the chief ones and the most lately in use." And though Mrs. Spencer has given time and pains to the task, she is not able to remember any other secret names of established and major rank. Of that class she considers the list as practically complete. Such a common term as "Dear," about which the couple felt no peculiar sensitiveness, so that they would employ it now and then before others, is of course not included. And such terms, though actually employed in life, are not counted in the evidential summary, though Mrs. Spencer is particular to say when any expression does *not* sound like her husband.

We will now review the manner by which the most of the above list of names came out in the sittings.

Kewpie. On Oct. 15, 1921 (pp. 563-4), Mrs. Borden saw "two big eyes," stumbled at "Buster Brown," but at once added, "I see your husband sitting at a desk with a pencil in his hand. He seems to be in an office, drawing. Now, you will laugh at this, it is ridiculous. He draws a Kewpie doll—he makes a big circle for the head, and a longer one for the body, very quickly, and it looks just like one of these Kewpie dolls." Mrs. Spencer "admitted to the psychic that this was a good piece of evidence, but did not tell her how good," nor in what way it was good. The admission somewhat vitiates the after mention of a Kewpie on June 10th, 1922 (p. 624), but the inference which the psychic therein drew "as if he had been somewhere for pleasure and won it," shows that she had not divined that it meant himself. The passage reads: "He shows me a funny Kewpie doll, as if he had been somewhere for pleasure and won it, because he is in a Palm Beach suit." And the passage immediately follows reference to a kitten, which relates to another of the pet-names.

The fact is that this Kewpie was one of the favorite names, and that Mr. Spencer numberless times did what the psychic saw him do, drew a Kewpie for his wife's amusement, big eyes and all. Once, when discussing the publication of the experiments, but after no previous allusion to the Kewpie incident, I asked Mrs. Spencer to draw one as her husband used to make it. (All the originals are destroyed.) She at once drew "a big circle for the head, and a longer one for the body" (an oval), with big eyes and a few marks to indicate limbs, and added, "But my husband made them more rapidly than that," which accords with the psychic's "draws . . . very quickly."

Little Fox. This comes next, not in importance, but in order of appearance in the psychic's deliverances. In the same sitting and soon after the first mention of a Kewpie, Oct. 15, 1921, (p. 564), came this: "I see the drawing of a fox, would that mean anything to you?"

It did mean something to Mrs. Spencer. She says: "Another part of our precious foolishness, and one of my husband's nicknames [Fox and Little Fox] in which he took special amusement, as he had reddish hair and he thought it appropriate. This name has so many associations that they would almost fill a copy of the *Journal* by themselves."

Minnie-Cat. At the sitting of Dec. 30th, 1921 (pp. 566-8), the psychic saw Mr. Spencer at a typewriter, operating it in the inexpert manner which was his, and a letter issuing from the machine, the first word of which was "Minnie." The letter continued: "Smile and be brave. Try to make the best of it. It is only for a little while." The psychic then said: "He makes a lot of little crosses for kisses, and draws a cat."

It should be noted that none of the above details are liable to the suspicion that they are picked out from a lot of unrecorded ejaculations, though even then "he draws a cat," together with the fact that the psychic did not often see him drawing anything, would be hard to explain on the theory of chance coincidence. But "Minnie," the three sentences aggregating but 18 words, the crosses for kisses, and the drawing of the cat, constitute one incident, stenographically recorded at the time. Aside from the brief advice we have "Minnie," the crosses for kisses and the drawing of the cat. The crosses for kisses are somewhat com-

mon, but they were true of many of Mr. Spencer's letters, including one shown me, whereas it is not the case with all men that they have indicated kisses in letters by such means, and I never did so in my life. "Minnie" and "cat" and the fact that the cat was seen drawn by Mr. Spencer, are the great features.

If a psychic gets the word "Dear" there is no evidentiality in the fact, since the term is next to universally employed as one of affection. If the word is "pospy-wopsy" and it was actually employed in life, it is evidential, though only to a small degree. But when a term is so peculiar that the reader has never heard it before and doubts if it was ever employed by one person in five million as a term of affection for a person, we have a decidedly evidential situation in case it occurs in a psychical deliverance, distinctly coupled with the person who used it or to whom it was applied, and normal knowledge of the facts is excluded. Especially is this true if the object representing a part of the name is seen drawn by the person to whom it was relevant, and he actually was in the habit of drawing it in his lifetime.

This is exactly the situation. Originating as Mrs. Spencer has told us (p. 566), Minnie-Cat became the most persistent, as well as the oddest, of all the pet-names which she bestowed upon her husband. Scores and scores of times he called himself by this title at the close of a letter, and drew a cartoon of himself as a cat doing this and that thing. I have been shown a number of such letters, and among them one with the crosses for kisses. Note the combination—the letter, Minnie-Cat, and crosses!

Mrs. Spencer says: "I will admit that I broke down here, and told her it was good, but I did not tell her what it was or how good, and to this day she has no idea in the world that she had given me in two sections, one a drawing, . . . my husband's best pet-name." But at least the psychic was now informed that something in the letter incident was significant and important, so that any after mention has no additional weight unless the mention is with such other particulars or in such a combination as to evade the force of Mrs. Spencer's admission.

The word "Minnie" on page 570, then, has no weight, though it is again associated with Mr. Spencer, nor has "cat" on page 572. But when, on Jan. 20th, 1922 (p. 574), "Minnie-meow, meow!" and again "Meow, meow!" is followed by

"There is nothing else like it. I understand. You little kitten, you little kitten complains. Do not come near me. Fraidy cat." it is a different matter. As the sitter says, it looks as though "You little kitten" must be meant for "your little kitten." Why, otherwise, the repetition, if not from effort to get it right, and why "*complains*"? What could "Do not come near me, Fraidy cat," mean, odd as the expression is, but that *he* was the cat? If "there is nothing else like it" means the "meow" name, it is not only intelligible but the truth. One wonders whether "I understand" could not be meant for an affirmation followed by a question "I Understand?" Also, "Minnie-cat," as the term was used by the couple, always meant a kitten or small cat.

In the sitting of March 4th, 1922 (p. 606), after an evident reference to Mr. Spencer as communicator, there came "Draw a little kitten," which direction Mrs. Borden obeyed. She was then told to draw the sun, then the moon, and then heard the word "Minnie" three times, followed by "Only mine," which might well represent an attempt to express that no one else had such a name. Mr. Spencer's settled habit, when he made the funny cartoons, was to make them either on Sunday or on Monday morning. Could it be this fact that "sun and moon" was intended to express?

On May 20th, 1922 (p. 612), came "I dearly love my little kitten," followed by "Boots, boots, boots." Plainly the term is used as a name for either a cat or a person. Naturally Mrs. Borden thought it meant Mrs. Spencer. But it might be a playful quotation from or expression of the sentiments of his wife. And I barely whisper the suggestion that "Boots," immediately following, *might* be the vestige of an attempt to get through a playful reference to "Puss in boots."

On June 3rd, 1922 (p. 622), the psychic saw drawn underneath a chain which had belonged to Mr. Spencer and now was worn about Mrs. Spencer's neck, a cat, followed by the word "Me." Then Mrs. Borden said, "He fastens the cat right to the chain. He draws a heart." This seems to tell a plain story. The cat is Me, bound as by a chain to Mrs. Spencer, that is, to her heart. And two other of the pet-names came in close connection, one before and one after. Then Mrs. Spencer asked if the psychic knew what name she had once given, part as a word and part as a

drawing, the two parts separated by other words. Mrs. Borden said that she did not, but added that she was hearing the words "Minnie and Meow; Minnie, Meow." Either the spirit was answering or Mrs. Borden's subconscious was (if we credit her words), but at any rate the problem is with us wherever the subconscious originally got its information.

The only evidential value of the next reference to the kitten, on June 10th, 1922 (p. 624), is in its combination with another pet-name, Kewpie, which we have noted already. Again, on Aug. 11th (p. 631), came "He draws a picture of a cat." This insistence on drawing is of value, seeing that the cat was the most frequently drawn of all in Mr. Spencer's lifetime.

Turtle. On January 4th, 1922 (p. 570), after a pertinent message to "Mimi," the name of a sister of Mr. Spencer, Mrs. Borden said, "He draws a rose. Draws a turtle." As we find a number of instances where this psychic's first impression of a word is afterward corrected, it may be that the "Rose" with its rounded outline, was the first and mistaken impression of what came directly after, as the drawing of a turtle with its oval shape. At any rate the second impression corresponded with one of the pet-names of the purported communicator, and that this is not an accidental coincidence is made probable by the immediate succession of a convincing attempt to give another of the pet-names.

Dadie (pronounced *day-dy*). Following the drawing of the turtle came "Didi—dado—dido" [spelled out by the psychic]. These combinations might well represent an effort to give "dadie," and in them the first syllable of the actual pet-name appears once and the equivalent of the second appears three times. Coming as they do in a matrix of relevances to Mr. Spencer, an appropriate message coupled with the name of his sister, a recognizable incident, a peculiarity of his speech, etc., and directly following a drawing of a turtle, which represents another of the names, the presumption is greatly strengthened. It may be added that while he was not accustomed to draw a turtle, he did draw one, and also drew the other objects represented by the names, to go with gifts to his wife on his last Christmas.

On Jan. 25th, 1922 (p. 582), closing a purported message from Mr. Spencer as a signature might, came "Noody, or nodee dee, no dady." This looks like an effort to correct erroneous im-

pressions of the form of a word in the consciousness of the psychic. It is very probable that "Noo" means the "no" which twice follows. May not the sentence be a thin disguise for "No dy or [the psychic was uncertain which] no, *deedee* [equivalent to Didi, the first form which came on Jan. 4th]; no, *dady*" [equivalent to the actual pet-name Dadie].

The oddity of the name Dadie [pronounced day-dy] and the fact that the psychic's utterances played about it without once falling into the assonantal pitfall of *daddy*, give this section of the facts more weight.

Baboy [contraction of "Baby boy"]. There was a rather persistent appearance in Mrs. Borden's conscious of visual images of babies coupled with matter relating to Mr. Spencer. On Dec. 30th, 1921 (p. 569), there was a baby in a swing or something not determined, and then a crying baby. A little later in the same sitting came "My big boy," of no account by itself, but possibly significant in combination. On Jan. 20th, 1922 (p. 572), there is another picture of a baby followed by a reference to a cat, the latter suggestive of one of the pet-names. Later in the same sitting comes one of the most convincing of the Minnie-cat groups, shortly followed by a veridical picture of Mr. Spencer waving his hand and saying "Bahby." Then "Sincere wishes, write again," and what Mrs. Spencer, in her conscientious desire to be accurate, says was something like "Bad Boy," or "Baboy." The picture of what Mr. Spencer used to do in imitation of a baby boy accompanied by "Bahby" [remember that the pet-name "Baboy" was a contraction of Baby Boy] followed by something like "Bad Boy," or "Baboy," added like a signature to the words "Sincere wishes. Write again," which suggest the end of a letter, are impressive. And the way that in this and other sittings apparent emergences of one pet-name occur in near contiguity to emergence of one or more of the other names, all in a setting of suggestive remarks about Mr. Spencer or attributed to him, more and more produce the impression that there is an intelligence at work somewhere to make the names come out recognizably and convincingly.

Pinchie (Variants were *Pitty*, *Pettit*, *Pitchie*.) In the sitting of Jan. 25th, 1922 (p. 578), there purported to come from Mr. Spencer the word "Petsy," followed by sounds such as he used

to make in his vocal exercises. Later in the same sitting and in the midst of matter about Mr. Spencer, came "Pretchie-Picture," followed by the impression of words addressed to the psychic, "I wish you would not act like that. I see you cannot understand my enunciation sometimes, that is it." We have direct warrant in the text, then, for concluding that neither "Pretchie" nor "Picture" is exactly what was intended. We need not point out the resemblance of both to "Pitchie." The first attempt gets the latter syllable of the pet-name right, the second more nearly approximates to the former syllable.

On June 3rd, 1922 (p. 620), the same communicator again said something which sounded like "Petsy," followed by the remark, "You don't guess it." Then, after references to Longfellow which were not understood, he made a remark about "pictures," and directly afterward the psychic had a quasi-visual impression of him looking at his *own* picture, commenting upon his own looks and using the very characteristic expression "rather saucy." Both "Petsy" and "picture" seem to play around the variants Pitty, Pettit and Pitchie, and looking at representations of himself and saying "I am" so and so might well be a device to get through the fact that he was trying to give one of his pet-names.

The impression produced becomes near certainty when, later in the same sitting, the psychic sees under a chain on Mrs. Spencer's neck which had belonged to her husband, the word "Petty," which is so near Pitty and Pettit. The effect is heightened when "Petty" disappeared and in its place came a cat fastened to the chain, followed by the word "Me." Other accompaniments enrich the evidential combination, as seen where we treated the incident under Minnie-cat; especially the transition giving still another of the names.

Lamb. The only passage which could possibly have been intended to express this name occurs in the sitting of March 4th, 1922 (p. 607). It would be ridiculous to suppose that "Baa, baa, Black Sheep" was intended as a hint of it, if it stood by itself. But the evidence that nearly all the names got expressed recognizably makes it likely that whoever or whatever succeeded with these would attempt this also. And the occurrence of the expression at the close of the message: "Thank God that my wish

is realized, that it is possible to get in touch by spirit communication," has something of the effect of a signature. But I would not press this point.

Little Boy Blue. In the sitting of March 4th, 1922 (p. 608), there occurs this curious passage: "He seems to wrap a big blue veil around his face, and all around him I see blue, darker than the sky." Then, after a few sentences which throw no light upon it comes, "Blue-blooded people do not pay any attention to things like that." The first expression is unintelligible, the second sounds as if dragged in. One wonders why this insistence on "blue." On June 3rd (p. 622), came "Blue-eyed Dimply Darling," and it was true that Mr. Spencer had both blue eyes and dimples, though he was never called by that title. The foregoing passages only suggest possibilities, in connection with the real evidence, which came on June 20th, not at a sitting, but when Mrs. Borden was writing Mrs. Spencer a letter, saying "I feel lonesome * * * rainy weather does give one the blues. * * * You see I feel just like a little baby girl * * * I am lonesome," and then, after some lines asking Mrs. Spencer for the loan of another book to cure "Brain Fag" occur these sentences: "I am your little 'Boy Blue.' How funny I should say that. But it just wanted to be written, so I wrote it." (By the way, Mrs. Spencer's oral version of the above, before the letter itself came into the possession of the Society, was weaker than what was actually written, one of many noted indications that she is not prone to exaggerate.)

Of course Mrs. Borden's feeling blue could have brought up the term "Little Boy Blue," but we are not at liberty to ignore the fact that instead of saying something like "it makes me feel like a Little Boy Blue," as "the psychic censor" would have inclined her to do, she says "*I am your little 'Boy Blue'*" and adds, wonderingly, that it is funny that she should say that, but it just wanted to be written down. She does not feel the same way about an earlier quoted phrase, but simply puts it down in quotation marks "Brain Fag." And it happens that the funny sentence was exactly appropriate as coming from Mr. Spencer, and contained one of his pet names. This is another of the frequent cases where it *looks* as though phrases and objects familiar to the psychic and her very moods are utilized to make the connecting bridge to what is sought to put through.

Mrs. Spencer formerly would call her husband "Little Boy Blue," particularly when she wakened him in the morning by repeating the old nursery rhymes. This was not one of the more frequent names, and it fell out of use, but it had been employed.

