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## THE BIAS OF SCEPTICISM.

By James H. Hyslop.

A curious and prevalent belief is that the sceptic has no bias or prejudice, and with it goes the worse belief that he is the only person that has any right to hold opinions or to investigate new truths, as if the sceptic were not the person who had no beliefs at all! This is a condition of things that deserves careful examination and criticism. Of course it will not disappear at the frown of a little reproach, especially if this comes from some isolated critic. It has had too long a history in obtaining its foothold to yield at once and it is too strongly fortified in a fault of human nature to accept correction. This fault is bigotry. It has usually been assumed that religious minds had the exclusive possession of all the bigotry of the world. But this is an illusion. The believers in religion have no monopoly of this commodity. It is a natural endowment of men of fixed opinions, no matter whether they are religious, scientific, social, or political. Wherever men form decided opinions and have no tolerant feelings they are exposed to the blighting influence of bigotry. It is well to learn this fact, as the consciousness of exposure to it is our only protection against it. The state of mind denoted by it is the result of confidence in our convictions and a determination to make them effective. But it has another characteristic. There is no fault in having convictions or in having confidence in them. This is the mark of a sincere intellect,

of a strong character. But the confidence of bigotry is accompanied by an unreasonable resistance to the rights of others in regard to their opinions. Where there is tolerance there will be concession to the opinions of others, no matter how erroneous they may be. But bigotry endeavors to use force or contempt to win its dominance. Tolerance relies upon reason and persuasion. This tolerant temper of mind is not necessarily the outcome of scepticism, tho it is often the direct fruit of this spirit. It all depends on the kind of scepticism in the case. There may be tolerance of others in connection with the greatest firmness of conviction, tho it may be that most minds are so constituted that firmness of conviction tends more to intolerance than to conciliatory states of mind. Scepticism in its legitimate form tends more to tolerance. But then scepticism is exposed to another danger, that of indifference to the truth. Bigotry and intolerance are never afflicted with this vice. They are sincere and earnest, whatever their faults. Scepticism may be so also, but it can never be more than sincere in the desire to know what the truth is. It cannot be sincere and earnest about any special conviction, because its very essence is the absence of conviction.

But this is not the scepticism that prevails in modern life. The vicissitudes of history have developed a conception of it which is not a desire to know the truth on certain special subjects involving the modification of previous beliefs, *but an assurance that certain beliefs are not true.* This is dogmatism on the side of unbelief, or rather disbelief, instead of belief, and is exposed to all the weaknesses and liabilities of bigotry in any subject. It is high time to subject it to examination and analysis.

The term "sceptic" does not always describe the same type of man or mind. It does duty for very different temperaments and mental states and until we can determine just what it shall import or does import we are not in a position either to approve or criticize what it implies. Nor could we ascribe to it any liability to bias or candor. If the term sceptic always denoted what it does to the philosophic mind there would be no difficulty in determining its relation to the

issue of this paper. But it is the fact that it describes so many different mental states or so limited a meaning that no discussion of prejudices of any kind is possible until we have defined just what import it shall have in legitimate usage.

The original import of the term was simply investigation or examination. A sceptical man was simply one who did not hastily accept statements of fact or the first dictates of his judgment, but investigated or examined all claims to facts. It did not imply any positive disbelief either in the facts alleged or in any doctrines which would make belief impossible in the case of the alleged events. It thus implied open-mindedness, readiness to accept any thing which could produce adequate evidence of itself. But the various incidents of history have associated with it a very different meaning. It has come to mean positive disbelief in many cases. The popular meaning of the term is nothing more nor less than a man or mind that does not accept the dogmas of Christianity and perhaps even holds that they are false. Even here it has all shades of meaning. In some communities it applies to a man who simply remains aloof from the church on account of some difference with its fundamental tenets, tho he happen to hold to all the others. In other communities it will denote all men or minds that refuse to admit any of the doctrines of Christianity. It is then invoked to describe any man who objects to any general principle in the system of religious belief or theology. For instance, a man who does not believe in the supernatural will be called a sceptic, tho he does believe in many other important doctrines of the creeds, interpreted in his own way. But all these various applications of the term are but popular uses of the general conception of unbelief or disbelief in something, so that scepticism comes to stand for a state of mind which does not believe a given thing as opposed to belief. But this popular conception of it has become interfused with two other imports which are absolutely incompatible with each other. They are the associated assumption that the sceptic wants to know the truth about that which he does not believe, that he is willing to accept it on evidence, and the existence of actual beliefs of a dogmatic kind which he regards as disproving the claims asking for his

acceptance. This has come about from the fusion of the philosophic meaning of the term with that which describes positive rejection of certain doctrines as alike false and in contradiction with scientific dogma. But it unites such mental conditions and such assumptions that it now describes many minds who are quite as much exposed to bias as any religious believer can be said to be.

It will help to analyze the conception and to define it if we examine briefly the historical influences which have given the term its meaning. Its first definite import came from the controversy of the Sophists with previous traditions of religion, philosophy and politics. There were sceptical minds before, but they did not define scepticism as a point of view in the determination of truth. The interest in knowledge was too great to admit a place for doubt about it. But the Sophists first raised the question whether we had any assured knowledge of things. They questioned what every one had previously accepted and some went so far as to question the possibility of any knowledge whatever. This appeared in some extravagant adherents of the later Academy. That it should be impossible to know anything or to be assured of any truth whatever was probably a vagary of minds who were hard pushed by logic. But it was possible to ask for proof of various accepted beliefs of philosophy and politics, and this was done. It came from the antagonism between two types of minds regarding the source of knowledge. One claimed that true knowledge came from the senses or sense perception. The other thought that sense perception gave us no true conception of things and resorted to inner mental powers, to reason, as it was called, for the assurance which was attached to certain beliefs. But the Sophist or sceptic saw the advantage of raising a doubt about either source and as a consequence he created more difficulties in the problem of knowledge than were possible by questioning one source alone. But just at this point he introduced another factor into the conception of his position. He made each individual man the judge of what truth should be and indicated that others could not determine it for him. It was not necessary to have common experiences in order to think and speak of

“truth.” Each man was himself the “measure” of things, no matter whether his experiences were the same as others or not. This was introducing into the conception of the sceptic a positive belief, not a mere demand for knowledge on accepted principles. It had the advantage of denying what tradition had accepted and of setting up a standard of truth which no one could apply but the subject of experience. Argument was rendered useless and nugatory. Each man could doubt his neighbor and believe himself. Scepticism was denial of your fellow’s opinions and affirmation of your own. It was not suspension of judgment and a demand for evidence, with a readiness to accept what you actually doubted, but it was fixing a position where no evidence was possible and each man could rest in undisturbed protection behind the assumption that there was no truth except what he chose to recognize for himself. This was only a dogmatism of another kind, intellectual anarchy as a matter of fact. But it had the advantage of equivocation in that its affirmative and negative positions seemed to be contradictory and were so in the light of accepted conceptions, but they carefully provided for an apparent consistency in the legitimating of personal experience and individual judgment while it asked for a tolerance from others which was incompatible with its individualism.

Had the Sophistic movement remained an inquiry for knowledge it would have implied some confidence in its attainment. I refer, of course, to the kind of knowledge which the previous philosophers had believed possible. It would then have been a scepticism which sought this knowledge and believed it accessible. It would have been open-minded. It would have granted that the pursuit of the mind was legitimate and by its very attitude of will would have been free from the suspicion of bias or prejudice. But Sophistic scepticism set up the dogma of individualism as opposed to the dogma of socialism, if I may for the moment tolerate the idea of authority under that name. What it resented was the authority of tradition or the acceptance of truth without criticism and evidence or proof. The individual was allowed no part in the determination of his beliefs and the sceptic of the

period started to the opposite extreme of allowing no one to fix his beliefs but the subject of them. If he had confined his demands for evidence of what was asserted he would have had no reproach for his point of view. But he had no intention of thus limiting himself. He resented the tyranny of the state and reason and set up the authority of the individual and sense, and so far from assuming an attitude of one that wanted to learn he set up with the dogma of the limitation of knowledge instead of its extension. Instead of seeking what is admitted to be possible it denies existing beliefs and asserts that they are impossible. It is thus a new dogmatism disguised under the pseudonym of scepticism.

A similar development took place after the triumph of Christianity and later its decline under the domination of physical science, but it was not in terms of the theory of knowledge. This time it was doubt of religious dogma that started the sceptical impulse. No doubt religious traditions as well as political institutions were involved, as we know they were, in the Sophistic movement. But the primary impulse was the origin of knowledge. In the reaction against Christian dogma, however, the opposition was primarily to religious dogmas, tho theories of knowledge were soon involved.

Greek scepticism had resulted in the dissolution of Greek institutions and the subjugation of the empire of Alexander the Great by Rome, and finally this fell a prey to sceptical impulses. Christianity came to reorganize civilization and did it on belief, not doubt. It established a coherent system of religious and cosmic beliefs and allowed no liberty of interpretation or scepticism regarding them. It was strong enough to enforce its policy against all the propensities to question its authority for many centuries. But at length Copernican astronomy, Nominalism in philosophy, and the Protestant Reformation established some independence of judgment and more or less reinstated individualism in the world. They dared to question certain dogmas, one of them the Ptolemaic system of astronomy, another the reality of general concepts, and the last the dogma of papal authority against the rights of individual conscience. But they were based upon scepti-

cism of traditional views. The revival and triumph of science established a fixed antagonism to the dogmas of the past and scepticism of them became the respectable attitude toward all things religious and traditional, or dependent on authority. Belief without scientific credentials, as religious beliefs were supposed to be, became a mark of credulity, and thus doubt assumed the garb of intelligence.

All this came about in the following manner. The doubt about certain religious dogmas was inspired less by the mischief making temper of the Sophists in the theory of knowledge than it was by the discovery of a new truth. There was no universal scepticism in the modern renaissance. There was no starting with doubt about the foundations of truth in general. There was only doubt about certain specific beliefs. The motions of the planets and the sun were the only issue involved at first and there was no attempt to undermine at once the whole scholastic system. Specific beliefs were attacked, and attacked by the claims of a substitute truth. Hence the conception of modern scepticism was founded on knowledge, not on ignorance seeking information. The basis of its doubts about tradition and dogma was the established truth of science. Faith was transferred to science and scepticism to religion where it had previously been faith in religion and scepticism in science, or at least ignorance and indifference to science.

The consequence is that the idea of scepticism in modern times is complicated with assumptions that the more radical scepticism of Greece was free from. When pushed to its logical consequences ancient scepticism in Pyrrho and a few others doubted everything, science and religion alike. There could be no argument with it. But this was apparently mere logical obstinacy and all sane minds have agreed that universal scepticism, as it is called, is absolutely and intellectually impossible. We cannot say that there is no truth without intending that this statement itself shall be true and this is to contradict our very assertion. All who are not idiots, therefore, must admit that there are some things which we must believe and it is this assumption which consciously or unconsciously dominates all modern thought. We at least

have faith in science which consists in the facts of present experience. We do not make our scepticism pure. It is implicated in belief of some kind, and it is precisely here that the modern sceptic is open to the accusation of bias much more than the ancient and radical doubter.

The universal assumption today is that the sceptic has no bias and that this state of mind can be trusted to investigate much better than one who already believes. It assumes that a man with a bias cannot escape error as well as the sceptic. But this exemption of scepticism from the suspicion of bias depends entirely upon the kind of scepticism that you have in mind and here we come to the equivocal meaning of the term, and before we can discuss the issue at all we require to examine its various imports and to determine that one which is free from admixture of faith of any kind, if we are to allow it to claim freedom from bias. If it is associated with a bias of any kind it stands self-convicted of unfitness to investigate or form opinions.

There are just three general meanings possible for the term scepticism, with perhaps various specific applications under these general ones. The first one is the radical scepticism which denotes the doubt or denial of the possibility of knowing or believing anything whatever. This conception we have found self-contradictory and is never free from the dogmatic spirit which it is intended to criticize or reject. Besides it is exposed to the accusation of the very worst form of bias. The second meaning is that which denotes the tacit belief that truth is possible and that we can ascertain it, but that we may doubt any assertion of it which does not present proof of its claims. In this conception scepticism is suspense of judgment until evidence is presented to make its acceptance compulsory in some form. This means only hesitation in belief, not dispute or denial of an alleged fact or truth. It is convertible with intelligent ignorance, if that expression may be used. It implies confidence in human faculty and the possibility of rational belief in regard to the issue involved, and hence has no dogmatism about it. This state of mind denies nothing. It admits the possibility of anything and investigates to find out. It is not predisposed on other grounds

or mental influences to decide the issue without adequate evidence. It does not ridicule or oppose alleged claims to certain facts. It is open-minded and critical. But there is the third type or conception of scepticism which is very different. This type is not a method of discovery, but is the spirit of contradiction. It is the doubt of certain specific beliefs and is based on knowledge of real or alleged facts opposed to the belief questioned. It is not suspense of judgment and is not an inquiring temper of mind. It implies that the mind is made up against certain claims and demands evidence with the implication that it is unbiassed and desirous of knowing the truth when, in fact, it represents direct opposition to the alleged truth at issue. In other words, it is a dogmatic condition of mind. It does not doubt so much as it denies, and it refuses to inquire or investigate. It defiantly demands that it be convinced of being wrong and shelters itself behind the apparent strength of intellectual doubt when it really represents moral obstinacy against facts. It does not wish to listen to any alleged truth that appears opposed to the mass of experience which it has come to trust. To it the truth has been fixed once for all and knowledge is limited to what we have already acquired.

This last conception is the result or concomitant of modern science in its conflict with the mediaeval system. Christianity, or the philosophic systems which had identified themselves with it, had built up a coherent system of beliefs, cosmic and religious, which enjoyed a monopoly of human belief and all interest in the natural world and its laws was suppressed, whether by interest in another life beyond the grave or by the political power which had found it necessary to adapt its methods to this interest. While the philosophy of Christianity recognized a kind of dualism between mind and matter it was of the kind which ultimately subordinated matter to mind and so allowed only one source of intellectual allegiance. While nature was tolerated as an evil, it was not an object of any primary interest, and was rather to be opposed than respected. When it had managed to organize the whole system of belief for more than a thousand years and had made scepticism of its claims dangerous or impossible, it had com-

plete control of belief, and it was this coherent system that was first attacked by Copernican astronomy. Had the scepticism of the time applied its solvent only to destructive ends and had not assumed an attitude of denial toward existing beliefs in all their meaning it might have escaped the present accusation that it is itself a negative belief and exposed to all the suspicion of bias of which it accuses traditional creeds. Had it been an open-minded inquiry into what was true of the prevailing beliefs and not an interested seeker for its errors, the conflict between science and religion might never have occurred. But the natural reaction was to wholly discredit the theological system and to instate that of science in authority. Thus scepticism of religion became more or less convertible with belief in science, and doubt of traditional dogmas was based on the knowledge of nature. When this had taken the control of human interest, it became a closed system and the scientific man assumes that no other form of truth can exist. When I say "scientific man" I mean the prevailing type of man who parades as a sceptic of religion and an adherent of materialism. Scepticism thus became the obverse side of belief while parading as an investigator. It was not a critical attitude of mind seeking the truth where it was doubtful, but an attitude of denying one system by its adherence to another. It was but a convenient shelter for fooling the believer and for making it apparent that it was the latter who was prejudiced while it concealed a negative bias as fateful as any that it despised. It substituted natural knowledge for spiritual and made the former a closed circle, reinstating in science the dogmatism which it had combatted in religion.

This state of mind is not unbiased scepticism at all. In fact it is hard for human nature to escape bias on anything and the mind is rare that can wholly divest itself of this influence. It is a quality of the man and can associate itself with any creed or absence of creed that we can imagine and hence the sceptic cannot claim any immunity more than others. We have seen how universal scepticism is only dogmatism under another name while it represents an impossible form of permanent mental states, so that the only scepticism which

can lay claim to open mindedness must be chosen from the other two types. From the definition of them as given only the second form of it can possibly represent an unbiased position. A bias involves some predilection for a given belief and not a receptive attitude. This belief may be affirmative or negative. A bias attaches itself to one as easily as the other and the sceptic cannot free himself from prejudice until he shows open-mindedness and frankly admits the possibility of that of which he is not yet convinced. Any other view of the case assumes that the negative position is decided and the bias is a positive one against conviction. With the modern assurance in scientific conceptions of the universe and the assumed opposition or conflict between them and all religious interpretations of it scepticism is not a method or an attitude of mind seeking knowledge where it has it not, but it is a mere name for the denial of religious conceptions as traditionally believed, while usurping the privileges of a system which has no claim to truth at all. It is not in inquiring mental state, but one of flat denial both on the ground of conflict with established knowledge and on that of moral antipathy to any other interpretation of the facts, while it dogmatically closes the possibilities of human knowledge beyond materialism.

Now as this modern scepticism is more or less convertible with denial and exposed to all the mental dispositions of affirmation, while it has identified itself with the positive knowledge of science it represents a very complex set of characteristics and is not to be confused with that inquiring attitude of mind which is consistent alike with belief and unbelief, but not with disbelief, if I may indulge a difference for the moment. In order to make this clear and to understand what a bias is and how modern scepticism is infected with it I must examine two things. The first is the limitation of denial and the second is the nature of a bias. If scepticism had always kept itself free from denial or the formation of negative judgments while it was questioning a particular belief it could more easily escape the accusation of a bias. But having embarked upon a system of beliefs which it construes as not permitting the existence of any others it must accept the chal-

lunge to prove its freedom from the prejudices with which it tries to ridicule the believer.

In examining the nature and limitations of denial I wish to recur to general principles and to show that scepticism of all kinds, whether of the legitimate or illegitimate kind, is wholly subordinate to belief, and having thus established an invulnerable position on the side of positive convictions I may invoke it for limiting the rights of scepticism both as a claimant of exemption from bias and as a primarily important state of mind. I might be content with the mere assertion that belief is always prior in nature and importance to doubt, and perhaps most educated minds would accept this, tho they might not know the reasons for its truth. But it will be important to make clear the foundations for an indisputable subordination of the sceptical to the believing mental state, and to make this clear on logical principles which cannot be denied without accepting that Pyrrhonism or universal scepticism which all sane men have agreed to consider mentally impossible.

A denial is a negative statement. Now all propositions are affirmative and negative, or perhaps we may better say affirmative or negative. Now the thing to be proved is that negative propositions cannot be true without the acceptance of some affirmative proposition. This is to say that negative propositions depend for their validity upon the acceptance of some affirmative truth. This is only to say, of course, that all consciousness of fact, or all experience as mental fact, involves a positive assertion, and all reality accepted as fact involves a similar assertion of a truth. The negation of all truth must be convertible with the non-existence of consciousness and objects of it. But this may be neither apparent nor important to most readers, and hence I shall resort to the explanation of the logical relations between affirmation and negation, assertion and denial.

I said that we have two kinds of propositions, affirmative and negative. This characteristic is called their quality. But there is another characteristic which is called their quantity and by which we may distinguish again two general classes, the universal and the particular proposition. The universal proposition is one in which the predicate is affirmed or denied

of the whole class or of all individuals denoted by the subject. The particular proposition is one in which the predicate is affirmed or denied of a part of the individuals denoted by the grammatical subject of the proposition. Thus the statement, "All men are mortal" is a universal proposition, and "Some men are mortal" is a particular proposition. The distinguishing mark in all such cases is the use of "All" or "Some," which indicate whether the whole class denoted by the grammatical subject or a part of it is or is not related to the predicate in the manner indicated by the proposition. For the sake of simplicity we call universal affirmative propositions A statements; universal negatives, E statements; particular affirmatives I statements, and particular propositions O statements.\* *Now what I wish to show is that all negative*

\* For the sake of the general reader I may give the usual logical form of expressing the relation between these various types of propositions in respect of their affirmation and denial, or truth and falsity. The diagrammatic representation of them is as follows:



By Contraries we mean that if A be true E is false, and if E be true A is false. But if A be false E is indeterminate, that is, we do not know whether it is true or false, and if E be false A is indeterminate. By Sub-Contraries we mean that, if I be true O is indeterminate, and if O be true I is indeterminate. But if I be false O is true and if O be false I is true. By Contradictories we mean that, if A be true O is false and if O be true A is false, and that, if A be false O is true and if O be false A is true. The same relations hold between E and I. Contradictories represent mutual inconsistency in all relations or assumptions whatever. That is, if one is true the other is false, and vice versa. By Sub-alterns we mean that, if A be true I is true and if E be true O is true. But if A be false I is indeterminate, and if E be false O is indeterminate. But if I be true A will be indeterminate and if O be true E will be indeterminate, and if I be false A will be false and if O be false E will be false.

There is nothing in this logical scheme of relationship between propositions to determine which one is actually true or false and it is not intended to do this. But if we have any means of determining the truth or falsity of any proposition at all we can decide the limitations and rights of denial and affirmation in regard to all other propositions involving the same subject and predicate. But without first accepting the truth of some proposition we cannot say one word, in logical parlance, about the truth or falsity of any other proposition. The right to question the truth of any proposition will depend thus upon the probable or certain truth of

*propositions depend on some affirmative statement or fact for their right to exist.* This is to say that all denial depends on some accepted truth for its right to exist, and that scepticism must either be convertible with ignorance in which case it may be without bias or must rest upon knowledge in which case it is exposed to the same bias as belief. This is the thing to be shown.

Now the right to hold any universal negative proposition depends wholly upon the supposition that subject and predicate represent *species*, that is, are conceptions which represent subordinate classes or individuals under a larger genus. No contradiction of the universal type is possible on any other conception. This means that some general truth or fact is absolutely necessary to obtain any claims to denial of any sort. Between particular propositions the relation is practically the same. We cannot form a particular negative except on the basis that its logical subject forms a *species* with the logical subject of the particular affirmation, the grammatical subject being the *genus* of both. Let me illustrate both types of denial.

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some other proposition, except we assume that "questioning" is convertible with ignorance or indeterminateness of belief, when neither affirmative nor negative knowledge is implied. But if "questioning" means denial in any sense it must involve one of two things. First it may mean the possibility of denying something on the ground that something else is affirmed or is true. This would imply the dependence of all negation or denial on the admission of some truth. Secondly, it may mean that denial is possible without accepting the truth of any proposition whatsoever, that is, that denial is possible without any ground for itself.

But the man who takes this latter position must at least either admit the laws of logical relation and concede that affirmative propositions may be held without any ground to be true, or that logical laws are not valid and that affirmative propositions cannot be held without grounds. If he takes the former position and admits that logical laws are valid and that affirmative propositions can be asserted without grounds he must concede that there is a hopeless contradiction in knowledge or that negative propositions depend on affirmative for their recognition in any case. But the conception of a hopeless contradiction in knowledge and things is equivalent to saying that no knowledge is possible, that the truth or falsity of any proposition is indeterminate, which statement itself is self-contradictory, if the laws of logical relation be true at all, and they would have to be true to enable denial to claim its own validity, and unless it be valid, with these laws, it could make no claims against affirmative propositions. The denial of the validity of these laws would either leave it without a criterion of sceptical opposition to affirmative propositions or without a standard of determining the truth of the negative statement. This absence of a standard of value in the case would leave negative propositions inde-

Take the statement "No oaks are elms." This statement is admitted to be universally true. But it could not be true if oaks and elms were not species under a larger genus. The very conception of *species* means that they exclude agreement with each other in the fundamental characteristic by which they are determined as species. The terms stand primarily for the recognition of this distinguishing mark or characteristic, or *differentia*, as it is called. Without this relation between concepts no universal negative propositions would be possible. There would only be genera, or rather one genus, to form affirmative propositions. Thus in the proposition "No oaks are elms," unless the terms "oaks" and "elms" are species, one of them would have to be the genus or wholly unrelated to the other. Without relation neither affirmation nor denial is possible, and if one be the genus the other would have to be one of the species making up that genus. It happens that we have adopted the term "trees" as the genus of "oaks" and "elms," and this enables us to form various affirmative propositions. For instance, "Trees are good for lumber." The proposition could never be negative unless "trees" and "lumber" are species again, and the genus

terminate and would make discussion on any subject impossible and scepticism would have as little justification as belief. I refer, of course, to the scepticism of denial, not the scepticism of ignorance. The latter is the only one that implies any suspense of judgment and hence is the only position that can be free from bias in any sense in which the sceptic likes to speak of it with reproach.

Now as the ultimate bases of knowledge and "proof" cannot be logically "proved," and as, accepting these bases as valid, we have to decide between the claims of affirmative and negative propositions to being the basis of truth, the only question that remains is whether negative or affirmative propositions are the basis of knowledge.

In the first place, one important fact to note is that *no reasoning is possible with negative propositions alone*. At least one proposition in a syllogism must be affirmative. This means that no negative proposition in the conclusion is possible without the admission of an affirmative. In logical "proof," therefore, affirmative propositions have the priority in the basis of truth in so far as that is determined by logical processes. It remains then to see if negative propositions can be certified by any process which is not reasoning and yet independently of affirmative statements. That they cannot be certified independently is apparent in the fact that all negative propositions are based upon the relation of *exclusion between species*, the genus representing an affirmative in all cases. This means that no denial is possible without first admitting an affirmative which conditions the denial. Hence both within and without the logical processes denial first depends on affirmation.

making this possible would be still more general. But with the concepts "trees," "oaks" and "elms" we could have the various affirmative propositions "All oaks are trees," "all elms are trees," "Some trees are oaks," and "Some trees are elms." But we could never say, "No trees are oaks," or "No trees are elms," or "No oaks are trees," or "No elms are trees." No universal negations or negative propositions are possible in the relation between genus and species. The consequence is that no universal negative is possible except as conditioned upon the existence of an affirmative proposition or concept.

In regard to particular negatives the same principle may be stated in a slightly different manner. We found that certain particular negatives existed side beside with the universal affirmative, such as "Some trees are not oaks" and "Some trees are not elms." These exist side beside with the affirmatives "Some trees are oaks" and "Some trees are elms," and being possible and true without involving the falsity of the latter, we might ask whether the negatives any more depend on the affirmative than the affirmative upon the negative. This is true for the particular propositions, but it is noticeable that both the affirmative and negative propositions depend for their existence upon the assumption of species. Unless there are at least two species in the genus there is no distinction between genus and species and we have a genus alone, and this is an affirmative fact and an affirmative fact alone. No negative is possible in the case. The negative arises, not from the relation to the particular affirmative proposition but from the relation of the genus to the species as in the case of universal negatives. Consequently all negative propositions whatsoever are conditioned by the existence of affirmatives.

Now the whole question as to the meaning and rights of scepticism will depend on the mental attitude toward propositions. If scepticism is or means the denial of any statement it is conditioned upon belief or knowledge of some kind, as negative propositions are not possible without affirmatives. We have to believe or know something before we can deny something else. But when we know or believe any affirma-

tive proposition we have our judgment fixed by the laws of logic for certain other propositions, so that scepticism is applicable where we do not know or believe. This means that we can doubt where we do not know or have not sufficient reasons to believe. It matters not whether the propositions be affirmative or negative, and hence scepticism is not convertible with the mental attitude of denial, but with that of not knowing or believing, and hence is more or less identical or implicative of ignorance of some kind rather than knowledge. But whether ignorance is the best form of expression for describing it or the mental condition when it is justifiable, it is certain that it is not convertible with denial of a proposition but with non-adhesion to it, a suspense of knowledge or belief regarding it. This implies that it indicates a limitation of knowledge or belief and not a positive mental state for or against any assertion affirmative or negative. It is a state of not being convinced, not of accepting a statement of any kind whether affirmative or negative. It is not believing or knowing a statement, and does not mean that we believe or know that anything is not. In other words, there is, for scepticism, an impassable chasm between believing or knowing that a rose is red, for instance, and not believing or knowing that it is red. In one, the former case, we have convictions and in the latter we do not have them, and scepticism cannot be opposed to knowledge at all unless it implies this ignorance or suspense of judgment. That is, it is legitimate when it implies that the subject does not know whether a given proposition is true or false and is not scepticism when it assumes the function of denying the truth of any statement. It is knowledge or belief when it denies any thing but the knowledge, and it is knowledge then in so far as it represents a knowledge of ignorance. But it is suspense of conviction in regard to the special thing not known.

These distinctions are not nicely drawn by people generally. We find in common life and even in intelligent people generally that they fall into the habit of identifying the state of not believing that a particular thing is true with believing that it is not true, and for practical life there is probably no special difference. But for the liabilities of bias they are

separated by the whole wide difference of ignorance and knowledge, of doubt and certainty. We cannot well attribute a bias to a judgment which has not committed itself to one side or the other of a proposition, but which opens its mind to either side. Bias is supposed to determine more or less which alternative judgment it accepts and a balanced judgment leaves them both undecided. The sceptic or scepticism which does not deny; which admits the possibility of either alternative judgment and weighs evidence; which does not ridicule the advocate of either side, is something which can lay claims to disinterestedness and freedom from prejudice. But where the sceptic has as strong convictions against a doctrine as a believer has for it; where he undertakes to pronounce judgment for the negative, and where he ridicules his opponent's position, or refuses to listen to facts because they must forsooth modify his established opinions there is the same liability to bias as in the believer. And the sceptic is opposed to this precisely in proportion to the confidence that he has in the existing body of knowledge which tends to support the belief that there is a necessary contradiction between it and any new truth or facts which present themselves to the mind. The consequence is that we require to examine carefully into what we understand a bias or prejudice is, and how it affects the formation of opinions.

We have found that a bias is essentially associated with knowledge and belief, when it exists at all, and that it is not a natural, or perhaps not a possible accompaniment of balanced judgment or indecision between alternative attitudes toward propositions, so that it remains to see just what it is and when it affects the mind. A bias is supposed to be a censurable thing, and if it is so it is an avoidable condition of mind. As a supposed censurable thing it is some moral defect which we think the mind can correct and remove. As such it must be some interest or emotion, or passion with regard to the same real or alleged truth, and as an interest introduces into the mind an emotional as opposed to an intellectual standard of truth. It is this which a legitimate scepticism deplores, and as long as it dominates the mind of the subject argument and facts are useless. No facts or logic will convert the will, ex-

cept that will be already predisposed to reflection and is willing to listen to them when they oppose its natural inclinations. In such a condition every one

Convinced against his will  
Is of the same opinion still.

But there is a natural bias which affects us all more or less and it will be censurable or not according to the extent to which we know our liability to it. It is what I shall call the bias of knowledge. We may even dispute that any such bias really exists. Certainly if it does and is to any extent excusable or inevitable it is unfortunate that the term bias should denominate two such distinct things as a censurable and an unavoidable condition of mind. Condemnation of an act implies that it is avoidable; apology and excuse for it means that it is more or less inevitable, or at least not censurable. But it is a fact that the term bias and prejudice denote certain mental conditions which, whether simple or complex, are not always of the same degree of reproachability. If we could limit the term bias, as perhaps we should do, to the mental acts which are partly intellectual and partly moral and which obstruct the balancing of judgment, we might obtain a clearer conception of the conditions which we mean to condemn as prejudice. But it is certain that the idea is not a perfectly simple one. The situation which proves that bias exists may not be the one in which its nature is always apparent and hence illustration of it in any concrete case may not exhibit all the elements constituting it. But the usual situation that assumes its presence is that in which the believer is presumably interested in his convictions and believes them because he is interested, while the sceptic is supposed to be interested in the same but is not convinced, tho desiring to be so. This situation is supposed to indicate that it is the sceptic that is not biassed. If so we can hardly suppose that the bias consists in the interest and desire for the truth involved, as he would then be equally biassed with the believer, and so equally censurable. The only common element between the two in such illustrations is the assumed interest and if that does not constitute the bias the judgment does and the

sceptic escapes accusation because he has no convictions. But this makes bias entirely an intellectual affair. But this is to make all persons who have convictions prejudiced and censurable. The sceptic, then, as unbiassed has no opinions tho desiring them, desiring to be biassed, but priding himself in the fact that he is not!

It is evident that a bias does not consist in having an interest in a truth or in being convinced of it, if the imaginary case before us is the one for determining its nature. Nor would it do to say that freedom from bias is constituted by the absence of conviction. This would imply that all knowledge involved a censurable bias and that all affirmative propositions are to be condemned, tho we must form them as a condition of holding negative ones that are supposed to determine the nature of scepticism!

The real point in the illustration is not in the interest of the person or in the act of judgment regarding the special case concerned, but in the attitude of mind toward the real or alleged fact. That is to say, the bias is not in having an interest in the truth nor in the knowledge or belief of it, but in the refusal to accept it when the facts clearly point to it. *It is an attitude of will either for or against a fact or alleged truth irrespective of the clear evidence.* This implies an interest, but it is not the mere fact of an interest in the doctrine that determines the bias, but that this interest should be one that is willed consciously and independently of evidence. It is the act of the mind that is opposed to suspense of judgment and there is perhaps no name for it except bias. It is the assertion as opposed to suspense of judgment. Suspended judgment is an act of will and constitutes freedom from bias, so that it must be the opposed act of mind or will that constitutes an unbiassed mind. The situation or influences that lead to it are closely related to the mass of our knowledge, but it is not our knowledge or belief that determine its nature. The act of will that makes the bias arises in connection with our judgment of truth or untruth and perhaps because of the extent to which our experience has determined certain truths and errors, but it does not consist of the judgment that decides the truth or error in the special case apart from the de-

cision to put limits to the truth. This means that our predisposition to a bias comes from accepting our present knowledge as final and as excluding the possibility of facts contradicting that finality.