Chicken. In the sitting of June 3, 1922 (p. 622), in close connection with the psychic's seeing the word "Petty" (which we have already found to be the near equivalent of the variants Pitty and Pettit) underneath Mr. Spencer's chain actually worn by his wife at the sitting, then a cat attached to the chain, followed by the word "Me," Mrs. Borden continued: "He shows me a picture of you [Mrs. Spencer] chasing a little chicken with your dress held out." It looks as though the lady's remembered habit of shooing away hens, which she feared, was utilized in a playful way to bring up her name for him.

"Petsy," "Petty," the "Blue-eyed Dimply Darling," the "cat" that is "Me," the "chicken" and the "Minnie-meow" in one sitting are a group to cause serious thinking.

At a sitting held on October 25th, 1922, after this part of the report was otherwise ready for the press (but before the *October Journal* was issued), important details were added. "Petsy" is given again, and "Betsy" is another attempt, both of which suggestively play around the variants "Pitchie," and "Pettit." There is recognition that neither form is right, and also the distinct statement that the effort is to give a name by which Mrs. Spencer used to call her husband. And then come "Princie, dear, or Frenchy," the former of which is a distinct approximation of "Pinchie," the name from which "Pitchie," "Pitty" and "Pettit" were derived. It is to be emphasized that the names uttered by the psychic as coming from Mr. Spencer are not isolated ejaculations which require guesses to fit into place, nor mixed with irrelevances, but form a concrete group and are distinctly applied to the purported communicator. It is as if he first tried to give "Pitchie" and, expressing dissatisfaction, tried for the related "Pinchie." The last syllable was correctly indicated by the alternate form given—"Frenchie."

Pixie. Nothing came through to indicate this name, except that this resembles the pet-name "Pitchie." Anything in the psychic's deliverances which is like the latter is also somewhat like the former.

Squunchie. Nothing like this appeared.

The reader will form his own judgment whether it is reasonable, under all the circumstances, to ascribe the remarkable series of correspondences in regard to the pet-names to chance, or any other normal cause. But he should take into consideration that the words which appear to be identifiable with pet-names used in life almost invariably were distinctly associated with material expressly about Mr. Spencer, instead of being isolated ejaculations like the unintelligible ones often found in the record.

I have already quoted the words which Mrs. Borden felt were addressed to her, "I wish you would not act like that. I see you cannot understand my enunciation sometimes, that is it." Here is a direct intimation that the words intended sometimes underwent alteration in transmission, and it followed what seems to be an example. There are other recognizable examples in the record, particularly meaningless words which on the second trial are altered into something intelligible. On page 582 we find "Petuana." That means nothing and if no progress had been made would appear to be nonsense and prey for the shallow critic. But it is followed by "Pet you on your cheek," which both has meaning and relevance to past facts. "Petuana," then, has the very decided appearance of being an auditory error for "Pet you on your—." The immediately following "Gege-hello, Edie" is meaningless as it stands, but may likewise auditorily resemble something which is full of meaning. On page 619 is the word "Harvard," which the sitter reports has no relevance. She did not notice that it apparently is corrected in the first word of the next sentence, "Heaven is where," etc. It would be a bold guess [a later one of Mrs. Spencer] that "Gristie nightie" is an auditory error for "Kiss good nightie" [p. 579], were the meaningless words not immediately followed by "criss-cross, criss-cross." Remembering Mr. Spencer's habit of making crosses for kisses on his letters to his wife, it is a not unreasonable conjecture, the added words representing an attempt to make the first two intelligible.

If none have been overlooked, there are only ten instances in the record of seeing Mr. Spencer draw an object, seeing a drawing or being told to draw something. He draws a Kewpie (p. 564), as he often did in life. The psychic sees a drawing of a

fox (p. 564) which he drew on that memorable last Christmas, besides which he often signed letters to his wife by this title. He draws a cat over (p. 567) and again (p. 631), the first time with crosses, on another date she is told to draw a kitten, together with the sun and moon (p. 606), and on another she sees the drawing of a cat with the word "Me" (p. 622). Thus by the psychic the same relative importance is given to the name and the act of drawing that existed in the lifetime of Mr. Spencer, for Minnie-cat was his favorite pet-name and he drew a cat to represent himself oftener than all other objects combined. Besides, with the cat he often put crosses, at the end of a letter. He draws a rose, but as the drawing of a turtle immediately follows, (p. 570) the former may be an error for the second after the fashion of the verbal errors. And he did draw a turtle on the last Christmas. He draws a heart in relevant connection with the cat (p. 622). Finally he "seems to be drawing a sunset. The sky is full of red colors. Minnie. Blake-lock. Blacklock" (p. 573). Mr. Spencer is not known to have actually drawn anything of the kind, but do the allusions have any relevance to him, as would be indicated, seemingly, by the inclusion of the word "Minnie," part of his chief pet-name? Yes, he and his wife used to go to exhibitions and give particular, tho by no means exclusive attention, to Blakelock's pictures, and they followed his peculiar case with sympathetic interest. Mrs. Spencer had not thought of this relevance at the time the incident was printed in the October *Journal*, her attention being arrested by the fact that Blacklock was her godfather's name.

If the first coincidence involved in the passage is causal, the second could be also, being found in the law that one name within the circle of individual knowledge tends to call up another of similar sound within the same circle. If the passage came from a spirit, it would not be necessary to suppose that he intended "Blacklock" to be expressed; it might have come from his marginal thinking. On the telepathic theory it would be accounted for in a precisely similar way.

It is now seen that a significant proportion of the allusions to drawing coincide with actual drawings made by Mr. Spencer in his life time.

If attempts were made to get through tests of a literary nature

they were much less successful than the pet-names. Yet they deserve some consideration.

In January, 1922 (p. 605), Mrs. Spencer's mind dwells on the fourteenth chapter of John, but she does not read the first part of the chapter. At the next interview with Mrs. Borden the latter recites, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you," which she had heard recited by Mr. Spencer in a dream which partly concerned his wife, and which the psychic had had in the interim. This proved to be the second verse of the same chapter, as Mrs. Spencer discovered to her surprise. The fact that she did not read the verse on the lately preceding day, and did not know it was in the chapter whose latter part she read, "not being very much of a Bible student," hardly suggests the telepathic theory, if the incident is not one of sheer coincidence.

Preceding May 20th, 1922 (p. 609), Mrs. Spencer had been mentally asking her husband to recall some of the passages, mostly poetry, that they used to memorize together. On this date (p. 610) the psychic saw the husband sitting up in bed as if in his last illness and heard him ask the sitter to read him some poetry. She got a book to seek his favorite sonnet, which she had not read since his death, and it opened at once to the place, tho on the next morning on a number of trials it would not open to the same place. Personally I should not regard one such occurrence with a used book as particularly evidential, though a number of such instances, involving different poems, might be.

On May 27th (p. 613) the communicator said "That is one thing I love—beautiful poetry," which might have been simply a reflection of the fact that the psychic had just read aloud a poetical passage. But later in the sitting, without anything further to lead up to it, the communicator is heard to say, "Mortal man is as Shakespeare said in the 'Seven Ages of Man.'" In response to a query, the psychic said she had not read in Shakespeare for months. The fact was that the "Seven Ages of Man" passage is one of the first which the couple memorized together, and one which they had much fun in quoting and paraphrasing.

Directly afterward the psychic saw written "The Rubaiyat of Omar Khayyam." And this also is a poem which was very familiar to the pair and from which they had memorized a number

of verses. Mrs. Spencer asked if he remembered any of it and at this and a later sitting a number of verses were referred to, some of which were favorites and likely to be, while others were not. Other authors and works were named, generally without evidential significance.

While words and phrases ejaculated in no particular connection, such as "Home," "Maude," "Henry," "Felix," "Blackfeather," "Martha," "seeing a Ferris wheel," etc. (pp. 570-571), are of no assignable significance or of doubtful significance, it is striking how many of the visual impressions of Mr. Spencer doing something or auditory impressions of his saying something correspond with peculiar facts and characteristics in his lifetime. These were by no means always inerrant, as the record shows, and it is quite possible that a stenographic record of every word would give a more formidable appearance to the errors,* but it is hard to avoid the impression that so many hits, especially the complex ones, could not have been the work of chance or inadvertences, especially as we bear in mind that the pet-names, which largely belong to the same category, were both protected from normal knowledge and numerically and by the strangeness of some of them beyond the reach of mere coincidence. Many of the details are so intimate and in a way trivial on the one hand, while at the same time peculiar and characteristic on the other, that no one not intimately acquainted with Mr. Spencer would have been likely to acquire them normally.

Here are some examples: The typewriting, but in an inexpert manner (p. 567); the organ-playing—a long-past fact—with the flicking of ashes from a cigarette (p. 568); the cylindrical metal box of a certain length kept for small change (pp. 571-2); the

* *Note by Mrs. Spencer.*—This is doubtless true, but on the other hand, there are also a number of evidential incidents that have come through at odd times—sometimes on the edge of another person's sitting—of a nature too elusive or too intimate to put into words. For instance, a certain gesture was once given whose implications would involve pages and pages of explanation, and if each such incident were embodied in the reports, it would almost be tantamount to writing an autobiography of our married life.

Being in a position to know all the facts, and using the best judgment at my command, which I strive at all times to render entirely impartial, I believe the proportion of "hits" and "misses" in the whole experience has been practically the same as exhibited in the published records.

regenerating effect of the studies with Prof. Daniels (p. 573); the humorous incident associated with Miss Fielding's feet (p. 577); the gargling exercise (p. 579); the mention of "Bright Boy" and the associated habit of polishing things (pp. 579, 619); the doggerel rhymes characteristic of Mr. Spencer, but not of Mrs. Borden's psychic work (pp. 580, 631, 632); the reference to Van Cortlandt Park (after the rhymes) where he had made a humorous recital of a poem, and soon after to ball-playing, which was an incident of the park visit (pp. 580-1); the "pet you on your cheek" incident (p. 582); the characteristic act in reference to dimples no longer existing (p. 608); the stroking of a large bird (pp. 610-611); the picture of him eating an apple, which arrests the attention more than if it were a true one, since he had an apple-complex which made it impossible for him to eat an apple, throughout his life (pp. 611, 633); the locating an unfinished letter in a "portfolio" in a locked trunk, also picking out the right key of the trunk from a designated box and saying in advance that the letter was in a drawer in the trunk* (p. 612); the feet-massaging (p. 624); the tall glass and cold drink in connection with the tabouret (p. 634); the description of book-shelves (p. 626); the whisper-kiss (p. 628); the gestures as though leading an orchestra (p. 632); the symptoms of the last illness (p. 632). This list is by no means exhaustive.

It is quite possible to apply the telepathic hypothesis to nearly all, and perhaps all, of the contents of this record. One must indeed, in that case, face the fact that many of the contrasts between veridical results obtained in "straight" telepathic experiments and those with a "spirit medium" pointed out in my paper before the International Congress (*Journal* for December, 1921) are to be found here.

One of the contrasts is worth taking into special consideration. The consensus of opinion in regard to straight telepathy is that success is favored by the agent or agents thinking intently of the object, sentence or whatever it may be which it is hoped will emerge in the percipient's consciousness. Now Mrs. Spencer, at

* I tried to pick out the proper key from the bunch and missed it, nor did I guess that there were drawers in the trunk, though the lady could possibly have guessed it.

the beginning of the sittings, had her mind intent on the hope that the communicator would use some of the pet-names which he had been accustomed to apply to her, and not at all upon those which she had applied to him. But it was the latter and the most important which began to come through. Of course an expectation of other of these names would now be roused in the mind of the sitter, and a certain mental dwelling upon them may be posited, though the subsequent ones came unexpectedly to her supraliminal consciousness on the several occasions. But this does not void the fact that at first her mind was solely intent upon one class and those of another came, as though her wish were known and met in a general way so as to be evidential of true communication. No preferences or prepossessions as to theory should blink this fact. Furthermore, Mrs. Spencer did continue to hope that some of the peculiar names applied to her would be given. Not one was, but only terms which are in general use or expressions which were not characteristic of him. Yet the list of her peculiar names was about half as long as his. Therefore, considering the proportion of his which came through, and conceiving that they were obtained by any normal means, or by telepathy, there would be an expectation that five of the names for Mrs. Spencer should have been given. It is difficult to see how anything but deliberate intention could have excluded all of the set at first solely desired by the sitter and have produced nearly all of another set.*

* In taking a general survey of Mrs. Borden's work, I am impressed with the character of the communications that are evidential. They almost all consist of work, articles and incidents that one would naturally suppose to have become more deeply entrenched in my husband's consciousness than in mine; as, *his* drawings, *his* keys, *his* little box of savings (kept secret from me for a long time), *his* unfinished letter, *his* sister whom I have never seen. None of my sisters, whom we both knew, was ever mentioned. Mrs. Borden knows none of either family except myself, and the chances would be as good, if not better, for one of my three sisters to be mentioned, as for *his* only sister. I think it is just because the memories were so much less strongly mine that I so often had difficulty in remembering the facts that coincided with the purported communications.—*Note by Mrs. Spencer.*

BOOK REVIEW.

Merveilleux Phénomènes de l'au-delà. By MADELEINE FRONDONI LACOMBE. Lettre préface de l'illustre astronome CAMILLE FLAMMARION et lettre de l'illustre professeur de la Faculté de Médecine de Lisbonne le DR. D'OLIVEIRA FEIJAO. Libraire Ferin, Lisbonne, 1920. Pp. 460.

This book is devoted almost exclusively to the physical phenomena of spiritualism and is certainly the most extraordinary volume ever written upon that subject. The authoress has been known for some years as one who has been keenly interested in psychical phenomena and previous to the séances herein described had participated in some sittings with Eusapia Palladino.

In January, 1913, she was paying a visit to her friend, the Countess Castelwitch, in Lisbon, and one day proposed to the latter that they should try some table turning, which, together with one Mme. Pousa, they did and obtained messages and replies to their questions in the usual manner. It was soon evident to the sitters that the Countess was a powerful medium and the most startling phenomena began to occur. Indeed it would appear that the circle was equal to Palladino, Home, Florence Cook and Eva C. combined, and this without any one person going into a trance or even entering a cabinet. When the Countess was not available Mme. Lacombe came upon other persons who possessed almost as great or even greater powers. Two ladies moving in good society, Mesdames d'Andrade and Machado, discovered that their powers were also far superior to most of the great classical mediums put together. Need it be added that later Mme. Lacombe believed that she found traces of mediumship in herself so that she must have added force to the remarkable power of the original circle.

The phenomena themselves were as varied as any psychical researcher could wish. Generally he is contented if he gets one genuine rap or the movement of some small object without contact. Here, however, everything was on the grandest scale. Telekinesis and levitations of furniture and small material articles; fusillades and volleys of raps and blows replying intelligently to questions; materializations of hands of all sizes and of all kinds; half formed and full formed phantoms, some in uniform and one carrying a large sword and another a lamp à la D. D. Home; a phantom who signed his name on a piece of paper, his signature being recognized as identical with the life script; a splendid series of vivid lights; the disappearance of flowers and other objects which had been enclosed in sealed boxes in full light; the sudden appearance of these objects weeks after in the form of apports; direct writing with authentic signatures; a table broken into 200 small pieces à la W. Jeffrey; another table vanishing altogether; many apports of flowers through solid walls besides apports of plants and a piece of ancient sculpture à la Charles Bailey; notes played on musical instruments and the pages of a large music book turned by invisible hands; marks of fingers in clay and initials traced on smoked paper contained in sealed boxes; kisses by invisible beings and weird black silhouettes cowering in

corners; astonishing phenomena in a tomb in a cemetery in daylight and many other wonders of a like order. Many photographs were taken by the authoress and some reproductions are included in the book. Thus Pl. 20 illustrates what appears to be a person dressed in a sheet with a muffler hanging down and a large napkin over his face; Pl. 21 shows a similar figure only with the face uncovered revealing a ghastly and grinning skull, whilst Pl. 22 shows us a ferocious looking negro in a cassock and a sheet for a cloak brandishing a large scimitar and poking forward a broad, soft-looking slipper as he advances; Pl. 26 illustrates another phantom. This time it is a soldier in uniform, a full-bearded man with his buttons and stripes shining and the light reflected off the polished surface of his boot. Certainly on glancing over these pictures we might imagine ourselves back with old Col. Olcott of the rolling eye making the acquaintance of his People from Another World.

At this stage the reader may ask what evidence the book contains in support of these marvels and what testimony has been published from independent witnesses. The chief authority relied on by the authoress is the late Dr. d'Oliveira Feijao, who was present at a good many of the sittings, and who arranged for some of them to be held at his own house. Flammarion calls him an "experimentateur averti"; he himself says that he knew very little of occult matters (p. 144) so the reader will be able to judge what his testimony is worth. Another witness is Dr. Souza Couto, (since dead), a lawyer, and there are others such as Mr. Lacombe and friends of the authoress.

It is certainly very unfortunate that the greatest outbreak of psychical phenomena the world has ever seen should have occurred at a time when no psychical researcher could be in attendance in order to devise some better control and experiments than those instituted by the circle. The book indeed cannot be criticized. It lacks every detail necessary for a proper understanding of the conditions. We should like, however, to hear the opinion of Count Castelwitch, who always appears to have retired to bed immediately the ladies sat down to witness marvels more wonderful than the most extraordinary phenomena ever recorded hitherto.—E. J. D.

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JOURNAL

OF

THE AMERICAN SOCIETY

FOR

PSYCHICAL RESEARCH

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The responsibility for statements, whether of fact or opinion, printed in the Journal, rests entirely with the writers thereof. Where, for good reason, the writer's true name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

ANNOUNCEMENT AND COMMENT.

An Appeal for Co-operation in the Study of Psychic Phenomena.

In the June number of the *Journal* Mr. Dawson called attention to the fact that Mr. Gardner Murphy, Lecturer in Psychology at Columbia University, had been appointed Hodgson Fellow in Psychical Research at Harvard University. To the income of the Hodgson Fund, the American Society for Psychical Research has added a sum to make possible extensive experiments under unusually favorable conditions. These experiments will for the present centre in the study of telepathy, but will by no means be confined to this. It is hoped that cases representing all the "mental phenomena" of Psychical Research may be found.

Mr. Murphy requests that the readers of the *Journal* send to him, at the Office of the Society, with a view to experimentation, the names and addresses of persons who have at any time had experiences apparently indicating psychic gift. Attention is called especially to the following:

Telepathy; clairvoyance; clairaudience; premonitions; coincidental dreams; apparitions; automatic writing or other automatisms having supernormal features.

These researches will of course be adapted to the convenience of the persons studied, and care will be taken to follow the policy of the Society in withholding names unless express permission to publish is given.

As Mr. Murphy is in New York half of each week and in Cambridge half of each week, he can visit cases within one hundred miles of either city. In cases of unusual importance, he could make longer journeys. He hopes, however, to conduct experiments in "long distance telepathy" with sensitives who are too far away to permit of a visit to them. Telepathic cases are therefore specially desired.

New Contributors.

HENRY HOLT, LL.D., the veteran publisher, editor and author, is too well known to require an introduction. It is only in allegiance to a formula, and to signalize his first article written for the *Journal*, that we enter his name in this place.

GARDNER MURPHY, A.M., furnishes the notes from periodicals in this issue, and will continue to do so, also, it is hoped, book reviews and other matter, from time to time. The foregoing "Appeal for Co-operation" contains data about him.

HARRIET L. GREEN, contributor to the October *Journal*, is of old New England stock, was born in New Hampshire, married Mr. Francis J. Green and now lives in California. She and her husband, prior to his death, travelled much, especially on the Pacific, and she has done some Polynesian research. She was first a Congregationalist, then a Unitarian, then for many years an agnostic, strongly anti-spiritualistic. Personal experiences and study brought about a change of attitude.

A REVIEW OF RICHET.*

By HENRY HOLT, LL.D.

M. Richet has earned his great and deserved fame as an investigator rather than as an expounder and correlator. This book is largely, perhaps mainly, a collection of abstracts of cases met in a wonderfully wide range of experience and reading continued through many years. It contains accounts, such as they are, of probably more cases than are touched upon in any other book on the subject. The author even cites dozens of them but to indicate that they are not worth citing; and he cites many ancient legends with apparent faith. And yet he says (p. 758): "When dealing with highly improbable facts, one should not be content with a demi-proof, with an experiment *almost* satisfactory, with a conclusion *almost* certain. I have not given place in my book to such allegations."

The student who wants to be put on the track of any fact or set of facts, will perhaps find as much ground covered here as in the two indexes so far issued for the publications of the Society for Psychological Research, and with more information than can be conveyed in a mere index. M. Richet has given us Metapsychics up to date, digested and indexed.

Yet the utility of such an enormous number of cases in a text-book seems to us seriously open to question. Unless a reader can be convinced, one way or the other, by a much smaller number, he can't be convinced at all; and to get in the enormous number, the author had to condense most of the life out of them. That portion of the book is mainly a *hortus siccus*. Many a case as originally reported elsewhere has caused more conviction than could any dozen to the same purport as given here. This makes much of the book very dry reading.

Evidently the book is largely made up of notes accumulated during years of reading and experiment, and it has suffered, as another recent great book, Lord Bryce's "Democracy," has suf-

* CHARLES RICHET, *Traité Métapsychique* (Paris, Alcan) 8vo. pp. ii, 793.

ferred, from being composed at periods years apart. But neither book has suffered much in essentials, but more in form; and Richet much more than Bryce, because of the greater vagueness and immaturity of Richet's subject, as well as the disjointed nature of so much of his material.

The author has apparently flung his notes, as he made them, into their respective compartments, and later used them with insufficient revision, correlation and avoidance of duplication. At intervals, sometimes, of course, long intervals, he met the same case in different books, when apparently he did not remember meeting it before, and apparently often a second or third abstract of it has gone into its appropriate receptacle. Sometimes the case has been met under a variety of classifications, and so it has been repeated under several classifications in the author's collection; and repetitions are not infrequent in each separate classification.

Repetition has been no more of a bugbear in the expression of the author's opinions than in the arrangement of his material; nor has excessive detail. All this makes the dry reading a little less dry by being occasionally irritating. Yet occasionally there is a concentrated flash of comment that relieves the reader and even arouses his gratitude, and encourages him to wade along. These are none too frequent, however. Probably the impulsive vivifying touch by which genius sometimes extracts the life from a mass of facts, is hardly consistent with the heroic patience which makes a hundred experiments that only prove the same thing, or even with that more progressive patience which corrals all the erratic facts that wander, many of them unclassified and unrelated, through fields that seem limitless and full of hiding places.

The index and other "furniture," while appearing quite elaborate, have also suffered, like the body of the book, from insufficient care, and are by no means adequate to the work's extraordinary fullness.

The author begins by giving us a very welcome new word which occupies the same relation to the psychics so far known to us, that Aristotle's corresponding word bears to physics. M. Richet defines the science which he calls Metapsychics as having for its object "phenomena which appear to depend upon an intel-

ligence, and an intelligence other than human intelligence." Making the term metapsychic cover phenomena so largely physical as the various modes of telekinesis, seems open to the same objection that has often been urged against marking as "psychical" the "research" into the same phenomena. And although the force producing these phenomena seems to be generated in the human system, or conveyed through it, there may be some hesitancy to admit that its manifestations always depend upon intelligence. Possibly M. Richet would claim that only so far as they do, they come within the province of Metapsychics.

Then he goes on to say (p. 43) that mediums are individuals who, when partly or totally unconscious, "utter words, accomplish acts, make gestures, words, gestures, acts (*sic.* "*disent des paroles, accomplissent des actes, font des gestes, paroles, gestes, actes*") which seem disconnected from their wills, and appear independent of their intelligences. If the words which we have just quoted in the original presented a fair idea of the author's writing, the reader might feel discouraged, but we hasten to assure him that although they remind one of some peculiarities of the book, they are very far from giving a just notion of it.

He divides his facts into three groups—kryptesthetic (The author initials it with a c. The reviewer prefers not to do that much violence to the Greek), telekinetic and ectoplasmic.

I. *Kryptesthetic*, he makes include all the subjective phenomena, and thus, so far as concerns them, throws up the sponge. In fact, at the very outset he comes near doing this in regard to *all* the phenomena: for he says in his first paragraph: "I am content to set forth the facts and to discuss their reality, not only without pretending to a theory, but even scarcely mentioning theories." This self-denying ordinance, however, he is very far from sticking to, as we shall see.

In spite of saying (p. 752) "Science has no right to formulate a single negative," he vigorously contests the spiritistic theory, but all he gives in place of it is to say in Greek that he doesn't know—that the phenomena result from a recondite sensibility with which some people are endowed. The philosophies of George Pelham and Edward Friend all are created by the kryptesthesia of the mediums, the knowledge that the medium apparently could have

had only from a postcarnate intelligence, is dug out by her kryptesthesia, and the astounding gallery of dramatic characters contained in the literature of the subject is created by the mediums by the same all-powerful faculty. That these things can be due to anything else is "absurd," because our author has told us to what they really are due—namely, to a thing with a Greek name which means that nobody knows what it is. He goes so far toward the spiritistic, however, as to admit (p. 252) that there must be *some* external influence to put kryptesthesia into action, but he scouts the idea that the external influence should be a postcarnate intelligence desiring to communicate.

Yet, with his admirable candor (which is brave enough for occasional inconsistency, though he seldom seems conscious of it), when (on p. 780) he is summing up his laborious work, he says "I don't let myself be deceived by the mirage of words. Kryptesthesia is no more than a word which does not even disguise our ignorance. Admit that kryptesthesia exists. That doesn't in the least resolve our troublesome questions—very troublesome, for which we have no answer: problems which perhaps the metaphysics of the future will clear up if it is satisfied to remain strictly experimental."

Yet kryptesthesia is a very handy term to indicate certain facts, even though it does not explain them, and a very good term if it is not taken to explain them, and made to cover more than it can.

II. *Telekinesis* he first announces as "a mechanical action different from known mechanical forces, which works without contact, at a distance, under determined conditions, upon persons or things."

Frequently, as here, he restricts it to molar action, tho at times he seems forced to let it cover, as previous writers have, molecular action—the crackings of wood, tickings in various materials, and "spiritual" light, heat and sound—all apparently various modes of the same thing, just as the mechanical force and the light, heat, electricity, etc., that we already well know, are all modes of the same thing. Richet, by the way, speaks once of telekinesis as a mode of electricity or magnetism, which it plainly is not: for it acts on wood.

III. *Ectoplasm*. On page 656 he says that he devised

(*imaginé*) the word ectoplasm. It was apparently an unconscious recollection—and an unfortunate one. He has unwarrantably lifted the term from a permanent covering of certain protozoa on to an occasional exudation from the highest organism we know. Geley has suggested *teleplasm*, which fits in well with the rest of the *teles* and seems more suggestive than *ecto*.

Richet defines his word as referring to "the formation of objects which in most cases seem to come out of the human body and take on the aspect of material reality (garments, veils, living bodies)." In this definition he leaves out the cases of Crawford* and others where the exudation seems to serve as the vehicle for telekinesis, yet he often alludes to them elsewhere.

Whatever else may be said of our author, it cannot be said that he is (in the immortal, or ought-to-be immortal, words of John Dennett, who originally fixed the literary authority of *The Nation*) "so lost to decency as to be anxious about the salvation of his soul." Less than a fifth of his book is taken up with the question of survival; probably an eighth would be a closer estimate, but the matter is hard to disentangle. Very early (p. 10) he contrasts the interest of the English S. P. R. in mental questions with the French interest in physical ones. In fact, of recent years the French have been absorbed in teleplasm, to the neglect of telepsychosis. He doesn't believe there's anything to be saved after the body dies. He repeats to a rather tiresome extent his conviction that there's no evidence of the existence of a mind without a brain; and many times disposes to his own apparent satisfaction of the opinion that there is such evidence, with his pet epithet of "absurd." The phenomena that some people consider such evidence, he attributes to the action of living brains, but confesses his inability to explain it, confesses the processes to be hidden, but seems to take a great deal of comfort in covering them with his name to that effect—*kryptesthesia*.

But on page 62 he says: "All that can be done by a human intelligence, however profound and however subtle, is psychic. Metapsychic is all that a human intelligence, however profound

* The book and this review were written before the reviewer had seen M. Fournier d'Albe's report on Crawford's medium. Otherwise some things in both might have been expressed differently.

and however subtle, cannot do." But rather than let in a post-human intelligence to do it, he insists time and again that we know nothing which the kryptesthesia of a human intelligence cannot do. Consequently, then, we know nothing metapsychic, and either he knew nothing about which to write his big book, or he has got to change his definition of its title, or admit (as in fact he does nearly as often as he denies it) that his dear kryptesthesia can't account for anything.

Regarding the new subject of ectoplasm the volume is far the most instructive of all that have yet appeared. Schrenck-Notzing's big book devotes many times the space to it, but in an almost monotonous repetition of his own experiments, while Richet gives a clear and interesting exposition of virtually all of the subject that has yet been found out. In his impressions of its importance, however, he goes much farther than we are yet ready to follow. That Katie King, Bien Boa, Phygia, Nepenthes, and Lucie presented all the obvious qualities and functions of human beings, he distinctly believes. We await explanations. Especially do we need them for the statements that the "hair" that Crookes cut from Katie King, and our author cut from Phygia, and the bits clipped from the drapery of Mme. de l'Espérance, all preserved their integrity, although they were made of a substance which cannot be disconnected from the medium generating it without such damage as would result from removing parts of the body as we ordinarily know it—a substance, too, the remainder of which, after these portions of it were removed, as in all other instances (so far as our author and we know the records) was absorbed back into the bodies of the mediums.

Now the independent existence of teleplastic personalities is in direct contradiction to the above statements over and over again made by Crawford, Schrenck-Notzing and other authorities only less high—and even quoted in many connections by Richet himself. They are *not* stated regarding the nebulous teleplastic masses surrounding Franek Kluski, but they are made most impressively regarding Miss Goligher, Éva and others. Such contradictions, however, are not to be wondered at, in the present state of our knowledge, and the opposing statements may be reconciled by farther experience.

The contradictions almost force the impression that there must be several kinds of teleplasm, or that there may be a kind peculiar to each medium, including fraudulent kinds with some mediums. Richet, however, suggests very plausibly that the degree of connection required varies inversely as the power of the medium, and that the most powerful mediums require no connection at all. Teleplasm seems to have had a powerful effect on M. Richet's imagination in many ways. He freely accepts it as accounting for all that has been claimed for Bien Boa, Katie King and several other "persons." He has a faith regarding it which if not of the kind that moves mountains, is nearer the kind that swallows them. Probably, however, each student of Metapsychics has that sort of faith on some pet topic of his own.