Here, then, is where the opportunity for bias arises, and it is the circumstance which enables us to speak of the "bias of knowledge." Our experience formulates itself in propositions and we make them more or less general from the amount of that experience, and the tenacity of our convictions so formed and expressed is directly proportioned to the uniformity of the experience and the absence of exceptions really or apparently contradicting it. Thus we observe that A is mortal, and all that we can say is this single fact until we observe that B also is mortal. In our experience we find that A B C D E etc. are mortal, and we formulate the proposition that "All men are mortal." Now this proposition may mean either of two things. (1) It may mean that all the men of our actual observation are mortal, or that all men present, past and future are mortal. We do not wait for experience or observation to assert the absolute universality of the predicate "mortality" for men at all times and conditions of their existence. The former judgment is an enumerative judgment and the latter is an inductive generalization. It becomes assured in proportion to the conditions which make exceptions improbable or impossible. The judgment of experience, the enumerative judgment, is a statement of fact simply as actually observed. But the inductive generalization, or proposition that asserts the same facts for all possible men is not a fact of observation but an inference based upon the finality of the relation between subject and predicate as observed. It means that "all men must be mortal." In asserting or believing this proposition we do not wait for actual experience and make our judgment enumerative, but we assume that the connection of experience is a necessary one and proceed to assign such limits to our judgment that an exception or opposite judgment is impossible. When an exception is alleged we deny it. If an exception to merely observed facts were stated, that is, if an exception to an enumerative judgment were stated, we should not feel the resistance to the ex-

ception so readily, because the enumerative judgment does not carry with it the conception of necessity in the connection between subject and predicate. To hold the mind to the enumerative attitude is to maintain a more or less unbiassed condition. But to assume that exceptions are impossible is to place oneself in a situation where an attitude of denial is necessary to save the universality and necessity of the relation at stake.

There is one condition on which this universality can be made necessary. That is, there is one condition on which we may assert that "all men must be mortal," and not merely that "all men within our observation are mortal." It is that the predicate "mortality" be made the essential quality by which we distinguish the class men. This would mean that wherever we find this attribute we should assert that the subject is a man, assuming that no other qualities were necessary to define the class at the same time. But if we even made mortality one of the essential qualities by which the conception "man" was to be constituted we should then be entitled to assert that "all men must be mortal," as that is implied in our conception of the term and is to that extent convertible with it. In our ordinary experience our conception of "man" is formed, not by the observation of his mortality, but by observation of certain other qualities, such as form, manners, intelligence, habits, etc., and we later discover that mortality goes with them, and it will then be a question whether we shall make this peculiarity an essential and determining characteristic of the class. If we do we may then assert that "all men must be mortal," but if we do not thus make it an essential characteristic the proposition, in that respect, is a purely enumerative one and is open to exception, even tho the uniformity of experience has not revealed any instance of it as a fact.

If in the course of our observation that A B C D etc. are mortal we had encountered the case that "X is not mortal" we should never be able to assert that "all men are mortal," and we should settle once for all the relation between the predicate "mortality" and the subject. It could not be a necessary one and "mortality" could never be regarded as

a necessary property of man. But as no such exception has actually been found in experience the predicate is quite as universal as any other characteristics by which we define the class and some liberties are quite natural in the assignment of its character. If we make universality of experience and necessary connection convertible there will be as good reason for making "mortality" an essential attribute of man as his form, manners, habits and intelligence. It is, of course, the universality of any characteristic in our experience associated with the absence of exception to it, when all others vary, that determines for us the idea of necessary connection in any special case and hence the right to predict the future, but the situation very rarely arises in which such a judgment can be made without careful and cautious action. Mathematics is the only field in which we cannot be sceptical in regard to the universality of our judgments involving the future. We can be certain of our enumeratively universal judgment and where we are certain of the identity or necessary connection between subject and predicate, but unless we choose to limit the applicability of the subject by the predicate in physical phenomena, where change is the fundamental fact, we are safe only when we make our judgments enumerative. That is, we are sure of nothing but the universals of experience, and that of necessity remains uncertain until some other conditions arise to determine any other expectation than probability or possibility. But apart from the condition which entitles us to affirm necessary connection in all situations of existence we can only mean by universal judgments that the connection between subject and predicate is merely an observed fact.

Now what is this condition of necessary connection? How can we ever assert that the predicate will always be connected with the subject in the future? How can we assert that this connection must hold if the subject exists?

The first answer to these questions concerns mathematical judgments or propositions which are always regarded as true for all conditions of knowledge. They are supposed to be universal and necessary, which means that they will necessarily be true for future as well as present and past experience.

The simple reason for this is the fact that *in all mathematical judgments the subject and predicate are identical in respect of the characteristic that determines their relation.* In fact, they are always convertible terms and the basis of the conceptions which determine both subject and predicate is unchangeable and homogeneous, that is absolutely the same in kind. The identity, or the characteristic that constitutes the identity of the two terms is number or quantity, and hence with the fact that the concepts of subject and predicate do not change their character and remain identical makes us certain that the judgments will be as true for future experience as for the present and past. In all such propositions we have a fixed limitation to denial. We can have no exceptions. The contradictory predicate can never be attached to the subject, and hence there can be no scepticism of the proposition affirmed.

On the other hand, in the physical world the terms that represent our subjects do not always have fixed limits for their application. They may include more or less individuals in one stage of reflection than in another, or even when their compass or extension, as it is called in logic, remains the same, the relation between it and the predicate is often contingent, that is, accidental and so may or may not be uniformly related to it. The reason for this is that, in the physical world, the fundamental characteristic of it is that, at least for most of its qualities, there is a great liability to change. In fact, change seems to be the primary characteristic of physical phenomena. This creates a situation in which a predicate of a subject at this moment may be absent from it the next and we have great difficulty in fixing any quality which shall be necessary for the subject in all stages of its action. The consequence of this is that there is only one condition on which we can assume a fixed relation between subject and predicate, and that is when we conceive the predicate as the characteristic by which we shall name the subject. This makes them convertible, and in all such cases we can expect them to be connected, in the future as well as the present and past. But without this assumption we can never assert an universal judgment beyond experience. Only enumerative propositions are possible under any other assumption.

This means that we cannot assert that "all men are mortal" and imply that it will be true of the future as well as present and past experience, unless we assume that a distinguishing mark of man shall be his "mortality." It may be a true fact apart from our knowledge, but as long as we use experience as our test and limitation of truth, or knowledge and belief, our certitude extends no farther than itself and we are limited in our power of contradiction. Our assurance that "men are mortal" in the future is directly proportioned to the absence of exceptions in that experience and to the extent that we assume that mortality is an essential characteristic of the things denoted by the subject. When we are not able to deny the possibility of exceptions the proposition is only enumeratively universal and admits a contrary statement without any impeachment of the proposition first asserted. What seems to be a universal judgment, and in fact is so in its form of statement, is really a particular proposition, and so represents our knowledge and belief as limited accordingly.

The difference between mathematical and physical judgments marks the point where prejudice may arise. Mathematical judgments are true for all times and places and they are this because the basis of them is unalterable and not subject to change. The predicates of the propositions are always identical with the subjects. The subjects and predicates are convertible. The propositions relate to time, space and number, and these fundamental data are homogeneous and unchangeable. They leave no room for the changes of function which mark the peculiarity of physical phenomena attached to the same substratum of reality. Hence mathematical propositions state what is true for the past and the future as well as the present. But physical judgments are different. They assume a substratum of reality which is always changing its attributes or functions. The composition of elements in the physical world gives rise to the manifestation of properties which are not apparent in the elements or units in the compound. In one condition an object or substance manifest light and heat; in another condition it exhibits neither of them. In one of them we can say "The iron is hot," and in the other we can say "The iron is cold." But we cannot say

that "Iron is always and necessarily hot," or that it is always cold. We may say that under certain conditions it will always be this or the other, but this does not imply that it is a part of its nature to be either this or that all the time. All that we can do with assurance is to say that experience has uniformly shown us certain facts and that the probabilities are this and that, according to that experience. But there is no necessity for either this or that until we assume that any particular phenomenon is a mark of what we shall name as the subject. The necessary connection is then established, not as a fact of existence, but as a means of recognizing a thing when it occurs. It is only a definition and that does not mean that the thing either factually or necessarily exists, but only that whenever anything of the kind manifests itself we may expect the characteristic named.

But the moment that we assign any such limits to experience as will forbid the admission of new facts or new manifestations attaching to the old substrata of reality we introduce a bias into our judgment. We dictate *a priori* to men what can be believed. We may throw the burden of proof upon him who asserts anything new and we may have the right to estimate the improbabilities of the new on the basis of a uniform experience on the other side. But as the evolutionary processes of the physical world always prepare the way for changes of phenomena it is dogmatism that will assign absolute limits to the production of the new, and all dogmatism leads the way to prejudice. In this way scepticism and dogmatism may be associated, if not identical. I mean the scepticism of denial, not that of inquiry. A man who, by act of will, limits the possibility of knowledge—and he does it by act of will when he tries to dictate the future either for or against present knowledge—institutes a bias which is wholly illegitimate and unfits himself to investigate. He may be right in what he asserts as actual experience, but he shuts his mind out of the chances of discovery when he refuses to admit that any new fact is possible. The knowledge that he has established a presumption for its continuance as the correct estimation of things, but it does not exclude changes which may indicate its limits for all reality. That is to say, the uniform-

ity of my experience may be a reason for caution in regard to assertions that really or apparently contradict it. But owing to the nature of things as in a process of perpetual change we have to be prepared for the existence of facts which, while they do not deny the truth of experience, deny the dogmatic limitation of that experience.

Now I have endeavored to establish several things. (1) Unbiased scepticism consists in an inquiring mental attitude, not in a denying one. Its very essence is indecision, a balanced appreciation of what experience is up to date and what it may be in the future. It is a mental state more nearly allied to ignorance than to knowledge and it inquires for information. It does not assume to know. (2) No denial or negative proposition is possible except on the basis and assumption of an affirmative one. We found negative propositions impossible except on the truth of affirmative ones. A corollary of this is that denial is as much a function of knowledge as affirmation, and so is not the true mark of scepticism. The consequence is that all denial is exposed as much to bias and prejudice as belief. (3) Affirmative propositions in a universe of change do not contradict the possibility of facts in variation from past experience, and any limitation of the future in such a universe is *a priori* and unwarranted, except as hypothetical. With these three undoubted truths before us we may study the bias of scepticism as it is understood in the present age.

I have gone to the foundation of belief and doubt because I have wanted a vantage ground for the discussion of the general conduct of many critics of psychic research who are supposed to be unbiased because they do not accept certain theories. I have not desired to assault them on the ground that psychic research should receive any special favors at the hands of a critical world, but to show first that all denial—a habit very common with critics of the work—is quite as much exposed to bias as belief. With that established we have the right to insist that the charge of bias is a two-edged sword, and that any one who wishes to enjoy the immunity of a man who is not biased must inquire, investigate, not deny. No one can dispute for a moment the truth of the general prin-

ciples which we have established in this discussion. I have appealed to the laws of logic which determine all sane thinking and they prohibit denial not based on affirmation of some kind and show that denial is but another form of belief, exposed to bias as much as any passionate advocacy of a doctrine. With this secure we may estimate the claims of any man to credence on the assumption that he is unbiassed because he is sceptical. I repeat that the scepticism of ignorance may rightly claim that immunity. But the scepticism of knowledge has as much bias as belief.

It all grows out of more or less inevitable tendencies due to the actual knowledge we have. A uniform experience naturally sets the limits of what we shall accept easily. We can think readily only in the channels of our habits. I do not say that we can only think in any such channels, but that we can most readily think so. The momentum of our constant experience, with the conceptions that it lays down for our minds, establishes so much inertia against allegations that controvert it. This creates a bias for things within those limits and against those supposed to deny them. That bias will be harmless where the individual is on the alert for its influence and endeavors to counteract it. But the existing body of knowledge in any mind predisposes it to cautious reception of any statement contravening experience and thereby establishes a bias for his experience and against anything claiming to modify it. The bias may be a natural one, but it is easily counterbalanced by an attitude of mind that shows its consciousness of liabilities in the direction of unfair judgment, and all wise men will see that experience does not lead into dogmatism. But the present age has become so saturated with confidence in certain scientific results that it mistakes those results for scientific method, and as a consequence imagines that there can be no modification of the existing body of knowledge. The irrational bias, therefore, is on the side of the man who denies or acts as if denying the possibility of progress and discovery. This is true, not only for psychic research, but it affects very widely every movement to advance in physical science. The assurance that certain doctrines are true in our experience up to date and the

constant defeats which all the theories of the past have had to meet has created a feeling that any allegation really or apparently returning to a truth in views that have retired from general acceptance is to be disputed. This is as much a bias as any interest in denying the limitations of present belief. If the man would inquire and not deny he might have the right to impute prejudice to the believer, but to deny is to assume that he has knowledge justifying denial, and knowledge is not scepticism.

The average man today thinks he is a sceptic because he does not believe a given allegation. The fact is that scepticism is not unbelief in the sense of denial nor in the sense of being opposed to a given belief, but it is critical ignorance. Few men show this characteristic. They are too much ashamed of ignorance and too little ashamed of denying what they do not know anything about. The public has gotten into the attitude of mind which it likes to call scepticism, but which is nothing more or less than dogmatism hiding under false colors. It thinks that belief is the only thing that can be biased and does not dream that denial can be biased, and in fact that the bias of denial is not only less justifiable but far worse than the bias of belief. It has no basis upon which to rest at all except belief. But people have come to think that denial or doubt is a mark of intelligence, when in fact true scepticism is much nearer being a mark of ignorance. True scepticism means that we do not know, not that we know a thing is not true. To know that a thing is not true is knowledge, not doubt, and hence is subject to bias. It is all the worse when it parades itself as a trustworthy student of truth and in fact is only trying to deny it. The average mind assumes that belief disqualifies a man from studying a problem and that the only person who can investigate it is the man who does not believe anything about it. If the doubter has no opinions and is not biased by preconceptions of his own, and if he does not have an interest in an opposing theory, it is true that he may be better qualified than the believer to investigate, but the majority of those who parade as sceptics in the matter usually have some theory of their own to sustain against that which they claim not to believe, and

hence are as much biased as the despised believer. In an age which has made its advances by denying the traditional theories of matter and mind and fostering the methods and conclusions of physical science, the bias is all for opinions which deny as well as for those which affirm, and the man is not open-minded at all, and open-mindedness is the only scepticism that can claim immunity from prejudice.

Now does the public and the scientific man generally show any open-mindedness toward psychic research? Not at all. Its whole attitude of mind has been to reject it as absurd or impossible, and then to iterate and reiterate the accusation against the believer in the supernormal that he is prejudiced. But the blessed public and scientific man could never be prejudiced on the matter! His denial and antagonism were the attributes of a searcher after truth! He can believe and assert all sorts of irrelevant hypotheses and yet enjoy the reputation of being a sceptic! It depends wholly upon whose belief it is that is entertained when the matter of bias is asserted! If you believe in materialistic theories you cannot be biased, but if you believe in spiritistic theories you cannot be trusted to exercise a scientific judgment! This identifies science with materialism, and yet the "sceptic" always avoids accepting the implications of his position under the pretence that he is seeking the truth! He presses assumptions that have no meaning unless they are made in the interest of a materialistic view, and yet he asks for the immunity from the suspicion of bias while he expects to escape accusation for this bias when he denies and argues against the opposite theory. If he could investigate instead of denying he might obtain the desired respect. But, as we have shown, his denial is a positive attitude of mind and has all the strength and weakness of knowledge, not of scepticism. The fact is, that the bias is so evenly distributed between the favorers and opponents of any given truth that it is not wise to rely upon charging it. We should have better arguments to sustain our case or give it up. A man is usually safe in making the accusation because his opponent cannot well defend himself by asserting or proving his open-mindedness. He is accusable of not being a judge of this and the "sceptic"

avails himself of the general and false assumption that affirmative judgments are more exposed to prejudices than the negative. We might call attention to the important fact that every negative proposition can be converted into an affirmative and then the man who attempts to identify bias with the affirmative will find himself involved in the logic of the situation, if he denies anything. But I need not resort to fundamental logical postulates at this point. I rely only on the circumstance that denial or an opposing attitude of mind is not suspense of judgment, and this latter is the only one that can ever determine an unbiassed scepticism. This I have said over and over again and repeat it here to have it kept in mind at every stage of our reflections.

With people generally scepticism is not an undecided state of mind, but one of denying traditional opinions. It is but the denial of what is supposed to be affirmed by science! If it were suspense of judgment regarding the limitations of knowledge to what we have empirically learned in the past, it might claim the respect of open-mindedness. But so far from being this it is open antagonism against any new doctrine that threatens to disturb the lazy dogmatism that will learn nothing after twenty years of age.

I do not mean that we should accept every new opinion that comes along in order to escape the suspicion of a bias, but I do assert that the denying attitude of mind and the modern conception of "scepticism" does not relieve the subject of it from the retort that he too is as prejudiced as the believer. That is the point to be made throughout this discussion, and owing to the fact that the denier is so accusable, the best course is to discuss the problems of psychic research either as if both parties were unbiassed or equally biassed. The critic takes advantage of the slipshod methods of the public and of established prejudices to accuse the believer of unfitness to pass judgment on the issue, while he naively assumes his own qualification to decide the negative and this too without giving evidence! He shows the most amazing credulity in the maintenance of irrelevant hypotheses while he accuses his opponent for tolerating relevant ones! The prejudices of the public are the only protection

which this kind of sceptic has against the most overwhelming ridicule. He obtains the immunity of a lot of false assumptions about prejudice and goes on in perfect freedom displaying the very fault which he tries to put on the shoulders of his opponent. It is high time to expose his illusion and the frailty of his defense.

Another circumstance worth noticing is a corollary of the position indicated by the laws of logic. This is that disbelief never effects anything in the world. As it cannot be even a possible state of mind except as conditioned by affirmative propositions, we may understand why it is that it is positive beliefs that obtain our allegiance and negative judgments can be made only on the assumption that there is some affirmative one that is true and makes the negative of it false. You cannot prove a negative without an affirmative, so that we may ask what is the affirmative position which the "sceptic" holds in order to deny the position of the believer? Take the case of spiritism. As a properly defined "sceptic," he cannot deny the spiritistic theory without assuming the truth of the materialistic view. He can only say non-proven and investigate. But your modern denier does not investigate. He reads books and doubts or denies. He does not go into the world and make personal inquiries, but he accepts certain dogmas of "science" and then sets up as an authority on problems in which he can claim no legitimate authority, and all the while assumes or accuses his opponent of bias! It is belief that determines all rational conduct. Denial can never do anything but make a man intellectually and morally impotent. Hence the burden of a man's convictions rests upon himself, not upon the believer in the opposite conviction. The believer may supply the facts and the argument, but he cannot supply the brains. A man may doubt or deny, but he cannot impose on another the duty to convince him. If he doubts only, that is, if he suspends judgment for evidence, he may be free from the suspicion of bias. But if he denies he assumes as much of the burden of argument as his opponent whom he wants to accuse of prejudice.

All of these general principles terminate in the same result, namely, the bias of your dogmatic "sceptic," so that any

issue must be fought out without raising that invidious charge on either side. But if the "sceptic" tries to urge it he must accept the counter-accusation of the same vice. Indeed many a man, knowing the advantages of pretense may actually parade as being critically ignorant, when he wants only to worry his opponent. In this he shows as much bias as any believer. There is only one mental attitude that can escape the accusation of bias, and this is critical ignorance. All other positions are liable to it, tho they may not involve it. All that we need to emphasize is the fact that the denier is not immune on the ground of his denial. The whole case is determined by the question whether the man limits his knowledge by force of will or opens his mind to its extension, and it matters not whether he is for or against scientific doctrines. The fact of so much prejudice against science on the part of the religious mind has come to mean to many that the scientist has no bias because he does not accept the religious view of things, but the bias consists not in the sentimental point of view, but in the determination to close the circle of knowledge, whether it be for or against any particular doctrine. We should remember that any man has the right to raise the question of proof for any assertion whatever. The "sceptic," for instance, who presents an hypothesis to dislodge his opponent must accept the responsibility of proving its relevance, if asked. No assumption can be made without proof, except as an *ad hominem* argument. The believer in any particular proposition can at any time challenge his opponent to prove the basis upon which his opposition rests and the critic must accept the challenge. If the "sceptic" merely quotes a man's own position or premises as sustaining the contention of himself he is within his rights, but if he argues against a proposition by *ad rem* facts or premises, that is, by beliefs of his own he is not only exposed to all the possibilities of bias, but he must accept the challenge of the opposite believer to prove his assumptions. This is to say that logical relevance is a test of correct hypotheses and any man who proposes irrelevant assumptions without proof or without application to the facts in hand is as accusable of bias as any believer of the alternative position. It may be that neither of

them is actually biased, but in so far as belief is used as a criterion of prejudice this rebounds on the "sceptic" who explains quite as much as upon the believer who explains. The only position in which you are safe from recrimination is that of ignorance, and no one need trouble himself about men in that condition of mind. They will listen to facts and accept instruction. But the "sceptic" who is always explaining things by irrelevant hypotheses or by such as he refuses to sustain by evidence is a victim of resolute incredulity as much as the believer can be of resolute credulity, and shows prejudices of the worst kind. Of course this bias is not discovered because it is so respectable to deny and so weak to believe in anything that science has not yet recognized. You can believe in all sorts of improbabilities without evidence, if only your audience is sympathetic. You escape the charge of bias while your respectability depends upon having it!

It is high time to regard the prevailing sceptical attitude of mind as one which is so biased that it cannot see the truth, and this, too, in behalf of its own position! It is a new dogmatism, assuming that there are no possible truths beyond what science in the past has established. This sort of thing will yield only to ridicule and logic. If the believer would only avail himself of the right to challenge his opponent's assumptions or to demand proof for the application made of irrelevant hypotheses he might give your ordinary "sceptic" some reason to pause and to withdraw some of his tendency to claim immunity from criticism. But we have certainly gotten where the talk about bias will only rebound upon the man who relies upon the accusation to win sympathy. The pot cannot call the kettle black without admitting the right of recrimination. The issue must be debated as all sane issues are debated, namely upon the assumption that both sides have their rights. Any attempt to set up the "sceptic" as unbiased will only result in ridiculing him for the audacity of his assumptions about himself. If he will investigate instead of insist that his obligation is to explain things away by all sorts of inapplicable hypotheses he may obtain the respect to which legitimate scepticism is entitled. But if "scepticism" imposes the duty to oppose rational hypotheses it will

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only redound to the ignominy and blindness of the man who trusts it or claims scientific attention on the ground of it. We want truth not doubt of it, and possibilities about alternatives are neither immune from bias nor entitled to recognition without evidence of their factual application to the situation at hand.

## REPORT OF FIRE TEST EXPERIMENTS.

By Prescott F. Hall.

Introduction by James H. Hyslop.

Some eighteen months ago, in an inquiry connected with a questionnaire which I had sent out, I received among the answers the statement by one of my informants that she had had an interesting experience with a Mr. F. E. Foskett representing a fire test. I quote her statements, reserving the name.

"I have seen a medium, a friend of mine, give the fire test. He allowed me to watch him from beginning to end. He washed his hands in pure water, then went into a trance, after which he was able to put his fingers into a lamp chimney, the light being lighted, wash his hands with burning alcohol and other feats with red hot irons. In the end not a hair was scorched. I was not allowed to speak or make a noise during the whole exhibition."

Having in mind the practice of using preparations for the fingers in such experiments I made further inquiries of my informant, and the following was her reply.

April 13th, 1908.

James H. Hyslop,

My dear Sir:—The name of the medium was Fred. Foskett. He does not live in the same place (informant's), living about fifty miles distant. He has a most reliable character. He is most conscientious. He is a very sensitive man and dislikes giving public exhibitions. I know that he is a firm believer in it and from the talks I have had with him I am convinced there is something besides a trick.

The water was put in a dish that belonged to me and had not been out of my hands. I got the water myself from the town's supply. I am positive that no chemicals were used. It was a private performance. The medium is so sensitive that I feel that I had better not give addresses of witnesses. It was at a private house.

Sincerely yours,  
M——— C———.

I soon afterward communicated with Mr. Foskett and he replied that he was willing to perform the experiment. It was some months before I had any opportunity to arrange it. But recently I was able to interest Mr. Hall in the experiment and his Report follows below. I shall only call attention to the "fire tests" mentioned in the work of the English Society, (*Journal*, Vols. IV, VI and IX, and *Proceedings*, Vols. VI, IX, XIII, XIV and XV). Prof. S. P. Langley made some notes on the subject in a publication which is not at hand at present.

It will be observed that the lady who reported her experience stated that "not a hair was scorched," and Mr. Hall remarks that the hairs were burnt off the hand. The former's statement is an illustration of the kind of enthusiastic observation which may often be made in such connections, especially when it is memory that has to tell the story and the observations have not been scientific.

Mr. Hall states, in reply to inquiries, that "the chloroform was used to remove possible coatings of alum and other protection. It does not produce anaesthesia to heat. This was proved by Mr. Batchelder and myself. You will note in my report that Mr. Batchelder washed his hands in chloroform just as Foskett did."

I withhold the address of Mr. Foskett and others mentioned in the Report in order to prevent annoyance from correspondents and others.

After Mr. Hall reported his results I obtained the names and addresses of several persons who knew Mr. Foskett to ascertain his standing and character in the community. I had no intention to publish any of them, but the following were so important that I make an exception of them.

Dec. 4, 1908.

Mr. James H. Hyslop,

My dear Sir:—I have your inquiry of the 2d inst., asking about Mr. Fred E. Foskett of this town. I have known the gentleman about 20 years and consider him a man above reproach in every way.

Up to ten years ago, or thereabouts, I simply knew him as an

employee of the New Home Sewing Machine Co., a man of good repute, attending strictly to his own business.

At this time a so-called medium was brought to this town for an evening to give slate-writings. I was invited to be present and noticed, among others in the gathering, Mr. Foskett. In my opinion, the medium was a fake and in conversation with Mr. F. on the street a few days after so expressed myself. I had just learned at that time that Mr. F. was inclined to believe in Spiritual manifestations, and naturally expected he would differ with me. To my surprise, he agreed and told me that if I would come to his house sometime he would do all the slate-writer did and show me the trick. This he did a few days later.

It was then that I learned of this power Mr. Foskett has and which you are investigating. I have done quite a little investigating, at one time and another and was glad to try and trap Mr. F. or at least find out the secret of his power. I have seen his fire test and am unable to detect anything that savors of trickery. I have seen him in a trance many times, with several controls and on one occasion was locked into a room with him for nearly two hours, during that time putting him and his controls to severe tests.

In all this work I have never detected in Mr. F. anything but what was honest and gentlemanly. I also made special inquiries regarding his character, his home life, etc., and failed to find anything detrimental. At first I thought that the influence of Mr. Mayo, with whom he has resided all the years that I have known him, might have a bearing on the case, but subsequent tests did not bear out this theory.

I am pretty well convinced that this man has help from the unseen world, or that we have a science not yet accounted for. I am very glad you are looking into this case and if in any way I can aid you, I am glad to do so. By all means let us have the truth and facts in this and other strange cases.

Sincerely yours,

DEXTER L. CRANDALL.

Dec. 4th, '08.

Mr. James H. Hyslop,  
New York City,

Dear Sir:—Your communication of Dec. 2nd is at hand. As regards Mr. F. E. Foskett, will say that I am well acquainted with the man and can speak of him only in the highest terms.

I have known Mr. Foskett for about 15 years and have always found him to be honest and upright in every way. During the last four years and a half, I have been assistant foreman of the department where he works, here in the New Home Sewing

Machine factory, and I have found him to be one of the most faithful, conscientious workmen in our employ. His work consists chiefly of adjusting needle bar cams, and it requires no small amount of skill and patience to do the work properly.

In speaking of the interesting experiments you have had with Mr. Foskett, I presume you allude to the "fire test" as I believe he calls it. I have had the pleasure of witnessing this remarkable performance, and am very much pleased that it has come to your notice, and is being investigated by the society which you represent.

I have had many friendly arguments with Mr. Foskett in regard to this and other tests which he gives, and, while I have argued from the standpoint of a skeptic as regards Spiritualism, and still doubt that his so-called spirit friends have anything to do with the phenomena, I must say that I firmly believe that he is honest in the matter and is just as anxious to understand this power which he has as I am, myself.

Knowing as I do that when in a normal state of mind the man is of a rather timid nature, I do not believe he would dare give this test in the presence of scientific men like yourself and others of the society, if he was resorting to trickery.

No, I believe the man is honest about it, and has a power that he nor anyone else understands. I am deeply interested in this subject, and shall watch your investigations in this case with a great deal of interest. If I can be of any further service to you, command me.

Very truly yours,  
PERCIVAL M. HERRICK.

### Report by Mr. Hall.

The sitting with Mr. F. E. Foskett (hereinafter called F.) took place at his residence on Saturday afternoon, November 21, 1908, between 3.45 and 5.30 o'clock. I took with me Mr. Charles C. Batchelder (hereinafter called B.) who kindly brought a camera and took some photographs and also furnished the chloroform hereinafter referred to.

### Personal History Given by Mr. Foskett.

F. lives with his wife and daughter at the house of Mr. George M. Mayo (hereinafter called Mayo). Orange, Mass. F. was born in 1851. His daughter is said to be a bright girl but not nervous or abnormal and is 25 years of age. His mother has been a powerful clairvoyant medium. He himself

first noticed mediumistic power in table tipping at the age of 18. From time to time he attended spiritualistic meetings. About thirty-two years ago he witnessed the fire tests done by a professional medium, Mrs. Suydam, at a camp meeting at Lake Pleasant, near Orange, Mass. Shortly after, a voice or impression seemed to tell him he could do likewise, and he went home at once, and in the presence of a friend, in his own room, did the match and lamp experiments described below successfully. Thereafter he did the fire tests professionally at Lake Pleasant and at Lake Sunapee, N. H., at various times for fifteen years. In the last seventeen years he has done them perhaps twelve times for friends,—always in the presence of Mayo.

F. further stated that after the development of the fire test phase, he developed clairvoyance, and in later years, magnetic healing. He does the last by getting into trance, when a spirit control states the disease of the patient. F. has no mental vision of the patient's body. He heals by stroking the affected parts. He can take away pain. Treating tires him. He has recently advertised as a magnetic healer, but otherwise now does no work as a professional medium.

For the last fourteen years he has been an adjuster of needle-bars for the New Home Sewing Machine Company at its factory in Orange, Mass. Before that he worked in a furniture factory in Orange. His work in the sewing machine factory, he says, requires delicacy of touch. He was born in the neighboring town of Athol. His father worked in a pail factory and died when F. was nine years old. F. is a spiritualist in religious belief.

Ordinarily he is strong and well, but if he gets overworked, he goes to pieces nervously. At one time, he was hypnotized by a Prof. Cantwell for ten days or two weeks, and proved to be a good subject for exhibition purposes, but lost flesh under the process. Had a fever as a boy, but remembers no other serious illness. Has no dizziness or fainting fits. Sleeps and eats well; is not subject to somnambulism.

### **Description of Mr. Foskett.**

F. is a spare man, about 5 feet, 6 inches tall, with brown, rather deep set eyes, giving the impression of wiriness without robustness. His teeth are poor and his palate defective, making his speech rather hard to understand. His head is quite bald, the skull large in the back part, with a rather marked transverse suture about three-fifths from the back. His hands are muscular but not calloused, except very slightly in one or two places on the inside of the fingers. His hands and arms are moderately hairy. Delicacy of touch on inside of fingers and on wrists as tested by compasses appear normal. The index and little fingers of each hand were especially tested after the sitting. Knee and elbow jerks one-half hour after the sitting appeared normal.

Owing to the failing light and the wish to secure photographs, the foregoing examinations of delicacy and knee jerk were not made before the sitting also.

Mentally, he appeared candid and honest, of good intelligence, but of the spiritualist rather than the occultist type. He seemed to take his powers simply, and did not enlarge on spiritualism in his talk.

### **Séance Room and Precautions Used.**

The sitting took place in Mayo's front parlor, only the four persons already mentioned being present. There was abundant light for observation, though probably not enough for instantaneous photography. F. sat facing the three front windows, and about thirteen feet from them, behind a small bedroom table on which was fastened a sheet of asbestos. On the table was an ordinary brass kerosene hand-lamp; also an agate-ware circular pan of ten inches diameter, for alcohol.