M. Richet wonders at the credulity of those who can put faith in anything so counter to all previous experience as postmortem communication. Whether that is more counter to previous experience than the production through an emanation from one human body of another independent human being, clothes and all, moving, thinking, speaking, warm and substantial to the touch, is a question that we shall have to leave our readers to determine for themselves.

Because Miss Goligher, Eusapia and several others seemed to use teleplasm as a vehicle for the telekinetic force, and because the teleplasmic hands have been seen around Eusapia, "Eva," Kluski and others, our author jumps to two questionable conclusions—first that teleplasm takes part in all telekinesis, and second, that all telekinesis is effected by teleplasmic hands. Regarding the first conclusion the weight of evidence seems to us strongly the other way, unless telekinesis is to be restricted to cases like Miss Goligher's where there is no contact whatever. In the innumerable cases where a touch has lifted a heavy table, teleplasm seems utterly superfluous.

As to the teleplasm in telekinesis taking the shape of hands, not only is it too superfluous, but Crawford's express statements and his photographs indicate it as working in other shapes. Not only is there a flat surface of his cantilever under the table, but he describes the rods as curving around the table legs, and he does not give a sign that we remember, of Miss Goligher's teleplasm ever approximating the shape of a human member.

We marvel at M. Richet's full acceptance of the pictures on a folded material which were exhibited by "Eva." We do not say that they were prepared beforehand and trickily introduced into the sittings. But we do say that at the present stage of the game, it is highly credulous to say anything else. But we freely admit for anybody the right to refrain from saying anything at all—a right which in many less exacting cases, M. Richet himself uses very freely and very wisely.

On pages 652-3 he describes a number of materializations by Eva, and with his usual admirable candor adds: "These figures (like many others) as they appear in photographs, have no relief. They are like designs, representations, and—what is more singular still—one makes out something like folds of paper on the picture, as if a drawing had been folded three or four times and then unfolded to be photographed—it all seems like *flat* materializations, or if you prefer, materialized designs." Well, all this does not disturb our author's wholesale faith in materializations! It tempts one to wonder what could. His discussion of them (pp. 653-5, also on pp. 668-9) is very curious.

Notwithstanding his faith in materialization and his asserting his being touched in the dark by hands in his nearly two hundred séances with Eusapia, he says (p. 633) that he never *saw* one of the hands.

He is capable, perhaps like the rest of us, of saying very extravagant things in support of his opinions: for instance, he says (p. 606, regarding materialization of teleplasm): "The materialization of a hand is neither easier to understand nor harder than that of a glove which covers it." The context shows that he means not merely the form of a hand, but an organized one.

It's odd and suspicious that virtually all the apparently living personages made of teleplasm like Bien Boa and even Katie King, despite her very English name, had more or less of an oriental get-up. Turbans and robes help to concealment, and all sorts of sophistry and humbuggery are associated with oriental mysticism. The picture of Bien Boa in M. Richet's book looks like a made-up figure, if any symmetrical uncaricatured figure ever did.

On pp. 683-4, he gives brief accounts of some less known alleged materializations as astounding as the well-known ones of Katie King and Bien Boa, but, as is too often his way, does not

give the sources of his information. One of these cases—Mme. D'Espérance—anticipates by nearly thirty years the moulds of materialized hands which lately astounded, we venture to say, most of the readers of the *Revue Métapsychique*. And this is far from the only instance where, in various departments, M. Richet goes far behind cases which are probably the earliest known to most of us.

As he progresses through the book, he comes more and more under the domination of an analogy, which, however, has not greatly impressed us. The fact, as he takes it, that the body has the power to throw off teleplasms which effect telekineses and materializations, impresses him with the idea that the mind can throw off kryptesthesias which account for all the non-material (subjective) phenomena of Metapsychics. So strongly is he impressed by this analogy and by his preponderant interest in teleplasm that, it seems to us, they have impeded his doing equal justice to the whole psychical side of the subject.

M. Richet's absorption with ectoplasm leads him to say that ectoplasm is the basis of the whole subject of Metapsychics. Well, probably everything we know has a physical basis, nevertheless, it would seem rather queer to call Physics the basis of Metaphysics, and there are students of Metapsychics who will consider that placing ectoplasm at the bottom has not yielded as inspiring results from the Paris school as placing ostensible spirit-communication—or shall we say telepsychosis?—at the bottom, has yielded from the London school. Such students will not find as much in this great book of Richet or in the great book of Schrenck-Notzing as they have found in the great book of Myers.

Among the points on which M. Richet bases his denial of survival, the following suggest comment: (p. 262) "The only proof of survival is the affirmation of the medium." A great many leading intellects—intellects on even the high level of M. Richet's—hold that there are many other proofs.

The marvels of personifications he accounts for by saying (p. 261) that often kryptesthesia has dug out a lot of facts which it does in the give and take of conversation, and that it "has an invincible tendency to group them around a new personality"! Why should it, and why doesn't it get the personalities mixed?

And, perhaps most marvelous of all, why does it serve out just the personalities they are interested in to sitters whom it doesn't know?

He asks (pp. 260-1) why if Mrs. Piper's kryptesthesia could create Phinuit (who, he asserts, never existed) it is not more probable that it also created G. P. than that G. P. postcarnate really declared himself. It is not proved that it created Phinuit, but the conclusive answer is that virtually all of G. P.'s statements have been verified, while Phinuit's have not.

M. Richet repeats (p. 257) the false statement that Phinuit could not talk French. There is overwhelming testimony that he could, and intensely idiomatic French at that. See Mr. Rich's statement in the first Hodgson report on Mrs. Piper, *Proceedings S. P. R.*, VIII.

M. Richet's statement (p. 258) that the alleged discarnates are almost always of very mediocre intelligence and given to banalities, looks as if he had not read the reports of Hodgson, James, Newbold, Lodge, and the involuntary writings of Mrs. Verrall, Mrs. Holland and Mrs. Friend. This impression is supported by his saying in a single paragraph that Pelham was a pseudonym for Robinson; (his real initials were G. P.) that he spoke to Mrs. Howard about her bad violin playing, (it was about her daughter's), and that Howard tore up "with violence" the marvelous long communication that convinced him, when the only "tearing" and "violence" in that remarkable scene—perhaps the most remarkable in the whole literature—was in Mrs. Piper tearing the successive sheets from the pad and thrusting them "with violence" toward Howard. Such misrepresentations from a single page put the general accuracy of the book under suspicion—on the whole, undeserved, we think. These blunders are not the only indication that the French absorption in teleplasm has interfered with M. Richet's giving close attention to the subjective phenomena.

He suggests (p. 772 and elsewhere) that between the sketchy personages resulting from hypnotic suggestion, up to such marvelously complete presentations from auto-suggestion, as he claims George Pelham to be, the gradation is so gradual that no line can be drawn, and that therefore they must be all of a piece. As we indicate elsewhere, there is a line, and a very obvious one. The

personations of the Pelham kind correspond with abundant verifiable facts announced by themselves: the others correspond with nothing but a few fancies of the hypnotizer and his subject.

In this connection M. Richet cites Imperator and Co. as pure phantasies of Mrs. Piper. We thought so too until we found them turning up through many other mediums who probably had never heard of them, and with dramatic originalities which cannot be ascribed to telepathy between the mediums.

On p. 777 he repeats the hackneyed objection that the alleged denizens of a wider world have never told us anything worth knowing—"not a single step in geometry, in physics, in physiology, even in metapsychics itself . . . no unexpected discovery has been indicated, no revelation has been made." Is there anything plainer than that we were put here to find out these things for ourselves, to earn our bread, intellectual and moral as well as physical, by the sweat of our faces, to evolve intellect and character by exercising them? That evolution seems to be the purpose and justification of our universe. To hand us down knowledge gratuitously from a higher plane would be inconsistent with the whole august process. If the broken messages shall ultimately satisfy us that they come from a higher plane, that our departed ones await us there, that it is a plane of fuller and higher activities than this, and that upon our conduct here depends our fitness there, we should not doubt the source of the messages because we have been left to work out the other elements of our salvation ourselves.

On p. 778 he expresses with great confidence (though on what basis is not certain) the conviction that "*if a proof could be given of the survival of consciousness, that proof would be given.*" Many judges as capable as even he, think it has been.

P. 271. "The dead who return are most often well-known and illustrious persons. Why don't the mediums incarnate common and unknown people?" They do—many more than the other kind, my memory seems to indicate. The intimation to the contrary is astounding.

"It would be taking a risk (p. 271) to deny survival, but it's a thousand times more risky to assert it." Men equally learned and intelligent would put it just the other way.

He claims (p. 263) that as a rule, though with a few rare

exceptions, the differences between the alleged minds postcarnate and the same when incarnate, is so great as to be fatal to the idea of survival. That certainly was not the case with G. P. and Hodgson, both of whom were known intimately to the present writer, and the assertion is backed by other friends of both; and one positive case holds more proof than a myriad abortive ones hold disproof.

On pages 625 and 6 he says: "Unfortunately for the spiritistic doctrine, proof is impossible, or at least so far has not been accomplished . . . yet if one could photograph a phantom form identical with that of a deceased individual," etc., etc. What is "proof" in court? Is testimony never proof unless backed up by a photograph? However, Mrs. Piper and others *have* recognized photographs of personages whom they have known only as communicating in their trances.

He quotes (p. 283) from Home's *Lights and Shadows of Spiritualism* a paradox perhaps worth repeating. Within an hour after the death of Allan Kardec, a great apostle of spiritualism, Home received from him in the presence of Lord Dunraven the message: "I regret having taught the spiritistic doctrine." And this as the message itself was demonstrating the doctrine! It looks as if the message was the medium's, not Kardec's.

He claims (pp. 83-4, also 772) that because a hypnotic suggestion can make a young girl act like an old woman, an auto-suggestion can make Mrs. Piper act like George Pelham. He leaves out the essential to the parallel that the hypnotic suggestion should make the young girl act like a *specific* old woman, whom she never knew, with her specific mannerisms *and* memories, and recognize that old woman's friends and call them by their names and nicknames when they appear, and greet them with entire fitness to their personalities and relations to herself. Yet Mrs. Piper did this not only as G. P. but as scores, probably hundreds, of other persons.

In M. Richet's statement (p. 770) of the "superstitions which enfeeble the spiritistic hypothesis" he gives one which would be admitted by far from all supporters of that hypothesis: "Since man does not die, he cannot be born . . . discarnate intelligences incarnate themselves in infants who are to be born." This is a purely gratuitous assumption contrary to the facts we

know; and to make holders of the spiritistic hypothesis generally guilty of it, is inexcusable. True, in one sense, we cannot conceive a beginning to anything: we have to assume as such some step in a process of evolution that, so far as we can conceive, has no beginning. A soul waiting to enter the infant's body still leaves the soul to be accounted for; and we happen to know that there is no such situation anyhow: for at our first glimpse of a body, it already contains a soul: it is a spermatozöon with just soul enough to wriggle it.

Yet despite this attack, M. Richet seems quite willing to admit (p. 770) the possibility in the universe of intelligences other than human, but none that have functioned through a brain no longer existing. Yet he has not, nor has anybody else, a scintilla of evidence of individual intelligence getting into the universe in any other way. The long-prevalent notion that God created men that he might enjoy their worship, is an anthropomorphic embodiment of a broader idea which is more consistent with the beneficence we see around us, and with what we actually know of the evolution of the individual intelligence. We know that the spermatozöon starts, as already said, with just intelligence enough to wriggle, and that with its entrance into the ovum it enters upon a new evolution. The most prominent sources of that evolution are a stream of matter and a stream of motion constantly going through the individual, and these two streams several respectable thinkers have declared themselves unable to dissociate from a stream of mind. The evolution is attended, though with interruptions, by happiness, and the very interruptions are sources of education—of development, which makes possible more and higher happiness; and happiness is the only rational reason yet given for the evolution of human beings—given both in the old anthropomorphic hypothesis that it is for God's happiness, and in the observed fact that it is for man's happiness.

Now that the august evolution should be contemptuously cast to destruction by death seems, does it not? less congruous with the power that caused it—that evolved "the starry heavens and the mind of man"—than that the evolution should not end.

And despite M. Richet's denials, many other best minds of the age think that there is important and increasing evidence that it does not end. If it does not, M. Richet's spiritual world is pro-

vided with a cause. If it does end, that world is a purely gratuitous assumption, and either way, the author suicidally attacks the only hypothesis which gives it a shadow of support.

But with his fine candor, on page 267, in the thick of his denials he says, (though he does not always live up to it): "Yet in the midst of my negation, I hold my reserves. We are only at the dawn of metapsychic science, and all definitive negation should be proscribed."

And after it all, he says (p. 788) "Very different words, very different beings are conceivable, where intelligence exists without nerve-cells. It is said that '*no intelligence can manifest without brain.*' [He says it himself in this book, a score of times.] Such is the astonishing logic of those whom we accuse of doing work contrary to science."

Despite some inconsistencies in the next three pages, we wish we could quote them. We urge the reader to find time for them, indeed for the thirty odd pages of his "conclusion," though in our judgment it does not a little to tear down what in many less mature years he had worked hard to build up, and to leave nothing on the field but the spiritistic hypothesis which he had tried so hard to clear away.

The book of course contains vastly more points tempting to citation or comment than we have space for. We give a few disjointed ones that have not fallen into connection with our discussion of its principal topics.

He gives the first intimation which we happen to know, that thought transference is facilitated by connecting agent and percipient with a wire.

On page 615 he says: "Hallucination is one of those ridiculous hypotheses which cannot hold in Metapsychics any more than in other sciences. An observer is never hallucinated. . . . If he sees a light, hears a noise, smells an odor, it is because there is an objective phenomenon which causes a light, a noise, an odor." This is a strange declaration, especially in view of his saying on page 620 that elongations "easily lead to error," and that one of Home's elongations testified to, with many others, by several observers, "is far from being an authentic phenomenon." What else could it be, then, but an hallucination?

And he is constantly speaking of things testified to by respectable observers, as to be doubted until fresh proofs appear. In the absence of such proofs, what are those things to be considered but hallucinations?

On p. 625 he says that unaccountable musical sounds and lights are not established, but that materializations are. The agreement of investigators with these statements will be far from unanimous.

If we understand some passages on pp. 51-2, our author says that mediums appear spontaneously in full force—are never developed. This seems strange: the literature abounds in accounts of development, and of professional developers. Even Mrs. Piper, as Hodgson tells in his first report (*Proceedings S. P. R.*, VIII) was developed by a Dr. Cocke.

He rightly calls the word "psychometry" "detestable" (p. 217) and suggests substituting "pragmatic kryptesthesia," *i. e.*, *kryptesthesia as applied to things*. The suggestion would be excellent if, in the English-speaking world at least, James and others had not already preëmpted "pragmatic," for an entirely different purpose.

He gives (p. 729) a case of a phantom seen by several persons, which was not reflected in a mirror. This would seem a demonstration of collective hallucination, and would go to explain Home's live coals and levitations and extensions and other incredible things given on high testimony.

He objects (p. 733) to crediting phantoms with intentions, as anthropomorphic. Aren't they anthropomorphic themselves? He is fond of using this word in connections strange and illegitimate to those who have associated it only with conceptions regarding the First Cause. And despite his opinions regarding phantoms, he seems to accept the case (p. 732-3) of phantoms throwing off bedclothes, and cites other cases of their doing things.

It seems a little late to find a man of his weight bringing up, on p. 771 and elsewhere, the notion which has had so many first-class funerals, that "the brain secretes thought as the liver secretes bile." Probably it but illustrates the remote inception of the book, and insufficiency of revision.

This review of the great work must leave untouched many

features deserving notice. In so large a book on a subject so immense and so vague, and especially in a book whose creation obviously extended over many years, during which changes of opinion on such uncertain topics were inevitable—in such a book any reviewer would inevitably find many points tempting to criticism. To them we have felt free to give perhaps more attention than we would have done if M. Richet were not so far beyond the need of exposition or confirmation, not to speak of commendation. We should be very sorry, however, if in pursuing that course we had given an inadequate idea of our admiration for the comprehensiveness and thoroughness of the work. While unable to agree with some of its most important opinions, or in the proportions it has assigned to some of its most important topics, we can heartily commend it as the most important single storehouse of the experience on the objective side of the subject that, so far as we know, has yet been produced. And it is even more heartily that we express our admiration for the serene, sincere and sympathetic spirit which is perhaps the most beautiful attainment of the author's long and beneficent life.

THE SPIRIT HYPOTHESIS.

From an Article by DR. GUSTAV GELEY.

[The following extracts and summary are based upon an article by Dr. Geley in a late issue of *Revue Métapsychique* criticizing Prof. Richet's *Treatise on Metapsychics*. The translation was made by Mr. J. W. Hayward.—ED.]

The conclusions of the magisterial *Treatise on Metapsychics* can be summed up thus :

—certitude without reserve concerning the reality of mediumistic phenomena from second sight to ectoplasm.

—complete uncertainty on the subject of explanatory theories.

Without taking one side or the other definitely our Master renounces, at least provisionally, the spirit hypothesis. He charges that it is "certainly premature and probably erroneous." His opinion is based upon arguments of principle and of fact and it is necessary that we discuss these closely.

The arguments of principle are, evidently, the more powerful, whereas the others have only a relative value.

Let us start by examining the former. These are two in number :

- I. IT IS NOT POSSIBLE TO CONCEIVE OF THE HUMAN CONSCIOUSNESS AS INDEPENDENT OF THE BRAIN AND IT IS IMPOSSIBLE TO CONCEIVE OF THE HUMAN MEMORY OTHERWISE THAN AS CEREBRAL MEMORY.

These two propositions are demonstrated, says the Professor, by clinical experience and physiological science.

Therefore, if, after death there remains anything of the Being this can be nothing but a metaphysical body deprived of individual consciousness and of memory. From every point of view, death is the end of the conscious personality.

The opinion of Professor Richet is strictly that of the classic Psycho-physiology. It is this which has been taught, for almost a century, in all the schools of Medicine and of Science. Let us examine apart from all sentimentalism and from all philosophical

bias if it is really in accord with the facts, with all the facts of physiology and psychology.

The basis, the sole basis upon which the classical theory rests is the notion of *Psycho-physiological parallelism*. Until the present time, in fact, this parallelism appeared imperative and beyond discussion. It seemed well established that psychological activity is strictly proportional to cerebral activity and requires the normal functioning of nervous centers. The decay of the centers in old age; every accident, every infection, every intoxication which affects them, restricts or suppresses, it was believed, the psychic activity in proportion to the extent or gravity of these processes. Further, the faculties of the soul are related to distinct and definite parts of the brain.

Is this classic opinion tenable, today, in all points?

It would seem not. It appears to be established by the newly discovered facts:

(A) That Psycho-physiological parallelism has not, even in normal psychology, the exactitude, the invariability that has been ascribed to it.

(B) That the larger part of psychical activity does not follow the laws of Psycho-physiological parallelism.

It concerns us to demonstrate these statements.

The Psycho-physiological parallelism has not the exactitude that has been ascribed to it.

Is it necessary to recall the first doubt thrown upon the theory of cerebral localizations which promised so well a quarter of a century ago? Is there need of citing the famous and relatively frequent cases of extended lesions of the nervous centers, in the regions considered as essential, unaccompanied by any serious psychical trouble or any restriction of the personality?

Let it suffice to recall the typical case published by Dr. Guépin in March, 1917.

A young man, Louis R., now employed as a gardener near Paris, had a considerable portion of his left cerebral hemisphere (cortical matter, white matter, nervous centers) removed, and yet he remained intellectually normal, in spite of the loss of convolutions regarded as the seats of essential functions.

Analogous cases, of which a number are now considered classical, have been extensively published.

Wounds received during the war have furnished new and important examples (see No. 1 of the *Revue Métapsychique*.)

Dr. Troude, who has made a special study of a case, does not shrink from concluding his report with the following lines, which we reprint :

“ If the theory of localization becomes daily more difficult to defend, it is not less certain that it drags down with it, in its fall, the thesis of strict parallelism. If it remains still possible—but unhappily undemonstrable—that every psychical phenomenon corresponds to a cerebral change one can no longer insist that every cerebral change brings about a psychical phenomenon, and in any case one has no longer the right to contend that every loss of brain cells involves a psychological loss. At the same time it is necessary to renounce once for all, as was foreseen by Mr. Bergson in 1897, the hypothesis that the brain is the storehouse of memory records and to try some other theory regarding the nature of its rôle in the process of the act of memory. Far from being the indispensable condition of thought the brain would appear to do nothing but translate it into matter, express it in pantomime, so to speak.”

Without doubt these ideas regarding the relation of brain to thought are not new. But that which is new and characteristic is to see them sustained today not only by the philosophers but also by physiologists and doctors; based no longer upon metaphysical hypotheses but upon facts.

Granted, one may say, that the parallelism is not absolutely invariable. The theory of localization admits of exceptions. But they are only exceptions. The rule holds good, and this rule is that psychical activity is controlled by the activity of the nerve centers.

Not at all. That used to appear to be a rule. Our present knowledge of psychology has forced us to change our opinion about it.

(B) *The larger part of psychical activity does not follow the law of Psycho-physiological parallelism.*

This proposition is not fantastic; it is the result of a rigorous demonstration based upon facts.

It is at least the thesis which I have for a long time main-

tained in my books: *L'Être Subconscient* and *De l'Inconscient au Conscient*. My demonstration may be summed up thus:

The psychic individual is not comprised solely, as was thought until recently, in normal psychism,—that which appears, in the ordinary mental life, as the thinking Individuality.

In reality, the thinking Individuality is infinitely more vast. It is revealed not only by normal consciousness but also by most extensive subconscious thought and subconscious memory. The personality normally conscious is then only a fraction, a very small fraction, of the thinking Individuality.

This last is the real Being, while the first is only the apparent Being since it is limited by the cerebral conditions.

The greater part of the real Being remains subconscious in normal life, nevertheless it always plays an extremely active, a preponderating part.

But, that preponderant and subconscious portion of the thinking Individuality is totally at variance with psycho-physiological parallelism.

It is equally true, whether we speak of the subconscious termed normal, which reveals itself in inspiration, intuition and genius, or of the subconscious termed supernormal which is revealed in "*Metapsychism*."

—*As regards the first:* There is no relation between its power and its extent, on the one hand, and the development of the brain, heredity, and sensorial or intellectual acquisitions, on the other hand.

There is no relation between its specific activity and cerebral activity. The subconscious manifests itself apart from all work and all effort, sometimes during sleep.

—*As regards the second:* The absence of parallelism is completely evident.

There is no psycho-anatomical parallelism, since dynamic, sensorial and psychic activities can be proved to take place apart even from the organism by a true exteriorization.

There is no psycho-physiological parallelism, since the "trance" during which the supernormal subconsciousness manifests itself in all its power, is a kind of annihilation of activity of the nerve centers, extending sometimes to veritable coma!

Where do we find a trace of parallelism in vision at a distance,

in spite of intervening material obstacles and apart from the channels of sense? In telepathy, independent of all the contingencies which limit the sensorial perceptions? In second sight?

[*Here, in the original article, follows an extension of the argument, based upon Dr. Geley's well-known conclusions regarding the reality of ectoplasm.*]

The phenomena of subconsciousness are equally opposed to the classical notion according to which there is no other memory than cerebral memory. Cerebral memory, we know, is limited, treacherous, fleeting. It retains only a slender portion of the past impressions of the mind. The greater part of those impressions seem lost. But, in subconscious states, one sees a quite different memory appear, infinitely vast, faithful and profound. One perceives then, that all that which has taken place in the psychic field lives on in this subconscious memory, complete and indestructible.

In spite of the great length of time since the receipt of some particular impression; in spite of the fact that this impression, in normal life, appears lost for ever; in spite of the fact that the brain cells which registered this impression have been renewed many times: the lost memory can reappear in its entirety in subconscious states.

Examples of this prodigious cryptomnesia are today innumerable. They prove that besides cerebral memory, connected directly with vibrations of the brain cells, there exists a subconscious memory independent of all cerebral restrictions. Then memory, like consciousness, is double.

There is a consciousness and a memory associated directly with functioning of the nerve centers; these constitute only a limited portion of the thinking Individuality.

But there is also a Consciousness and a memory independent of the brain. This constitutes the major part of the thinking Individuality; that part which is not limited by the bounds of the organism and which, consequently, may exist before it and survive after it.

Death, instead of being the end of the thinking Individuality, may, on the contrary, deliver it from cerebral limitations and be the starting point of its expansion.

All these inductions, I cannot too often declare, are not metaphysical postulates. They are based upon proved facts. The

reasoning which supports them is strictly rational and its refutation has never been attempted.

Then, one may say, you consider that the truth of the spirit hypothesis is demonstrated in metapsychics?

No, I say simply that this hypothesis is scientifically defensible. The study of subconscious and metapsychical phenomena demonstrates that the organo-centric conception is false. Consequently, the first and most formidable philosophical objection to the idea of survival is on the scrap heap.

Let us pass to the second:

II. IT IS POSSIBLE TO EXPLAIN ALL MEDIUMSHIP WITHOUT HAVING RECOURSE TO THE SPIRIT HYPOTHESIS.

It is clear, as I have already said, that, if one ascribes to the medium subconscious thought and subconscious memory, telepathy, clairvoyance, and second sight, and complex ideoplastic and teleplastic powers of exteriorization, then, to be sure, everything is explained. * * *

[Of course, the references to ideoplasty and teleplasty are not necessary to the argument in dealing with persons who are not convinced that the phenomena to which the terms apply are supernormal, but they are fitly used in an argument against Prof. Richet, who is convinced of the phenomena as supernormal, though not of their spiritistic implications. On the mental side Dr. Geley could have added that to account for the evidence on the basis of the subconscious powers it might be necessary to ascribe to the subconscious a purposive, selective, collaborating and world-embracing telepathy, and even prevision.]

But it is indispensable to attribute to the subconscious unequivocally the entire mass of these remarkable capacities. One is compelled, willy nilly, to return to the opinion of Von Hartmann, who believed that our subconscious instinct is God Almighty. * * *

[Dr. Geley admits that it is possible to conceive of the subconscious as the possessor of these enormous potencies, and that with this conception, all the effects within the purview of psychical research of course logically follow.]

But if one admits the omnipotence of metapsychical creative forces one is led to most amazing consequences. It becomes pos-

sible, for instance, to assign to the manifestation of their power the very existence of any human being whatsoever, as well as of a simple phantom. Who knows if we are not all, such as we are, temporary appearances, phantoms without reality and without permanence, ideoplastic products issuing from an obscure caprice of the universal subconsciousness? * * *

[After an amusing and clever illustration, acting as an argumentum ad absurdum, the writer continues.]

It is quite true that it is impossible to prove, scientifically, the real existence of any person whatever, whether it be a second rate reporter or a learned professor.

Why then are we certain of that existence?

Solely through common sense.

It is not a question of science in such a case; it is a question of common sense. Well, I think it is time, when one is attempting to define mediumistic entities, to leave somewhat on one side transcendental reasoning, and the hypotheses of advanced metaphysics, and to appeal rather more widely than heretofore, to common sense. I would say (and this is my deliberate judgment) that as soon as a sufficient number of entities shall have given proofs of their real existence as clear as those furnished by Raymond, Estelle Livermore, or George Pelham, then, in the name of common sense, one will be able to consider their statements sufficiently established.

Doubtless that day, if it should ever come, is a long way off. There is nothing to be surprised at in that, say the spirits; the rareness of really good posthumous manifestations is accounted for by their extreme difficulty.

There is nothing illogical in this explanation.

In fact, let us assume for a moment, by way of hypothesis (that is always allowable and legitimate), the existence of spirits. Let us suppose that the so-called dead, although deprived of the material organism and of *vital force*, are, however, alive and in full possession of their consciousness and memory. One would expect these spirits to wish to communicate with relatives and friends left upon the earth and to prove that they still live.

How can it be done? It would be impossible if there were not among living people some persons provided with a most exceptional organism, the mediums. Mediums have a peculiar gift, a

source for them of endless eccentricities and troubles : but a most precious gift from our point of view. Instead of being strictly *centralized* like normal people, they are subject to a continual process of *decentralization*. This tendency to decentralization considerably diminishes the control of the individual over his brain, his body and his vital force. Hence from time to time partial exteriorizations, intellectual, dynamic or material. Hence the doubling of the psychical or physical personality, actions at a distance and ectoplasm. Hence also the most varied subconscious manifestations.

The spirits (in our hypothesis) have found, through this fact, a means of establishing communication with living people. They borrow from these special beings, the mediums, the dynamic and material elements thrown off by them during metapsychical decentralization. They thus acquire the power of acting "on the physical plane" as theosophists call it.

Without doubt this action will be difficult, intermittent, fragmentary. The conditions of a good communication will be very complex and rarely favorable. The use of a strange organism, to which they are unaccustomed, will prove extremely inconvenient. The habits of thought and action of the medium will have traced upon the elements which he lends them an imprint to which the "spirit" must adapt itself and which will distort, or adulterate, its communications yielding an inextricable mixture of the products of its mentality and of the products of the mentality of the medium. That is not all : the mentality of the observers introduces also a perturbing or parasitic effect, for the results of metapsychical experiments always contain a collective element.

Finally and above all, the sole fact for a "spirit" whilst undergoing this kind of "momentary and relative incarnation" is action upon the physical plane. That fact must be accompanied, to a greater or less degree, but always to a fatal extent, by *oblivion*. The being will be brought back, inevitably, to the conditions which characterized it during its life and especially during its last years. It will manifest itself not such as it is, but such as it was. It will give out chiefly, and more or less accurately, its terrestrial memories, but it will have forgotten everything about its actual existence. All that it says about that, with a few exceptions or sparks of truth, will be pure invention, or else it will simply con-

form to that which it believed when alive, with the thoughts of a materially incarnate being . . . So-called revelations are usually the result of a passing illusion; now and then of a direct lie.

I do not say that things happen thus. I say that, logically, if one admits the spirit hypothesis, they cannot happen otherwise.

Indeed all these rational deductions from the "survival" hypothesis and from our statements concerning the mechanism of mediumship, every one of them, we see exactly realized in the manifestations, both physical and mental, which occur at metaphysical séances. The mixture of "animism" and "spiritism" or their alternating predominance is thus explained without difficulty.

Therefore none of the arguments against survival: the fragmentary character and incompleteness of the communications; the inclusion of elements which certainly originate in the medium; banalities, contradictions, errors or untruths; rareness of messages of a high character; absence of scientific, even of metaphysical acquirements, etc., etc., . . . not one of these arguments is truly decisive.

If there are communications between the living and the dead, these communications cannot be different, under actual conditions, from those which we are witnessing.