F. removed his coat and cuffs and rolled up his sleeves. B. and I examined his hands at the windows and detected no evidences of preparation. Mayo then brought an apparently clean crockery basin and an apparently clean pitcher, filled under my inspection from the town water supply in the next room. F. did not leave the room from the

time his hands were examined until after the sitting. F. then became entranced, as described below, and next washed his hands thoroughly in the basin with the water and Fairbank's soap. The soap was his own, but appeared to be of the usual kind and bore the maker's stamp. I then assisted in washing his hands again in chloroform brought by B., and dried them on cheesecloth purchased by B., which is preserved for chemical tests if advisable.

B. arranged the camera about eight feet toward the window from the table and took several photographs during the séance. Mayo sat some distance on F.'s left, and I sat about three feet on his left, at an angle of forty-five degrees to the table. Mayo did not approach the table during the test, except to pour out the alcohol. Silence was enjoined upon all.

#### **Description of the Tests.**

At 3.41, F. sat in the chair and in about one and one-half minutes seemed to become entranced. He took twenty or thirty deep breaths, accompanied by some twistings and contortions of the body. There was some twisting of the head, but no catalepsy or fixation of the eyeballs, and throughout what followed his eyes were open and he seemed able to direct his motions and to see what he was doing.

After the washing of hands, as above, which occupied two minutes, F. sat at the table facing the light and proceeded to light, one after another, five or six sulphur matches, holding them between the thumb and finger of his right hand in such a way that the tip was in contact with the inside of the end of his right hand little finger. In each case, he held the match in that position for several seconds until the wooden part kindled. His arm was extended and his gaze rivetted upon the match. He seemed to experience no pain, but to be somewhat excited or fascinated by the light. After a match was kindled he held it under his fingers at various distances from one-fourth inch to one and one-half inches, until it was consumed. He also held a lighted match in his mouth.

I secured samples of these matches, which seem in every way of the common sort.

He then tilted back the lamp chimney, lighted the lamp,

held his fingers in its flame for three or four seconds at a time, first one hand and then the other, until his fingers were blackened. This was repeated at least three times with each hand. At this time he accidentally put the lamp out and re-lighted it twice.

The lamp chimney was then fastened upright and he turned the wick up as far as possible without its smoking. After washing his hands again, as above, in soap and water and chloroform, he grasped the lamp chimney by the narrowest part, his hand covering the top two and one-half inches of the chimney, and held it first in one hand and then in the other at arm's length for ten seconds in each hand. Then, he inserted two fingers into the chimney, holding it with his other fingers as before, and held up the lamp in this way for ten seconds with each hand.

Mayo then poured about two ounces of alcohol into the pan. The alcohol was furnished by F., but was smelt of and tasted by me. F. lighted it and dipped it up with his hands, passing his hands through the flames and holding out one or both hands flaming with alcohol until the flames burned themselves out on his hands. The hair on his hands was burned off, short, and that on his wrists burned and curled up. This last experiment occupied perhaps thirty or forty seconds, and the flame on his outstretched hands lasted for five or six periods of five or six seconds each. Owing to careful watching of the experiments, I was not able to take the time of each event with my watch, but am certain the foregoing lengths of time are not exaggerated.

F. then sank back in his chair, closed his eyes, and awoke to his normal condition in thirty to sixty seconds.

The whole time of the actual tests was seven minutes by my watch. F.'s pulse directly after the experiment was 130; ten minutes after, 120; one-half hour after, 100. It was not taken before the experiments for the reason above mentioned as to photography.

#### **Mr. B.'s Experiments on Himself.**

B. then undertook to repeat the foregoing experiments with the matches and bare lamp flame, but could not hold his

hands steadily over the matches or in the lamp flame, although, by moving them about, he was able to pass them through and over the flame for short periods. He did not attempt to put his fingers into the lamp chimney, and found he could only touch the outside of the chimney for less than one-quarter second. In the alcohol experiment, he was able to dip up the flaming fluid and to hold up one hand, flaming, for three or four seconds, plunging it afterward into a basin of water to extinguish the flame. B. stated that he had contracted several painful burns in these experiments. B. used the same soap and water and lamp, and alcohol from the same bottle as F.

#### **Comments of Observers on F.'s Experiments.**

After the tests and before Mr. B.'s experiments, F. washed his hands in soap and water and we examined them in strong daylight, but could discover no evidence of burns. We repeated the examination twice at intervals. The sulphur from the matches was burned on in a long, black streak, on the little finger of his right hand. We scraped this with a knife and washed it off with chloroform, disclosing no visible burn or blister. At no time thereafter did we notice any involuntary movements indicating burns, though B. and I handled his hands at various times, and B. made the compass tests on his fingers above described, including tests on the little finger of the right hand. During the alcohol experiment, while extinguishing some which had been spilled on F.'s trousers, I observed a curious odor which appeared to come from his head. It was not like soot, chloroform, alcohol or soap, but was pungent and aromatic. I could not detect it after the tests were over, by close inspection.

#### **Comments of F. on His Experiments.**

He has not done the fire test professionally for seventeen years, and did it last two years ago. He asks the help of his controls before the sitting, and, in this case, did so before we arrived, but not afterward. During the tests he tries to make himself passive; does not think of anything in particular;

does not see or hear or feel anything unusual during the tests. Is not conscious of the presence of spirits at that time. Is partially awake during tests and can tell what he is doing, but does not will his motions. Is not aware of unusual breathing.

He says his hands are sensitive to heat ordinarily. Blisters are easily raised, and he has been burned many times by the heat of brimstone matches flying off in lighting them. He cannot handle a hot cup of coffee. During tests he has been burned only twice, both in public tests, where persons in the audience made sudden exclamations. In one instance, he burned the roof of his mouth quite severely. In these cases, he simply felt the heat the moment the noise occurred and he came instantly out of control.

He states that sometimes at night, on closing his eyes, he sees a panorama of human faces, colored naturally and life-like. He sees no separate "eyes." Sometimes, at work, he has balls or masses of transparent color come between his eyes and his work. Beyond these, his powers are limited to impressions and to having controls speak through him, and to healing power. Mayo stated that F. once located the body of a drowned person by impression.

### **Conclusions.**

Owing to the fact that the precise nature of the tests to be given was not known beforehand, I did not provide my own soap and alcohol. In view of the control experiment of B., perhaps this omission is not as important as it otherwise would be. The lamp chimney experiment and the application of burning sulphur to F.'s finger seem to me conclusive of unusual powers; the holding of his hands in the lamp flame appears also remarkable in view of the length of time they were held quite steadily in the flame. The alcohol test, though very striking and spectacular, does not seem so conclusive, as B. succeeded in more nearly approximating this experiment. B. tried his experiments both with and without deep breathing, and states that the breathing seems to help anaesthesia. F.'s breathing before and during the experiments was quite noticeable. The odor observed recalls that in the Paladino experiments, but I should wish to observe this

again before laying much stress on it, as it may have been due to burning cloth.

F. gave me the impression of honesty and straightforwardness. In view of the washing with chloroform, I should not suppose that any preparations of alum, camphor and mercury, such as are sometimes used in making these tests, would have availed, but, even if they were used to toughen the skin, I cannot believe that they would have sufficed to prevent burning in the lamp-chimney experiment. This report was written out in the evening of the same day, on my return to Boston, from shorthand notes taken by me during the sitting.

PRESCOTT F. HALL.

Boston, November 24, 1908.

Having read over the foregoing report by Prescott F. Hall, of experiments with F. E. Foskett, I endorse the same as correct to the best of my knowledge and belief.

CHARLES BATCHELDER.

[Owing to obscurities in some statements and possibly insufficient description in others I asked Mr. Hall for additional details, and the following letter will explain itself. The reader will remark that it answers a number of important sceptical questions that arise regarding special situations in the original report.—Editor.]

December 1, 1908.

My dear Dr. Hyslop:—Your two letters of November 30 in the matter of Mr. Foskett received. I will answer first the numbered questions as follows:

(1) Mayo showed me the basin, which I examined by looking at it carefully and drawing my fingers over the inside of it. I then went with him to the adjoining room, where there was a faucet of town water. He turned on the water and, after letting it run for a few seconds, filled the basin. I stood beside him during this process in such a position that I had a complete view of the filling, and am certain that nothing was slipped into the water. We then walked back together into the other room. I kept my eyes on the basin constantly from the time it was filled until it was placed upon the table of the séance room.

(2) I have not yet had any chemical test made of the cheesecloth, but will do so.

(3) If it turns out that there was enough light to make the

figures at all satisfactory, I will have cuts made and sent to you, and, in any case, will send you prints. The delay in having the pictures made is due to the fact that Mr. Batchelder wished to do the developing himself, as a further precaution; and as he has no plant of his own for the purpose, desired to use that of a friend which he is in the habit of using.

(4) The only times measured by the watch were the total duration of all the experiments taken together. The times of the others were estimated separately by Mr. Batchelder and myself, and our results practically agreed. I may say that some years ago at the Jefferson Physical Laboratory I was engaged for some time in experiments involving the use of a seconds pendulum, and on that account my capacity for estimating time is probably fairly good.

(6) The sulphur part of each match was burned against the little finger, and after this the rest of the match was burned under the other fingers.

(5) The asbestos cloth was merely a piece of sheet asbestos tacked onto the table for the purpose of protecting the surface from possible damage from fire. My strong impression is that Foskett did not touch it at all; but, if he did, he certainly did not do so except casually with some small part of one hand.

(7) As stated on pages 5 and 6 of my report, the lamp chimney was fastened upright before Foskett washed his hands and grasped the chimney. The washing of his hands occupied probably a minute and a half. I may add what does not appear in my report, that the chimney was originally vertical and was tipped down for the second experiment so that the glass was undoubtedly somewhat warm before the chimney was fastened upright again.

(8) The alcohol experiments were practically continuous; that is to say, as soon as the alcohol was burned off his raised hands, he would plunge them into the basin again and take them out with more burning alcohol upon them.

The sitting was arranged for as follows: I wrote Mr. Foskett, asking for an appointment, and received his letter of November 11, copy of which is contained in my letter to you of November 12. I subsequently wrote him, asking for a definite appointment, and in a letter of November 16 he appointed the 21st. I then wrote him that I would be there at 3.30 on that day.

I am not competent to give an opinion regarding the use of cocaine, nor have I tested the camphor, quicksilver and styrax mixture on myself, although I know of the formula which you give. The difficulty that I have is to imagine how anaesthesia or anything like the camphor preparation could prevent a physical injury to the tissues under the conditions of the experiment.

Of course, the only way to find this out is to use various preparations and test the matter. The only precautions I took against Foskett's using preparations was first careful inspection of his hands; second, very thorough washing with soap and water; third, washing in chloroform, which would dissolve any greasy or soluble substance which might enter into any mixture he used. I realize, of course, that these precautions were not thoroughgoing, but, as I did not know beforehand just what he was going to do, I had no chance to consider other possible precautions.

It would be my purpose at any future experiments in Boston to have some reliable person with a stop watch, who should do nothing but time each event.

Sincerely yours,  
PRESCOTT F. HALL.

### Experiments by J. H. Hyslop.

One of the experiments reported by Mr. Hall commended itself to repetition. This was that of holding the lamp chimney, after lighting the lamp. The original Report of Mr. Hall did not make clear whether the chimney of the lamp tried by Mr. Foskett had been heated before his experiment was tried. So far as the account ran he might have turned the lamp chimney up and clasped it before the top was heated. Some seconds might elapse before the fingers would feel an unendurable sensation. Consequently I resolved to try the experiment on my own lamp.

My lamp is of the student's type. It is of very large size, the reservoir holding a quart of oil. The chimney is just one foot long. The wick is circular and is about one and a half inches in diameter. This gives a flame of four inches in circumference and so a corresponding amount of heat. In the first experiment I did not use my watch to time the experiment. I lighted the lamp with my right hand and clasped the top of the chimney in my left putting it on as quickly as possible, which was possibly a second of time. I held the top of the chimney until it became too hot to hold. I estimated that the time was one minute or more. This would make sixty seconds or more. The next time I tried it I held my watch while I had my son light the lamp. I had waited until the chimney was cool. It was in fact some hours after the first experiment. In both cases the chimney started with the

temperature of the room which was anywhere about sixty-five or seventy degrees. In the second experiment my watch showed thirty seconds as the limit of time that I could hold the top as before. It is therefore possible that I had overestimated the time in the first by as much as thirty seconds! I imagined from my subjective feeling of time that it was quite as long as the first experiment.

I resolved then to try the experiment of covering my hand with the substance said to be used by those who try the trick. The recipe was as follows:—"Dissolve one-half ounce of camphor in two ounces of aqua vitae; add one ounce of quick-silver and one ounce of liquid styrax. Shake well and cover hands with it, letting it dry."

I followed these orders and without telling my little boy anything about what I had done or what I was going to do, I asked him to look at my hands and see if he could remark any difference between them. It was perfectly clear to me that the hand smeared with the liquid was even glossy with it and looked as if it had been covered with a coating of isinglass. It was as unmistakable as anything could be. But I assumed that, knowing it was there, my perception and judgment was not to be accepted. So I asked my little boy, fifteen years of age, to look at both hands and see if he saw any difference between them. He looked carefully and examined the size of the fingers and hand and I told him to go on and see if he remarked anything else. He replied, "Of course there is something on this one (the left) which is not on the other, it looks like grease." He had observed this at once, but did not think it a matter of importance to remark it. His description of it was a good one.

Without further explanation I asked the boy to light my gas lamp. It has a Welsbach burner. It is known that the heat of such a burner is not so great as the gas without it. I had a glass chimney on the lamp. I held the chimney in my left hand, which was smeared with the liquid named, and my watch in my right hand. The chimney was not removed, but the gas lit from the top. I held the chimney at the top. In fifteen seconds it was too hot for me. I let go and my little boy grasped it with his two fingers, which had none of the

liquid on them, and held them on the chimney ninety seconds, and could have held it longer. But he remarked that there was a certain spot on it which he could not hold at all and which burned him at once. This was the spot on which I had held my finger a short time before. He stood in a different position and could not easily grasp the chimney where I had done so. I then grasped the chimney where he had held it, the light burning all this time, and held it for sixty seconds and could have held it much longer. I then tried the other spot where I had held the chimney first and could not hold it a second. I then turned to the student's lamp and could not more than touch it without feeling the heat so much as to be compelled to remove the fingers at once. Indeed I could not hold it the fourth of a second, if I may estimate the time by a guess. The heat was so great that it instantaneously caused the fingers to smoke. In fact, I could scarcely more than touch the glass. We both tried this twelve or fifteen times.

I then had my boy cover his fingers with the liquid and dry them. He then tried the student's lamp as I had done and with this material on his hand he could scarcely touch the chimney without burning him. The smoke appeared as it did with me and contact was not possible more than an instant, whatever time that is. I had him try this twelve or fifteen times. I then had him try the Welsbach lamp and he could not hold his fingers in the same position as before more than half a second. Neither could I. Evidently the chimney had become much more heated by this time, perhaps five minutes later than the first experiment.

Apparently this liquid does not prepare the hands for miracles. It produced no sensible difference with my boy and none with myself, so far as I could observe. I tried exposure to heat in several ways and I could not detect any alteration of sensibility by it. It is certain that it made no sensible difference with the boy, especially as he could hold the chimney so long without anything whatever on the hands and could not hold it at all with the liquid on them.

I also tried the experiment with a match, but could not hold it within an inch of the fingers for more than a second. I made several attempts at this, but all failed.

The next day I resolved to try the alcohol experiment. I poured alcohol on my left forefinger and lit it with a match, my secretary holding the watch and timing me. The first trial was a third of a second, so far as she could determine it. The second one-half a second and the third trial a half second or a little more. In the first case I plunged my finger into water a little sooner than I needed to do. But in both the other instances I was distinctly burned.

On the matter of holding the chimney I had my secretary try it while I timed her. I lit the lamp and placed the chimney at once while she placed her hand around the top of it. She had to remove her hand in twenty-two seconds. The lamp was the student's lamp. Its chimney gets hotter than the Welsbach light.

I then resolved to try washing my hands with chloroform and holding the chimney. My suspicion was that the chloroform produced anaesthesia. I first bathed my hand in the chloroform and lit the lamp holding the top of the chimney in my left hand and put it on the light at once. My secretary timed me. I held it sixty seconds, when it began to burn me. I then bathed my hand again in the chloroform and tried to hold it. But one second, so far as that could be determined, was all that I could stand, and the lamp burnt my three finger ends until the skin was whitened or crisped, tho not blistered. The sensation of heat was felt for some time afterward.

It will be observed that I could not duplicate the experiments as reported by Mr. Hall. The holding of the lamp chimney for a considerable time seems, or would seem to some critics, to have repeated those described, but Mr. Hall's later explanation of details in the case show that I did not repeat the experiments exactly. But nevertheless it is clear that accounts of the kind must be read critically before we express any wonder at them. We are so inclined to judge incidents of this type by our usual experience in connection with hot surfaces. Our prompt reflexes under great heat makes us forget that there are ways of producing illusions in regard to it, and unless the facts are carefully recorded and described we shall mistake their real character. We do not

know what might have been possible under conditions which may not be detectible, but my own experience shows that it is not easy to withstand heat under the circumstances described. If Mr. F. had any secret way of protecting his skin and that was not discovered or discoverable he might have done the trick. But it seems that no method of doing it was discovered. What his trance may have done, through auto-suggestion, to produce anaesthesia, whether of the heat nerves alone or both heat and tactual nerves, no one knows and can but conjecture. Whether Mr. F. has a peculiar tactual surface or sensibility was not determinable under the circumstances, and all we know is that others could not do the same thing under apparently the same conditions.

A most interesting circumstance is the failure of the artificial protection for the skin to do its alleged work. I obtained the prescription from "*Revelations of a Spirit Medium.*" It is also copied in Mr. Carrington's book on "*The Physical Phenomena of Spiritualism.*" It was certainly a perfectly worthless means of preventing the conduction of heat, as it appeared in my experiments, and one can but wonder whether those who are so ready to quote this book as an authority had ever thought to try the experiment.

When it comes to an explanation of the phenomena it is not so easy. The question apparently lies between anaesthesia and its insensibility to the influence of heat with or without anaesthesia. Anaesthesia would render Mr. Foskett insensible to pain, and we may suppose the trance, as it usually does, to bring on anaesthesia. The trance could not be tested, but it makes no difference to the peculiarity of the apparent facts. As the spectators had to remain silent and to avoid making any noise or disturbance it was impossible to test Mr. Foskett for anaesthesia. If there were no anaesthesia the phenomena are much more remarkable than otherwise, while we might invoke the facts to prove the probability of anaesthesia.

But anaesthesia alone does not explain anything except exemption from pain. The thing to be accounted for is the normal condition of the skin under such an ordeal. In cases of paralysis and similar organic anaesthesias, I understand that

the skin is more easily attacked by heat than in the normal state, while there is no sensibility to pain. In functional anaesthetics, I understand that the resistance of the skin to heat is not impaired. Whether dissociation of tactual and thermal senses would accomplish any better hope of an explanation is not determinable at present. But one does not see how this would affect the case, as the problem is not one of explaining the insensibility, but of explaining the resistance of the skin to heat. The apparent evidence that there were no preparations used for protecting the skin, and the washing of the hands with chloroform to remove them, if they had been used, seem to show that the conditions were unusual and that the phenomena require more than the commonest explanation.

Mr. Foskett and the Spiritualists resort to spirits as an explanation, but whatever admissions we make as to that sort of intervention the physical side of it is not altered for science. You may concede that spirits might produce extraordinary anaesthesia or conditions affecting the resistance of the skin to heat, and that would not suffice to make the facts intelligible in terms of physiology and psychology as we normally know them. We should still desire to inquire by what processes any other agencies might avail to produce conditions that make the skin immune under such experiments. There is no specific evidence of those extraneous agencies in the matter, and there is also no evidence against their intervention. But there is the anomaly of unusual immunity to heat, even tho we later find that the phenomena are to be related to similar facts reported among simply civilizations. It will require further experiment to decide anything in the case, and the present facts, whatever interest they have, do not go beyond demanding thorough investigation.

## INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

[The following case is reported to us by Dr. I. W. Hey-singer. He is the author of the work on "Solar Energy," published by J. B. Lippincott Company. It came into our hands through a member of the Council, tho it seems to have been reported to Dr. Hodgson some years ago.—Editor.]

### RECORD OF A CASE OF ANTICOOT AS PRACTISED AMONG THE ESQUIMAUX OF THE NORTHERN SHORES OF HUDSON BAY.

By Robert Ferguson, late a harpooner on the Whaling Schooner, Abbie Bradford, from New Bedford, Massachusetts, an eye-witness.

About May 10th, 1878, I left New Bedford, on the above-mentioned whaling expedition. I had, two years previously, made an eighteen months' whaling voyage to the same waters, and wintered on Marble Island, where I became well acquainted with the natives, who came to Marble Island and built their igloes around the ship on the ice. This was the winter of 1876-7.

On the whaling voyage of 1878, we again wintered there in the winter of 1878-9. Marble Island is a high, rocky island in the northern portion of Hudson Bay, several hundred feet in height, and composed, apparently, of pure white marble. It is about thirteen miles in length and seven miles wide. There is a good harbor in an indentation on the southern shore of the island. The island is about fourteen miles from the mainland, which lies to the north.

We reached the island September 15th, 1878, and were frozen in on the 27th.

The Esquimaux began to come across the ice and floe-ice about January 10th, 1879, and the current was practically frozen solid by February 1st, and then there gathered around the ship, and lived in igloes constructed by themselves, about forty natives, including several women and a number of children. They

belonged to four different tribes. The same winter the following whalers wintered at Marble Island, immediately alongside us: the Abbott Lawrence, a brig, Captain Mosher; the Isabella, a brig, which had a young captain, from Maine, named George Garvin; the A. J. Ross, also a brig, Captain St. Clair; also the search schooner, Eothen, looking after the remains of the Sir John Franklin expedition, Captain Perry. The latter was from New York, the others from New Bedford, Mass.

During the winter the Esquimaux hunters, when compelled by hunger, would go over the floe-ice for walrus and seal.

Among these Esquimaux, many of whom had acquired English nick-names, was one called Brownie, who spoke English well, and was quite intelligent, and in great demand by the ship captains, when there. His old mother, who went by the name of Brownie's mother, spoke broken English, and was an excellent needle-woman in the Esquimaux fashion. Brownie was a man of thirty or thirty-two years. A younger man, of another tribe, and his brother, neither of whom spoke English, one of them being nick-named Pat, and the other Pat's brother, were also there. There were plenty of Esquimaux dogs in their camp. Another Esquimaux was named Aleck Taylor (I do not know his native name): he was a tall, well-formed and intelligent man, an excellent hunter, about forty-five years old. He spoke fair English. He belonged to the Kinnepitoo tribe, while Brownie and his mother belonged to the Igloe Lick (strong-house) tribe.

In the early part of March, 1879 (I find by my notes, Friday, March 14th) a party of the Esquimaux went on to the floe to the south of the island, to hunt walrus or seal, about eight or nine men in all. The wind suddenly changed to blow from the north, and the floe-ice began to move to the south. All escaped with great difficulty to the camp except Brownie, Pat, and Pat's brother, and two Esquimaux dogs. These were carried rapidly to the south, as the center part of the Bay was not frozen.

Until Brownie reappeared in the camp was a period of fourteen days, he having reappeared on the evening of March 27th.

Searching parties, including some of us with boats, searched all night, when they disappeared, but the ice had broken loose from the north and was all moving to the south, leaving only water between the island and Brownie's party; and vapor rapidly rises on such water, and shuts out the view.

There was great anxiety and worriment among the natives remaining behind.

While the party was absent, and when the anxiety was at its height, Brownie's mother urged Aleck Taylor "to make Anticoot." Preparations were accordingly made, and Mother Brownie told me herself that they were going to make Anticoot about the men who had gone on the ice.

I crawled into Mother Brownie's snow igloe, and found that the process had commenced. There were present two or three natives besides Mother Brownie and Taylor, and three or four of the whites, among whom I feel sure was Sandy McKenna, who was working some eight or ten years ago in a dry-goods store in Providence, R. I., and previously lived in Ansonia, Conn. I was, at that time, about twenty-two years old; our vessel was the Abbie Bradford; the captain was E. B. Fisher, from East Falmouth (Cape Cod), Mass., and was at that time about forty-five years old.

He was not present in the igloe at the time, but afterwards knew all of the particulars, as well as did Captain St. Clair, of the A. G. Ross, who took great interest in the proceedings, and questioned all the parties. Captain St. Clair was a New Bedford man. He was afterwards employed in the Wamsuta mills in New Bedford.

When I entered the igloe (which had one-half of its diameter built up for a bed, as is usual), I saw Taylor standing there on the lower part, and apparently working himself up. He was frothing at the mouth, his arms stretching and contracting somewhat; he kept moving his head, and appeared as if he was going to bite at the lamp in the igloe, his head constantly in this motion. His eyes were open and staring rather, and apparently set. He was standing firmly on his feet. He was bareheaded; he did not appear to be controlled by Mother Brownie or anyone else present. Mother Brownie was sitting cross-legged on the bed-part of the igloe, facing Taylor, and watching him, and kept urging him on, repeating the words "a-tee, a-tee!" which means, go ahead.

He gradually assumed a more natural position, and stood erect, and appeared to be awake and normal, and ready to answer any questions which Mother Brownie might ask. Some of those present, of the whites, wanted to speak to him, but Mother Brownie interfered at once, and would not allow it. She did all the questioning.

He did not froth at the mouth, and appeared quite rational, when so being questioned. She began to question him quietly, and very eagerly looking right at him, and the responses were at first not instantaneous, but given as though he was thinking, and they were not given in a loud voice. At times there was a hesitation in his answers, as though thinking what to say. Then Mother Brownie would ask again, and the answer would then come at once.

The questions and answers were all in the Esquimaux language.

I understood enough of it to know what the conversation was about, as I had been among them, roughly speaking, for about

four years, more or less. I could carry on a conversation in Esquimaux fairly at that time.

After a few questions, the old woman's countenance brightened up, the anxious appearance left her, and one could see that she was greatly pleased.

The whole conversation may have occupied ten minutes or so. There were not a great many questions, and the answers were not prolonged.

The first question was, whether they were dead or alive; the second, whether they were ashore or on the ice.

After a while the conversation was closed, and Taylor sat down on the edge of the bed-part. Then Mother Brownie said to us, "He is tired and wants snick-a-poo," meaning sleep. We then crawled out of the igloo. This may have been about three or four o'clock in the day, and I saw Taylor about two hours afterwards. He seemed all right.

While sitting on the side of the bed (and before he left the igloo), Taylor began to ask Mother Brownie concerning what he had said, and seemed greatly pleased. He seemed very anxious to know what he had said. He clearly appeared to be in total ignorance of the whole previous questions and answers.

I had understood the questions and answers, except a word now and then, and afterwards Mother Brownie explained to me the whole matter, the same night after supper, I think, and certainly within a day, and of course several days before Brownie reappeared.

The statements of Taylor were as follows, in answer to Mother Brownie's questions.

These three men and the two dogs had been carried to the southern part of the bay, where they struck the shore ice and endeavored to work their way back, following the shore ice. (The weather was bitter cold, about 43° below zero Fahrenheit.) At the time of the anticoot they had eaten their dogs, and he described just where they were at that time. That one of them would come to the ships alone, leaving the others behind on the mainland. That they had eaten or would eat their shoes. Also that their faces were cracked open by the frost. The one who came first was to come to camp a certain number of days afterwards. At this time, when he came back, as stated at the anticoot, which was about dark on the afternoon named by Taylor, to wit, Thursday, March 27th, 1879, his cheeks were split open, he was nearly starved, had eaten up his shoes (*cummings*, as they are called), and said that he had made a snow-hut where he left the others, who had also eaten up their shoes. As they were younger than Brownie, and not so tough, they were unable to walk over this snow without shoes.

After Brownie had his supper, he guided a relief party with

dogs and sledges back, and next morning they came in with Pat and his brother.

It was considered among the natives a remarkable escape. The anticoot seemed to me to be by means of a connection on Taylor's part with the party which was lost, so that, after each question of Brownie's mother, Taylor would appear to get the information from some one of the party lost, in order to answer. That is, as though he was holding communication with them. And yet, when he came out of it, he apparently knew nothing at all of the whole transaction.

It was absolutely impossible for Taylor to have obtained the information in any manner normally, as the Esquimaux in the camp derived their whole information from Taylor while in the anticoot.

The natives were all absolutely sincere in this matter throughout. Among those natives in the camp there were others who did anticoot at different times; one of these was Amou (wolf), of the same tribe as Brownie; another was considered a "big anticoot," I forget his name; he may not have been in camp at this time. They had a great big igloe in camp for anticooting and other ceremonies and sports; white men were not admitted to this while anticooting was going on. There was one white man I heard of, who lived seven years among them, and was so admitted, but he was killed accidentally afterwards in the Arctic Ocean.

They had these anticoots about three times perhaps while I was there this winter, but I do not know what the subject was, and was not present.

I had no theories about this matter at the time, nor did I speculate or converse with others as to the *modus operandi*.

I never had any knowledge of psychic phenomena, and have not had up to this day.

I have had experiences among the blacks on the west coast of Africa, about ten miles from the mouth of the Congo River, about four or five years afterwards, but have never undertaken to explain them. This appeared to me to be in the nature of a communication with some distant person, but I didn't understand the African language, and one who spoke broken Portuguese, as I did, couldn't make it clear to me. I believed, however, from what I saw and heard, that it was of the same nature as the Anticoot. The similarity of the operator's actions to those of Taylor was what struck me. This was in Kabende, where, on one occasion, I spent two weeks ashore, and was there a couple of times afterwards.

I wish to add that the Esquimaux igloe, which was circular in form, and about ten feet in inside diameter, was well lighted during the above proceedings—as well lighted as any ordinary room. For this purpose a long lamp in the shape of a trough of soapstone is used, along the bottom of which extends a wick of

fine moss. About a foot above is a rod which carries a mass of seal blubber. The heat of the flame gradually melts this, and it drips down into the lamp below, keeping the oil constantly at an even height. The flame is the full length of the soapstone trough, and is so regulated as to burn with a clear, bright flame, and without smoke. The inner walls of the igloo, by congelation of the breath, is glazed with a white reflecting surface of smooth ice. There is a vent in the middle of the roof. The entrance is by a long passage, often fifty feet long, and constructed with different angles to keep the wind out. One must pass through this on one's hands and knees. The igloo itself is roomy and comfortable, the raised bed-part, of snow covered with skins, occupying about one-half the area.

The natives I speak of, on my prior visit, in 1876-1877, had brought down some silver spoons from the far North, relics of the Sir John Franklin expedition, and these (marked with the arms of the Crozier family) led to the fitting out of the search schooner Eothen, which, with other vessels, wintered alongside us in 1878-1879, as above stated.

[Signed] ROBERT FERGUSON.

Witness:

Isaac W. Heysinger, Associate Am. Br. S. P. R.

Personally appeared before me, Robert Ferguson, the above-named person, who, being duly sworn deposes and says that the above record was taken down from his dictation by Dr. Heysinger, and has since been read over by said deponent, and that the same is true to the best of his knowledge and belief; that the facts are therein properly stated, and that the events occurred as therein described.

JOHN W. SIMMONS,  
Notary Public.

[Seal]

Robert Ferguson. [Signed]

No. 1410 Lombard Street, Philadelphia, August 26, 1902.

This is to certify that I have been personally acquainted with Mr. Robert Ferguson now residing at No. 1200 South 22d St., Philadelphia, where he is engaged in the meat, provision and grocery business; and has resided in that vicinity for many years, since his boyhood in fact; I am a retired Presbyterian clergyman, and for many years was the pastor of the Grace Presbyterian Church in this city.

I consider Mr. Ferguson as a man of strict veracity, and have no doubt of the entire truthfulness of the narrative concerning the Anticoot among the Esquimaux, which he has given and which I have read over.

[Signed] ANDREW CULVER,  
Pastor-Emeritus of Grace Presbyterian Church,  
Philadelphia, Pa.

1521 Poplar St., Phila., Pa., September, 1902.

I hereby certify that the accompanying record of the Anticoot case was written down by me verbatim as received from the dictation of Mr. Robert Ferguson, who narrated the events. I have had many interviews with Mr. Ferguson before and since, and extended conversations with him regarding manners and customs of the people in the regions he has visited, and the habits and descriptions of strange animals, etc., and I am fully convinced that he has been a careful and accurate observer, and a cautious and guarded relater of events in which he has taken part. He has also shown me a number of curious relics brought back by himself; and I am fully satisfied that the present narrative is strictly true in fact and substance. I have found Mr. Ferguson to be a man of high intelligence, though not an adept in the teachings of schools, yet tolerably well versed therein: also, he is a good draughtsman, which bespeaks a good observer.

[Signed] ISAAC W. HEYSINGER, M. D.  
Associate American Branch, S. P. R.

[The following letter is a reply to inquiries regarding certain points in the original record. They explain themselves.—Editor.]

1521 Poplar St., Phila., Oct. 14, 1908.

Professor James H. Hyslop,

Dear Sir:—I have duly received your letter of 4th inst., and have been looking up the data referred to. I cannot account for the absence of dates when taken, of the Ferguson record. I am sure that they were in the manuscript originally, especially the notarial affidavit, as that was required. This I sent to Dr. Hodgson, at whose request I made the investigation.