Hence, let us acknowledge it freely, the spirit hypothesis is doubtless (and here I am in complete accord with Professor Richet) "premature"; but it seems to me unfair to add "probably erroneous." In reality, we know nothing about it.

It belongs to the future, with its more extended research, to show whether the laws of probability are in favor of this hypothesis or against it.

That nine-tenths of so-called spirit communication is nothing but the product, and generally the very inferior product, of disintegration in the subconscious mind of a medium is beyond doubt for anyone who studies the subject with a grain of critical sense. The exasperating pretentious silliness of some of these pseudo-spiritual lucubrations is beyond comparison.

But this elimination made, and made as complete as possible, there remain some really difficult cases the conscientious investigator hesitates about, not knowing what to think, and not yet daring to form a definite conclusion.

One must admit also, from now on, that the spirits can present a good case.

"What is extraordinary," they say, for example, "is not that we appear so weak and unreliable in mediumistic communications. It is, on the contrary, that we have already, here and there, obtained remarkable results, in spite of the difficulties inherent to mediumship and to the establishment of relations between the living and the dead."

"The latter seem truly to exhibit an amazing ingenuity in surmounting difficulties and obstacles."

"Proofs of identity, sometimes so striking, cross-correspondences, book tests and newspaper tests, in the intellectual field; the complexity and perfection of certain materializations, in the field of physical phenomena, bear sufficient witness to that.

"Throughout all the mediumistic phenomena which have occurred during the last half century, there can be clearly traced one leading principle, a principle which aims at surmounting all obstacles and seems to have but one end in view: *The proof of survival.*"

"This sole fact of persistent and concordant effort, always turned in the same direction, gives cause for profound reflection."

"If the medium and sitters themselves really create the phenomena of the séance, why do observers opposed to the spirit theory never get a communication denying survival? If spiritism is a lie, why this perpetual lying?"

"The phenomena adapt themselves, to a limited extent, to the wishes of the sitters, but to a limited extent only."

"All attempts to obtain a particular physical or mental phenomenon, which one wants, miscarry. At the best séances, one gets clearly the impression of a directing intelligence quite different from that of the medium or the sitters."

One cannot deny the force of such argument.

Once the *theoretical objections* to the spirit hypothesis are removed, the facts of the case ought to be examined simply in a commonsense way.

But what does common sense teach us? This: for most of the mental phenomena of mediumship the spirit hypothesis appears inadmissible. Professor Richet has been perfectly right in discounting them.

But, in a few cases, it seems truly, whether we wish it or not, to coincide with the evidence. * * *

[*Dr. Geley here discusses certain cases adduced by M. Flournoy, in which he concludes that the mathematical probability against mere coincidence is overwhelming, and the spirit hypothesis is the simplest.*]

You will say, perhaps, that a mathematical probability is not sufficient, one ought to be quite certain.

I agree to this extent with Professor Richet: such certainty, the result of absolute proof, *can hardly be hoped for.*

It is as impossible to prove scientifically the real existence of a "discarnate" person as it is to prove scientifically the existence of a living person.

Let us take another concrete example:

Suppose we imagine a man "reported missing" in the great war returning to his own country at the end of twenty years. Officially he would be dead. Parents and friends would believe him to be so. His heirs would have divided his estate.

How will this "live ghost" endeavor to prove his identity?

By his identification disc which he may have kept? That is not authentic: such a disc might have been stolen or forged.

By the physical resemblance between himself and the man who disappeared?

That is very doubtful: one changes a great deal and one forgets a great deal in twenty years.

Many of the people whom he might call as witnesses would hesitate to express an opinion and there will be some to whose interest it would be to perjure themselves. In any case the matter would have to be debated and doubt cast upon the issue in consequence.

Will a trial at law settle the question? Hardly. Experts are fallible and often do not agree among themselves. The means of proof at their disposal (handwriting, photographs, common habits and appearance, etc.) cannot establish absolute certainty.

In brief the court will render a decision based upon a *calculation of probability and not upon a scientific proof.*

In the exceptional case where the man who disappeared had been catalogued according to the "Bertillon" system before he went to the war, there would be an additional piece of evidence

of the very highest value. The identity of finger prints, added to all the other proofs, would be decisive beyond doubt.

Let us now suppose that the returning one, instead of being a soldier who disappeared in the war, is a true "*revenant*," a spirit. It is clear that he will not be able to give more complete proof of his identity in this case than in the former one.

But it will be much more difficult to convince the Court of Metapsychics than the Common Court.

Even identification by finger prints it might not consider a sufficient proof, for it will say that the identity may be explained by the cryptesthesia, combined with second sight, of the medium.

Ah well: I repeat that there ought to be a reasonable limit to suspicion and doubt and that limit should be set by the light of common sense. * * *

THE SOCIETY'S WORK, WHERE AND WHITHER?

By MILES MENANDER DAWSON, LL.D.

It is often desirable, and for none more so than for the man of science, to stop and take stock and, having clearly ascertained all that has been gained, consider what may, with good prospects, be next essayed.

Surely in no branch of research may this better be done than in psychical and in no land better than in our own, now that the founder of this Society is withdrawn.

What, then, has been done? And what is now to do?

One great change which Professor Hyslop effected may be thus summarized: He found psychical research in the United States a sensational thing, attracting much attention, but, save by very few, little regarded; he left it a relatively dull thing but already respectable and on the way to become respected.

The very thing which was so hard for us who were already both interested and expectant, to bear, that is, his publication of tons of unabbreviated records, mostly of wholly indifferent phenomena, slowly brought to him, with all the ridicule from the unthinking and from the impatient, confidence in his integrity of purpose and of reasoning.

This work has been done so well, however, that, before he quitted us, he had turned his thought and pen to the clear exposition of things that seemed to him ready for safe generalizations; and his contributions to the numbers of the *Journal* within the five years just previous to his death are admirable examples of what can be said, clearly and briefly, even upon an abstruse, difficult and as yet little explored subject, when one has labored upon it long, hard and honestly. Yet he was too busy, too many-sided and withal much too modest, to summarize for us what he thought he had achieved.

In our not too frequent talks together, what both said, rather than what either said, upon this subject, came about to this:

The psychical scientist may surely take it as established that genuine phenomena of pretty much every sort that has been as-

serted, do occur; and that most of them may, under favorable conditions, be induced by patient experimentation. The talk that it can all be explained away as the result of imposition and fraud, and that persons who credit the evidences of their senses, are dupes, weak-minded and deficient in powers of observation, may be disregarded. The evidence is overwhelming that the contrary is true; and the ignorance of the man who repeats this old, long-ago-exposed charge is to be smiled at, instead of the guileless credulity of psychical scientists, which simply does not exist.

This, then, may be taken as known, that there are genuine phenomena deserving careful investigation, which have been isolated by patient, competent men, filled with the scientific spirit, withholding judgment, determined to eliminate conscious or even unconscious fraud as a possible source of that which they have witnessed—eager only for the truth, no matter what it prove or disprove.

Professor Hyslop, in our talks in his last years, said again and again that the time is near for correlation of the observed and recorded facts, to the end that induction may support whatever conclusions are reached.

How much of this has been done?

Not very much as yet. The spiritistic interpretation of the phenomena, to be sure, has a very large body of verified facts that apparently admit of no other adequate explanation; they have been convincing to fearless, thorough and open-minded investigators such as Myers, Hodgson and Hyslop. Yet they left Podmore incredulous, and James not persuaded; they have not yet the finality of complete demonstration.

Perhaps it is well they have not, except to the most profound students: for others, when convinced of spirit communication, have often become easy victims of charlatans, because they ignored the continual necessity for the greatest care and circumspection.

But psychical research has before it the task to isolate the causes of psychical phenomena by comparing very closely such as seem much alike, and observing their significant differences.

As regards psychometry, or what poses as such, being a certain clairvoyance concerning character and even concerning appearance and past or contemporaneous activities—often, even

usually induced, apparently, by the presence of articles closely associated with a given person; why cannot this be tried out by synchronous experiments through sitters who do not know the persons to whom the objects belong, records being kept by the individuals whose articles are presented of their movements and activities at the hours decided upon? And why may not experiments be made with hypnotized subjects to ascertain to what extent such phenomena may thus be caused?

And as regards the identity of phenomena that are self-styled mediumistic, with telepathic phenomena, why might not an exhaustive comparison be instituted, in the course of which earnest effort would be made by repeated experiments to duplicate, by purely telepathic means the phenomena which are encountered in mediumship? A start could easily be made by dealing with the simpler phenomena, with those that are already very nearly alike.

A wider field, it may be, is the almost unexplored territory of phenomena which would best be explained by mind-reading, that is, active, mental penetration, instead of the purely passive attitude of the typical telepathic percipient. Much is said of the positive message-sender and the passive receiver in telepathy, little of the active, restless explorer in mind-reading, like the antenna of the wireless, seeking what it may discover, and the records of thoughts long ago discarded and forgotten which it may seem to search through and through, or the records of the dim past which it may seem to recover or to revive. May it not be that comparative studies, distinguishing—or identifying—mind-reading and the pronouncements of alleged communications through mediums, would shed much light upon both?

Painstaking and extended study of the difficulties encountered in educing the phenomena with a comparison and weighing of the explanations offered by various alleged communicators, guides and mediums might clarify some matters which are now obscure though they ought to be plain, and relegate some explanations to limbo.

Because the assertion is sometimes made that communications cannot be from the discarnate, since they are so often trivial, as well as for other reasons, a comprehensive collection of the great sayings alleged to have been so made would be of the highest value. It is little known how many, from the days of the earliest

prophets and sages, of the poems, sayings and even entire books that mankind most highly esteems, were, by their putative authors, wholly ascribed to the inspiration of discarnate intelligences. This is a research task, in the strict sense of the term; yet it would also be linked with contemporary investigation, for this phenomenon is yet taking place, constantly.

**PHYSICAL PHENOMENA RECENTLY OBSERVED
WITH THE MEDIUM WILLY SCH. AT MUNICH.**

By E. J. DINGWALL, M.A.

[*Note.*—By permission the following very important report by Mr. E. J. Dingwall, Research Officer of the English S. P. R., and late Director of the Department of Physical Phenomena in the A. S. P. R., is reprinted from the English Journal of October. It narrates what took place in a few sittings held with the Austrian medium, Willy Sch., in Munich, at which, by the invitation of Baron von Schrenck-Notzing, Messrs. Dingwall and Harry Price were present. The report is that, although a control of almost unprecedented rigor was maintained over the medium, results were obtained which, in the opinion of these extremely cautious and amply qualified witnesses, "it is reasonable to suppose" were "in reality caused by supernormal agencies."—ED.]

We left London on Sunday morning, May 28th, and arrived the next day in Munich, the first séance being arranged for the same evening. Before dealing with the phenomena we observed, permit me to tell you something about the medium and the general conditions. Sitting merely as privileged guests we made no elaborate investigations of any kind. All we did was to try to assure ourselves of the nature of the phenomena presented, by confining our attention to those conditions which seemed to us the most important.

The medium, Willy Sch., is a young Austrian of about 18 years of age; one of a large family, he was born in a small frontier town near Simbach and is of humble origin. He first claimed the attention of Baron von Schrenck in 1919, and some of his early efforts in teleplastic mediumship are illustrated in the English translation of the "*Phenomena of Materialisation*" in figures 221-225. Besides the appearance of teleplasm, other phenomena soon commenced, including telekinesis, and Baron von Schrenck, seeing the importance of the manifestations, resolved to try to remove Willy from his rather unsatisfactory surround-

ings and take him to Munich. In this he was fortunately successful, Willy having been in Munich since October 3rd, 1921; and being now apprenticed to a Munich dentist, he gives about two sittings per week in the Baron's own laboratory. Here he has given nearly 60 séances from October, 1921, to the end of June, 1922. Amongst the sitters have been 27 German university professors, 18 doctors and 16 other savants. Some of these savants have attended 16 to 30 sittings, and in 60 séances only 3 have been negative. Not one of these 90 persons hitherto invited has put forward the supposition that the medium is in any way normally responsible for the phenomena. The medium himself is of moderate height, slim, dark, and of average intelligence. He is very fond of outdoor sports and I was assured by Baron von Schrenck that he is so far normal in almost every respect. The séance room is the Baron's own private laboratory of which we have a diagram here reproduced from his work on materialization. The door P. leads to the passage and washing basins. This door is of oak, opens inwards and has a turn bolt on the inside besides a lock. The room below is part of the kitchen, whilst that above is a drawing room. The back wall is an outside wall looking on the passage leading to a side entrance of the house. The door A. leads to an ante-room where the sitters assemble before and after the sittings, which has itself two doors, one to the passage and so to the other parts of the house, and the other to Baron von Schrenck's study, where the dressing of the medium takes place.

Let me now briefly describe the general conditions so that you will be able better to appreciate the phenomena when I come to describe them. The medium and sitters, who number usually anything from six to ten, gather in the ante-room before each sitting. At the appointed time Dr. von Schrenck takes the persons who are to assist at the fore-control of the medium into his study, where the medium's black tights, dressing-gown and slippers are examined. The gown and slippers are Dr. von Schrenck's own, the former being worn only on account of the medium complaining of cold during the séances. After the examination is completed Willy enters, and having undressed, puts on the tights, which are in one piece, buttoning up the back. Then accompanied by the controllers the medium enters the séance room and takes his place to the right of the room in front of the cabinet at about

the spot indicated on the plan. This cabinet is not used for the sittings, being the one formerly employed in the Eva C. and other experiments. The control is of the simplest and most efficient character. Indeed it may be said that in no case of physical mediumship has such a control been before attempted with success. Fortunately for Baron von Schrenck the medium demands a rigid control, and as in the demonstration sittings we attended the extrusion of teleplasm formed no part, an elaborate and minute searching was avoided at every sitting, thus considerably simplifying an already easy task. The medium sits with his back to the cabinet at about three and a half feet from the curtains. Opposite to him sits one of the controllers who holds both hands and either extends his legs so as to form a barrier between the medium's legs and the circle, or places his feet on those of the medium. A second controller sits facing the circle and at right angles to Willy. He holds the medium's wrists or lower parts of the arms, whilst slipped over the sleeve of the tights, just above the wrists, are luminous bracelets which enable the circle to see the position of the medium's arms at any time. In addition to these measures the arm of the medium on the side opposite to the circle is outlined by luminous pins so that every movement can be seen distinctly from any part of the room. The doors having been locked the observers now take their seats in a horse-shoe formation, Baron von Schrenck occupying the chair at the end of the circle away from Willy where he has control of the apparatus and light regulator. The sitters join hands, the one next Willy's controller keeping either contact with the shoulder or knee or actually holding the controller's arm. Thus the only hand free in the circle is Baron von Schrenck's left, so that there is in reality a sort of partial control of the circle as well as of the medium. Lighting is obtained from the red electric lamps hanging in a chandelier over the side of the circle, remote from the medium and shaded by a piece of cardboard. The light is rather poor, but sufficient to see a white handkerchief lying on the ground at about three feet from the observers. When everything is ready the white light is put out, the red turned on and the séance commences.

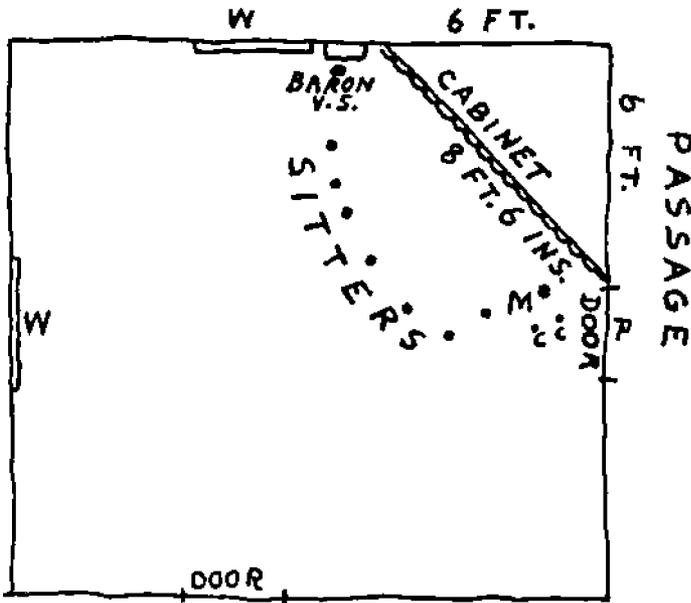
Willy is not hypnotized but falls spontaneously into a trance a few minutes after the white light is turned out. The trance itself is of varying depths, being at first light and only occasion-

ally being very deep. The head falls forward, the hands offer no resistance, and the feet remain still; occasionally jerks and twists of the arms which often occur while phenomena are in progress are experienced, but I am not aware that any detailed physiological investigations have been carried out as yet. During the trance condition Willy usually speaks in a half whisper, controlled by a personality calling herself "Minna"; thus it is Minna to whom questions are addressed and who gives instructions as to when the red light is to be increased or diminished.

In order to describe to you the phenomena we observed I shall take each sitting separately, and at the risk of some repetition try to give you a vivid idea of the séances.

At the first sitting, besides Baron von Schrenck, his wife and ourselves, there were present the Baron's son and his wife, General Peter and Herr Bartels, an artist. We were both present at the fore-control, and Baron von Schrenck asked me to hold the hands of the medium during the first part. I therefore sat opposite the medium controlling his hands and placing my stockinged feet upon his, whilst General Peter controlled the wrists. The luminous bracelets and pins having been put on by the Baron, the lights were turned out and the séance began. The medium, however, being unused to me, and possibly imagining that my attitude was hostile, did not go into trance, and nothing occurred. After a short interval the sitting continued, the Baron's daughter-in-law taking my place as controller. Before describing the resulting phenomena I digress a moment to describe to you the method adopted by Dr. von Schrenck in order to isolate the objects to be moved. He employs a cage made of black gauze of close mesh mounted on a black wooden framework. It measures roughly 5 feet high, 2 feet 2 inches wide and 3 feet 1 inch deep. There is no separate floor, the sides and ends being brought flush with the carpet, whilst over the top is flung a sheet of black cloth. One end is really a door swinging on linen hinges and, when shut, connected to the main framework with staples and padlocks. In the door, extending practically from side to side, is an opening in the gauze about $5\frac{1}{2}$ or 6 inches in depth. This gauze cage is placed in the circle, the end containing the opening away from the sitters and opposite the curtains of the main cabinet, the side nearest the medium being usually about 3 feet distant from him. Within

this gauze framework was placed a heavy four-legged oblong oaken table, weighing approximately 33 pounds and having a large luminous triangle of paper attached to its surface towards that end facing the circle. Before the sitting now under consideration this table had been placed in the gauze enclosure, and now



PLAN OF SÉANCE ROOM.

- A. Door to ante-room.
- C. Controllers.
- M. Medium.
- P. Door to passage.
- W. Windows, shuttered and curtained.

during the second part a rustling was heard near the table as if the gauze walls were being brushed over with a feather duster. Then some raps were heard on the table and it began to creak and move slightly, finally rising once or twice on what were presumably the two back legs, and then coming down with a loud thud on the carpet. Dr. von Schrenck then placed through the slit in the gauze a clockwork musical box on the table at the back near the

gauze door. We had previously examined this instrument and found it of ordinary construction and apparently quite unprepared. A small projecting and easily movable lever started and stopped the mechanism, whilst winding was accomplished by a longer lever with a lateral movement, an operation requiring two hands, since the spring was too strong to allow of its being wound up without a downward pressure being exerted at the same time on the top of the box. This apparatus, without being fully wound, was placed on the table and after a few moments it began to play. Dr. von Schrenck then said that it would stop if asked to do so, and thereupon several of the sitters, including ourselves tried the experiment, the result being that the box in every case obeyed the commands given by the sitters. A small hand-bell with a luminous band round the lower part of the handle was placed by Dr. von Schrenck near the curtains of the cabinet and about two feet from the medium. In a few moments it was seen to move and the luminous band was now and then obscured as if some solid object were handling it. Soon it rose vertically into the air to the height of, I should say, three and a half to four feet and remained suspended, then began to swing from side to side, ringing loudly, being finally thrown towards the sitters, falling close to my chair. This ended the second part, and we all, including the medium, adjourned to the ante-room for general conversation.

For the third part a new arrangement of the séance room was made by Baron von Schrenck. The gauze cage was removed and about one and a half feet from the curtains of the cabinet, equidistant from either end, was placed a small low table upon which was a heavily shaded red electric lamp. The light was such that a hand placed near it could be clearly seen when in a line with the lamp, and the downward rays from the lamp enabled us to see the surface of a small low wicker table, upon which was laid a sheet of luminous cardboard and a luminous bracelet, which was placed near the centre lamp. This small table was at least four feet from the medium, the bracelet being placed on the side of the table nearest to him. The table soon began to tilt and was then completely levitated to the height of about a foot, finally falling to the floor. This being again placed in position, the bracelet was suddenly twisted to the ground and then rose in the air and floated

about at the height of anything from one to three feet. It was noticeable how when being levitated, a part or parts of the bracelet were obscured, showing that something had hold of it and was responsible for its movements.

Another experiment was attempted which also proved exceedingly successful. The Baron placed a white handkerchief on the ground near the back curtains and almost opposite the lamp. It was soon seen to move on the floor and then rose up as if supported by two fingers, remaining suspended for a few seconds, directly behind the lamp and clearly visible. Bobbing up and down rapidly several times it finally collapsed on the carpet. There then appeared in the neighborhood of the medium a luminous arm-like shape with a tapering point. The other observers said that this was an arm and hand, claiming to see the fingers, but neither of us were able to see this clearly either at this séance nor at the succeeding ones. After the disappearance of the hand the medium again went into Dr. von Schrenck's study for the post-control at which we were present and which proved satisfactory.

At the conclusion of the sitting, and after having left Dr. von Schrenck, we discussed the phenomena and found that we agreed fully that the medium could not possibly have produced normally the effects we had observed, and secondly, that if produced fraudulently a confederate must be assumed to be responsible. The possibility of a confederate was further strengthened on account of the nature of the phenomena. Certain manifestations that we witnessed were strongly suggestive of what confederacy of a certain kind might accomplish, and although it appeared inconceivable that under the conditions obtaining at the séance a confederate could gain entrance and produce fraudulent phenomena in Baron von Schrenck's own laboratory, we determined, in order to meet criticism, to make a thorough examination of the séance room should the Baron permit us to do so. Accordingly, on the morning of May 31st, we visited Dr. von Schrenck, and he immediately gave permission, although with some amusement, which we all shared, for a thorough inspection of the room. The cabinet was first taken down and the walls behind examined. They were very dusty, and evidently the cabinet, being a fixture, had not been disturbed for some time. The pictures were still on

the walls, and the space behind each was examined. The rooms adjacent to the séance room were then visited, the walls, ceilings and floors inspected without finding anything which gave rise to the slightest suspicion.

For the next sitting, therefore, we asked merely for two favors. The first was that the door P. should be bolted, locked, sealed and signed by ourselves, and secondly, that one of us should be allowed to remain in the séance room from the time that the séance room was opened until the end. This was readily agreed to, and at the appointed time the same day the sitters assembled in the ante-room. They comprised ourselves and the Baron, the Prince and Princess of Parma, Professor Zimmer, Professor Gruber and Dr. Lebrecht. We first went into the séance room, sealed the door and examined everything again. Mr. Price stayed in the room whilst Baron von Schrenck, Willy, one of the sitters and myself went into the study for the fore-control. As on this occasion I had asked the Baron to blacken the handle of the bell, particular attention was paid to the question whether any patch of black was observable on the medium before the sitting. He having washed his hands under our supervision, the tights were put on and we all went into the séance room. The medium made no objection to my controlling his hands, Professor Gruber holding his wrists. The luminous bracelets, pins and general arrangement were as before; the lights being out, the medium went into trance almost at once, his head hanging down almost into my lap. After what seemed only a few minutes rustlings were heard in the gauze cage and the whole structure was pulled round towards the medium. The large table then began to rise and thump on the floor, and the movements were so violent that the control declared that a rent had been made in the gauze, which was later found to be the case. Loud raps sounded on the table and when the musical box was placed on it the playing began almost at once, and then started and stopped at command. It was also apparently wound up, indicating two forces at work. The bell was placed near the curtains and soon rose into the air, was rung loudly and then thrown with some force on to my lap.

The first part then ended and all but Mr. Price and myself retired to the ante-room. The blackening of the bell had been of

little use, since Dr. Lebrecht, who was sitting next me, had removed it and thus the smears on the handle were of little value.

In the second part I continued the control, Dr. Lebrecht taking Prof. Gruber's place, the luminous band and arm-shape being again seen; and in the third part phenomena took place similar to those which had occurred in the first sitting. I changed my position and sat next Dr. von Schrenck, who, having placed the shaded red lamp in position, put the little table with the luminous cardboard and bracelet upon it, just in front of us and directly under the lamp. We soon heard a rubbing on the carpet like a crawling animal. Then the table began to rock, rose about two feet into the air, passed me and fell with a crash, almost at the feet of Mr. Price. On its being replaced, Baron von Schrenck and myself attempted to hold it down, he with his left hand and right holding mine, I with my right hand still holding the sitter on the other side. The table, however, resisted our efforts, was drawn towards the medium and then finally stopped, the beading at the top edge nearest the medium being pulled completely away and the nails wrenched out. Having been again placed in position the bracelet was twitched off and thrown at the sitters. A white handkerchief was placed on the table with one end dangling over on the side nearest the medium, the distance being about four and a half to five feet. I held the end on the table and the other and free end was seized and pulled, the sensation being as if a hand had hold of the other end and was pulling it. Baron von Schrenck then suggested that we should hold up the luminous board about four feet from the ground, the luminous side away from the medium. We did so, and within a few seconds I felt sharp thumps and blows against the surface nearest the medium. It was as if a small hand within a boxing glove were delivering the blows, the board being almost knocked out of my hands. When the board was replaced on the table Dr. von Schrenck suggested that the end of the rapping structure might show itself against the surface of the luminous card. This was done, but very rapidly, and all that could be seen was a black pointed projection similar to what the first three fingers of a hand would appear if they were for a few seconds over a luminous sheet.

At the conclusion of the séance the seals were examined and found intact, and an inspection of the room showed nothing unusual. The post-control, at which I was again present, proved negative, and we were unable to discover any soot marks on the medium's hands or elsewhere.

The third sitting took place on Friday, June 2nd, at 9:25 p. m. There were present besides ourselves and the Baron, Professors Bekker, Gruber and Kluge, General Peter, Drs. Marimowski and Lebrecht. The fore-control was superintended by Dr. von Schrenck, Professor Bekker and myself. We obtained the Baron's consent to try whether a dish of flour could be touched and an impression obtained, without informing the medium what had been planned. Willy was therefore asked to wash his hands thoroughly and the tights were examined for any white marks which might have been there accidentally. The control during the sitting was varied. I did not control the medium myself, this being done by General Peter and Professor Bekker in the first part and by Dr. Lebrecht and Dr. Marimowski in the second, but the luminous bracelets and pins enabled the circle to see him during the whole of the sitting. The phenomena were more or less the same as before. Mr. Price said that three times he felt a steady stream or draught of distinctly cold air blowing on his left, a sensation also experienced by Dr. Lebrecht, who was sitting next to him. The bell was levitated and rung loudly and the large table tipped up inside the cage so that it fell forward on to the sitters, straining the gauze and almost breaking it. The white handkerchief was placed on the floor and was levitated as if by two stumps placed beneath it; the small table was also levitated, and resisted Dr. von Schrenck's and Professor Bekker's effort to hold it, being finally broken in two places. At the conclusion of the sitting the flour was found to be touched in two places, but the spots were very small, and during the post-control a cursory examination of the medium revealed no trace of flour. This was the final sitting and on the following Sunday morning we left Munich and returned to London.

In the preceding account of the phenomena occurring with Willy Sch. I have not attempted to give you any scientific or detailed survey. The main object of our visit was to determine

whether, in our opinion, the phenomena might reasonably be attributed to supernormal agency. We made no elaborate tests or measurements, making sure that the medium himself was not producing the phenomena normally. Although the post-control and fore-control would not have been in the least sufficient to prevent the medium from bringing objects into the séance room with him, the control during the sitting effectively prevented any practical use being made by him of objects thus introduced, even if it be assumed that such objects were capable of producing the phenomena, which is not the case. Confederacy alone, therefore, had to be eliminated, and this we tried to do at the second sitting. The last refuge for the sceptic is that the séance room itself has been skillfully prepared with trap-doors and other openings which in spite of diligent search we failed to discover. As this naturally implies that the investigators themselves connive at the fraud, it is an hypothesis that we can scarcely entertain with patience. The conclusion, therefore, at which we ourselves have arrived, is that it is reasonable to suppose that the phenomena are in reality caused by supernormal agencies, the nature of those agencies being unknown.

In conclusion I would remind you that this case stands almost alone in the history of mediumship. With Palladino, the control was difficult, and phenomena usually occurred within a short distance from her, except on certain and memorable occasions. With Eva C. the control is even more difficult, especially as the quantity and magnitude of the phenomena tend to diminish in proportion with the strictness of that control. With Kathleen Goligher, in Belfast, Dr. Crawford attempted the well-nigh hopeless task of controlling seven mediums, finally ending by controlling one, and her ineffectually. With Linda Gazzera the control was even more difficult than with Eva C., and with Kluski as difficult as with Linda Gazzera. Indeed, I cannot remember any medium who submits to such a control as does Willy Sch. No knowledge of deception is really necessary as long as he sits for his present phenomena and not for teleplasm. Held by two persons and outlined by luminous pins, escape is impossible and useless were it possible. No friends of the medium are present, the sitters comprising either savants or personal friends of Dr. von Schrenck. The most powerful phenomena occur inside a gauze

cage, the only side opening to which is away from the medium and the sitters. The phenomena rarely occur near the medium and are sometimes five feet distant from him. Confederacy alone is possible and that theory involves us in greater difficulties than in accepting the manifestations as genuine. The sceptics argument as to his inability to discover tricks does not meet the case. It would meet it were Willy to sit for teleplasm, as Eva does, and the fore and post control were as they were when I was present. But held as Willy is he cannot possibly produce these telekenetic phenomena normally. If the hands were just laid on the controller's hands, substitution would be easy, if the arms were invisible. But the wrists are always visible with the luminous bracelets, and the legs would be useless even if they were not controlled. If the agency of the medium is excluded the only other hypotheses are hallucination, confederacy or collusion on the part of the investigators, sitters or others. In the *Journal* for November, 1894, Sir Oliver Lodge dealt with similar objections in his report on the experiments at the Ile Roubaud. Collusion, confederacy and simple lying were all examined and shown to be untenable. Although in the case of Willy Sch. the control is probably simpler and more effective, the same hypotheses of collusion and confederacy will have to be met and faced. The first is being partially refuted by Baron von Schrenck by the device of inviting a large number of different savants to see the phenomena for themselves and comment thereon. The second will be met later by transferring the sittings to new quarters, probably to the University of Munich. Doubtless other objections will be raised and will be dealt with as they appear. However monstrous these phenomena may appear to those persons who are not acquainted with the mass of evidence now adduced in support of their reality, to ignore them is impossible for the scientific man. In the case of the medium Willy Sch., the opportunity is presented of again examining phenomena previously recorded as occurring with other mediums under conditions which scarcely ever obtain in mediumistic work.