The narrative of Mr. Ferguson, which I took down verbatim, occupied several evenings, and was prior to the certificate of the clergyman, Andrew Culver, for it was on my inquiry for references, and his statement about his acquaintance with Mr. Culver that I had him take the manuscript to him. You will note that the clergyman states that he had read Mr. Ferguson's narrative, and which I had given the latter to take to him.

When he returned it to me a few days later, not more than a week later, I then wrote my own certificate, which I attached. I am certain that Mr. Ferguson's narrative, taken down by me from his own verbal dictation, occupied certain evenings between August 10th and August 20th, 1902, and not before or after these dates.

Mr. Ferguson's notes were mere memoranda of occurrences kept as a sort of rough log, and only gave dates of breaking away

and return. I do not recollect that I saw his notes, but he brought me quite a number of Eskimo relics, to each of which was attached a story of its acquisition and locality. He was a petty officer (harpooner) and was obviously an intelligent and reliable man. He occupied much time in answering all sorts of questions about whales and whaling, and the geological and topographical features of the countries he visited, from which I derived much valuable personal information, and what he said fitted in so closely with other data of my own, and with the records of the Ethnological Bureau of the Smithsonian, that I am certain that he was not only a man of veracity, but of good judgment and careful observation.

The word "Anticoot" is a dialectical variant of the Greenland Eskimo word "Angekok." On the Alaska northern coasts it has another variation. It is also possible that these are all merely faults of observation or hearing, but I do not think so. I have made much of a study of the Eskimo in work of mine on American ethnology, in which I have been engaged, especially with the Maya and Cherokee stocks, and in connection with my unpublished work on "Crystal-vision in Prehistoric America," the results being very surprising. *Angekok* means magic, the one that practises it, or the agency which produces it. It corresponds to our Psychic, which may be adjective or noun, and personal or phenomenal, or even esoteric. I say above "magic," but that is a loose term, and taking all my knowledge of these people, I should call *angekok* merely the equivalent of psychic, and let it go at that. It is not a "spook;" there are three forms for that, differently applied.

The igloe (I G L O E) is the Eskimo snow house used in winter, it is fashioned from blocks of snow, laid in circular form, and converging to a hemisphere at top. The entrance is  $2\frac{1}{2}$  feet high, thirty to sixty feet long, and zig-zagged laterally to keep blasts out. About one-half the interior (which may be 12 to 16 feet diameter, and 8 or 10 feet to 12 feet high), is raised half hip high for seat or bed. The breath and lamp glazes the inside walls to a hard finish.

Yours sincerely,  
I. W. HEYSINGER.



## CORRESPONDENCE.

*Editor of the Journal:*

Dear Sir:—In support of my belief in the electrical nature of the aura and its assistance as a medium in spiritualistic manifestations, I would like to submit the following account of an experiment with a planchette. I am aware that the report is faulty in this respect, that I am familiar with the appearance and color of the aura of but two of those taking part in the experiment. Of that of the other two I have had but a glimpse only, and that when not in a position to observe carefully, so as to speak definitely of color or extent of either. All that I wish to report at this time, however, is the amount, general appearance, etc., of the aura present and visible to me during the sitting, and its apparent connection with the manifestations that occurred.

Of the four taking part all are earnest, serious, middle-aged people. Three had—years ago—held sittings together with others. With myself it was a first experience. We sat at a library table, heavy mission style, about 4×2 feet in size. A gentleman sat at the left, a lady at the right and a lady opposite to me. The planchette was in the center of a large sheet of white paper that almost completely covered the top of the table. Those who can see the aura will understand why I give these apparently trivial details.

We placed the tips of the fingers of our right hands on the planchette. In about five minutes it began to move and ran to the lady opposite me, then back to the centre, and thence to each one of us, and returned to the centre.

At this time there was a green and white aura visible along the sides of and under the planchette and up the sides of the pencil to the top. The board ran about, making scrolls and scrawls for a few moments, then quieted down and attempted to give names of those communicating. A few words were written. The planchette at times nearly running off the table.

One of the sitters remarked that "the influence is very strong." At this time the whole space so far as I could see between the paper and the under side of the planchette, was filled with aura, green and white: the dark pencil looked not unlike a green and white candle with a small-sized white flame at the top. We had now formed a circle with hands touching, the lady opposite me

and the gentleman at my right, had, at one time, her right hand and his left, on the board, and the "V" shaped space between their arms to the elbows was filled with the aura.

Names were written and recognized. The messages, though characteristic, were not evidential from a critical standpoint. The longest was to myself, and the aura visible at this time was certainly characteristic of the one purporting to communicate, who chanced to be a deceased relative of my own. The message was fairly clear, and referred to one sent to me some time ago, by a mediumistic friend, and purporting to be from the same intelligence, but was not spontaneous, being called out by a question of my own.

When this communicator wrote "good-night," the light had nearly left the board. The lady on my right put her fingers on the planchette and we again formed a circle. Her aura is gray and very profuse. The light appearing around the board at this time was bluish white and less in quantity. A message of five words was written to me. No name was given but message and aura were characteristic of my husband who passed over some years ago. The movement of the planchette, too, was different, being slow and deliberate.

There were fluctuations in the amount of light, or aura, seen during the sitting, that corresponded to the motions of the planchette. When the aura was profuse the motions were easy and rapid; when the light diminished the movements became slower until they ceased.

A week later we had a second sitting at the same place with the difference that one of the ladies was absent and her place was taken by a gentleman. We sat for over an hour, probably an hour and a half. Only once during that time was there any light around the planchette, and then but little. There was no movement of the board and no manifestations whatever.

Electricity, it is said, finds the air an impenetrable wall through which it cannot pass without a conductor. Contrary to the commonly accepted belief that it travels in the metal that conducts it, it passed along the under side. When the current of electricity fails the message stops. Observe that the aura appeared on the under side of the board only, and when the light or aura failed, the manifestations ceased.

The lady who sat next to me at the sitting, can also see the aura, and will verify what I have written of the aura, as far as she saw it, if you wish.

It appears to me that if the aura appearing around the planchette is different from that of the medium, or the majority of the sitters, and if this fact can be proven, and if it is characteristic to communicate—and this can be proven by comparing it with that

given off by any article—excepting cotton—that has been much worn or used by the communicator, it would be a strong link in the chain of evidence in favor of spirit return. That this light is in some way the means of communication seems indisputable.

ELIZABETH DAYTON.

Seattle, Washington, Nov. 5th, 1908.

Dr. James H. Hyslop,  
New York.

In the *Everybody's Magazine* of November, 1908, there is an account of some seances on pages 677, 678 and 679 by three sitters, one of whom, called the professor, is the medium. The communicating intelligence gives his name as Jarvis James. To all inquiries as to his earthly history he is non-committal, merely saying that it was sufficient for the sitters to know that he could communicate. Finally on being pressed to reveal his identity he made the following reply: "I am not sure as to just what and who I am myself. I do not know whether I ever had an independent physical or bodily existence. I am the latent energy, a reserve vital and intellectual force. The professor can exist without me, but I cannot without him. I am the principal satellite of the professor, and that is all that I can say."

Now I think it will be interesting to the readers of the *Journal* to have your analysis and opinion of this statement of the communicating intelligence, in connection with his previous refusal to reveal his identity. How far will these go in justifying the conclusion, that all communications of this character, obtained in this manner, are emanations from the secondary personality or "subliminal" of the medium.

Yours respectfully,

F. A. BAYER.

It is impossible at this stage of our investigations to give any adequate analysis or explanation of the phenomena to which our correspondent refers. This sort of message is a very frequent one with mediums. The control very often cannot give any better account of himself. As the evidence of personal identity is the primary condition for believing in a spirit, and that evidence must be provably supernormal, we cannot yet offer a spiritistic hypothesis as the explanation of such incidents. It is not because the spiritistic theory cannot explain the phenomena, but that in better attested supernormal facts we have not yet satisfied the sceptic that spirits exist. But suppose we had satisfied the sceptic of this fact, we

have still to formulate an acceptable explanation of "communications" that are not accompanied by evidence of personal identity. But a man who would quote this incident as inconsistent with a spiritistic hypothesis mistakes both the nature of that theory and the resources which it has for explaining anomalies.

A theory always explains much that is not evidence for it, and it may even explain facts that superficially appear inconsistent with it. But we have first to have reasons for believing the hypothesis that are independent of any given set of facts to prove it. The spiritistic theory is no exception to this rule. The evidence for it must be facts bearing on the identity of deceased persons and that are provably supernormal, as remarked above. With that view once accepted we may treat all such incidents as our correspondent has quoted as perplexities *in* the theory, but not objections to it. Why one person so freely offers to prove his identity and another fails or refuses is an unsolved problem, tho I think there are ways of suggesting hypotheses that may render them intelligible and consistent with the main theory.

The question proposed by such an incident as our correspondent mentions is this. Why should a spirit refuse or be unable to tell who he is? We find that certain real or alleged communicators make it a point in their work to make their names and identity known. Others systematically refuse or are unable to do so. Why this variation, especially when we usually find "controls" the most easy communicators? It is natural to expect the easy communicator to tell all about himself, and hence why this oracular method at the crucial situations? Why this disappointment just at the point where the spiritistic hypothesis might seem provable?

The answer to this question is not a simple one. The right to put it is based upon an assumption which may not be true at all. We think that a spirit, if it exists at all and can "communicate" can do so in the easy manner which appears possible on the surface. The apparent ease with which some alleged communications come lends support to this assumption. But we must not forget that we do not know the conditions and limitations of communications, even when they

seem easy. It is quite possible, assuming for the present that spirits exist, that some can communicate easily, for a time at least; that some cannot communicate at all; that some can communicate with great difficulty; that some can communicate easily on certain subjects and not at all on others; that some can remember well; that some cannot remember at all; that some remember certain things well and others not at all; that the lapse of time after death may affect the power of recall; that the conditions of communication may affect the power of recall; that a cleavage, like that of secondary personality, between the normal state and that for communicating may develop in the process of time for those who are controls, and perhaps a number of other possibilities. These all have distinct analogies in the living, and we have still to investigate the subject for determining what explanation will apply.

But there are a few instances which may afford a clue to what the general hypothesis will be, if the existence of spiritistic communication be accepted in any respect. I may first take the case of Dr. Phinuit, the original control in the Piper case. He gave a specific account of himself that was quite consistent with the use of the French language at times in his communications. But investigation failed to verify his claims to having been a French physician. Besides this seemed to be inconsistent with the American slang with which he seemed perfectly familiar. For scientific purposes he had to be treated as a secondary personality of Mrs. Piper. There was no clear proof of this, because on any theory of him the subliminal memories of Mrs. Piper would enter into the phenomena associated with his personality. Now suppose that Phinuit was a discarnate personality whose constant obsession of Mrs. Piper had led to the loss of the consciousness of his previous personal identity. In that case, it would be quite natural for him to fail to prove it. I know a case of loss of normal consciousness that assumed no name at all until he was asked his name when purchasing a ticket for a steamer. He then suddenly chose the first name that came to his mind. Why should not a spirit do this, when the haunting of physical conditions had affected the memory, and be unable to

prove his identity? Why should not his personality be so affected that he should know very little indeed about his own world? Why should not even a spirit know his identity clearly in his own natural medium and be absolutely ignorant of it when communicating, if he has been long deceased? I do not say that this is a fact. But the questions suggest what our ignorance is and what limitations we have to place on contrary suppositions.

The Emperor group of controls when they assumed supervision of the Piper case—no matter what theory be accepted regarding their nature—stated that Phinuit had lost his consciousness of the past entirely and that it would require a long absence from Mrs. Piper to restore it. A personal friend of mine who had had sittings with Mrs. Piper before her own death and who had liked Phinuit as a communicator, after her death hunted up Phinuit, so to speak, and reported much the same about him that Emperor had done. This I had from the lips of Dr. Hodgson himself before his death. Assuming the source that they apparently have, such facts tend to throw light upon such personalities as Mr. Bayer mentions above. Of course we have still to prove that the conditions are as claimed, but as the primary function of science is to test hypotheses where it has no other means of determining its conclusions, we may apply this method here and if the theory fits and explains the facts better than any others it is entitled to consideration. It is all the more tolerable when it supervenes upon evidence of personal identity in the same case. The supernormal in Mrs. Piper and others afford abundant evidence that we have to go beyond her organism for an explanation of the facts and when this supernormal is associated with facts and statements which carry the same psychological character with them as the supernormal minus evidential features, we may well suppose that the same general theory applies with supplementary hypotheses for the limitations of certain communicators.

Phenomena similar to those of Phinuit occurred in the Smead case. The details of this aspect of the case will be found, at some length, in my book on "*Psychic Research and the Resurrection.*" After some interesting evidence of the super-

normal in the case, a personality giving the name of Harrison Clarke appeared and excluded all other communicators from taking part in the work. He steadily refused to establish his identity, after he had given a number of facts which proved to be entirely false. The persistence of this refusal led to the insistence that he leave the case, which he did. He gave a most interesting and circumstantial story of his life in outline, but it was wholly false in respect of the incidents that would have guaranteed it. When he discovered that he was found out he would not tell anything more, tho he insisted and apparently with earnestness and a desire to convince us that he was a spirit, precisely as did Phinuit when Dr. Hodgson told him that he was not this.

Psychic researchers will observe in Dr. Morton Prince's case that Sally shows marked resemblances to the very case which Mr. Bayer mentions. She does not make specifically the claims made in this case and she does not show, as the case has been published, the characteristics of Phinuit and Harrison Clarke. But if Miss Beauchamp had been studied with reference to what might have developed in the direction of a better understanding of Sally we might have found interesting resemblances to the Watseka Wonder case, and also more distinct analogies with the Piper and Smead cases, tho perhaps with very distinct differences, as they are already apparent. But Sally showed several characteristics that remind us of controls. She played medium; she was always conscious; she had no sense of time, and she insisted on her independence of Miss Beauchamp. These are all characteristics of controls. They do not prove independent personality by any means, but they should be marked in connection with all cases that may happen to exhibit supernormal faculty.

But there were other things reported of Jarvis James that are not consistent with his claim to being "the latent energy, a reserve vital and intellectual force" implying and asserting that he could not get along without the Professor, but that the Professor could do without him. Before leaving the experiments the same personality explained the mediumship of the group experimenting and actually showed himself independent of the Professor. We should no more rely upon

the peculiar statement of my correspondent for deciding the possibilities of the case than upon others. Any theory must take the whole into account. Assuming that Jarvis James was like Phinuit or other controls that get into intellectual confusion we may well expect many false and confused statements to be made about himself, and our only criterion of interest is the psychological or logical one of consistency. His contradictions may be quoted as favoring his reality, but not his veracity. I would not use them for either. But we cannot take one part of his alleged communications as suggesting his nature without also taking account of the others, and the only way of assuming any consistency in his statements is to suppose that he was in a mental condition that disqualified him from telling the exact truth, try as he might. If the spiritistic interpretation is to be tolerated it would have to be determined by experiments in many cases, and we certainly could not discredit that hypothesis by such statements about himself as Jarvis James here gives.

All this, of course, is taking the statements of Jarvis James seriously. There may, in fact, be no reason, for doing this at all. We must remember that the stories in *Everybody's Magazine* were written for a prize and any person can write very good stories for much less than \$500. I have no evidence that the facts are not true and I do not assert or imply that they are anything false in all respects or in any. But accepting them as containing some kind of truth it is certain that they are not reported in any such detail as would justify a serious scientific man in assigning them any importance. I have only taken occasion to remark the analogies between Jarvis James and some of the personalities in more acceptable cases. Jarvis James might be nothing more or less than the secondary personality of the medium. There is no proof that he is anything else, and until such cases are reported in more detail and investigated for years there is no reason for attempting a scientific explanation of them. Popular magazine articles, especially when they are written for money, are to be read *cum grano salis*.—J. H. Hyslop.

## BOOK REVIEW.

*Buddhism and Immortality.* By WILLIAM S. BIGELOW. Houghton, Mifflin & Co., Boston and New York. 1908.

This little book is the Ingersoll Lecture delivered at Harvard University in the regular course known by that name. It represents, according to the author, the Buddhistic point of view. So far as the reviewer can understand, however, it is the author's conception of the Buddhistic doctrine and seems very different from many other interpretations of it, tho having points of contact with them. Of that, however, we need not make a point more than to indicate that there is the personal equation of Mr. Bigelow in the views expressed. The whole doctrine is somewhat modernized in its form and especially its illustrations, a course that is certainly necessary to make the Buddhistic view intelligible to western civilization.

It is impossible in a short space to explain the author's point of view regarding the origin and nature of consciousness which he thinks to be necessary as a way of showing how immortality should be possible. Briefly, he thinks there are three ways to originate consciousness, sense perception, memory and dreams. This is absurd psychology and is not philosophy at all. But let that pass. He then proceeds to show that matter is conditioned by time and space, a doctrine quite true, but tautological and meaningless for inferences, tho he thinks he can make it capable of inferences if he will only assert that consciousness is not conditioned by time and space, flying in the face of the Kantian doctrine that consciousness exists only in the form of time. It does not seem to us important whether either mind or matter is or is not conditioned by either time or space. That is a phrase that sounds very learned and seems irrefutable only because you do not say in what sense it is true. It is true, but is not intelligible until defined in some specific sense. No conclusions whatever can be drawn from it because all facts whatsoever are conditioned by the same considerations.

When the author comes to state the oriental view he has to take up the question of reincarnation which he does. He tries to make that theory intelligible by the laws of heredity and perhaps to make this fact serve more or less as proof of it. But he ought to know that heredity has no bearing whatever on any traditional theory of reincarnation. You are only altering the conceptions of your problems and trying to retain the old nomenclature with the hope that your reader will not discover your change of view. Heredity is the reproduction of traits of an ancestor in offspring; it is not the incarnation of a past individual. The Platonic conception and the usual Buddhistic view are intelligible and defensible in comparison with this. Plato's doctrine was convertible more or less with our theory of the indestructibility of matter and the conservation of energy, and it involved the perishing of the individual in order to effect its object. But with our author reincarnation takes place before the death of the parents! Then he tries to cover this difficulty up by saying that many more cases of this heredity appear to make the grandparents the source who are usually dead before the parents. Now any scientific man can tell you how absurdly without evidence any such doctrine is. In the light of what science knows about heredity it will appear childish. If it be true why not give evidence of it. Then he closes the book with the statement that immortality is Nirvana, which most people understand to be annihilation, but which he makes peace. Is it the peace of death or life. He does not say which.

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### NATURALIZING THE SUPERNATURAL.\*

By James H. Hyslop.

#### I.

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\* The Naturalization of the Supernatural. By Frank Podmore, G. P. Putnam's Sons. New York and London. 1908.

may be he is a perpetual barrier against the enthusiasts that like to quote the discomfiture of sceptics.

It is not to the credit of sceptics that they should worship Mr. Podmore as much as the believers hate him. They are quite as blind in their admiration as the other class is in its dislike. The real duty of the sceptic, as it is of the believer, is to investigate for himself as the only security for his beliefs and not to rely upon authority of any kind. But as the world is constituted, I suppose we shall always have the resolute believer and the resolute sceptic dividing, both of them, only in the object of their faith. Those who are determined not to make any concessions to the belief in spirits will praise Mr. Podmore and his works. The Spiritualist, on the other hand, will find in him the hated incarnation of doubt, and Mr. Podmore will probably delight as much in this hatred as he will in the respect of the sceptic.

Now I do not coincide with either the believer or doubter in the estimate of Mr. Podmore and his work and it is for this reason that I here make his latest book a text for certain discussions and explanations. This book has both the merits and faults of all that Mr. Podmore has written, and they invite both praise and criticism. The praise, however, is not so deserving as it would have been a generation ago. Mr. Podmore was described by one of my lawyer friends recently as a "professional" sceptic. He had been reading Mr. Podmore's books and found him quite like Cato when he came to spiritistic theories but just as credulous as the ordinary man in reference to miracles, if they were called telepathy or something else. A generation ago this critical scepticism was absolutely necessary, not for the sake of ascertaining the truth, but for the sake of fooling the incredulous scientific man who measured a man's intelligence by his sceptical temper. The Society had to convince the world that it was scientific and it could but adopt that attitude as a means of inviting respect and availing itself of the authority that would attach to that method among the materialists.

In other words, the standard for the conversion of the world is not always coincident with the standard of truth. The scientific man has to pursue more or less fixed standards

for ascertaining the truth, but when he is trying to educate or convert his public he does not necessarily rely wholly upon that standard. He resorts to *ad hominem* methods. He accepts the prejudices of his critics and adjusts his methods to suit them. He does not require to regard his methods for conversion as fixed laws of scientific procedure in determining what the truth is. He meets his opponents' demands, knowing that they will not listen on any other terms than their own. No man can be influenced on any other terms than his own premises. All the more important that the premises should be true, but this is not necessary for the purpose of converting him. It is, of course, not safe in any case to convert a man on false premises and no intelligent person would risk his cause on any such basis. But he may safely conquer his critic by taking premises which are true but which may not be the primary ones in determining the truth concerned.

Now in the early history of psychic research a great body of prejudice and misunderstanding had to be met. It was necessary to meet this and to present the severest standards of investigation. Not that such a kind are not always desirable, but that the sceptical mind had to be conquered on its own territory, and to accomplish this the real standards of truth had to be kept in the background while others were brought forward and emphasized in the public work of investigation. For instance, the public assumes, and I find also many men who profess to be scientific assuming, that the honesty of mediums is a most important factor in the results. Nothing is more absurd or indefensible. For converting this type of mind it is extremely important to claim or prove that your subject is honest. But a truly scientific man would be ashamed to indulge such an assumption. A man who claims to be scientific and yet makes this assumption ought to be put out of court. If he cannot see that wholly different conditions determine the validity of an alleged fact he should be excluded from indulgent consideration. But when it comes to converting him it is another matter. We might cultivate his good will, especially if the community accepts his authority, by conforming to his preju-

dices and by showing him that his standards have been accepted and satisfied. We may laugh at him in our sleeves, but we can also disarm him, and that is the first important step. It is not in the advocacy of a theory that this need be done, but in the establishment of facts which the sceptic's prejudices prevent him from admitting. The majority of men's prejudices are not determined by any really scientific positions, but by the relation of the individual to his environment, tho preceptions are caused by education and experience. His environment, however, is the first thing that the individual regards when having to face a new truth or a new fact. He may not be always conscious of this influence. He may even think that he is governed by wholly different agencies and that he is strictly scientific in his resistance to the new. But the opinion of their neighbors is one of the strongest influences in men who ought to be above them, and it decides the methods by which they have to be converted to the doctrine that their neighbors are wrong.

If we could convert the sceptic's neighbors first we might introduce a very strong counter-irritant to his conservatism. But it happens that too often this very environment respects his authority and will not listen to any gospel except that which the orthodox teach, and it is necessary to secure good company by fooling the fountain heads of knowledge! It is a fact that they have not always been the discoverers of the most important truths. Most of the world's largest views of life and knowledge have originated among the common people or outside the circle of the orthodox. All that the scientific man has accomplished in these matters has been the accumulation of more acceptable proof. In psychic research the facts have been affirmed for ages and imitated for as many, and it is only a question of obtaining a criterion for discriminating between the genuine and the false. Unfortunately it has had to adapt itself to the dogmatism of scientists to get any hearing and to continue a back fire on this group by getting the public to bring its influence to bear on the prejudices of the slow moving devotees of science. If the public had not come to respect the so-called scientific man so much, psychic research might have gone about its

task without trying to convert the sceptic except by making him an anomaly in the community. But as this type of mind has possessed the public ear ever since the triumph of physical science we can only accept its standards and silence it on its own grounds. But scepticism and its methods are never a criterion of truth or knowledge. They are much more marks of ignorance; and I freely grant that sometimes this kind of ignorance is better than any amount of uncritical knowledge. But in conceding this we need not ignore the fact that prejudices and intellectual blindness are as much the attendants of dogmatic scepticism as can ever be ascribed to belief.

We may concede a sceptic's demands for the sake of converting him without admitting that he is right in his standards of truth. That is, we may conduct our investigations to meet the most rigid demands of resolute incredulity and yet have no respect for its assumptions. In some respects this is precisely what has been done, but many a psychic researcher does not recognize the fact that the criterion by which he accepted his facts was not the one that impressed his critic. Sooner or later we must come to the position that our standards must be *ad rem* and not merely *ad hominem*. We may conceal this point of view for the time, but it will not deceive the man who does his own thinking. The rational and scientific man will recognize that our standards are meant to catch the unreasonable and ignorant sceptic and that many a fact which the sceptic will reject has more value than the one which converts him.

I may illustrate this by the arbitrary criterion which was set up in the Census of Hallucinations. I do not criticize the authors for the course taken at that time. They were, no doubt, wise in adopting the limitation of ten years for the acceptance of stories which they would use in a scientific court prejudiced as that court was at the time. But the time has long since passed when we could seriously and without a smile insist upon that standard as a necessary one *in re*. The sensible man will admit frankly that a story from certain persons and one hundred years old, or even second hand in some cases, may be incalculably more important evidentially

than many a story ten minutes old. The Philistine who will not to believe may desire to conjure up illusions of memory, defective memory, absence of record, etc., in the case of the old story, but with certain persons these objections do not tell so strongly against their statements as ignorance will tell against some stories half a day old. But we satisfy a prejudice when we limit our selection to recent narratives and also offer the opportunity for contemporary investigation, where all sorts of objections can be raised, if one wants to be unreasonable, to a past that cannot any longer be interrogated. But all this has nothing to do with the merits of a scientific issue. It has only to do with conversion, and conversion must always rest on the premises of our critic and may not depend upon scientific method at all. Of course the really scientific and open-minded man will not depend upon arbitrary criteria, but the fact is, we are sorry to say, that there are really very few unbiassed scientific men. The late Prof. S. P. Langley placed that percentage very low. He made it one-fiftieth of one per cent of those who claimed to be scientific! This will show to what extent *ad hominem* arguments have to be employed in this subject.

The really scientific standard of validity in any alleged fact is the synthetic unity of a group of facts which can not be due to chance and each of which may not be natural accompaniments of the others. Perhaps we may add to this statement the fact of quantity or repetition which makes facts familiar. But the first criterion is the interlocking of individual and naturally independent incidents to constitute a consistent whole. That standard is worth a thousand of the arbitrary criterion imposed by the prejudices of the man we are trying to interest.

I allude to this fact because I notice that Mr. Podmore still clings to the old standard of the Census of Hallucinations, as if it had an intrinsic virtue in it. That it has none such ought to be apparent in the fact that only an arbitrary principle can distinguish between a story ten and eleven years old. Why not place it at nine years, or six years, or twelve years? Mr. Podmore is perfectly aware, if he would show a little sense of humor, that a matter of a few months

or a year will not affect a narrative in all normal conditions of the human mind, and if this be so why not frankly recognize the fact, especially after we have removed a lot of prejudices about the matter by accepting the sceptic's false premises? We have ultimately to come to the intrinsic standard in all cases and that is the consistent unity of certain facts produced in large numbers under the varying conditions of human progress and change. Each individual story may not supply all the credentials desired, but the mass of them may supply enough to eliminate the personal equation from many others. When it comes to the supernormal the synthetic unity should be of perfectly natural events taken individually, and the only supernormal aspect should be that conjunction, or the conjunction of one extraordinary fact with a group of perfectly natural ones. A single incident of this against all human experience would not suffice, but multiplied in many cases they would prove much more when the individual case or a few of them would not carry conviction. This synthetic unity is worth much more than any arbitrary standard set by the prejudices of the age tho it may not be available for producing the desired effect, until the sceptic has yielded his antipathy to our point of view.

With this introduction I may turn to special topics of more weight and interest. In this further discussion of Mr. Podmore's book I mean to examine the fundamental questions assumed or defended in it, in order to ascertain the source of what I regard as the illusions of his attitude toward certain specific theories of supernormal phenomena.

### **The Natural and the Supernatural.**

The very title to Mr. Podmore's book, namely, "The Naturalization of the Supernatural," shows a fundamental illusion in regard to the problem of psychic research. As a title to catch the interest of a reader it would not be criticized. But if that were his object he should have been careful to explain that it did not do more than appeal to a mistaken interest. He, however, takes the conception seriously and in the introductory chapter admits that the title "describes in popular language the object aimed at." Now as the whole pol-

icy and choice of language by the English Society, and of Mr. Podmore in particular, have been to discredit the popular conception of the problem it is surprising that this point of view is at all recognized here. The consistent course of Mr. Podmore would have been to repudiate this point of view instead of accepting it as intelligent, which it is not. It might be worth informing him also that the class of thinkers to whom he is such a bugbear have long since abandoned that conception of the problem as worthy only of children. They may be mistaken, but they cannot be moved by the desire or demand that we shall naturalize the supernatural. They do not know the distinction. Many of us have long since abandoned both the natural and the supernatural as a distinction which no intelligent man will assume. It is certainly worthless for argumentative purposes and has been ever since the recognition that consciousness conformed to law. It is only conceiving your issue in a form to make the contention for the natural a mere *petitio principii*. No doubt it appeals to the prejudices of the physicist who, in his philosophic conceptions, has rarely gotten beyond savagery, but essays to dictate how we shall think about all the problems of the universe. Now I make no concessions whatever to the dogmatism of physical science. Not that I assume the existence of anything non-physical: for I must, at least in the argument, take for granted that the physical has the first claim on our allegiance. But I do not concede anything to that dogmatic spirit which continues to use the terms "physical" and "natural" as if they had not fundamentally changed their import in the course of men's intellectual development.

At one time the distinction between the "natural" and the "supernatural" was convertible with that between "matter" and "mind," or between the "physical" and the "spiritual." The distinction arose in the controversy between Greek philosophy and Christianity. Greek thought insisted upon a monistic view of the world and this meant that there was but one reality, one kind of substance in the universe. This substance was said to be matter. At first this matter was that which affected the senses and only when

Epicureanism came to the front was the term extended to cover a supersensible reality, the atoms, which were regarded as matter in spite of their inaccessibility to sense perception. But sensible or supersensible Greek thought would not admit any but one ultimate kind of substance. In this manner it secured that unity in the world which is the passion of philosophy. At the same time it denied the immortality of the soul, at least in the materialistic development of its views. But Christianity came forward with the alleged fact of immortality and simply challenged Greek thought to either accept the fact or to give up its monism. But Greek philosophy was obstinate and would deny immortality before it would admit a system of dualism. Christianity, of course, had the opposite bias, that of insisting that immortality was possible only on the assumption of something non-material or immaterial. In lieu of getting sympathy for its belief in survival after death on a monistic basis it chose dualism as the price of what it regarded as a fact. To it, therefore, the supernatural was only the limitation of the monistic view, which had to sustain itself by denying facts, or what was alleged fact. The distinction, then, between the "natural" and the "supernatural" was the distinction between the known physical and what presumably transcended this accepted field. In its logical character it represented nothing more than the distinction between the normal and the supernormal, which Mr. Podmore grants, and all the casuistic processes of human argument can play around that distinction as confusedly as it can about the antithesis between the natural and the supernatural. The difficulty of fixing the limits of the normal is just as great and just as easy as to fix those of the natural. What we always do is to select some special and definite set of phenomena for determining the character or definition of a term and then speak of all outside those limits as *not* that particular conception, and it remains an entirely negative concept as long as it is conceived and defined by its relation to the previously limited group of facts. The supernormal is purely a negative conception until we can learn to define it by positive qualities. It is simply the non-normal. It is and was the same with the supernatural. It

was the negation of the natural, and if there were any facts to prove that the natural as previously defined had been transcended it becomes a perfectly legitimate and necessary conception, not to be denied or removed, even tho we are not able to understand it as we suppose we understand the natural.

If Greek thought had made itself flexible enough to admit within its compass the alleged facts on which Christianity had based its philosophy there would have been no controversy, but not being willing to concede an extension of the "natural" or "physical" it thought to deny the existence of anything transcending the then known! The then known was the properties of matter and consciousness was supposedly a function of material organism. But Christianity simply played sceptic on this question of the nature of consciousness and as long as it maintained that mental phenomena were not functions of the physical it had no alternative to the hypothesis of the "supernatural." It may not have been clear in its limitations of the physical, but neither was Greek philosophy any more clear, as Christianity only accepted the Greek definition of them. Hence the assumed nature of the physical determined whether it could be assumed to be all that human thought had to recognize. The "supernatural" was simply the necessary correlate of the limits assigned to the idea of matter and this whether those limits were arbitrarily assigned or not. Materialism was the name for the point of view which affirmed monism and denied the existence of any reality beyond or not dependent on it. Spiritualism, or dualism, was the name for the doctrine which affirmed that matter as ordinarily defined did not account for the phenomena of consciousness, and more especially for the alleged phenomena of apparitions and allied events which even Mr. Podmore reproaches science for not accepting!