NOTES FROM PERIODICALS.

By GARDNER MURPHY, A.M.

The growth of interest in physical phenomena, and the improvement of methods for the study of their production, are reflected in several articles recently received. No one interested in this phase of psychical research can possibly afford to overlook the recent numbers of the *Revue Métapsychique*, or the *Quarterly Transactions* of the British College of Psychic Science for October. The former contains valuable discussions of the phenomena of Eva C., and a description of experiments performed by Dr. Geley with Franek Kluski, in which a materialized hand is reported to have left a paraffin cast. As these experiments continue, further reference to them will be made in these Notes. The latter publication contains an account by Mr. J. Hewat McKenzie of the mediumship of Frau Maria Silbert, of Graz, Austria, and a record of sittings with her held at the College of Psychic Science. A description of experimental control includes the following: "The medium, at every séance, sat with her back to the two front curtains of the cabinet and close to them, with her hands upon the table in the full view of all the sitters." . . . The light was a 60 candlepower red lamp. "Whenever phenomena were about to take place, she asked the sitters on either side to control her hands and her feet." Among the phenomena reported are the bulging of the cabinet curtains, the repeated movement of objects, and the materialization and dematerialization of objects. Mr. McKenzie promises a further account of Frau Silbert's phenomena in a later number of the *Transactions*.

But members of the American S. P. R. will be especially interested in the report on Willy Sch. appearing in the October number of the *Journal* of the Society for Psychical Research, by Mr. E. J. Dingwall, recently an officer of our Society. This report appears in full in this issue of our *Journal*.

The *Revue Métapsychique* for July-August contains a further

report (a sequel to earlier notices) on the clairvoyance of Stephen Ossowiecki, whose phenomena are summarized and ably interpreted by Dr. Geley. These include the reading of sealed letters, —even when writing had been enclosed in a leaden tube,—the finding of lost objects, the description of persons and places unknown to the clairvoyant, and psychometry. Among the cases cited, probably the most interesting is one in which a lost object was found through a clairvoyant image of the person in whose possession it had fallen, it happening that the clairvoyant himself met this individual the following day. The article concludes with a description by the clairvoyant himself of the process by which his extraordinary results are obtained,—forms of imagery, largely visual, which he feels to be entirely out of space and time. Dr. Geley promises to give a further report on these phenomena.

The *Revue Spirite*, in the issues for September and October, contains a very interesting discussion by Ernest Bozzano of the "panoramic vision," or "synthetic memory," which has so frequently been reported in cases of imminent death. Several excellent cases of detailed memory for extensive periods, which flash through the mind in a few moments, are narrated. The discussion of the physiological factors which may be involved lays special stress on the sudden removal of those inhibitions which ordinarily prevent the flooding of consciousness with superfluous memories,—a theory of repression (in relation to the subconscious) being given. But the author discards without hesitation the validity of these hypotheses of a physiological type, and insists that the true interpretation lies in a theory of memory which, like that of Bergson, postulates perfect memory in the subconscious, and complete independence of the brain in memory of this subconscious type. Further cases will be offered, and the theory further elaborated, in a later issue of the *Revue*.

An interesting discussion of the Doris Fischer case, by General Josef Peter, in *Psychische Studien* for July and August, calls special attention to the importance, for psychical research, of the method used by Dr. Hyslop in the study of cases of multiple personality. In order to get at the root of cases of severe dissociation leading to multiple personality, Dr. Hyslop took these cases

to persons with mediumistic powers, and in several cases reported clarification of the problem through the agency of mediumistic utterances. It is interesting to note that General Peter gives credit to Dr. Hyslop as the originator of this procedure; and in discussion of multiple personality gives great weight to American cases.

The September issue of the same publication contains an account of D. D. Home's phenomena, from the Memoirs of Fürstin Pauline Metternich.

Psyche for July contains an article by J. Kenelm Reid, M.B., Ch.B., on "Automatic Writing in its Relation to Psychotherapy and Philosophy." The first part of the paper includes a description of the process of automatic writing and of its use in psychotherapy. The author proceeds to point out an important aspect of automatic writing,—and indeed of all forms of dissociation,—which has frequently been lost sight of. Even in cases where automatic writing may be "true,"—that is, may tell of past experiences which have been forgotten,—truth emerges commonly not from the writing taken alone nor from consciously given testimony taken alone, but from a combination of the two. Memories which emerge in automatic writing may be attenuated or truncated to such an extent as to be unreliable; neither the physician nor the philosopher can be content to use such material except in the light of the complementary facts from normal consciousness. The author concedes that the stream of consciousness which expresses itself through automatic writing may be in some sense less narrow and personal than ordinary consciousness, and may lead us nearer to "extension and communion with the universe beyond it." Open-mindedness as regards telepathy and spirit communication is expressed in this connection.

SEEING LIGHT.

By J. W. HAYWARD, M.Sc.

In a previous article, entitled "Double Photographs," I wrote of those chemical properties of light which are of interest in connection with psychological research. I now propose to discuss its effects upon the eye and, through the eye, upon the brain; that is to say, its physiological and psychological effects.

We have become accustomed to think of light as a form of motion, a vibration, going on in our material, inanimate surroundings quite apart from ourselves. We acknowledge that the stars twinkle whether we look at them or not, that the sun continues to shine whether we travel by "elevated" or "subway." We even speak of invisible light, meaning the ultra-violet rays to which our eyes do not respond.

The summarized observations upon this natural phenomenon, with mathematical deductions based upon them, are known as the laws of propagation, transmission, reflection and refraction of light. These laws are taught in our high schools and are familiar to most readers. They were the same yesterday as today, and almost certainly for as many yesterdays as go to make up several millions of years. It is reasonable to suppose that they will remain the same tomorrow and for a number of tomorrows. That is the only safe assumption to make and everyone makes it, either wittingly or unwittingly.

We become aware of light either directly, by our sense of sight, or indirectly, by its chemical action. For example, we can take a photograph of a lightning flash lasting far too short a time for complete visualization.

The sensibility of chemicals to light does not correspond to that of the eye. We can see red light, which causes little or no chemical action, and we cannot see ultra-violet light, which causes a great deal. To borrow an illustration from the more familiar scale of sound, I might say—by way of comparison—that our eyes are like a person who can only hear the lower two-thirds of the notes of a piano, and that silver chloride (the chemical used

on photographic plates) is like a person who can only hear the upper two-thirds.

Just as a "sounding box" can be made which, when set going by a high note, will give out a lower note also, substances can be found that, when acted upon by ultra-violet vibrations, will give out some visible light. By their aid all such light can be made apparent, even that which like the X-rays may have passed through cloth, wood, or flesh.*

The laws of light are definite and permanent, but those of the art of *seeing* are at best generalizations, true only for an average individual. In one respect at least every twenty-fifth man and every two hundred and fiftieth woman is an exception; they are "color-blind."—a hereditary variation which will be described later.

The action of the eye may be explained by comparing it to a small photographic camera which it resembles in many respects. It has a lens, a dark chamber, and a screen upon which is formed a reduced picture of what is looked at.

This screen, called the *retina*, is composed of three intermingled sets of nerve ends, each set having a separate line of communication with the brain. One set is sensitive to blue light, one to green, and one to red. The ranges of the three sets overlap considerably; together they cover the whole scale of visibility. It can be shown that every known color (including white) is a blend of these three. In some way the brain responds to the stimuli received from the three systems and recognizes or perceives or *sees* the picture upon the retina, partly by brightness and shadow, for which the blue system is chiefly responsible, and partly by color, in which the other systems take a share.

The seeing occurs in the brain, not in the eye, though the eye is a necessary adjunct to the process just as hearing takes place in the brain, not in the telephone receiver, though we could not communicate over long distances without the latter.†

* This is an important point to bear in mind in connection with pictures taken during séances. Photographs are usually taken as a check on the eyesight. It is as well, also, to use the eyesight as a check on the photograph.

† The picture on the retina is upside down. It is a curious fact that we automatically allow for this in all our movements; a step up is pictured as a step down, but we do not stumble on that account. I never heard of anyone, however defective, who lacked this unconscious corrective instinct.

Of the three color senses the one for blue is the most primitive and the most sensitive; it is also the last to yield to the ravages of disease. Everyone possesses it, but in color-blind people the red color sense, or the green color sense, or both, are missing. People of the last class see the world as a neutral tinted monochrome. They hear their friends talk of greens and reds and imagine that these are but names for pale and medium blue.

The red and green senses do not respond to very faint light, but the blue sense does. This accounts for the fact that in a darkened room, in deep shadow, or by moonlight things seem to lose their color.

Watch a landscape after sunset. The colors will gradually become less and less distinct until they actually disappear and give place to a darker or paler bluish grey.

To protect the retina from being harmed by excessive light, there is, at the front of the eye, a round diaphragm which automatically contracts and partially covers the lens. This contraction is more noticeable in the eyes of cats, and other night-walking animals, than in those of human beings.

The response of this shade (which is known as the *iris* and forms the distinctively colored part of the eye) is rather slow. When one goes into sunshine out of a dark room, or when one switches on the electricity at night, one is dazzled for several seconds. If the reader will look at his eyes in a mirror he can watch this change take place as he passes from a dim to a bright light, or vice versa.

As much as ten minutes may elapse before the iris completely adjusts itself to very dim surroundings.

Conjurors take advantage of the temporary blindness, caused by a change of light intensity, in performing their tricks.

One person's power of seeing very faint illumination is about the same as that of another. Contrary to the popular impression, there is surprisingly little variation in this capacity. No one can see, physiologically speaking, in the dark.

The formation of a picture on the retina, its communication to the brain and the building up of the resultant thought, or conception, takes about one-tenth of a second. That is the rate at which we can think, in pictures, and it naturally controls the rate at which we can act. For first comes the physical light. Then the

picture formed by it. Then the seeing of that picture by the brain. Then the thought about the picture, and finally the action based upon that thought.

A fly walks across my paper as I write. A picture of it is formed in my eye. My brain sees the picture; I think about the fly and decide that it is a noxious animal. Finally I kill the fly.

It varies in different persons. One would expect to find the period shorter than the average in a person quick and accurate at adding up figures, or in a good baseball player.

My own period is rather long. I was never good at games, and at school I was hopeless at common arithmetic; but I have reason to believe that my slower forming images are more clearly remembered, and this is of great assistance in making logical deductions.

The nerve systems of the eye are easily tired, and each of the three may be exhausted separately. When tired they cease to respond to the "light" stimulus. When light shines upon them they no longer report the fact to the brain.

If one looks at a red flower for some time, and then at a white sheet of paper, that part of the red system exhausted by looking at the flower will not respond to the red component of the white light coming from the paper, but the other two systems will respond to the green and blue components, so a bluish green picture of the flower will be seen.

So far I have considered either seeing or not seeing real light. Now let us take a case of apparently seeing colors when there is no light.

Try the experiment of looking fixedly at an electric bulb in an otherwise dark room and then switch off the electricity. You will see a red disc around which a green ring will soon develop, afterwards the red may change to purple or to yellow.

Again, when lying awake at night, hours after the eyes have received an external stimulus, many people see colored patterns, usually in purple and green or pink and green. These change automatically and rarely take any distinct form. They are not at all like memory pictures which represent natural scenes.

They probably vary in style and intensity from individual to individual, but the experience is so common that several books have been written about it and the colors seen have been used to

symbolize feelings and aspirations. Blue is connected with spirituality, or heavenly love; pink with human love; red with hatred, and so forth. This being so, it is now difficult to say whether the color suggests the feeling or the feeling the color. Whether the feeling of anger follows the thought of red, or the thought of red the feeling of anger. If then, we say that we *see* light what do we mean by seeing? Terms must be defined more accurately.

There is something to be said for restricting the use of the word *seeing* to the perception of material light, but if we do so we must coin a new verb to describe the above experience which is just as real.

I myself prefer to use "seeing" in the commonly accepted and broader sense that includes all reactions between the eye and the brain, but I would suggest that we talk of seeing colors (counting in white and blue-grey), rather than of seeing light.

Is not color, after all, the translation of material light into terms of thought?

Seeing color is by itself, however, as shown above, no proof of the existence of light.

If a medium tells me that she sees in front of me a blue light, which I cannot see, I conclude either that there is, for some reason, a physiological disturbance between her eyes and brain, or that a spiritual feeling has suggested the color to her. To discuss whether the feeling or disturbance emanates from the medium's mind or my mind or some other mind, carnate or discarnate, would carry us far beyond the range of this article.

For the moment we are not dealing so much with the mind as with the brain.

For proof of the existence of material light two or more people must see it at once, or a chemical (photographic) record of its action must be obtained. The observers may describe its color somewhat differently, but not its location. If a medium and myself and any other persons present should see a light in the same place at the same instant it would be good evidence that the light existed, even if some of us called it violet and others purple.

To take a more specific example from everyday life. On board a ship at sea the "lookout" calls to the officer upon the bridge, "Red light two points off starboard bow, sir." The officer turns his binoculars in that direction and if he sees a red

spot also, he accepts its reality, concludes that it indicates a passing vessel and alters his course to avoid her.

To sum up. Light is something (a movement probably) which, as far as we can tell, follows fixed laws, but our natural means of becoming aware of light through the eye and the brain are individual possessions which show considerable variations and which are not always accurate, and which can and do on occasion work independently of real light.

It behooves us, therefore, in research work to take every precaution to check our visual observations. The chemical action of light forms a useful check, but neither observation nor photography should by itself be unreservedly accepted.

BOOK REVIEW.

How to Hold Circles for the Development of Mediumship at Home. By the REV. FRANKLIN H. THOMAS, D. S. S. Printed by Machine Composition Co., Boston. 2nd Edition, 1920. Pp. 87. Price, \$2.00.

One imagines that the letters signifying a degree stand for Doctor of Spiritual Science. What university conferred it we cannot imagine, but perhaps the Reverend Mr. Thomas is a self-made man, and this is one of the proofs of that status.

The instructions are given from the extreme Spiritualistic standpoint. The promise that anyone can develop mediumship must lead to many disappointments, though it can easily lead to cases of self-deception. There are persons who, being told that "about the first impression of spirit you will see will be an Indian" would justify the prediction and would equally do so were they told with equal assurance that they would see a fiery serpent.

Mixed with such puerilities as the aboriginal notion that all dreams are the visions of the soul on its travels and that the hands lying on a table "draw something from the wood" are some gleams of saving common-sense, as when the students of spiritual healing are told never to undertake a contagious or dangerous case except in consultation with a physician. But since the dabbler may think that a case is not dangerous when it is, and since in these days many "physicians," having graduated from the blacksmith's shop or farm after a three-months' "medical course" by correspondence, are frequently in the same predicament, the advice will not prevent all the possible mischief.

The book should be very acceptable to the ignorant and credulous.

—W. F. P.

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