The real point of controversy was in regard to certain alleged phenomena, and it is perhaps the point of discussion to-day with many of the scientific Philistines. Their hesitation and opposition to telepathy, for instance, is the appearance to them that their whole fabric of physical science is

endangered thereby. They prefer "coincidence," "suggestion," and all sorts of irrelevant terms supposedly excluding the supernormal rather than to make any concession to their apparent character when called telepathy. Their standards of conception in physical phenomena do not include such a thing as thought transference. They never reflect that they may have nothing but a limited experience in determining the limits of the physical, but assuming, as they too often do, that the physical is perfectly clearly known and defined, they will deny the facts of the supernormal or seek to throw dust in the eyes of the public by chance coincidence, suggestion, etc., rather than accept a modification of their antecedent and preconceived ideas, where they would be ashamed to adopt such a view in a murder trial. Cautiousness is not to be questioned in accepting the unusual, but no one should have any theories that are so easily disturbed as the ordinary materialism is by telepathy, clairvoyance and allied phenomena, if he is to pose as a scientific man.

I have said that the first distinction between the natural and supernatural coincided with that between the material and the immaterial, between monism and dualism. This proceeded upon the assumption of certain properties attaching to the material by which its limits were defined. They were motion, weight, extension, etc. If these properties exhausted the possibilities of existence—and the illusion of early thinkers was that they did—then it would be easy to determine how belief must act in the face of alleged facts asserting the existence of something else. But even the materialist was not long in abandoning the criterion by which he defined the nature of matter. When pressed he abandoned weight and selected fixity or uniformity of action as its most essential property. The theological mind had asserted that will, especially the divine will, had power to vary the order of events and in fact for a long time identified will more or less with caprice, and it was this which not only defined the supernatural, but also excited the opposition of the materialist, who was confronted with undoubted evidence of certain fixed laws in the world which apparently did not yield to the fiat of the divine. The controversy therefore changed

from the opposition between the material and the immaterial to that between the fixed and the capricious, between the uniform and the variable, between a necessary and a contingent order of things, between what are called laws and chance or accidental events. In the popular conception, which Mr. Podmore deliberately adopts, this opposition is nothing more than the familiar and the unfamiliar. If then his naturalizing the supernatural is to be taken in its import as recognized by him it will mean nothing more than familiarizing the unfamiliar. But this does not involve explaining the facts. It can mean only repeating them sufficiently to show that they are not wholly accidental. What Mr. Podmore gains by the traditional terms is the implication that he is dealing with the historical antitheses, when, in fact, they have wholly disappeared from rational discussion. The old limits of the "natural" as the grossly physical have wholly disappeared and absorbed in that term many of the phenomena that would have been unquestionably "supernatural" to an Epicurean. If we do not recognize the supernatural today it is because there is no distinction between it and the natural, because the line of demarcation which defined the ancient controversies has wholly disappeared and the natural does not carry with it the implications that it once had. If it does not carry these it is an act of equivocation to employ the antithesis, and such I regard all attempts to discuss scientific problems in terms of it. It betrays absolute ignorance of what has gone on in the intellectual world outside the narrow limits of bigotted physical scientists who do not know what progress has been made in the refinement of the "natural" until some forms of it are identical with the ancient conception of spirit. As expressing the antithesis between materialism and spiritualism, in its historical meaning, it has an intelligible application, but it does not serve to draw the line of distinction where it did once and hence cannot be used to imply the exclusion of spirit where it did so once. Indeed, with the Augustinian *creatio continua* as the point of unification in the natural and supernatural they may be conceived as expressing the two sides of the same shield. This gives the idea of the familiar to the natural and the idea of causality

to the supernatural, and this is perhaps the basis of union in all modern thought when it comes to reduce its terms to intelligibility in the field of phenomena. But leaving this aside it is clear that a man is only lugging ancient controversies into the arena when he defines his problems in the terms under notice.

The only proper thing to do is to express it in terms of the normal and the supernormal, because the line of distinction is not drawn where that between the natural and supernatural is presumably drawn. The admission of the idea of law into the doctrine of mind in modern times and the identification of the natural with the idea of law deprive the scientific man of the right to use the "natural" to exclude from it the field which had all along been regarded as outside it. When he does so he is using the new conception with the implications of the old and is guilty of equivocation, as indicated above, and appropriates a mere prejudice for opinions which are excluded by the very conception of the terms as generally used by intelligent men. I say intelligent men with malice prepense, because the problem of psychic research is supposedly not to be conceived in terms of the popular mind. Mr. Podmore so conceives it and says so, forgetting that it is the business of the intelligent and scientific man to know that his problem is a great deal more than opposition to the plebs. In the philosophic problems of to-day it is not the primary issue between monism and dualism as it was in the age of Xenophanes and later in the conflict between Greek thought and Christianity, the only controversy that makes the distinction between the natural and the supernatural relevant anywhere, but it is the question whether we have established a set of facts that require us to modify in some way the conceptions of previous knowledge. It is not a question whether we shall contradict the whole mass of beliefs antecedent to a given time but whether that mass of beliefs had seen the whole truth, and in this conception of the problem the distinction on which Mr. Podmore depends plays no part whatever for intelligent men. It is only a part of the old lumber of a defunct age.

I think I can make this clear in another way. The whole

progress of science has been in the extension and refinement of the "natural." Every new discovery more or less modifies that conception. It widens it in the same proportion that the discovery of a new species widens the compass of the genus, and especially if the new species shows marked differences in comparison with the old. The "natural" for to-day is not the same as the "natural" of antiquity. For savages it is the gross physical world. But as the field of the supersensible forces of the universe extended, the "natural" widened its import, what Mr. Spencer calls the "Generalization" of concepts. As I have already remarked, at first it was a term for material substance, then it denoted the uniformity of the action of matter, or in some cases the summation of things in existence acting according to regular laws. This last included mind, where the former excluded it. It will be apparent also that, at first, it denoted the sensible world. Soon, however, it came to include the supersensible world which was still regarded as matter. For a long period this supersensible world was not only a speculative one, but did not extend beyond the need of atoms. But finally a number of forces besides new substances have been added to the category of reality and to it we still apply the term "nature" or "natural," in spite of the fact that ether, which is one of these realities, hypothetical or otherwise makes no difference, does not exhibit a single property by which we define matter. It obtains the application of the idea only because of the real or alleged uniformity of its action. To the ancients of the time of Plato and many other writers the ether and some other things would not have been regarded as material in the ordinary sense of the term and they might have called them supernatural in a strictly defined sense of the term. You could include them in the "natural" only by extending the import of the term. This extension would remove the opposition between the older conception and the new one, tho many naive minds would go on assuming the antithesis. The equivocator could easily have his way with that class and delude it with the idea that he was denying their views when he was only including them in his own! But, of course, usually he too is fooled. He alleges a contradiction between

the new and the old when the widened import of his terms actually establishes the consistency between them, and possibly without involving any abandonment of the older hypotheses. This is not always the case, but it so often enough.

This process of widening conceptions is apparent in the whole field of facts which represent new discoveries. A new species, a new phenomenon not immediately classifiable with the known, an event or incident that *seems* to contradict previous knowledge, all necessarily widen the previous knowledge, if we explain the new consistently with the old. There is a modification of the old, perhaps not as great as if the distinction between the new and old were radical, but a modification nevertheless. I may illustrate this in psychic research by the phenomena of jugglery. Our observation of a juggler's trick represents a perfectly clear exception to our ordinary experience, until we ascertain the real explanation, and even then it has all the elements of an exception to the conceptions we had in mind when observing it. It is not explicable by the cause which determines that we shall conceive it as a perplexity. If we were to limit the conception of the "natural" to the apparent and sensible ideas in mind when we admit the inexplicability of a juggler's trick we should be obliged to call this latter a "supernatural" fact. This would mean nothing more to us than that it was *not* explicable in the way we have been accustomed to understand other things, and this will hold true also after we have explained the trick as no exception as a whole. The difference is there just the same and we have only widened our conception of the "natural" when we decide to call a juggler's trick by that name. The characteristics of it remain out of our sight until they are revealed, but in its normal appearance the exception to other experiences remains, and it could not produce an illusion if they did not.

Now I am not presenting this illustration to apologize for anything but to insist upon the flexible limits of all our conceptions and that they are subject to evolutionary changes, which, if we should recognize them would save us many a fallacy in our arguments. It may be well enough to assume the point of view tentatively for purposes of analysis, of a

problem, but we should never suppose that the limits of any of our fundamental concepts are so fixed that we can dogmatize with them freely. The process of development in knowledge introduces so many extensions of our ideas that the language of one age does not mean that of another, and in discussions of the kind before us it is not well for any scientific purposes to import into a controversy the conceptions of one age to decide the merits of those in another. So much for general principles, and the distinction between the "natural" and the "supernatural" only illustrates them in a specific case. That is the reason why we cannot today admit any distinction between them that can affect the issue at hand in psychic research. In proportion as we widen the import of the "natural" we contract that of the "supernatural," until the latter can obtain an opposition to the former only by attaching some meaning to it which it either never had or has to be imagined in order to suppose an antithesis with the "natural."

It is quite as possible and as relevant for the spiritualist to adopt the position that modern science is supernaturalizing the natural as for Mr. Podmore to assume his position. The spiritualist would have this ever widening import of the term to start with in his favor and above all he could point to the recent developments in physical science as suggesting that point of view. Indeed Prof. Kennedy Duncan openly defends this scientific trend of things. The abandonment of the atomic theory as the ultimate point of view for explanation and the reduction of atoms to ions and electrons, making these phenomena of ether, as well as light, heat and magnetism, and thus making ether the ultimate substance out of which matter has been created, while ether is regarded as something which has no recognizably essential properties of matter, are equivalent to introducing ideas which antiquity would have unhesitatingly regarded as "supernatural," and accepting certain definitions would have been correct. If we should have reason to believe that ether is capable of exhibiting consciousness we should have completed the "supernaturalizing" process of explaining "nature." The widening of reality and the placing of something else than "mat-

ter" at the basis of things changes the center of scientific and explanatory interest, so that the reverse point of view is adopted in comparison with the "natural," which started with "matter" as its basic principle. The subordination of material phenomena to the etherial simply "supernaturalizes" the universe, in at least one conception of that term, if we refuse to take the conception of the "natural" any farther than it has been taken usually. And the course does not depend on "generalizing" the idea of the "supernatural," but in the place assigned to it in the explanation of things. The "natural" may remain as comprehensive as before. But if a man chooses to insist on perfectly clear thinking and also upon the correct scientific criterion of provable things, namely, sense perception, he may demand that the "natural" shall be narrowed and the "supernatural" widened, and if he does so he would still more "supernaturalize" the order of things.

If I am asked which of these courses I would take I would say, neither of them. I do not believe in adopting the supernaturalization of the natural or in the naturalization of the supernatural. They are both intellectual frauds practiced on the uncritical public. They may well be used tentatively for purposes of critical analysis and to show the flexibility of our conceptions, but as means of determining ultimate truths they are little better than prestidigitation.

Now if Mr. Podmore means by the distinction between the natural and the supernatural that it is the same as that between materialism and spiritualism, there might have been a basis for discussion. He does not say that he makes it convertible with the latter and one will search in vain through the book for any avowed acceptance of the materialistic theory. To make his preference for the "natural" clear he should have defined his position on this matter. But he does not do so. He seems to have left to his publishers the duty to do this. On the paper cover of the volume they advertize it in the following terms.

"Mr. Podmore's book is a skilful and scholarly presentation of an able materialist, whose main conclusions are those of an intelligent scientist. After tracing in a lucid and vigor-

ous style the history of the spiritualist movements, the author gives some rather surprising exposures together with explanations of some of the ghost stories which have hitherto been accepted by the followers of psychical research as incontrovertible."

Does Mr. Podmore accept this characterization of himself? Has he given his permission to this description of his position? Does he thus avow the materialistic position? If he does, it explains what he means by the "natural" and the controversy is very much narrowed. The conceptions of materialism and spiritualism are much clearer and more intelligibly defined than are the "natural" and the "supernatural" in popular usage. I doubt, however, whether Mr. Podmore is either aware of this advertisement of his position and as much doubt whether he would accept it as correct, if apprised of it. But it is well to notice what understanding of his position exists among his readers and what the prejudices are that praise his work. With them science and materialism are convertible. And this conception has been encouraged by the triumphs of physical discovery. But there are passages in the book which show either that the publishers have misinterpreted Mr. Podmore or that he has contradicted himself. I think it more likely that it is the former. But the silence of Mr. Podmore in regard to the definition of the problem of psychic research, in so far as it is explanatory and theoretical, leaves him open to this misunderstanding of his position, if we are to judge it by the statements to which I have just referred. In the chapter on "Communication with the Dead" he speaks very sympathetically with the spiritistic theory, and indeed admits that it is a possible interpretation of the phenomena on record. I may have occasion to refer to this again and allude to it now only to point out the contradiction of this attitude with the publishers' description of his position.

This misunderstanding of Mr. Podmore's position—for I think it is a misunderstanding of it, if we interpret rightly the concessions mentioned—may be due to the general implications of a negative attitude toward the alleged facts in favor of spiritism, but I think it more likely due to the failure to

define carefully what the problem of psychic research is in its interpretative functions. On this point Mr. Podmore is not clear. In the chapter on Spiritualism he says that "one of the chief objects which the Society for Psychical Research set before itself was the investigation of the physical phenomena of Spiritualism," but does not indicate what it was that made this investigation a pertinent affair. It was only the relation of these alleged phenomena to the theory of materialism that made them appear worthy of consideration, except as growing illusions if they were not significant. It was the claim of their meaning against a materialistic philosophy that insisted on their recognition. The consequence is that no man can approach these phenomena intelligently without some conception of their relation to philosophic doctrines and it is exceedingly important that this be defined and the issue clearly stated. There is no way to understand the meaning of our facts without this preliminary process. But Mr. Podmore does not explain his problem, and hence even his criticism of facts loses its bearings. Of this again. The immediate point of interest is the explanation of the interpretation that his readers put upon his work and his motives.

That this interpretation of his position is a natural one is apparent in his treatment of Telepathy. He recognizes that the phenomena admitted are a recognition of the facts which Spiritualism has claimed to be true in the past. But it is the spiritistic interpretation which he questions and in order to enforce his sceptical view he advances telepathy as an alternative hypothesis, thus nullifying the facts as evidence of spirits, in his estimation. He directly states that "if the facts of telepathy are admitted it does not yet appear that they carry us beyond the material world, the world which includes alike neural processes and etherial vibrations." Then at considerable length he undertakes to connect telepathy with a theory of undulations. He recognizes that some think telepathy must revolutionize our scientific conceptions of the universe and then tries to controvert this by suggesting that it may be compared to wireless telegraphy and associated with the vibrations that physical science identifies with heat, light, and electricity. This he regards as "nat-

uralizing the supernatural." It is this, his conception of telepathy, which I think should be examined with considerable care. If telepathy be taken as controverting or questioning a materialistic theory it is necessary to show that it is consistent with materialism in order to "naturalize" it, and this Mr. Podmore does without calling his position materialistic. His fundamental claim is that telepathy may be connected with vibrations of a suitable amplitude to identify the process with the phenomena of physical science. I shall quote his statements on this matter and then take up the issue directly.

Mr. Podmore begins with a statement of what normal communication is between living people and proceeds to the analogy with wireless telegraphy.

"There remains the question as to the nature of the transmission [speaking of telepathy]. When I tell a piece of news to a friend a psychical state in me produces a corresponding psychical state in him. But we recognize that the psychical process proceeds *pari passu* with a physical process. The tension in my nerve centres provokes to action my organs of speech, which give rise to aerial waves, which in turn produce a physical change in my friend's ears and so ultimately in his brain. Can any corresponding chain of physical causation be traced when the news is conveyed telepathically? So far as experiments at close quarters is concerned, when the two parties are separated by a few feet or yards only, there is no difficulty in conceiving that the entire process may be susceptible of expression in physical terms. We have at either end of the chain a physical event—the changes in the cerebral tissues which are presumed to correspond to every thought or sensation. And it is not without interest to note in this connection that the arrangement of some of the nerve cells in the brain bears a superficial resemblance to the arrangement of the particles in the 'coherer' used for the reception of the message in wireless telegraphy."

I want to discuss fully the misconceptions involved in all that is said here and in the assertion or insinuation that there is any "naturalization of the supernatural" in this. I might raise the fundamental question whether "etherial vibra-

tions" can be regarded as any part of the material world. Ether is not defined by any one, and cannot be defined as matter, without implying what no scientific man can admit, namely, that it possesses the essential properties by which we define matter in physics and chemistry. Either gravitation or inertia or both are regarded as the fundamental properties of matter, and yet ether has neither of these. It is perfectly penetrable, has no weight, and has not shown the property of inertia, unless this is conjectured. It is so different from all that we understand by the material in the laboratory and general experience that we might call it anything we pleased that we regarded as non-material, assuming the clear definition of matter and the possibility of positively characterizing it. But apart from technical description it is not matter as we have usually understood it, and it is "natural," in comparison with the ordinary and accepted conception of matter, only in the sense of familiar, not gravitating and inert substance. You are stepping over into another world when you are talking about ether conceived as it is by physics and chemistry and it is only because physical scientists talk so glibly and everlastingly about it in their theories that we do not demand of them a critical analysis of their conceptions. They are allowed freedom to pursue their speculations, but philosophers never! But intelligent men will ask that we have clear definitions and thinking in such matters.

But conceding the physicist's mode of dealing with ether immune from criticism and analysis, there is a more decisive criticism that can be passed upon Mr. Podmore's comparison of telepathy with the normal communication between living persons. He says that when we tell any piece of news to a friend a psychical state in ourselves produces a corresponding physical state in our friend. This is not true in any sense of the terms in which the causal nexus is likely to be understood. As a fact, considering our mode of education, a mental state in me is in some way related to a mental state of another with whom I am conversing, and there may be a remote causal nexus in the general sense that the chain of events, taken with certain tacit agreements previously established between us, involves a connection that

superficially looks like a connection of a causal sort between the mental states. But this is not strictly correct. We might insist that there is no causal nexus at all in the normal communication of two individuals, in so far as their mental states are concerned. It is certain that the accurate use of the conception of causality does not allow us to assert this between my mental state and that of my friend in any direct sense. There is only the physical nexus between the sound or vibrations that my voice produces and the sound that my friend hears. Now we may assume a causal connection between my thoughts and my action producing the sound, but there is no determinate connection between any sound made and the particular mental state of my friend that is like my own, until we have previously agreed upon the meaning of this physical symbol, and even then the causal relation is not like that between physical events.

To put this more radically and clearly. We do not "communicate" thoughts by any process of transmission in normal life, even when we use physical stimuli to "convey" them. There is no sort of "natural" connection between our mental states and those of others. We do not "transmit" our thoughts in any sense in which that term is understood in physics. We can only "communicate" physical effects to others, and unless they understand the symbols used in the act they never get our thoughts at all. What the process is can be best illustrated by the relation to each other of an intelligent person and a savage, and in fact in the same sense, between people of different languages. We are so familiar with our ordinary intercourse that we use expressions for economical purposes which imply a causal relation which does not exist at all. The mental state of the civilized man cannot be communicated to the savage, or those of the German to the Italian until the two have learned the same language. They are as helpless in the exchange of ideas as two trees, except so far as mimicry can be employed, and that implies the formation of some agreement to attach the same meaning to certain symbols. Without this antecedent agreement there can be no interchange of ideas whatever. The infant or the uneducated man simply learns to imitate his

associates, accepting authority or experience and adjusting themselves to it. Language as a series of symbols thus arises and we simply produce certain sounds which evolution or experience has produced for us as symbols of certain mental states, on the assumption that this experience is the same in all normal persons. This is again concretely illustrated by the method of "communicating" with deaf mutes. They afford an illustration of the break down of the normal means of transmitting ideas. We have then to construct some arbitrary symbols in the form of motor or muscular movements to indicate the alphabet or objects. The deaf mute interprets them, not by virtue of any "natural" relation between the symbols and the thoughts to be conveyed, but by virtue of the agreement which is gradually established by means of social relations previously maintained. He interprets these symbols as he would physical phenomena and learns to adjust himself accordingly. But thoughts are not transmitted. He simply conjectures the existence in others of thoughts like his own. If the savage or infant does not know what symbol can be used no intercourse is possible. In fact the interchange of ideas would be as impossible as the Philistine thinks telepathy is.

The acquisition of identical mental states by two individuals depends wholly upon the possibility of like experiences and the mutual understanding of physical symbols, which are not necessarily connected with specific thoughts, in the nature of things, but obtain an arbitrary association by the tacit or deliberate agreement of men in their social relations. Mr. Podmore admits the *pari passu* character of the physical events in normal "communication," but he forgets or neglects the fact that there is no "natural" nexus between the thoughts and the physical events that operate causally between the two individuals.

The same conception has to be taken of the processes involved in the telegraph and the telephone. They do not represent the "communication" of ideas or thoughts. They are simply the transmission of certain physical effects prearranged in a certain order and with appropriate interruptions mechanically to be interpreted in accordance with a

previous agreement as to their symbolic character. Every form of telegraphy and telephony involves this view of the case, and this is that there is none but an arbitrary or conventional relation between our thoughts and the communication of them by this means.

We might call attention here to the whole process by which language originates and the normal "communication" of ideas take place. The process is practically the same with children and all persons who have no common language. They must stand mute in the presence of their fellows. Children depend on their elders so definitely that they are obliged to adjust themselves to this environment in order to live at all. They do not know what the mental states of these elders are except as they infer them from the similarity of their own actions to that of others. In the imitation of their environment they soon discover a social response and in this way "communication" arises and a language is formed. Tacit agreement of what certain physical actions shall mean arises and a social fabric is possible. We may then say that imitation and adjustment are the basis of normal "communication" between living people. Without it they could no more exchange ideas than can a man and a tree. Thoughts and vibrations have no more affinity or relation to each other than have music and digestion, chemistry and politics, or light and navigation. There is no convertibility of one into the other. For the sake of certain relations they are symbolically connected, and we have peace instead of war.

We do not "communicate" with each other normally by means of vibrations. The vibrations exist and the vibrations may be "communicated" from one person to another in various ways. But they carry no thoughts with them. The same thoughts would not even be associated with the same set of vibrations or physical phenomena but for the previous mutual agreement that it should be so. We agree, tacitly or otherwise, to the adjustment of our mental states to symbols which may indicate, not "convey," our ideas, and hence our mental states are simply "parallel" with the physical facts which seem to transmit them, but "parallel"

only in the sense than they have no natural connection with them while they in fact are not conceived as "communicated" at all. They simply occur in the two minds and the physical adjustment of the two or more bodies in harmony with the separate mental states is only an indication that the physical effects of those mental states mean not to get into conflict.

All this means that naturally we are all completely isolated from our neighbors, as isolated as the Leibtizian monads, and with no means for communication or intercourse with each other except the conventional ones that we consent to accept in the course of imitation and adjustment. Now it is precisely because telepathy has no known resemblances to this process that it is not reducible to it and that it appears as such an anomaly in human experience. Judged by this standard it has not been "naturalized" and will not be until we can show that the conditions of transmission are essentially the same as in normal life. This implies that some intelligent understanding has been reached about certain physical symbols prior to telepathic communication. Does Mr. Podmore or any one else suggest this or try to defend it? The reader may be assured that they have not. No attempt has been made or thought of in this connection. Having become as familiar with the use of the term telepathy as they are with others as representing facts and conceiving that it is some direct process between living minds, for which there is not any scientific evidence whatever, they neglect the fact of its radical distinction from all communication which we do know.

Now telepathy has no essential resemblances to any of the processes of communication between living persons. The mysterious part of it is that we find the mental state of A in the mind of B without any accompanying physical intervention of a known kind. We do not find on the whole that hyperaesthesia affords any clue to explanation of it. Hyperaesthesia involved in the distance of thousands of miles is not different from more appalling theories, and no physiologist or psychologist would venture to suppose it. He would rather believe in chance and fraud than this. But it

is the impossibility, so far as present knowledge goes, of reducing telepathy to any appearance of the normal physical means of "communicating" ideas that frustrates the "naturalization" of it, in any sense but that of frequency and familiarity. Its inexplicable feature is the identity of A's and B's thoughts without the use of any conventional symbols. It seems to be a direct process of transmission or communication and without symbolic agencies of any kind.

There is only the remotest analogies to physical transmission in it. In the experimental and spontaneous incidents assumed to prove it in the publications of the English Society there is one characteristic that suggests a resemblance to physical causation. It is the circumstance that the present mental state of A may be, or is assumed to be, an active cause and can affect the mind of B. In physics causes in energy produce effects and a present mental state is conceivably a cause, and the coincidence of its occurrence with the percipience of it by another is taken as evidence of a causal nexus. This relation may not be a direct one, but as we cannot easily assume any other under the circumstances we appear to regard the phenomena as intelligible by supposing it. But this relation is not the essential characteristic of communication, or is not the only one. The symbolic character of the physical events in our daily intercourse and the indirectness of the process are essential. But these are not apparent at all in telepathy. There is direct identity between the thoughts of A and B without any known conventional symbols in accompaniment. The analogy is no better with wireless telegraphy, which Mr. Podmore introduces. You may assume all the resemblances you please, superficial or otherwise, between the particles in the "coherer" and the brain of the man, it does not affect the issue. The question is whether the communication by telepathy involves the essential agreement between agent and percipient as to the symbols to be employed in the transmission, and until this agreement and symbolic characteristic is there no essential resemblance exists between telepathy and ordinary intercourse. As I have remarked this gives telepathy its ex-

ceptional nature and prevents any scientific classification of it with the "natural" in any scientific sense of the term.

Mr. Podmore quotes Sir William Crookes as suggesting the possibility that there may be "a telepathic chain of brain waves along which the message of thought" may be transmitted. But even granting this fact there is no essential resemblance between that process and the use of undulations of the air in normal perception, as the latter are associated with merely conventional symbols in order to "communicate" our ideas. The vibrations do not carry the thought in normal "communication" and until it can be shown that the undulations of the air carry our ideas there is no resemblance between normal "communication" and the imagined method. The chasm is not in the least bridged between the "natural" intercourse and the "supernatural" one of telepathy. You are only using phrases which deceive the popular mind. On the subject of spirits Mr. Podmore treats the popular mind with contempt and thinks it is to be undeceived. Now large numbers of this mind are as credulous as children about the relation between telepathy and vibrations and seek to explain everything by them. They are completely ignorant of the conventional symbolism by which thoughts or mental states are associated with real or imaginary vibration, and Mr. Podmore makes no effort to correct their superstition in this matter. It is quite respectable to believe or talk about vibrations, if you can have the world accept the illusion that you are explaining a thing "naturally" as ordinary intercourse. It is exceedingly respectable to be a doubter about spirits, which, as far as we know, might explain facts very "naturally," and to appeal to vibrations with great nonchalance, covering up your illusion and question begging by ignoring the want of the essential characteristics to make the appeal relevant. The very reference to the vibrations without the presence of this need forces you to assume that mental states are directly transmitted by vibrations without symbolic associates and so virtually identifies thought with them, a position which is materialistic enough and raises the question why "nature" has not copied this process in our normal interchange of ideas. The fact that it has not done so es-

establishes a complete chasm between ordinary "communication" and the supposed telepathic transmission, and absolutely nothing has been done to "naturalize" it.

I am not opposing the hypothesis that such direct "communication" of mental states is possible. I do not know whether it is either possible or a fact. All that I am insisting upon is the radical distinction between telepathic and normal "communication." They have not been reduced to any scientific unity and will not be until you have shown either that normally ideas are "communicable" without symbols or that telepathic intercourse also employs symbols. Mr. Podmore has not even suggested or attempted this. It is the only course open at present for "naturalizing" telepathy.

To me it is not necessary to either "naturalize" or "supernaturalize" telepathy or anything else in order to use it for making certain phenomena credible as facts. It is itself only a name for a group of facts for which we have not found a causal agent that is intelligible to science in terms of its previous conceptions. The assumption that it is a direct process between living persons is not warranted by evidence of any kind. The only reason for making such an assumption is the habit of science when proposing hypothetical processes. This habit is that the known shall be used to make the new intelligible. If vibrations made normal intercourse intelligible, as they do not, we might regard this appeal to the direct relation between living persons more rational. But in the absence of any such relation in normal life it is pure imagination to introduce vibrations into the case and does not indicate the process needed to make the phenomena explicable when we suppose it direct and not requiring a *tertium quid* for effecting the result. As we cannot scientifically assume the external agent *a priori*, we must lean toward the direct connection. But that is an hypothesis as much demanding evidence as the one you will not mention.

If the dead exist—and Mr. Podmore admits that this is quite possible—it is just as possible that the dead might be the intermediaries in the ordinary telepathic transmission of thought in every case. So far as we know the dead may be

the *tertium quid* which will make the whole process intelligible, or even "natural." I do not say or imply that I accept any such view at present. But neither do I accept the view that it is a direct process between the living. I am completely agnostic on this point, and until I obtain some reasonable evidence for either agency I shall not attempt to explain the phenomena for which telepathy is a mere name. I am speaking of the possibility that the dead might be the carriers of ordinary telepathic messages only to suggest or show the extent of our ignorance of the whole matter in so far as explanation is concerned. We have, of course, to prove the existence of the dead before we have the right scientifically to appeal to their action as a *tertium quid* in explanation of telepathic coincidences, but telepathy as a name for facts cannot in the least stand in the way of proving their existence if we have any conception of what the real evidence for spirits is or of the limitations which telepathic phenomena indicate. It is only our ignorance about telepathy that makes it an evidential restriction in the acceptance of spirits in any case, and that ignorance is a special reason for not invoking vibrations and other miracles in behalf of the materialistic theory.

Let us take two hypothetically conceivable ways of rendering telepathic coincidences intelligible in terms of "natural" events. Accepting the telepathy which Mr. Podmore admits and interpreting it as meaning nothing more than a name for the facts, and accepting also the possibility of spirits existing, we might easily overcome the difficulties involved in the assumed identification of thought and motion or the direct transmission of it by means of vibrations without symbols, if we simply supposed that spirits might have some access to our subliminals for receiving our thoughts and themselves carried them to their destination, and at moments when conditions were favorable sent them through the sensory or motor organism of the percipient. Leaving the explanation of telepathy aside we may as easily suppose that spirits can obtain information from us in that way, and with the interesting phenomena which we so universally find in observation of human experience, that "spirits" claim just

such a command over the limitations of space that trammel our normal and telepathic transmission of thought, we might easily understand the whole process. In fact this claim of "spirits" to be much more independent of space than we are more or less coincides with the very limitations of space on the experimental telepathy of which Mr. Podmore speaks. He notes that distance seemed to affect experimental telepathy, just as the laws of physical force might be expected to affect it. But he also found that in spontaneous telepathy no such law seemed to apply. But instead of admitting that this contradicted the "natural" interpretation of telepathy he resorted to an hypothesis of Sir William Crookes that it might be an exceptional type of vibrations that enabled it to disregard distance. But is the insinuation that exceptional types of vibrations "naturalizing" a thing? "Nature" or the "natural," by supposition, was the kind of vibrations or distribution of force that was affected by distance and when we find anything which we cannot reduce to that type we have, in strict logic, to admit that we have the "supernatural" and any mode of calling it "natural" only widens the meaning of your term "natural" and removes its antithesis to the "supernatural." They become identical and you cannot draw the inferences that you could draw before. With this assumption of extra-natural vibrations as an unsupported hypothesis dismissed from scientific consideration, not merely as arbitrary, but as useless if true, and because all "natural" communication involves symbolic methods, we may call attention to the other difference between telepathic and ordinary distribution of energy with more emphasis. The claim that the dead are not limited by the laws of the physical world in overcoming space limitations, I repeat, coincides with the apparent defiance of space by spontaneous telepathy. Might we not suppose that spirits, if they exist, are the intermediaries in effecting such coincidences? Would it not make the phenomena perfectly intelligible, if we did so? Whether it "naturalized" the process would depend on the question whether "natural" meant physical or familiar.

But suppose we dismiss spiritistic suppositions from the case. We have another hypothesis which some people hold,

and hold it, too, to eliminate the spiritistic. Suppose that our subliminals, whatever this may mean, may be able to act independently of our bodies and also defy the limitations of space. Imagine them going about carrying on conversation with each other in terms of our symbolic methods and the use of subliminal hyperaesthesia, and we have the soul carrying messages from place to place without resorting to exceptional types of vibrations or to any of the ordinary laws of physics to explain them. Here we suppose that the normal principles of language and communication maintain and we presumably do not have to invoke the *bete noire* of the physical scientist; namely, discarnate spirits. Thompson Jay Hudson and hosts of people believe in this view, not, it is true, expressing themselves in so bald a way about the subliminals acting independently of the organism, but assuming that the mind can disregard space limitations at will practically and select information from living minds at a distance with all the capacity of Deity and all the devilishness of Satan! By it they seek to explain the facts and to evade the necessity of admitting the existence of discarnate spirits as the agents in various phenomena.

If you ask me whether I believe in any such hypothesis I should answer emphatically that I do not. I do not even admit its possibility as suggested by evidence of any kind. If I used the term possible in connection with it at all it would be with reference to my ignorance of the universe and its methods at large. But scientifically it is preposterous, so preposterous that no intelligent person would tolerate it until it had produced some iota of evidence in its support. But I have called attention to it for the purpose of showing how little sense of humor and intelligence its advocates exhibit, when they suppose that it sets aside the credibility of spirit existence. This assumption of subliminals or our own souls leaving or disregarding bodily limitations and carrying on intelligent intercourse with the subliminals of others and reporting them at the odd moments of automatism is so steeped with anti-materialistic assumptions that one wonders how a man can any longer question the existence of the discarnate. The independence of the body at present must carry with it

something more than a probability of survival. I shall have occasion to recur to this again, but I produce the idea here for the purpose of showing how little inconsistent it is with the existence of spirits and their more rational intervention in such phenomena as the telepathic. Being scientifically preposterous it can serve no purpose but to reveal the straits of its advocates, and its *reductio ad absurdum* of the opposition to spiritistic hypotheses enables us to obtain toleration of the latter, tho we may still dispute the fact of communication with the dead. The more "natural" supposition is that the soul, if it exists in connection with the bodily organism at all, is insulated more or less from other living souls and also from the discarnate, if they exist. But granting sporadic telepathy between the living, and whether direct or indirect, we might have sense of humor enough to admit the possibility of the same process between the dead and the living as between different living individuals. With this admission it would only be a matter of the selective unity of the facts to prove that telepathy imagined must most "naturally" be between the dead and the living, that is, prove the existence of the dead. This supposed we may admit the possibility that the dead might be the intermediaries in ordinary telepathic transmission, and we have an hypothesis that has no anomalies with the experience including telepathy between the living, tho it may be anomalous with the ordinary physical laws of things as revealed in sense perception.

Now if Mr. Podmore wanted to "naturalize" telepathy why did he not accept and press the suggestions presented in the experiments of Lehmann and Hansen. Instead of doing this he appears jealous for the Society and endeavors to discredit their results, tho admitting that they had performed important experiments. These two experiments had suspected that, in the experiments of the English, involuntary whispering, that is subliminal motor action, had influenced the results. They first performed a series of experiments at a certain distance and found that the results were not beyond classification as chance coincidence. They then arranged to stand in the foci of two concave discs or reflectors and to repeat the experiments. They found in the latter that the results

were not due to chance. The thoughts of one were more readily obtained in that manner than before. It was assumed that the involuntary influence of consciousness on the vocal organs and through these on the air and more remotely the subliminal sensorium of the percipient affected the result. In this way they supposed that the "ordinary channels of sense" had been the means of communication and that telepathy was not a necessary assumption. What they did not see was that "telepathy" might be the name for precisely this process. The definition of it as "communication independent of the ordinary channels of sense" meant precisely that there was no conscious or supraliminal knowledge of the impressions by which the perception of a stimulus was felt. Subliminal hyperaesthesia or "involuntary whispering" was as much a transcendence of the normal as "telepathy" could be assumed to be, except when we imagined that the telepathy occurred at great distances. Normal sense perception is transcended by subliminal action always, tho such phenomena as those of Lehmann and Hansen indicated a very definite alliance with the usual modes of communication. However that may be, they did not see that they might only be giving a clear definition of "telepathy" and not opposing it, especially as conforming to the laws of ordinary communication as affected by distance.

Let us suppose, for the sake of argument, that "telepathy" at short distances is precisely what Lehmann and Hansen imagined the communication to be. This would mean that the transmission of thought did not transcend the employment of symbols. We know that consciousness affects the tonicity of the muscles, and we know that all of us inevitably produce effects on the muscles unconsciously in all our thoughts, and this is the more noticeable when we are thinking intently. Suppose then that the thoughts we are intently trying to transmit "telepathically" actually affect the motor system in the usual way and thus transmit to the air the appropriate vibrations, which may be transmitted to the subliminal sensorium of percipients. These impressions might be taken up and interpreted in the usual way and emerge in the normal consciousness as other subliminal pro-

cesses do. In this way the whole process of "naturalizing" telepathy at short range might be effected and no mystery about it be admitted. But Mr. Podmore, to save the reputation of Prof. Sidgwick and Mrs. Sidgwick insists on controverting the case. No doubt you have the case of more distant telepathy to meet. But if you have a spiritistic theory to take into account you may easily explain the matter. Accept what is implied in "ectenic force" or "pseudopodia," as Mr. Podmore does, and you have what may easily fall into line with the whole series of phenomena purporting to embody telepathy at a distance. Our subliminal functions seem not to be necessary for our present environment, at least such of them as are associated with the supernormal. If the soul be a fine material or etherial organism, "pseudopodia" or "ectenic force," and if it survives, it can probably have the ordinary access to our subliminal processes and so obtain our thoughts. That is, the same processes employed in the "involuntary whispering" of Lehmann and Hansen, might be used by spirits to obtain and to transmit thoughts at a great distance, and in this way we should have the least possible variation from our "natural" methods of "communication." The old symbols of language and other signs might be used, tho accessible only to subliminal processes, and the conveyance be no exception to the known in its proper sense.

If Mr. Podmore had resorted to the process suggested by the experiments of Lehmann and Hansen he might have found it unnecessary to quote the view of Sir William Crookes in support of a new kind of vibration to render telepathy at a distance intelligible. What he ought to have seen in that resort was that he departed from the only source of making the process "natural" in any sense of the term. If telepathic "communication" involves the use of undulations usually connected with mental states and the hyperaesthesia and subliminal perception of these influences he can accept the probability that the normal symbolism applies. The subject may be supposed to interpret the impressions in the same way as he does normally. But having questioned the relevance of that point of view and resorted to a new, kind of vibration to account for the process he is confronted with the

question as to how the two subjects, agent and percipient, have come to any agreement in regard to the interpretation of these new symbols. How have the subliminals come to agree on what these new kinds of vibrations shall mean? Any "natural" mode of interpreting this problem or explaining the phenomena assumed will be a larger hypothesis, at least in its implications, than the one Mr. Podmore rejects.

Now again if I am asked whether I believe in spiritistic mediation in telepathic coincidences, hitherto assumed to be directly effected between the living, I reply that I do not. Neither do I deny it. I am entirely agnostic about it. I do not know even whether it is possible. But the hypothesis would explain many an anomaly and it is entirely conceivable, after you have once admitted the possibility of spirits.

Now the next step is to see if any such hypothesis would do anything to "naturalize" the phenomena. To point the way to this I would call attention to the fact that large numbers of philosophers and psychologists insist that normal human consciousness is not a "natural" phenomenon, that is, has not been reduced to the type of events known as physical, tho associated with the physical. Consciousness has never been measured or weighed. It has not been reduced to a mode of motion. What we may effect in the future no one knows, but until evidence is forthcoming that it has what are known as physical properties science must treat it as non-physical. Physical events are defined with the exclusion of knowledge. Consciousness is knowledge, and no property is found with it that would identify it with motion or physical phenomena. The law of the conservation of energy has not been applied to it in its connection with physical events. The whole school of Parallelists denies the convertibility of consciousness with physical processes. Hence, in terms of physical science itself, normal living consciousness is a "supernatural" fact, assuming that the "natural" is physical. Why then have such prejudices against the discarnate "supernatural?" If normal consciousness is "supernatural" how much more must we assume supernormal consciousness and activities to indicate this characteristic. And also how much more easy to suppose the possibility of the discarnate.

In fact, taking this point of view we might even contend that the evidence within normal psychology supports such a hypothesis positively, and the most "natural" thing in the world would be the existence of spirits and their occasional intervention through telepathy with the affairs of the living. "Natural," of course, in the sense of familiar.

Another way to make the spiritistic theory "natural" would be the following. We are familiar in normal life with the causal relation—causal in some sense of the term—between consciousness and physical phenomena instigated through the body. This connection between consciousness and physical phenomena is as familiar to us as that between different physical events. In supposing spirits as the initiating or efficient agents in similar phenomena we only extend the known laws of normal life to the facts adduced in proof of certain forms of the supernormal. That is, when we obtain *via* mediumistic phenomena physical facts such as automatic speech or writing, or phantasms like those admitted by Mr. Podmore to be telepathic, wherein is it contradictory with the known to suppose the explanation to be the same as it would be if we appealed to the same consciousness alive to account for similar facts? Telepathy has never shown any similar phenomena, and when the facts illustrate the personal identity of the dead and exhibit the selective and synthetic unity which a living consciousness would manifest, why not resort to the same consciousness with which we were familiar when living. Identity of phenomena requires identity of causes, and telepathy shows no identity of either phenomena or causes. The appeal to a surviving consciousness is an appeal to the same causal agency which we should have used in the bodily life to account for the same facts, and with automatism admitted in connection with telepathy the unity of the facts ought to indicate where the cause is to be sought.

Add to this the idea of a soul constituted by a free etherial substance or matter, "pseudopodia" or "ectenic force," with access to subliminal processes, "involuntary whispering," and you have the conditions for "naturalizing" the explanation by spirits much more easily than by telepathy as em-

ployed by Mr. Podmore. And spirits would explain the disregard of space limitations which telepathy at a distance seems to make a perplexity, and certainly an anomaly, if we have to connect it with a new and inexplicable type of undulations.

All this shows the impropriety of approaching the problem through the distinction between the "natural" and the "supernatural." It only confuses the real issue. The conceptions are so flexible and elastic that they are reconcilable with almost any view we can take of the universe. If we think of normal consciousness as "natural" it will be in the sense that it is a familiar phenomenon, not that it has been reduced to physical terms. Then if the evidence for the incarnate became quantitatively sufficient we could as well regard spirits as "natural," and the "supernatural" would either be convertible with it or serviceable only to provisional discussion. But any use of these terms which does not recognize their equivocal import and which thus confuses the physical and the familiar with each other tends only to conceal the real issue of science, which is not primarily the nature, but the existence of facts. The latter has to be taken for granted in order to investigate and determine the former. We do not have the right to question the existence of facts until their nature is determined. The latter assumes that the former has been accepted. The real problem is whether spirits exist and whether telepathy exists, not their "naturalization." Any attempt at the latter problem will only invoke all the confusion of traditional controversies. We do not require to conceive a spirit as anything but a stream of consciousness attached to something and whether we shall conceive that something as "matter" or "spirit" in a substantial sense will depend entirely where we draw the line of distinction in the order of existence. Hence the problem is not the nature of phenomena, but the existence of causes, whether their nature be determinable or not. What we want to know is whether consciousness is a function of the physical organism, not primarily whether as a function of something it is reducible to motion or other physical processes. That is, the problem is not whether it is "natural"

or "supernatural," but whether its existence is limited to its connection with a physical organism, whatever its nature may be. This is the issue with materialism and any other way of stating it will only lead to philosophical or metaphysical discussion instead of the purely scientific issue of evidence. We must not be disturbed by questions of its nature when we are examining the credentials for its existence. The independent existence of consciousness is determined by facts that prove that the relation in which it normally appeared does not necessitate the supposition that it is a function of the organism, and whether it can be reduced to the physical in some narrower or wider sense does not enter into the problem.

[*To be continued.*]

**PHYSICAL PHENOMENA AT A PRIVATE CIRCLE.**

By William James.

A fortnight ago I heard that, at a private circle of spiritualists in a New England town, a table had been bodily lifted from the floor with no contact but that of fingers to its upper surface. The rarity of the case induced me to make a visit to the town in question, where I have had three sittings with the circle and from whence I now write.

The circle is composed of solid citizens of the town and their wives or sisters. They have sat weekly for a couple of years, and impressed me as perfectly sincere and earnest in their quest of facts. They use a four-cornered and four-legged table of wood, thirteen pounds in weight, on the center of which a revolving disc twenty inches in diameter, bearing an alphabet, has been pivoted. The disc revolves with a minimum of friction, and an index hand, pivoted independently, points to the letters and spells messages. The sitters' fingers may be placed on the edges of the table an inch below the disc or on the disc itself. To avoid too much pressure on the rotating disc, a ring or rail of thick brass wire has been adjusted to the corners of the table, surrounding the disc at four inches' distance, on which the wrists of those present may rest while they lay their finger tips on the disc. This ring slides with a moderate friction through four brass collars which sustain it, and which themselves are sustained by brass stems screwed to the angles of the table. The disc and the ring are thus concentric. [I go into these details about the ring, for reasons which will appear presently.]

For nearly three years nothing happened at this circle but answers to questions by tipping, and messages spelt out by the disc. No one present seemed to be exclusively the medium, tho one lady, absent from town at the time of my visit, was considered to have the most "power."

## I.

Of the first physical phenomenon I got only oral testimony. This was the fact on two occasions, in the autumn of 1907, of explosive sounds as "loud as a pistol shot," seeming to occur each time in the room where the sitting was being held. On one occasion the sound was repeated seven times. On the other, the sitting being held in a house a couple of miles distant from the first one, it occurred but once. It was entirely unexpected and unexplained, seems to have startled everyone very much, and all present believed that it was spiritual.

## II.

The second physical phenomenon obtained by the circle was the following: I copy the account from the diary of the circle's proceedings, under date of November 24th, 1907.

"At this meeting we at first took large center table, placed ordinary finger-bowls on table, one for each person, and partly filled with water. Mrs. M.'s bowl moved with just her fingers in the water, not touching the bowl in any way. Made intelligent movements, moving towards Mr. R. when asked. Other bowls also moved, but fingers had to be in contact with them in some manner."

The five witnesses have signed their names to this record for me. They say that the bowl "waltzed round the edge of the table," that they had tried the experiment on other evenings, but that this was the only attempt that succeeded.

## III.

The next phenomenon of the kind which happened is given in the following account which I wrote down from the oral testimony of seven of the eight witnesses, and to which all but the absent one have appended their signatures, though they are willing to have these printed.

"On the night of November 19th, 1908, we, the undersigned, were having a sitting round the table used for many months in our experiments. [The table I have described above.--W. J.]

On the occasion in question our finger-tips were all resting on the top of the disc, so that they could not possibly exert any lift-

ing force whatever on the table. The hands of Mrs. B. alone were in the air, a few inches above the center of the disc. After some of the usual tiltings of the table, with two or three of the legs off the ground, *it rose gently and with all four legs off the ground to the height of six inches or more*, to the great surprise of all of us, and remained in the air two or three seconds, subsiding slowly to the ground.

Some said that the sensation of resistance to their fingers was as if the table were supported by a spiral spring.

Immediately after this a message was spelt out, ordering Mrs. B. to join her hands above the table with those of Mr. D. The same phenomenon was then repeated twice over, the table rising the last time to what seemed to be ten inches from the floor." [Here follow the signatures.]

#### IV.

My own first visit was on Thursday, Dec. 3, 1908. [Thursday is the night on which the circle habitually sits.] Eight persons, counting myself, were present, three women, five men.

We sat at first with our fingers on the solid table beneath the disc, and various tippings came. Then, with our wrists or palms on the ring and our fingers on the disc various messages were spelt.

Mrs. B., whose fifth sitting it was, had her fingers automatically jerked away whenever she placed them on the disc. This had happened previously; and, during the previous lifting of the table on Nov. 19th, she had held her hands in the air some inches above the disc. She kept them in that situation on this present occasion whenever we made attempts to have the table lifted. Such attempts were several times repeated, but with no success.

On the controls then being asked whether they could not *make the disc rotate* without contact, they spelt "no."

Suddenly, while we were sitting with our wrists on the brass ring and our fingers on the disc, which turned and spelled, *we perceived that the ring or rail itself was moving*. It had never done this on any previous evening. The phenomenon was consequently unexpected, and seemed to strike all present with surprise.

Some one immediately suggested that all wrists should be

lifted, and then, in brilliant light, and no one's hands in any way in contact with the rail, our fingers, however, resting on the disc, we all distinctly saw the rail or ring *slide slowly and for several inches through the collars, as if spontaneously.*

We then stuck a mark upon the ring to make its motion more obvious, and repeated five or six times the experiment, the same result ensuing, though more slightly each time. It always took the contact of our wrists to start the rail, but *its motion continued when the contact ceased.* This was not from its acquired momentum, for we ascertained that the friction of the collars which held the rail stopped instantly every motion imparted voluntarily by the hand.

On the succeeding Saturday and Sunday evenings, we sat again (one of the ladies being absent), but nothing but the usual tilting of the table and spelling of messages occurred.

So much for the "record," which all present have signed. It will be observed that all the phenomena reported (save the movements of the finger bowl) were unexpected and startling to the spectators. The explosions and the table's rising seem to have been eminently so, and to have made a great impression.

On December 3rd, when the ring revolved, the conditions of observation were perfect, the light (from an electric chandelier just overhead) being brilliant, and the phenomena being slow enough, and often enough repeated, to leave my own mind in no doubt at the time as to what was witnessed. I was quite convinced that I saw that no hand was on the ring while it was moving. The maximum length of its path under these circumstances was fully six inches. With this conviction that I saw all there was to see, I have to confess that I am surprised that the phenomenon affected me emotionally so little. I may add, as a psychological fact, that now, after four days' interval, my mind seems strongly inclined not to "count" the observation, as if it were too exceptional to have been probable. I have only once before seen an object moved "paradoxically," and then the conditions were unsatisfactory. But I have supposed that if I could once see the same thing "satisfactorily," the levee by which scientific opinion protects nature would be cracked for me, and I

should be as one watching an incipient overflow of the Mississippi of the supernatural into the fields of orthodox culture. I find, however, that I look on nature with unaltered eyes to-day, and that my orthodox habits tend to extrude this would-be levee-breaker. It forms too much of an exception.

Nevertheless, in the somewhat scandalously divided state of opinion about Eusapia Paladino, I think that every approach to similar phenomena observed anywhere ought to be recorded. It may be that the frequency rather than the quality of the records, will establish their "case."

## EDITORIAL.

Professor James' remark near the end of his paper shows that he had some intellectual struggles with the conception of "Nature" while making up his mind about the relation to it of the phenomena which he reports. It is but a recognition of what has from time to time been reported of him by various writers, as feeling that psychic research had upset the dogmas of science. It is not probable that the current representations of his views have been correct in their exact form, but it is apparent in his remarks here that he has all along felt that the physical phenomena of Spiritualism contradicted his previous conception of "Nature." We refer to it here for some brief comment, as the situation offers a useful opportunity to clear up some very simple matters, as they appear to the present writer.

One of the chief objections to physical phenomena is that they completely alter our conception of "Nature." This dame goddess is supposed to be a fixed and unalterable genius and to set fixed bounds to the occurrence of any events that would show her variable or inconsistent.

If the reader will observe the fact, it is the feeling that "Nature" is uniform that holds most people from admitting the possibility of physical movements without contact. This is always the stock objection of the doubter until he sees the fact and then he has two alternatives before him. He may either maintain that there is an exception to "Nature" or he may widen the conception of "Nature" to include the new phenomenon. One class of thinkers takes the former and the other the latter alternative. I must maintain, however, that both are the victims of illusion. One had unnecessarily limited his conception of "Nature" to invite contradictions and the other widens it without seeing that the real or apparent contradiction remains as it did before.

Now the term "Nature" is either so comprehensive as

not to limit any variations whatever or it is a name for mere experience. The latter admits of any number of new phenomena unlike those of previous experience and conflicting more or less with it. The former more comprehensive conception will also admit any number of variations that are inconsistent with each other, but not inconsistent with the indifferent term that includes anything whatever. In either case it is a perfectly useless conception for limiting discovery. If it be kept in its narrower import which excludes the new from it, the generic conception which includes both will be denominated by some other term. If widened, there never was and never can be a conflict, tho the conflict between the new and old of experience remains the same in both cases. But in no instance can we make the term "Nature" do duty for both the wider and the narrower import. The illusion is in supposing that we can.

The conflict is not between "Nature" and the movement of objects without contact, but between certain definite and assumed "laws" of motion and this alleged new fact. "Nature" can mean anything from the uniform to the capricious or both. But there is an opposition between our usual experience and the allegation that physical objects may move without contact. This opposition, however, is not a fixed law of "Nature," but merely a question of familiarity or more frequent experience. The usual "law" in the physical world is that objects move in obedience to impact or physical contact, and when we see or imagine we see them move without the impact of another object we either suspect a trick or, if we are credulous, accept some occult explanation without inquiry. When we cannot find a trick to explain the fact we begin to wonder whether the law of dependence on contact is not universal. Now the fact is that it is never universal except as a mere fact of experience until we find an exception. Our difficulty comes from interpreting the mere fact of experience as a necessity, which is a purely *a priori* act and unscientific. It may be true, but we are not entitled to make the generalization or judgment a necessary one without other evidence than mere experience which goes no further than actual facts as observed. The conception of motion with

contact does not of itself exclude the possibility of motion without contact, and if we once observed this we would not be frightened by the contrast between familiar experience and the new phenomenon.

Now there is one perfectly familiar phenomenon that shows a variation from the law of motion as supposedly dependent on contact. This is the phenomenon of magnetism. It is the distinct antithesis of the ordinary experience which limits movement to impact. But when a magnet moves iron filings at any specified distance it directly opposes the usual "law" of experience, and interpreted by that "law" would be impossible. But it is a fact, and in spite of its novelty we have become familiar with it and say nothing. We do not raise any sceptical questions about it because we have seen it to be a fact and have ceased to think of the opposition between the usual experience and this exception. Why then make so much ado about the alleged physical phenomena of Spiritualism? Can they be any more of a contradiction with the usual "law" of physical motion than the phenomena of magnetism?

All that our familiar experience does is to establish a principle of *caution*, not of *exclusion*. It imposes the duty to investigate a new phenomenon more carefully, not to deny its possibility. It does not serve to nullify the expectation or possibility of new phenomena. It only makes them more difficult to prove. It creates a presumption against them, but not a final objection. That presumption is weak or strong according to the frequency of the one and the infrequency of the other. But the open-minded man will be prepared for the proof or possibility of anything, and he will not trouble himself about "Nature" as a comprehensive term in the settlement of any problem, as that term may comprise anything within its embrace. If you simply widen it at the discovery of a new phenomenon, you do not escape the conflict between the new and old. You only pay the sceptic with a counterfeit coin and permit him to live in his illusion about the uniformity of "Nature," and you avoid certain kinds of controversy; but that is all. The change of views is the same in any and all cases.

## SIGNS OF THE TIMES.

We reprint a significant editorial from the *New York Evening Post* of December 18th, 1908. The reader will remark its despondent temper, with such moral sympathies as will make it a fit subject for later comment.

### After the Higher Criticism—What?

A few days ago a professor in the University of Chicago was reported as saying that Christianity is not of divine or miraculous origin:

It is not a religion from a god, but an achievement of man, who created his own gods, in ancient times, in order that he might have them to help him in his defencelessness and ignorance; to aid him in conquering his foes, and to dispel the darkness of his future and the fear of death. More and more people are giving up the idea that their religion is something handed down to them from a divine source. . . . Consequently, religion is on a more rational basis, as people are cultivating it just as they cultivated music, language, science and morality.

To verify this quotation is hardly necessary; for if this particular man did not say this particular thing, the words fairly represent the attitude of many of our higher critics. Their comments recall the satire of Kipling's "story of Evarra—man—Maker of Gods in lands beyond the sea." It is all very well to protest, as the higher critics do, that the Bible still remains one of the noblest monuments of literature. In the past people have not cared whether this book was literature or not; the vital point was that it was the inerrant word of God and the infallible rule of life. If it be robbed of this authority, what, we may ask, is science offering as a substitute? What is to come after higher criticism has done its work?

We put the question in no spirit of hostility. Far from it. We would have the truth at any cost. We are not among those who would cling to a superstition because it happens to be comfortable or because it helps to keep order among the masses of the rude and ignorant. If the Church rests its claims on certain traditions and documents we would have those traditions and documents submitted to the most searching tests; for nothing can be gained in the long run by building either a house or a church on a foundation of sand. If we have been deceived as to the origin of the Bible and the sacraments, if the Ten Commandments were not handed down from Sinai, let us face the disagreeable facts. But let us also face the facts that if the moral law is not God-given, if the fear of hell and the hope of heaven are illusions, the average man will not

look upon life and its duties quite as he did a few decades ago. Clergymen sometimes attempt to conceal the change from themselves and their followers by sticking desperately to the old phrases—though in a new sense—and by sweeping generalizations about the unvarying validity of the essential sanctions of morality. But educated people perceive the hollowness of such formulas. Accepting the methods, if not in every case the detailed results, of scientific criticism, they turn to our professed spiritual guides for some reconstruction of creed that shall touch the emotions as did the old which is now destroyed; or, as Wilfrid Ward has put it, for something that shall keep “a truly spiritual ideal of life . . . untainted by the maxims of an unbelieving generation,” and shall help “the affections and the imagination against an importunately visible world.”

There are, we grant, men of stoic temper with whom such considerations weigh little. They will pursue their way steadfast and unterrified though the earth rock beneath their feet. Few of us, however, are made of such stern stuff. For the rank and file of humanity it is not exhilarating to reflect that the night is behind and before us; that our tiny globe is but one of a million spinning through the unfathomable gulfs of the universe; that we ourselves are but microscopic specks crawling for a little while in the dim and fleeting light; and that our consolation and our bulwark have been a few silly fables of our own feeble invention. In a recent book which treats the lives of two devout women, “*Memorials of Two Sisters, Susanna and Catherine Winkworth,*” is a striking passage which in reality applies not to one sex only, but to all mankind:

Women feel the frets and the anxieties of life so keenly, that they need this refuge in the larger, serener life of heavenly love. . . . Their life seems often at once so engrossing and so trivial that they need some points above it, from which they may see how it all forms part of the infinite web of human life through which God's kingdom is to be realized on earth, to give it any freshness and value.

This recourse to “the larger, serener life of heavenly love” is impossible for persons who are convinced that this “love,” in any comprehensible sense of the term, is a fiction, and that their gods and their religion are of purely human manufacture. A cold, relentless, impersonal power, even though it make for righteousness, is not the same thing as a father that pitieth his children. For the jubilant lines,

Jesus lives! no longer now  
 Can thy terrors, death, appal us;  
 Jesus lives! by this we know  
 Thou, O grave, can'st not enthral us,  
 Alleluia!

we have the lament:

Now he is dead! Far hence he lies  
In the lorn Syrian town;  
And on his grave, with shining eyes,  
The Syrian stars look down.

What, then, does science say to those who long to feel that the eternal God is their refuge and that underneath them are the everlasting arms?

The difficulty is staggering, but the duty of the leaders of Christianity is no less imperative. They cannot much longer postpone the task of addressing themselves to it with energy. For at present most of the churches seem to be drifting without chart, compass, or pilot. We hear on every side the complaint that men of character and capacity will not enter the ministry, but there was never a time when character and capacity were more needed for this great business of readjusting ancient beliefs to modern knowledge. No ecclesiastical organization can retain its vitality or can serve mankind unless it can lift them above their trials and fortify them against temptation; for what shall it profit us to turn from the doubts and hesitations of our daily toil to the profounder doubts and more disquieting hesitations of a stumbling, groping church, uncertain whence it came and whither it goes? "Thou art the true peace of the heart," cried the author of the "Imitatio," "thou art its only rest; out of these all things are full of trouble and unrest. In this peace that is in thee, the one chiefest eternal Good, I will lay me down and sleep." But for the higher critics and their confused disciples of to-day the promise of a peace which passeth all understanding is nothing more than an empty echo from the age of faith.

It will be clear to many readers what comments this editorial invites. If it were an exultant outburst of dogmatic scepticism rejoicing at the discomfiture of the religious mind and challenging reconstruction it would not excite our interest. But the half melancholy tone of the writer shows that he appreciates the ideals that had been associated with a system which he can no longer believe. He evidently wants a religious belief and either does not see where it is to be found or deliberately evades admitting the source from which his hopes might be replenished. One cannot but ask whether he is really as despondent as he appears, or whether he does not see in what direction his vision should be turned. The mention of the duties of science to give us a substitute for that which has been lost as the result of criticism is a tacit admission that we must expect the future regeneration

from that authority. But what is the regeneration to be? Has the writer any better gospel, anything better than "the echo from the age of faith" which he scorns? If so, what is it?

No doubt the strength of his observations depends on his not offering any positive doctrine, and merely reminding the complacent "higher critic" of his inevitable tendencies. But it will not be out of place if a psychic researcher challenges the annalist, which the writer is, to do something to satisfy the demands which the moral temper of his editorial suggests. Is he willing to accept the logical consequence of his appeal to science and seek in the results of psychic research the possibility of reviving the embers of a belief that has made so many centuries of noble ideas, obscured as they often were by passions and vices that have even threatened them with extinction? The only positive hope is in that direction. Otherwise we have nothing to do but to be the Stoics of which he says there are so few.

The prevailing temper of the present age is destructive, not constructive criticism. It has gone so far that we make disbelief a measure of intelligence when the fact is the doubt is a sign of ignorance, not of knowledge. Scepticism has its importance, but it can never take the place of positive beliefs, and no great step in progressive civilization was ever made by it. It can only destroy illusion and error. It cannot build up the truth. The writer of that editorial evidently sees that positive truth is needed, and there is no reason but fear or ignorance why he should not point the way to what he expects science to do. He remains, however, as undecided as the men whose follies he exposes. Can he have the courage to suggest whither we shall turn for reconstructive beliefs?

#### **Expenses and Endowment.**

The Treasurer's Report for the last quarter of the year 1908 will be found in its place in this *Journal*. It shows that the total expenses for the quarter were \$2,243.35. Adding this sum to the expenses of the preceding quarters will show that the total expenses for the year were \$12,223.92. Cont-

paring this with the expenses of the first year we find that they do not differ except by a small sum. The expenses for 1907 were \$13,319.97.

There is in the treasury at present a little over \$7,000, with a \$1,000 loan soon to be paid, and another loan of \$8,000 which is not due before the fall of 1909, but whose borrower has the privilege of holding the loan a longer period if he so desires. The \$4,000 permanent fund of which mention was made in an earlier editorial is included in this \$8,000 loan. As we hope to obtain enough membership fees during the year, with the other \$8,000 in bank to conduct the work of the Society it is probable that the other \$4,000 of the loan of \$8,000 will be added to the endowment fund. We hope that members, in the payment of Life Membership fees, may add much to this permanent fund. An \$8,000 endowment fund will make a better start than the sum announced before and may serve to encourage donors to add to it.

It may be important, as well as encouraging, to announce that a gentleman has made a will in which \$10,000 comes direct to the Institute at his death, and a larger sum at the death of certain other persons who must be protected during their lives. It will thus be seen that the Institute and Society are thus assured of an increase above the sums mentioned, but nothing will be available for some years to come, and the fact may be an inspiration to others to aid it in its work during the interval. I may add that there is a contingency in which another small sum will be added to the endowment fund. But nothing can be assured about this at present. If it comes it will be announced.

I call attention to the circumstance that one will has been made in the favor of the Institute because it may be a suggestion to others to go and do likewise. Assurance of this need not be known to the public, but if the general knowledge of it could be indicated we have no doubt that a feasible method could be adopted for maintenance in the meantime.

## INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

### VISION.

[The following letter will explain itself. The reply to it brought the various incidents to us for record and they are given below. The gentleman who reports them is connected with the Board of Trustees in one of the cities of the United States. Beyond that it is not necessary to speak, as his reports will tell their own story.—*Editor.*]

Jan. 8th, 1906.

Mr. Jas. H. Hyslop,

My dear Sir:—I enclose herewith written statement of an experience of my mother. Both my father and mother are highly prejudiced against anything that smacks of Spiritualism.

If you wish it, I can give you a veridical dream of premonition of my sister-in-law. She told the dream to three persons before it came true. It concerned the paralysis of her father and was fulfilled in every detail in less than an hour after she dreamed it. She does not believe it to have been a dream but a waking experience.

I have also one other experience in our family, besides a number of others that I have run across since becoming a member of the English Society. If any of these would be of interest to you, kindly let me know and I shall do my best to get statements, properly verified.

Yours very truly,  
H. S. B.

[Accompanying this letter was Mr. B's own account of his mother's experience, which I copied and had sent to Mr. B. for their signatures in order to give it first hand character. The following is that account. The father and mother both sign the record, but request that their names be withheld from publication.—*Editor.*]

Jan. 8th, 1907.

The following has been my recollection since "the memory of man runneth not to the contrary" of an experience related to me by my mother.

In August and September of 1864 just before the marriage of my father and mother in December, the latter had typhoid fever. Her mother had died August 1st of the same year. In the latter part of September Dr. S., the family physician, had lost all hope of mother's recovery. One day Dr. S. noticed mother gazing very fixedly toward the ceiling of the room and asked her at what she was looking. She replied, "Oh! Dr., Ma has just come to me and told me that I am not going to die but that she will come for me when I do." In a few minutes afterwards mother's father came into the house and said to Dr. S.; "Doctor, Mattie (my mother) is not going to die, for just now as I came in I heard at the corner of the house the voice of my wife as plainly as ever in life say to me, 'Mattie is not going to die.'" Dr. S. remarked to my grandmother that it was a singular coincidence that my mother had just said that she had seen her mother and that she had told her the same thing.

Recently while at home mother and I were discussing psychical research and she voluntarily related her experience to me again and it coincided exactly with the foregoing, and my father corroborated it in every detail as having been so related to him a few days after its occurrence. He was engaged to my mother at the time of her illness and would likely remember well the details.

As she related it to me I wrote down in shorthand all that she said. I then questioned her as to further details and find that she was not unconscious at the time, was not asleep, as she remembers to-day exactly how the room looked at the time and their positions. Her mother appeared as natural looking as in life, wore same expression; saw only her shoulders and face; appeared to come through the ceiling and to rest as it were on my mother's shoulder and there told her she would not die; remaining, she now thinks, five minutes, and disappeared as she came, through the ceiling. She did not develop out of any mist or hazy cloud but appeared entirely natural during the entire time she saw her.

My maternal grandfather was a Swedenborgian, my father and mother both lifelong Baptists, believing Spiritualism the work of the Devil, and that I am aiding and abetting his Satanic Majesty by being interested in psychical research.

I give this experience of my mother for what it is worth. It may be explained by telepathy, but the facts are at least interesting.

H. S. B.

[The next incident is a premonitory dream and is well corroborated by the independent testimony of three persons. The fact that the subject of it became aware of the dream might be used to prove that its fulfilment was due to suggestion. But this view of it will have to labor hard against the amount of time before the fulfilment and the fact that a period elapsed after the time set for it had passed before the actual fulfilment, tho the proximity to the time predicted is close enough to still give an apparently significant coincidence.—*Editor.*]

### PREMONITORY DREAM.

Cynthiana, Ky., March 6th, 1907.

In 1865 my father, James R. S——, had fever, and we (his children), had been sitting up with him every night. My mother had died in 1864. My sister Eliza (Mrs. E. D. F——), sat up with him one night and went to her home in the country the next day. That night she retired early in order to catch up with her sleep. After several hours she dreamed that she went to the cemetery where my mother was buried and saw there a grave beside that of my mother, each having a marble headstone. On one she distinctly saw "James R. S——, age seventy-two years, six months and nine days." After reading this she looked up and there stood my father. She was surprised to see him and said, "Why, pa, I thought you were dead!" He replied, "Yes, Eliza, I am what you call dead." She then put up her hand and turning down his shirt collar, read thereon "James R. S——, age seventy-two years, six months and nine days."

Eliza came to town next morning and told us (several members of the family—including my husband, as well as Dr. Stitt), her dream as I have detailed it. She also told my father her dream and said to him, "Pa, you have over six years to live yet." My father told her he knew he was going to get well, and he did. At the time Dr. Stitt remarked to my father that it was a remarkable dream and he was going to write it down to see if it came true.

At the time of my sister's dream Dr. Stitt did not think my father could live longer than a month or two at the most.

I remember that my father would so often say that he had *just so long* to live, "I know that I shall die in my seventy-third year," and he did, being seventy-two years, six months, and *fifteen* days (not nine) old at his death. He died of Bright's disease about a week after the date my sister dreamed of some six years before. My husband, as stated above, was present when my

sister told us her dream and remembers the whole matter just as I do.

My father often hypnotized (we called it then mesmerize) Eliza when she was a child but my mother would not allow him to do so after she was fifteen years of age as she thought it made my sister nervous. Often my sister, when in the hypnotic state, was what we now call clairvoyant, seeing distant scenes and events, which were afterwards ascertained to be true.

(Mrs.) MATTIE CLAY B.

I have read the foregoing and it is an accurate and true account in every detail.

JNO. B.  
Husband of M. C. V.

[The following letter is in reply to inquiries whose nature can be determined by the nature of the answers.—*Editor.*]

March 21st, 1907.

Mr. Jas. H. Hyslop,

Dear Sir:—In answer to yours of March 18th, I beg leave to say that Dr. Stitt has been dead for a number of years.

I asked mother if she had ever seen the note that Dr. Stitt said he was going to make of the dream, but she said that she had not.

However, as I said once before, my grandfather was a Swedenborgian and believed in premonitory dreams and often referred to his belief that he would die at the time indicated by my aunt's dream. At the time of his death Dr. Stitt told mother and father, and I presume other members of the family, too, that his death was remarkably near the date seen in my aunt's dream.

While my father is getting old, he has now and always has had a remarkably clear and retentive memory. It may be that I can get a confirmation of this dream from my aunt's children, and possibly from her sister, my aunt. I will, at least, try.

Yours very truly,  
H. S. B.

[In order to obtain corroborative testimony the gentleman wrote the following letter to several parties and their replies are published below. It will be seen that the parties interrogated were not told the incidents which it was desired that they should narrate independently.—*Editor.*]

## [Copy of Original.]

I am a member of the Society for Psychical Research and premonitory dreams are of interest to this society. Mother has told me of a dream that Aunt Eliza had concerning the death of our grandfather S——. Mother has told it to me in detail, but I want to verify her memory of the details. Will you kindly write me in full what you remember of it.

April 2nd, 1907.

Mr. Jas. H. Hyslop, Secty.,

Dear Dr. Hyslop:—In regard to the dream of my aunt Eliza, which I have heretofore sent you.

I wrote to my cousin (Mrs. Hattie Washburn), daughter of Aunt Eliza, to my aunt Allie, and to my uncle Alex, sister and brother of my Aunt Eliza.

I herewith enclose my letters to them and their answers. After you have read these kindly return them to me.

You will notice that my cousin and uncle say that the death of my grandfather occurred on the *exact date* my aunt dreamed of, though cousin Hattie says the dream was *two* years before, while my Uncle Alex says it was *some* years before. My aunt Allie says, as you will notice, that she only heard of the dream through other members of the family. She was at the time married and living in Illinois. I think mother's memory would be better on the details because she was the youngest child and somewhat the favorite of her father and then too, she was at home at the time. Besides her memory of it is corroborated by my father, who has a remarkably retentive memory. You will notice further that my uncle says "Father called my attention to it several times." This would show that the dream was not made to fit the occasion after his death. He died of Bright's disease and it seems to me that this would preclude auto-suggestion. If you need any further corroboration—command me.

Yours very truly,  
H. S. B.

[The replies follow and it will be observed that there are slight discrepancies, but not as affecting the main incidents.—*Editor.*]

Cincinnati, Ohio, March 26th, 1907.

Dear Cousin Spurg:—

In regard to the dream—I remember of mother telling it at the breakfast table, but just how long it was before Grandpa died, I cant tell. I thought it was two years, but I was small

then (you can't believe it that I was ever small?) and don't remember much, only Aunt Mattie and I have often spoken of it, and when Will was down last week we talked it over then—and his mind is wandering along the "spirit" line. He went over to Newport to see a Spiritualist but she would not read on Saturday. As far as I can remember mother dreamed she went out to the old graveyard to see if any water was in Grandma's grave (of which they had been talking the night before that water was in all the graves in the old graveyard, and Grandpa said he would buy a lot and move Grandma to the new graveyard in town). When she got there Grandpa was lying on top of her Ma's grave, in his best suit, white shirt, with collar attached, and she said, "Pa, what are you doing here?" He just turned up his white collar, and there she read, J. R. S—— died, Yr. Mo. Dy. (I don't remember the date) and he did die a year or perhaps 2 or 3 years later, at the time she dreamed of seeing it on the collar. Now, I guess your mother can tell you far better than I, but I remember how scared we children were of my mother's dreams—for more than once they came true to a dot, and Daisy Wipper is very much the same—she has queer dreams, that often come true—for instance, soon after Jene married, she dreamed they had a little boy. It was a month before I wrote Jene about the dream and he wanted to know when she dreamed it, etc., and we traced it back and on the night she dreamed Ada had a mishap, it was a boy,—and they did not tell anyone but her mother.

[The rest of the letter is too personal to send.]

Jacksonville, Ill., March 27, 1907.

Dear Nephew:—

Yours of the 25th just at hand. Gladly I answer. Referring to the dream, I cannot give you much of it. I never heard sister Eliza mention it, but through other members of the family, I have heard it. I don't feel I can benefit you any in that dream. It is so faint to me. But there was a dream of hers that was more than 6 years, yes, more than 12 years, before it came to pass—at the time she told it, it impressed me very forcibly. When Hattie Foster Washburn was a child, say seven years old (no older) her mother dreamed as follows: "That Hattie was 18 years old, off in a strange room, and leaning on some large dark object, was a very handsome elderly gentleman, trying to comfort Hattie, who was terribly grieved over some disaster or accident, and some one we all love, came with a letter or note, and when read to Hattie all was lost—and she (sister) was quite bewildered—she could not cast it off for many days—at last it was forgotten, or seldom even referred to. I was spending several days at sister's and got it when she was some worried over it. Now to the realization. Hattie was at my house going to

the Conservatory of Music. The morning she was 18 years (no thought of the old dream) we all, Prudence Spencer, Rice, Brother Jason, and I, had the worst time teasing, and playing tricks on Hattie, when the boy came from the office with a message saying, "Eliza very sick, send Hattie home." We sent word to her teacher, and to many friends. Prof. Sanders (her teacher) came down immediately. Hattie went in the parlor, and was simply distracted, and I went in the parlor to see her and there stood Prof. Sanders leaning against the piano, and just as I stepped in the door (Hattie was answering a question and said,) "18 years old to-day" and O! that awful dream was pictured out so terribly plain, it fairly staggered me. With a scream I said, "Hattie, your mother's dream, this room, the elderly gentleman leaning on the dark object, the piano, and your heart breaking. You are 18 to-day." It was so very vivid, and years and years before, sister had seen it in her dream just as I did when standing looking in that strange room. I shall always see that picture. This has broken me all up, for I had hoped the dust on the memory picture would still keep it dimmed. But I am glad to tell *you* for I don't care to have it lost. Hattie's teacher was an elderly gentleman with snow white hair, leaning on the piano. O! that living picture—so clear,—so vivid—I expect Hattie Washburn could tell you the dream about father's death, that was after I had gone from home. This one I have described, before I was married I was at sister's home, and the dream was materialized at my home. I am glad to hear from you my boy. We are well as old folks can be, and all send love to you.

Very, very loving,  
AUNT ALL.

The party that came in with the note was Rice, bringing the message saying "Sister Eliza was dead."

Warsaw, Ky., March 29th, 1907.

My dear Nephew,—

On my return from the city of Cincinnati, I find your letter of inquiry. I am glad to know that there are interests that will arouse you to write us (wife and I) a good letter, be that interest never so far away. I assure you I was glad to hear from you and to see you are taking interest in finding the soul, and in getting the psychological functions of it, by studying its dream-land habitations.

As to the facts concerning the dream, or vision of my sister, and the premonition she gave my father, I do not remember anything farther than that some years before his death, she told him that she had seen the time of his death marked on his collar, per-

haps; I remember my father called my attention to it several times; but I would not talk to him about it. It seemed to be on his mind; and he died on the exact date. Farther than this I cannot call to mind.

Here is an experience I passed, and it is very strange to me. Perhaps it will interest your Society. I called a negro boy named "Wince," to my door late in the evening, and commanded him to come as early as daylight next morning, and I would tell him what I desired him to do. My wife permitted me to sleep till breakfast, some two hours later. She said "Wince" did come; that I told him what to do, take a note off the mantle, take the black horse (Taylor) out of the stable, and give Mr. McClentoch the note; if Mr. McClentoch gave him anything, be careful not to lose it. I had no knowledge of seeing "Wince," or hearing him, much less giving any orders. I told my wife she had been dreaming, but she told just what I had planned for him to do. He came in, gave \$165.00 in money to me, the price he had offered for the horse, while I had contended for \$175.00. Mr. McClentoch was to start for the South at daybreak if I would sell for his price, send the horse over to him. "Wince" said: "I came to the door, knocked, and you said 'Come in,' I opened the door and you sat up in bed, told me to take the note, and ride the black horse, and give the note to Mr. McClentoch, I could not get the horse out for the stable door was locked. I came back, you sat up in bed and talked to me, told me where the key was hid in the garden. Didn't you hide the key? Did you tell anybody where the key was?"

Now I had no remembrance of any morning talk with "Wince," it was a perfect blank to me—I went to sleep with it on my mind, but told no one. Now where was I when all these things took place? I had memory of what I wanted done, but no memory of the transaction.

Now, if you can throw any light on this matter, how I could remember what I wanted done, and sit up in bed, talk, give the order, and remember where I put the key, yet I was so far away from myself as to have no knowledge of the transaction. Where was I?

This leaves wife and me well. I was at Warrens—saw Aunt Hattie Washburn and Edgar's widow, in fact all our Cincinnati relations and connections—left all well. Accept, my dear boy, my best wishes for your future success, and wife joins me in love to you.

Faithfully,  
A. SANDERS.

**COINCIDENTAL DREAM.**

Nashville, Tenn., Sept. 10th, 1907.

Mr. Jas. H. Hyslop, Secty.,

My dear Mr. Hyslop:—By reference to my letters to you of Jan. 8th, 12th, and 30th of this year you will see that I stated therein that I would get from my sister-in-law a statement concerning a veridical dream of hers. It has taken me some time to get this statement but I have at last secured it. I enclose same herewith. I interviewed my sister-in-law and my two brothers, to whom she told the dream before the arrival of her brother, and each of them corroborated her statement in every detail and had not the least hesitancy in signing it with her. I would further state that three other members of the family remember the whole matter just as related in this statement. In fact none of us remember it in any detail different from the statement enclosed. None of those signing have any objection to the publishing of their names with the statement.

I asked my sister-in-law some questions concerning her dream and have attached her answers to the statement.

Wishing you success in all your undertakings, I am,

Yours very truly,

H. S. B.

Cynthiana, Ky., Jan. 17th, 1907.

One Wednesday morning about 8.30, the first or second week in June, 1892, after having finished my household work and not feeling very well, I lay down for a nap across the foot of my bed, thinking sleep would do me good. I slept for about an hour and was suddenly awakened by the following dream, which was so vivid that I could not bring myself to realize that it was not a reality. I dreamed that my father had had a stroke of paralysis and that my brother Henry had come for me, driving two horses to a single-seated buggy.

At the time of the dream, my friend Octa Corlis was visiting us, and as soon as I awoke and stood upon my feet, I related the dream to her. I was worried by the dream because it seemed so real to me. She tried to convince me that I had had such an unpleasant dream because I was not feeling well. However, it so impressed and worried me that in a few minutes I went down to the stable, where my husband (J. W. V.) and my brother-in-law (J. H. V.) were putting on a shingle roof, and related my dream to them and told them, though they could plainly see it, that I was so worried by such a dream. They both tried to convince me that I had too much sense to allow a dream to worry me, that it was but a dream and nothing more and to dismiss it from my mind. I sat down upon a log near the stable and remained there

some fifteen or twenty minutes, when my husband remarked that he then saw some one coming through the gate up at his father's, driving two horses. Upon seeing this I ran back to the house sure that it was Henry and that he had come for me. When he finally drove up he told me that he had come for me and that my father had had a stroke of paralysis the afternoon before. My dream had been fulfilled in every detail.

Your Sister-in-law,

L———— V————.

We have read the foregoing account and it is correct and true. The dream was related to us in detail as indicated above and before the arrival of her brother Henry. Her father had had a stroke of paralysis.

J. W. V———— (J. W. V. referred to.)

JNO. H. V————, M. D., (J. H. V. referred to.)

OCTA CORLIS T———— (Octa Corlis referred to.)

1. I did not know at the time of my dream that my father was sick and had no reason to be uneasy about him, as I had received a letter the day before from him saying that all at home were well.

2. I am sure that I was asleep at the time of my dream, for it woke me up immediately.

3. I was lying in such a position on the bed that it would have been a physical impossibility for me to have seen the pike by which Henry came.

4. Father had the stroke of paralysis on the afternoon before my dream next morning.

5. It was his first stroke, and he was carried home from his office.

6. About thirty minutes elapsed between my dream and the arrival of Henry.

7. Henry was not and could not have been seen before his arrival at the gate up at my father-in-law's.

**TREASURER'S REPORT.**

The following is the Treasurer's Report for the quarter beginning October 1st and ending December 31st, 1908:

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**Disbursements.**

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Investigations .....	522.10
Salaries .....	325.00
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Stamps .....	44.40
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\$444.15

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OF THE

## American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

Vol. III

MARCH, 1909

No. 3

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### NATURALIZING THE SUPERNATURAL.

#### II.

#### Conception of the Problem.

The previous article shows that Mr. Podmore conceives the problem to be one of choice between the natural and the supernatural, and I have tried to show that this only leads to confusion of thought, and that it will only be a matter of definition to determine whether his assumptions do or do not lead him into the very conclusions which he thinks have not been proved. I then endeavored briefly to indicate that the problem was an evidential, not an explanatory one. That is, the problem is not to explain telepathy and other, or any phenomena, in terms of the physical as we know it, but to decide whether that physical as known at any one stage of our scientific development has been transcended by phenomena that require us either to widen it or to admit that it does not apply to the new in its older sense. The former includes the "supernatural" and the latter limits the "natural." Either of them is consistent with a spiritistic hypothesis of certain phenomena. The question, then, as I explained, is not whether we can reduce telepathy to physical terms in a wider sense and with it

\* The Naturalization of the Supernatural. By Frank Podmore, G. P. Putnam's Sons. New York and London. 1908.

the phenomena claiming to involve the intervention of spirits, but whether the facts that can be proved are explicable by the known in the narrower sense and whether, when proved, they can be made intelligible in terms of facts known in normal life to be still irreducible to the narrower conception of the physical. This way of stating it is, of course, walking on the edge of a precipice, but I am purposely doing this, because I admit the flexible and elastic conception of the physical and I do not wish to insist upon any but a provisional use of distinctions. If phenomena can be explained by the physical and the physical necessarily excludes spirits, then we have no right to assume spirits. But there is no reason for narrowing our conception of matter so as to exclude spirits which may be refined matter, precisely as ancient Greek thinkers sometimes supposed. The Epicureans admitted that souls existed as fine material or ethereal organisms, and only insisted that they perished. Materialism had to change its conception in order to avoid the conclusion which many thinkers in the early period forced on them by the phenomena of supposedly veridical apparitions. It had to regard consciousness as a function of the body, analogous to digestion, circulation, etc., instead of remaining by the assumption that it was a phenomenon of the finer ethereal organism. But for this change of conception there would be no problem of psychic research. The survival of the soul would go with the indestructibility of substance and the implications of the conservation of energy. But the change of base involved in the materialistic view of later times; namely, that consciousness is a function of the grosser physical organism, implied that it did not survive and changed the evidential problem. Modern materialism conceives consciousness as the resultant of composition just as it conceives digestion, circulation, secretion, etc., and this regardless of whether it is a mode of motion or some other type of physical function. It does not require us to suppose that consciousness may be anything more than an accompaniment of molecular action. It does not need to identify mental states with the other physical functions in kind, but only to regard them as so related to the organism that they disappear with it. All this effort to reduce mental

states, normal and supernormal, to some system of vibrations is not needed for its contentions in regard to survival. Consequently it is no help to an opposing theory to show, or to attempt to show, that consciousness is not a mode of motion or not like other functions of the body. The issue is not the nature of consciousness but the *fact* of it under certain conditions. Consequently the evidential question is whether we can produce conditions under which phenomena are obtainable which require the continuity of consciousness to explain them, and not whether they are "natural" or "supernatural."

Now Mr. Podmore makes no attempt to explain what the problem is. The title to one chapter indicates what conception of it he has. I shall come to this in a moment. For the present I wish to emphasize the fact that he has taken no account whatever of the relation of supernormal phenomena to the problems of science and philosophy to which these phenomena are related either as confirmatory or antagonistic. He does not seem to realize, as did Prof. Sidgwick and Mr. Myers, that psychic research is much more definitely connected with the philosophic conceptions of the last nineteen centuries than it is with any of the issues of physical spiritualism, if I may join those two terms to denominate one set of popular ideas. It was materialism that determined the question for us, and not spiritualism, as that is popularly understood. Hence the intelligent way to approach it is to explain what the progress of knowledge has done to make agnosticism regarding the existence of a soul and its survival probable. This involves the historical treatment of philosophic ideas ever since the rise of Christianity. Atomic materialism had changed its position from the old Epicurean one of a fine ethereal organism for the soul to one which made it a functional activity of the body, and precipitated that controversy which turns on that issue.

But the only hint of Mr. Podmore's conception of it is found in the chapter on Spiritualism. Here his only notion seems to be that the term "Spiritualism" is identified with the physical phenomena of psychic research. This is calculated to create illusion in the minds of intelligent readers. If

he had named the chapter "The Physical Phenomena of Spiritualism" he would have implied a wider meaning of the last term. But as it is he identifies it with those phenomena. This I cannot but consider a mistake. Its history entitles it to a wider import and we only evade the real problems involved in the supernormal when we undertake to limit so fundamental a conception as history has prescribed for us.

I am going to grant, however, that it is hard to blame Mr. Podmore for this limitation. He is only accepting the Spiritualists themselves often in their use of it. It is true that many spiritualists do not limit their conception of it in this way. They include the whole field of the supernormal and perhaps it first did not expect to determine its meaning by the physical phenomena at all, as may be apparent in the work of Emanuel Swedenborg. But it soon became common to make the final appeal for proof of spirit to physical phenomena, until the public conception of it is undoubtedly more or less identified with this idea of it. The mental phenomena seem to elicit less interest than they should in the investigation of the problem. The public seems saturated, especially since the Fox sisters, with the idea that Spiritualism must necessarily be defined by the mysterious movement of physical objects, materializations, and slate writing phenomena. Mr. Podmore simply accepts that conception of the situation from his opponents, at least such of them as show a disposition to identify Spiritualism with physical phenomena.

But I must differ from both Mr. Podmore and the Spiritualists in this respect. If Mr. Podmore was going to criticize the Spiritualists he should not even have allowed them unequivocally their conception of the problem. They have deviated as much from the proper issue, in so far as they limit their conception of its function physical phenomena, as has Mr. Podmore and only limited the nature of the evidence to which they might have appealed. But in conceding some excuse to Mr. Podmore we must not forget that the Spiritualists as a class have not restricted their phenomena to the physical. They may have depended on physical facts as their alleged crucial evidence, but their history shows that they claimed telepathic, clairvoyant and other phenomena in their

support, and the effort of Mr. Podmore to "naturalize" this alleged "supernatural" is so much testimony to the truth of what I say. And perhaps it has been as much the influence of psychic researchers as of anything else that has limited this view of the issue to physical phenomena. The constant contention that telepathy, clairvoyance, and premonition are not evidence of the existence of spirits has done much to limit the evidence to physical phenomena, tho this would not have taken place, perhaps, had it not been for the desire and attempt to reduce mediumistic phenomena like those of Mrs. Piper, Mrs. Verrall, and others to the telepathic. All this has had a tendency to make the evidential problem convertible with the explanatory which it should not be. We have assumed that the various phenomena grounded above are explained by the terms which describe them, an illusion that intelligent psychic researchers should never have permitted.

It may be well to call attention to the historical conception of the term again. During the mediaeval period the term was the orthodox one to indicate the opposition to materialism. The doctrine of Christianity was Spiritualism pure and simple, not as a system of communication with the dead, tho even this is latent in the doctrine of the communion of saints. But, as a system advocating that consciousness was not a function of the organism and that the soul survived death it was Spiritualism and was conceived in the philosophic terms of the controversy with physical science. It obtained general currency as defining the proper theory for antagonizing materialism until after the time of Immanuel Kant, who used it to define the metaphysical antithesis to materialism, but adopted the term Idealism to represent his position and remained agnostic as to metaphysics. The consequence was that scepticism had so much support in that phraseology that it tended to drop the term Spiritualism and adopted Idealism in its stead. The movement left to Swedenborg and his ideas the conception which Spiritualism was to take and more particularly the method by which it was to be established. Unfortunately the Swedenborgians soon drifted into dogmatic dependence on the teachings of their master and never

thought to develop the method on which he relied. They became a church instead of a scientific body intent on pursuing further inquiries. This was left by religion and science alike to the despised plebs who have kept up the traditions of communication with a transcendental world and hence gave meaning to the terms by which they described their methods and aims. At first they appropriated every field of the supernatural, including telepathic, clairvoyant, premonitory, and mediumistic experiences, and only the criticism of these matters from the evidential standpoint has tended to delimit the import of the term which described the beliefs of those who clung to the existence of spirits. The philosophers followed Kant into agnosticism and not being able to assert with religious faith any assurance of a future life soon abandoned the problem which had so occupied the speculations of scholastic ages. They often talked glibly of spirit, but this meant the higher intellectual processes and ideals as opposed to sensational points of view and habits. Spiritualism as a philosophic position for defending immortality was abandoned, tho the problem which waited for solution remained where it was before, and the common people, not finding any help or sympathy from the philosophers in the pursuits went their own way and determined for themselves the conceptions of terms which should describe their interest. They wholly ignored the problems of normal psychology, which had been the defence of past ages, in their attempt to prove the existence of spirit, and as a result have narrowed their usefulness to that extent.

I do not believe that this is the right way to approach the matter, and Mr. Podmore has conceded more assurance to the claims of materialism than the facts will allow by assuming that the problem is defined by the Spiritualists in their narrower way of dealing with it. After insinuating that they are ignorant he accepts their intelligence as the measure of the issue to be discussed! The correct way to approach it, in my estimation, is through the problems of philosophy as history has determined them. In these we find that normal psychology and the speculations associated with its phenomena have determined the nature of the problem for us. Even Kant admitted that there were phenomena in the experi-

ence of Swedenborg which he, Kant, could not explain in any way known to science. Hegel seems to have admitted the whole gamut of the supernormal within the field of mind, and it is claimed that he believed in the existence of discarnate spirits. Schopenhaur, as early as 1850 said that a man who did not admit the fact of clairvoyance—and then this meant the whole field or most of it, now occupied by psychic research—could not be called a disbeliever, but simply ignorant. These concessions ought to have shown the relation of the supernormal to the problem of psychic research without going to the phenomena that are or simulate so closely the tricks of the juggler. The question before science was, not whether certain extraordinary facts were to be neglected in its investigations, but whether it had proved consciousness to be a function of the organism. As long as it could be maintained or believed that consciousness was so different from physical phenomena and accompaniments of them that it required the admission of a non-physical subject the evidence for it was easily drawn from normal psychology. But the moment that our ignorance as to the real nature of consciousness had to be admitted, on the one hand, and that the range of physical explanation was enlarged and refined, on the other, the evidential problem was altered. It was necessary to seek in supernormal facts, if there were any, the basis of defence for a spiritistic view of man. There were two ways of doing this. As the problem was a psychological one, a position not seen apparently by either Mr. Podmore or the Spiritualists, two general types of phenomena were to be studied, the supernormal generally and mediumistic "communications" in particular. They were those which transcended the standards which materialism adopted. Materialism depends for its measure of knowledge upon the prius of sense perception. That is, it assumes that the condition of all knowledge is sense perception, or sensation and the conceptions formed therefrom. Now any investigation which should establish (1) that there were means of acquiring information independent of the normal channels of sense, and (2) that communication with the dead was necessary to explain or describe certain other phenomena would have dis-

placed the materialistic theory. Now telepathy, clairvoyance, and premonition, assuming that they attest supernormal faculty, effectively disprove the historical materialism and no communication with the dead is necessary to prove spiritism until materialism has so widened its claims as to reduce these supernormal facts to its terms. Mr. Podmore forgets that materialism, after admitting telepathy, is not what it was before and has surrendered the claim of facts to the spiritualist, a claim which materialism has stoutly denied and in most cases still denies. Materialism has changed its conception, when it adopts the facts, as much as spiritualism has done in retreating to physical phenomena as proof. Mr. Podmore does not seem to have realized this. He apparently thinks that to retain the name retains the thing in spite of the actual revolutionary character of telepathy as a fact. But materialism, at least in so far as the facts are concerned, widens its import so greatly when it admits them as to practically include some of the fundamental claims of a spiritualistic theory, and yet keeps on in its claims of antagonism!

Communications with the dead, or phenomena purporting to be this, were the final and crucial evidence for the spiritistic hypothesis. If you can prove the existence of a soul other than the brain without pressing for communication with the dead as your test you as effectively "prove" survival against ordinary materialism as you would in any other way. All that communication with the dead establishes is the survival of personal identity and consciousness, and that is the most important aspect of an anti-materialistic hypothesis. But the existence of a soul of any kind involves its persistence as substance, if physical science is to be trusted at all, in its claims for the indestructibility of that reality. Communication with the dead only avails when you distrust all other means of proving the same thing. The effect of persisting in the attitude of antagonism, after all the phenomena but the physical have been accepted is to measure survival after death evidentially by physical phenomena alone! This is palpable nonsense and Mr. Podmore would perhaps be the last person, when pushed, to admit that physical phenomena proved Spiritualism rationally defined, and as laying claim to science he

should not concede to the popular mind a false conception of the issue.

The problem is not primarily, or perhaps at all, communication with the dead, but the evidence that man is a soul and that consciousness is not a function of the brain. Any fact that proves spiritualism in the sense that it has had among intelligent people for nineteen centuries and any effort to represent the question as physical phenomena or as communication with the dead as a process and not as evidence is self-deception or evasion of the issue. Communication is only evidence of the existence of the dead. It is not a separate problem after conceding that spirits exist. Apparently Mr. Podmore does not see this or the significance of the position which he mentions in his *Modern Spiritualism* (Vol. II, pp. 357-358), and mentions with apparent sympathy, namely, that the claim of Mr. Myers was based on the meaning of telepathy, clairvoyance, etc., for indicating independent personality. That is, they implied powers of the mind which transcended brain activity as understood by materialism and so denoted that man had a soul. If that position be true the Spiritualist's main doctrine is accepted and communication with the dead is an unimportant matter, except as it adds to the evidence. Communication is evidence, not the thing to be accomplished on its own account, and as evidence it seems more crucial than reliance upon other supernormal as in dictating survival or the existence of a soul with its survival implied by the fact. In starting out to test the claims of Spiritualists the Society did not admit that facts were on their side, but only that the claims made demanded investigation. Now that their facts are proved in at least all but physical phenomena, what kind of grace is it that acts as if the whole problem had been physical phenomena. Why not be frank and concede that the Spiritualist had been right in most of his facts, instead of trying to make the world think that his only facts were physical phenomena.

Another remarkable set of statements by Mr. Podmore shows that he has missed the problem and permitted himself to be deceived by words. I quote from his chapter on Spiritualism where he speaks of the work with Eusapia Paladino

by the Italians. Speaking of her phenomena which these men have indorsed as genuine in spite of the discovery of much that is fraudulent or having those external characteristics, Mr. Podmore says:—

“ If not wholly due to fraud and illusion, they can best be attributed to the operation of some force emanating from the medium's organism. The description of the feats witnessed, in fact, strongly suggests that the medium has the power of extruding false limbs—'pseudopodia'—from her person, or is possessed of some force (ectenic force) capable of acting on material objects at a short distance beyond the limits of her material organism.”

Then in the next chapter on “ Communication with the Dead ” he takes up the phenomena again and says:—

“ The manifestations which remain, such as raps, movements, and touches,—even if their occurrence apart from fraud should be incontrovertibly established,— would not necessarily involve the assumption of any ' spirit ' other than that of the medium herself. As already said, the phenomena, especially observed in the presence of Eusapia Paladino, have led recent Italian experimenters to revive the theory, originally put forward half a century ago by Thury and de Gasparin, of a force emanating from the organism of the medium, and controlled presumably by her nervous system. If such a force should be proved to exist, it will afford material for the physicist and the physiologist, and will no doubt considerably enlarge our conception of the potencies of living bodies. But it was not for this that the Society for Psychical Research was founded. The distinguished men who in 1882 associated themselves in the venture were certainly not attracted merely by the prospect of enlarging the domain of physics and biology. They came together in the hope of finding empirical proof of the survival of the soul after the death of the body.”

In the first paragraph of the previous chapter Mr. Podmore states that it was one of the chief objects of the Society in its inception to investigate the physical phenomena of Spiritualism, and I should imagine the founders were ready to accept any enlargement of the domain of physics and biology that the facts required, and were not so committed to the hope of proving survival after death that they would not include in the scope of the inquiries precisely this consequence for

physics and biology. But this aside, the interesting point is Mr. Podmore's seemingly entire ignorance of the logical consequences of the conceptions with which he is here playing. He does not commit himself to the belief that the phenomena of Eusapia Paladino are genuine or that the theory of Thury and de Gasparin as revived by the Italians is correct. But he does show himself entirely ready to accept that idea before he will believe in discarnate spirits or communication with them.

Now I should like to ask him and other persons seduced by this kind of phraseology what they mean by "pseudopodia," or "ectenic force?" Are these concepts so clear that you can explain anything by them? What other content have they than the facts to be explained? Who ever heard of them apart from real or alleged phenomena which might just as well be explained by abracadabra? The fundamental demand of scientific method is that we should appeal to the *known* when we are explaining things. What is there that is antecedently known about "pseudopodia" or "ectenic force"? The negative pole of electricity may be called an "ectenic force," but is Mr. Podmore willing to explain these phenomena by electricity and magnetism? I think probably not. Such explanations are too closely associated with the ideas of the ostracized spiritualists to receive any tolerance. If you can only call the same thing by "pseudopodia" or "ectenic force" it will be respectable.

Denn eben wo Begriffe fehlen  
Da stellt ein Wort zur rechten Zeit sich ein.

I repeat that scientific method requires us to appeal to the *known* when explaining and the coining of phrases does not help us. It may throw dust in the eyes of those who have no sense of humor or who do not understand science, but it will never deceive the scientific man. The content of his explanatory hypotheses must represent something beside the particular facts present. A new word only introduces a complacent illusion. It is such a fine refuge for pretended knowledge when you are facing a disagreeable alternative. If we can

just sum up the facts in some other term than the description ordinarily given of them we can make ourselves believe that we have a wonderful explanation of them. And so much the better if that word is not "spirit."

But, then, might not "pseudopodia" or "ectenic force," or Mr. Garland's "fluidic arms," and "emanations of the medium's physical substance, molded by his will and colored by the mind of the sitters," be "spirits" after all? The materialistic theory has always been, after the view of the Epicureans had been abandoned, that the organism was sufficient to account for all phenomena associated with it and that no other substance is required than the body to explain consciousness and such phenomena as we find connected with the organism. Now Mr. Podmore is squinting at "ectenic force" without any apparent consciousness that such a concession would mean the existence of "spirit" in any and every sense that would satisfy the most ardent Spiritualist. Indeed, many of the Spiritualists maintain very stoutly that the soul must be some kind of matter. Instead of disappointing that school, which it seems to be Mr. Podmore's determined policy to do, he only ranks himself with it in supposing that the organism is not sufficient to account for the phenomena, if "ectenic force" be proved.

Nor is it any advantage to claim that the "pseudopodia" are emanations or creations of the nervous system. That conception is a pure fabrication without any scientific warrant at all, because it is an appeal to unknown forces. We have not one iota of evidence, apart from possibilities along the line of radio-active substances, that the nervous system gives rise to any other than the normal forms of energy. That it exudes or emanates substances for various functions is not even suspected in the field of normal physiology, and hence the admission of its possibility here is without scientific support. But grant it as a fact, grant that the nervous system can form such a substance or "ectenic force," that is an admission that the nervous system *per se* cannot directly produce the effect and has to resort to this intermediary method for achieving its objects. But what of the unheard of doctrine that the nervous system creates substance or energy! Where have we

any analogy in nature or any materialistic theory for such a thing, especially as involving an intelligent effect? The phenomenon has to assume an intelligent action on the part of the nervous system, and where in the whole mechanical world have we even an analogy with such a phenomenon, except as implying the breakdown of the older materialism? The biologists are now disposed to admit organic teleology and that is an abandonment of the materialism of chance and an opening of the way to a very different interpretation of the world, not a "natural" one. But again concede this creation of "ectenic force" or "pseudopodia" and you have the conception of some other substance or energy than the brain to account for the phenomena, and that is equivalent to the hypothesis of a soul with all that it implies. Nor would it help to suppose here that this substance or energy dissolves either at death or on emergency, as that is an exception to your "natural" and would have to be held in the face of the indestructibility of matter and energy. In any view of the facts you would have something in contradiction with the "natural" which is so reverently worshipped. Your "pseudopodia" and "ectenic force" is spirit in some sense of that term and concedes all that any Spiritualist would demand.

The reply would be that it is not discarnate spirit, and that may be true. But Mr. Podmore himself states, as quoted above, that the object of the Society was to ascertain whether man survived death, and if the principles of physical science be accepted as valid at all the indestructibility of substance—take Haeckel's own philosophy—would guarantee the persistence of the soul, if its incarnate existence be conceded, and "pseudopodia" or "ectenic force" concede it. The primary problem, according to Mr. Podmore's own definition of the Society's task, was not communication with the dead, but proof of survival, and as all proof has to be *ad hominem* apart from the individual's own insight, it proves survival to prove the existence of something other than the brain as necessary to explain intelligent action. It is only a question of what you expect to regard as evidence of survival, whether physical phenomena or communication with the dead. The latter, to my mind, is the only final proof, and physical phenomena, un-

less they are attended by psychic facts or evidence of an independent energy, are absolutely worthless as evidence for survival. They may be explicable by the hypothesis of a soul or the intervention of the discarnate, but without the qualifications mentioned they are worthless as evidence.

Now Mr. Podmore concedes the view taken of the case when he conceives that the "spirit" in the case may be that of Eusapia Paladino. To admit the existence of a human "spirit" is to admit all that any Spiritualist desires, and tho Mr. Podmore does not concede this as a fact, he speaks and thinks of the issue as if the existence of an incarnate soul was something opposed to Spiritualism! He never seems to know when he is defeated in the argument or the facts. A "spirit" of any kind is a confession that the case has been proved and to stickle at the question of communication with the dead is to make one feel that Mr. Podmore would still be doubtful if communication were proved! He can doubt all other evidence, or the existence of a soul and its survival even when tacitly admitted, and why not the relevance of communication! Mr. Podmore's whole method suggests the policy of telling opponents that they have not done this or that, implying that he might be convinced when this or that had been done, but when they supply his demands he still holds out that they prove nothing. A man convinced against his will is of the same opinion still.

In speaking of communication with the dead and the two leading advocates of it, Mr. Podmore says:—

"It may be thought that the will to live, which was so dominating an element in the personality of F. W. H. Myers and of Richard Hodgson, may unawares have influenced their judgment and so have led them too hastily to exchange the role of investigator for that of propagandist."

Now is a man to be criticized for the will to live? Or is that tendency in human nature to be condemned and man encouraged not to have a will to live? Has Mr. Podmore no will to live? He certainly keeps away from the "bare bodkin." Is the desire to live any worse than the desire for knowledge? Has not all progress, in fact, been the result of

some desire? Where would psychic research have been had there not been the will to know? And what is the will to know but the will to live better? Why attach prejudice to the will to live that does not also attach to the will to deny? If Mr. Podmore showed proclivities to suicide I might understand his objurgations against believing something. But he has the will to live, tho without any tendencies to find a reason for it! He just goes along instinctively and like the animal, a dog in the manger snarling and snapping at every step in the process of showing a reason for continuing in that instinctive course.

Then again why accuse Mr. Myers and Dr. Hodgson for propagandism because they adopted the spiritistic hypothesis? Is a man a propagandist because he adopts a theory? If so Mr. Podmore's advocacy of telepathy as an explanation puts him among the propagandists. Of course this is respectable because spirits are not. No one will accuse you of propagandism when you are doing the acceptable thing, even tho it be worse nonsense than spirits. But if it is not advocacy of a theory that makes a man a propagandist, why is the toleration of a spiritistic hypothesis for purposes of explanation called propagandism? Is that view an exception to everything else? Is a man to be accused of propagandism because he sees the truth before others do? Is insight or stupidity to be the measure of a man's right to exemption from such a charge? And again is a man to be called a propagandist simply because he puts forward with great reservation and modesty a theory that actually explains facts? Hitherto propagandism has been associated with blind advocacy of doctrines against all criticism and objection. But Mr. Myers and Dr. Hodgson can hardly be accused of doing anything like this. On the contrary both of them were modest beyond all patience of ordinary men. Suppose they did believe the spiritistic hypothesis did that fact disqualify them as investigators? Do we impeach men of science because they actually try to prove hypotheses which they are testing? Is a man to be called a propagandist when he tries to prove spirits and not a propagandist, but a cool headed scientific man, when he tries to prove the existence of radium? Is a

man who believes in spirits any more of a propagandist than the one who twists and distorts telepathy into unrecognizable shape just to avoid admitting the plainest explanation of the facts? Why call names in a discussion that requires argument? Why not try the spiritistic hypothesis as carefully as you do telepathy? Why be so punctilious about spirits and so credulous about telepathy?

The reason for this is perfectly plain. It all comes from the inexcusable illusion that you *must* criticize spiritism. There is no more reason for criticizing spiritism than there is for criticizing telepathy, "pseudopodia" and "ectenic force." But it seems from Mr. Podmore's policy that these are to be swallowed without scepticism simply because it is imagined that they displace the hypothesis of spirits! The fact is that no hypothesis which does not fit the facts is to be received with favor, and every hypothesis which does fit the facts is entitled to ungrudging acknowledgment. It may not be the true one to be accepted in the final settlement of the problem, but there is nothing rational in repudiating those that actually fit much better than those which obtain favor. It is clear where the bias is in any such policy as that of Mr. Podmore, tho the other side may have just as much and as bad a bias. It is easy to say that you cannot explain the facts and that you are too much perplexed to accept any hypothesis, and that is the better part of valor in these phenomena. But in acceding to the demands of the public that you have an explanation it does not help science to pick up a description or a definition and palm it off as an explanation. The charge of propagandism is a two-edged sword and cuts both ways. It either does not apply at all or it applies equally to any and all hypotheses, and unbiassed thinking will not assign it to one theory more than another. Of course, if man's chief end and highest duty be to deny or doubt against evidence and such concessions as Mr. Podmore makes, it may be permissible to accuse of propagandism when spirits are concerned, but such an extended telepathy as that which he accepts so easily, and without any apparent consciousness of its revolutionary character far beyond that of spirits, ought to provoke a smile in

the faces of all who are not fatally seized with scientific respectability. One's sense of humor here ought to save him.

### **The Problem of Proof.**

Mr. Podmore says that the spiritistic theory has not been proved. He does not express himself in that exact language, but I think he would admit the correctness of this view of his position. While admitting that the evidence is not inconsistent with the spiritistic theory (p. 210) he closes the chapter with the statement that it is still insufficient for either a positive or a negative conclusion.

How Mr. Podmore can expect any evidence for a negative conclusion on this matter passes understanding. It is impossible to prove a negative in it. No amount of evidence would do it, as no evidence of any kind can be admissible to show that spirits do not exist. The only chance we have of proving anything is the positive side of the issue.

I am not going to dispute Mr. Podmore's claim that the evidence is insufficient to prove the existence of spirits. He has the right personally to so regard the matter. Whether the spiritistic hypothesis has been "proved," as I remarked and discussed in my Report on the Piper case years ago, depends entirely upon what conception you take of "proof," and as that varies so much it is well to concede something to individual judgment. But I wish to take Mr. Podmore's statement as a text for the discussion of the whole problem in relation to the issue of evidence and "proof."

Of course, Mr. Podmore has the advantage in the use of the term of that conception of it which implies demonstration as secure as mathematics. The public employs the term to denote an assurance which cannot be questioned by any one, a certitude which enables you to make a man accept the conclusion or be thrown out of the company of rational people. But this conception of it is not the only scientific one. "Proof" is a very elastic conception in the habits of the scientific man. It covers a wide field of meaning, and to say that a thing is not "proved" may imply that a man is not justified in believing it at all, when the real import of the situation shows that there is legitimate evidence for a doctrine.

tho it may not have received the compelling credentials of secure demonstration.

Technically considered there are two fundamental types of "proof," the inductive and the deductive. Inductive "proof" consists in facts which throw the balance of probabilities on one side rather than the other, and ranges all the way from the fitness of hypotheses to explain to those probabilities which have no tenable theory against them. Deductive "proof" is the transfer to the conclusion of the same assurance or certitude that belongs to the premises. It gives absolute certitude where the premises have this quality and no fallacy has been committed. The consequence of this distinction of "proof" into inductive and deductive is that science uses the term in its elastic sense and regards that as "proof" which makes any hypothesis rational, tho it may still suspend judgment as to that "proof" which claims demonstration. It is no doubt unfortunate that the term is so equivocal, but it is the fact that it serves to legitimate working hypotheses while it means certitude, and in such problems as that before us we must not forget its varying import. To some people the denial of "proof" means that there is no evidence whatever for a theory. To others it may mean that the evidence is sufficient to justify belief tho not assuring certitude. All this must be taken into account when estimating the material claiming to support certain hypotheses in psychic research. When a man says he thinks the evidence justifies the acceptance of the hypothesis of spirits he is not answered by saying that this hypothesis is not "proved" or that the evidence is not sufficient for either a positive or a negative conclusion. It is not claimed by the advocates of it that it has been "proved" as that term can be taken in mathematics or in the physical sciences where no question can be raised regarding certain doctrines, say Copernican astronomy, Newtonian gravitation, or the indestructibility of matter. It may be true that the spiritistic hypothesis has not been "proved" in this sense, while it may also be true that it has been "proved" as the only rational hypothesis to account for the facts. I do not say here that this latter has been effected, but only that the denial of its absolute "proof"

is not incompatible with its inductive "proof." There may be differences of individual judgment as to when any evidence has been obtained for such a view even as a slight probability or possibility, but there ought to be none as to the warrant for admitting working hypotheses while denying the existence of demonstrative "proof."

But there is an important characteristic of all "proof" which is almost always ignored or forgotten and which shows why I refuse to dispute the contention of Mr. Podmore that the spiritistic theory is not "proved." The usual habit is to assume that "proof" consists only in giving facts and arguments and that the individual receiving them has no responsibilities in determining what shall be regarded as "proof." But the fact is that all "proof," whether inductive or deductive, has its subjective as well as its objective side. "Proof" involves the responsibility of the subject as well as that of the person who gives it. It is easy to supply facts and arguments, but the same person may not supply the intelligence to see their pertinence. We are too ready to identify "proof" with the objective work of producing the evidence and to suppose that there is no other responsibility involved. But the fact is that "proof" is a social affair. It takes two minds to supply it, the mind that first sees it and the mind that receives it from the teacher. If "proof" were only talking or writing books it would be an easy accomplishment, but the other mind insists on being taken into account. The "proof" is as much his seeing as it is the first person's saying. The subject must supply the brains, as we commonly say. "Proof" is as much insight as it is observation of facts and formulation of syllogisms. The subject cannot escape responsibility for his share in it. This is true even in mathematics, where we assume that "proof" is more objective than anywhere else. No one would think of "proving" the *pons asinorum* to an idiot or to a lisping child. The perception is not there to see it and no "proof" is complete until the perception is there. You may marshal facts and arguments or syllogisms all you please, unless the person to whom they are presented *sees* the conclusion or inference there is no "proof" in the objective sense, and there is no settled stand-

ard for subjective evidence, as standards must perforce be objective. The only objective aspect of "proof" is the facts and the arguments, the subjective factor is the man's insight and intelligence. If he does not appreciate the facts and the argument nothing can be done. The "proof" as insight cannot be supplied him by any one but himself. The individual must see the cogency of the facts and arguments furnished him, and until he does, the conclusion is not "proved" to him. One term of the correlates in the "proof" is wanting. As I remarked "proof" is or involves reciprocity and is not all one sided. The data may all be there, but "proof" involves conviction and the only person to supply that is the person convinced, not the person supplying the data. This is true in absolutely all thinking and reasoning that involve the convincing of others. We are too much inclined to confuse "proof" in its social relations and the processes by which we determine our own beliefs with "proof" in determining the convictions of others. In ourselves we supply both the data and the insight and the measure of our beliefs is proportioned to our insight, and there is perhaps a larger coordination of relation between them than when we try to influence the belief of others. In giving "proof" to others we may find ourselves able to supply facts and arguments in far larger quantities than the insight of others can appreciate or understand, and our "proof" is null and void, in so far as obtaining conviction is concerned.

This, of course, is truistic, but we constantly forget it when we say things are "proved" or not "proved," and this is the reason that I have refused to dispute Mr. Podmore's claim that survival after death has not been "proved." It is true that we have not convinced many scientific men of that doctrine and in so far as it has not produced that conviction it is not "proved." The same is true of telepathy. That has not been scientifically "proved." A larger number of persons are convinced of it than accept spiritism, at least in so far as public admission goes. Many accept its possibility in order to avoid avowing any sympathy with the existence of spirits, but this is a subterfuge to gain respectability. In so far as the data, that is facts and arguments, are concerned,

the "proof" for spiritism is far larger in quantity and quality than that for telepathy and clairvoyance, but fewer avow its conclusiveness or accept it as even justifying a working hypothesis. Consequently in its objective and social sense it is not "proved." But this is not the fault of the facts and the argument. It is the fault of the men who are not convinced. It was the same with telepathy. The evidence for it has not increased since 1894 to any large extent, but the number of people either convinced of it or ready to accept it as an escape from spiritism has notably increased. The "proof" is largely the change of convictions, not the adducing of more facts. Insight or respectability has been doing its work and we shall soon be saying that telepathy has been "proved" when there is no more evidence for it than there was fifteen years ago. When men's insight becomes qualified to appreciate the facts; when they understand what the problem really is, they will find the "proof" much stronger than they do now with their prejudices restraining them from seeing what the bearings of the facts are. We never insist that a doctrine is "proved" in science until a reasonably large group of men has accepted the same interpretation of the facts. In the physical sciences this takes the form of independent experiment and observation, so that any claim made by a given man is tested by the similar work of others. The same must hold true in psychic research in some manner. When a number of qualified men accept the spiritistic hypothesis after adequate investigation we may say that it has been "proved," but not until then. I mean, of course, scientifically "proved." I am not considering subjective "proof," but the supplying of evidence and conviction in a manner that eliminates the personal equation of the individual who may have been first in the field. In that sense I quite agree that spiritism has not been "proved," and it will not be until a reasonable number of scientific men are in accord as to the significance of the facts. There may be no more or no better facts than those we have, just as it is and was with telepathy.

The primary condition for "proof," in its subjective side, is the intelligence of the subject and the understanding of the problem. Any failure to understand what the real problem

is will prevent the appreciation of the facts and arguments by which conviction can be established. In the issue of spiritism very few ever undertake to explain what the problem is. The Society for Psychical Research never formally outlined its problem. Indeed I never supposed that one of its chief objects was to ascertain whether we survived death or not. My own understanding was that its chief object was the investigation of real or alleged facts whithersoever they led. Of course, it was impossible under the circumstances to avoid facing the claims of the Spiritualists about survival. But it was not my understanding that it had as a chief object the proving of a future life. If this were the object, primary or secondary, it should have explained its problem before beginning to estimate what was evidence and what not. It is not possible to estimate any evidence without a clear conception of that to which the alleged evidence is said to be related. A scientific body may accumulate facts without pretending to explain them or to "prove" any special hypothesis, and in certain stages of its work prudence dictates that it should adopt such a course. But if it starts with the assumption that it has a certain conclusion to "prove" or "disprove," or in regard to which evidence is to be weighed on one side or the other, its first duty is to analyze its problem and to make its issue clear. There is no possible appreciation of the facts bearing upon it in any other way. So far as hypotheses were concerned the choice lay between Materialism and Spiritualism, in the philosophic sense of those terms, and the careful definition of them should have provided. From the standpoint of Materialism the issue is whether consciousness is a function of the organism or not, and from that of Spiritualism it is the same. One affirms that it is and the other denies this. Materialism appeals to the uniform coincidence between physical organism and consciousness with the absence of the latter when the body disappears, taken also with the variable condition of consciousness with physical accidents as evidence of its claim. Spiritualism appeals to real or alleged communication with the dead, or facts supposed to bear that construction, to "prove" its contention. If any facts disprove that consciousness depends absolutely on the

organism the Spiritualist's contention is sustained in its conclusion, whatever we think of the various types of "evidence" to which it has been accustomed to appeal. Whether the evidence adduced suffices to establish any such view is not the issue at present, but the type of fact so regarded. When we understand the limits of the materialistic hypothesis in respect of the facts with which it consists we are in a position to estimate the meaning of facts not classifiable with those that determine the limits of materialistic theories.

Now Mr. Podmore has not given the slightest explanation of what the problem is. He nowhere indicates what is to be proved or what has to be disproved. He simply adduces a mass of facts which he critically treats and denies the "proof" of the spiritistic theory which had relied upon them. No one will question his right to maintain that he is not convinced of spiritism. Every man must decide that matter for himself. It is not my business to convince any one of its truth. Each individual must do his own convincing and must supply the insight to obtain conviction. But no one can estimate the facts or evidence unless he first formulates for himself what the problem is to which his facts are related. He may criticize the credentials for the facts as facts, but the moment that he seeks to interpret their relation to any hypothesis he must show an intelligent conception of what that hypothesis is. Mr. Podmore makes no attempt at this. The nearest he comes to it is his identification of physical phenomena with Spiritualism! That is a travesty of the whole issue for two thousand years and is as far from an intelligent view of it as any man can be supposed to conceive it. If the issue were only the genuineness of the facts as historically claimed, it is certain that all but the physical phenomena claiming to be communications with the dead do occur and the Spiritualists have been justified in their phenomenal claims, at least to a large extent. But before venturing on their interpretation we should have a clear statement of the exact issue involved in addition to the acceptability of the facts as actual experiences. This is not given us by Mr. Podmore: nor is there any provision of this in the records of

the Society which was supposedly founded on the express desire to "prove" Spiritualism!

Now a man cannot deny or reject the real or alleged evidence in this matter until he knows or states what the problem is and what evidence is. If he had outlined the issue; if he had told us what kind of facts would "prove" the existence of spirits, he would have a clearer right to say that the existence of the latter had not been "proved." But he has done nothing of the kind. I have shown in the discussion of the bias of scepticism that no man can form a negative proposition without implying an affirmative first as the condition of the right to form a negative. What is Mr. Podmore's affirmative proposition? Materialism? If so what would disprove it? Until some idea of this has been indicated he can not reject the adduced evidence as not proving spiritism. He may reject the facts as events. He may hesitate to accept them as credible. He may refuse to regard them as having the nature which they superficially present. He may insist upon the most rigid credentials for proving their acceptability as human experiences. But without some conception of what the points of view are by which their evidential relations are to be determined he has no means of estimating whether they "prove" or do not "prove" the existence of Spirits. Professor Stout some years ago, when reviewing Mr. Myers' great work in *Hibbert's Journal* said:—"I am not myself clear as to the degree of my scepticism, or what evidence would be sufficient to remove it. But, at least, my doubt is not dogmatic denial, and I agree with Mr. Myers that there is no sufficient reason for being peculiarly sceptical concerning communications from departed spirits." This is a consistent position to take. Professor Stout admits that he cannot judge of evidence and has no reason for being sceptical of it unless he can define what he would regard as that. But Mr. Podmore does not define what he would regard as evidence, while he denies that the matter before us is evidence. If a man tells us or assumes that he does not know what a horse is, or discusses the problem of the existence of a horse without telling us what he means by a horse, he cannot decide that a particular object is not a horse or that the evi-

dence adduced to "prove" its existence is not sufficient. To decide whether a given animal is a horse or not requires us to know what we mean by the term. This ought to be a truism, but here the "proof" is denied without giving us the slightest indication of what "proof" shall be.\* The first condition of denial or of rejecting the evidence for spiritism is a clear conception of what the facts must be that are relevant. We may still reject the conclusion, but if we do we shall reject it more intelligently than when we openly or tacitly confess that we do not know what we should accept as evidence.

There is an important criticism, if I may call it that, which can be directed against Mr. Podmore's treatment of the question of "proof" in the case. He does not seem to recognize the distinction between the explanatory and the evidential issue in the problem before him. Nor does he seem to see the distinction between the critical détermination of the facts as credible or incredible events and both the evidential and the explanatory question. We may undertake to investigate whether the alleged facts have credentials that justify our acceptance of them regardless of any or all explanations. If we make this our task it is not an issue of the "proof" of any hypothesis whatever, but only of the genuineness of the statements about our experiences. But before Mr. Podmore has undertaken to estimate the weight of the evidence for or against any hypothesis whatever he must have analyzed the problem, so that we should be able to distinguish between the "proof" of the acceptability of the facts and their relation to any given explanation. We may have absolute "proof" that our facts are true and yet have no indication of their bearing upon a given explanation. We must understand our problem before we can estimate the

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\* A personal friend, known in his lectures on both continents, tells me that he asked Mr. Podmore what he would regard as evidence of the spiritistic theory and Mr. Podmore replied, according to my information, that he did not know. This statement was elicited from the gentleman by my inquiry whether he had obtained from Mr. Podmore any statement on this fundamental issue. I have observed in everything Mr. Podmore wrote that he is completely silent on this important matter, and I could never trust his negative attitude because he showed no appreciation of what the real problem is. I refer to this incident as tending to show that the interpretation of his position in his works is correct.

evidence for or against a specific explanation. Mr. Podmore has not given us any account of that preliminary issue, nor has he made clear what conception of it the Spiritualist takes. The "proof" of an hypothesis consists in the unity of the phenomena which it supposedly explains, but we may prove thousands of facts which have no relevancy to any given theory. Classification and analysis of our phenomena, with an explanation of what we have to do in order to meet the demands of a specific theory, are indispensable to the right estimation of the importance of our facts, while their acceptability regardless of explanation has to be determined by wholly different considerations than their explicability.

The evidential character of the facts is based upon the fitness of the explanation advanced, not upon the mere fact that a particular process or phenomenon has been proved to be otherwise ténable. The existence of telepathy, for instance, may be overwhelmingly "proved" by appropriate facts, but this does not carry with it the unrestrained right to apply telepathy to supernormal facts which have no intrinsic resemblance to those by which it was proved. Fitness to explain is the primary characteristic of this application and makes clear what shall be entertained as evidence. But the mere proof of supernormal facts does not qualify for the indiscriminate application of hypotheses to escape admitting the actual relevance of one that fits.

It will be apparent from this way of viewing the matter that I am not disputing Mr. Podmore's right to feel unconvinced. He may set his own standard for personal "proof." But others have the same right and it would have been more consistent with his unstated conception of the problem to say that he was not convinced instead of saying that there was not sufficient "proof." I believe it true that the spiritistic hypothesis has not been "scientifically proved," but this is not because the facts are insufficient, but because the men have not been convinced who would carry the belief with their own confession. But the equivocal import of this term should be admitted in any statement of the limitations which have to be placed upon its application. Of course, we cannot deny Mr. Podmore the right to estimate the relative weights

of the telepathic and the spiritistic theories in deciding his convictions. But many will feel from his *ex cathedra* mode of announcing that spiritism has not been "proved" that the evidence is either not relevant or not sufficient, when as a matter of fact the chief difficulty is in the prejudices of those to whom it is presented. That is apparent in Mr. Podmore's surprise regarding the disposition of scientific men to question the existence of the supernormal. He thinks that this has been abundantly "proved," and this is true in so far as giving the facts is concerned, and in so far as Mr. Podmore feels. But the fate of "proof" in this field must be the same as in that of spiritism. It consists as much in the insight and freedom from prejudice of the listener as in the facts presented. The ordinary sceptical scientist is as dubious about the supernormal as Mr. Podmore is about spiritism and to him the supernormal is not "proved." He no more accepts Mr. Podmore's view of the evidence than Mr. Podmore will accept that of the spiritualist in his behalf. "Proof" is entirely a relative thing when it comes to this, and we can set up only a provisional standard for it when admitting the insight of the percipient into the conception of it. If it be a mere question of the classified facts the "proof" is amply adequate. But the subjective factor in it requires us to make some concession to the sceptic until the believer obtains more respectable company than he has hitherto had.

Briefly stated there are either two kinds of "proof" or the only use of the term that can be admitted is that it shall denote facts appreciable by others than the person presenting them. This means that we may either divide "proof" into subjective and objective or limit the term to objective considerations. Subjective "proof" is insight into the facts. Hence it is convertible with conviction as supplied by the facts. But it requires no other person than the subject of it for the conviction. In this conception of the term each man supplies and only each man can supply his own "proof." But objective "proof" requires at least two persons to realize its terms. A may state the facts and organize the argument, but it is B that has to see their interpretation or the cogency of the argument, and until he does see them the

"proof" is not effected. Subjective "proof" for A may be complete, but until B can exhibit the insight of A and can appreciate both the facts and the argument objective "proof" has not been obtained. If "proof" be used only in an objective sense its realization depends wholly upon the conversion of such a number of other persons than those supposed not to be qualified to estimate the facts as may be necessary to satisfy the standards of authority.

Now it happens that spiritism has not been avowedly accepted by those whom the world accepts as authorities in these matters and hence it cannot be said to have been objectively "proved." But this may not be the fault of those who have supplied the facts. Objective "proof" depends entirely on the intelligence and freedom from prejudice of those to whom the "proof" has been presented. If they are lacking in insight we must not blame the Society for its failure. The Society does not enter into any contract to furnish brains with its facts. It can only humbly await the development of this condition for the acceptance of its position and continue in the collection of its data. It may furnish subjective "proof," and leave the objective "proof" to the growth of intelligence among the sceptics, or failing that, to the growth in respectability of the convictions of the members of the Society. In many instances, especially in the acceptance of new ideas, public opinion is a more powerful factor in spreading conviction than any amount of facts or arguments. Good company is often more effective than logic in establishing "proof," and the policy of the scientific man must often pay deference to this standard of conviction. This situation is well illustrated by a story of Prof. Sidgwick which Dr. Richard Hodgson told me at one time. He was in conversation with Prof. Sidgwick on the subject of psychic research and Prof. Sidgwick remarked to him that he could count on his fingers the friends who would not believe that he was in a conspiracy if he came out in support of the spiritistic theory. He then added that when it came to that all that was left to us was to get the whole world in the conspiracy! He knew perfectly well what influence respectability had with the formation of convictions in all matters of new truths and his

sense of humor did not fail him in recognizing the policy of obtaining "proof."

But taking the distinction between inductive and deductive "proof" as the point of view by which we have to approach the question whether the spiritistic theory has been "proved" or not, we have to repeat that again it all depends on whether you mean the deductive "proof" which is objective or the inductive which is only partly objective and varies so much in degree that we may well question whether it has any definable objective characteristics. In the inductive field mere fitness to explain is adequate "proof" when there are no alternative hypotheses with equal claims to recognition. When this fitness to explain can be applied to details with normal adjunctive theories, that is, with normal and accepted facts of experience, the hypothesis is taken as confirmed. All that is required in such a situation is to accumulate the facts whose increasing complexity exhibits throughout a single thread of meaning and the "proof" of the theory is made stronger.

This means that inductively "proof" is a collective affair. Mr. Podmore has admitted this, and if any criticism at all is to be levelled against him it would be for not giving as much emphasis to this circumstance as he has given to the criticism of individual facts. I am not sure that criticism of him in this respect would be correctly understood and I shall not press it as a serious fault. All that I wish to note is that he accepts the criterion of collectiveness as making out the case more effectively and yet does not sufficiently indicate that the standard has actually been satisfied in the evidence to an extent to justify the positive consideration of the facts as against the negative treatment of the individual instance. To me the whole conclusion depends on the collective mass of incidents and I do not care how good the individual instance may be it goes a very little way to establish the supernatural. It answers an objection of a certain kind very completely, but all of us would measure the best proved case against all human experience which could not duplicate it and regard it as possibly due to chance rather than accept a large theory on the evidence of a single fact. It might be

cogent enough to demand further investigation, but nothing more. It is the repetition of similar facts with varying differences that establishes an hypothesis. I would go so far as to say that we might successfully discredit every single fact, taken singly as evidence of the supernormal, and yet regard the collective mass of them as actually demonstrating it. You may break each stick in a bundle, but cannot break the bundle. The unity of facts collected all over the world through long periods of time, where there can be neither collusion nor suggestion from common opinions, is a far more cogent "proof" of a theory than the best accredited single fact, which can be nothing more than an answer to a common objection. Perhaps the fact that the appearances of supernormal phenomena have been reported among savages the world over, where no connection existed between them in any respect whatever, is as good evidence of the supernormal as we can find, tho each single instance of the claim would be worse than worthless. The one fact which would give evidence would be the one or two common characteristics which we could not regard as due to chance. Tylor in his *Primitive Culture* shows very distinctly in the chapter on *Animism* how impressive the collective stories about the beliefs of savages regarding dreams and sleep may be, as at least making scientific investigation imperative. All this provides a positive point of view which is not sufficiently recognized by Mr. Podmore. He speaks and writes as if there were no facts to be considered except those collected by the Society for Psychical Research. While these may be the best supported facts their whole value lies in the circumstance that they both represent different ages of human experience and imply that there are probably many similar facts less capable of "proof."

If the sole object of scientific investigation is to investigate the single incident and disclaim or accept its evidential character it is another matter. It may well emphasize the defects in any incident as "proof." The impression that Mr. Podmore's writings gives to most readers is that he attaches no more value to the collective phenomena than to the single incident, and when he says the case is not "proved" he at least seems to imply that the mass of facts have no collective

interest, tho he has admitted that the evidence is cumulative. I recognize that, if pressed, Mr. Podmore would frankly admit that the collective evidence on hand is impressive, and in fact his concessions to the possibility of the spiritistic theory is a tacit acceptance of that collective weight. But no one would get this impression from his works. His concessions are just enough to save himself from the accusation that he does not see the nature of the evidence and the reader carries away the impression that he is "Der Geist der stets verneint" (the mind that always denies). The one thing that you always meet is the persistent rejection of individual incidents as having certain defects in them which prevent their proving anything. It is true that nearly all individual incidents will be defective in some feature. This feature may or may not be essential to the importance of the case, but whether so or not it always raises a question as to the whole when any characteristic of it proves insufficiently supported or credible. We require, however, to remember that when the collective mass of facts prove the acceptability of certain characteristics it is only the new and unproved characteristics that remain in need of further investigation and proof. The new and additional features may illustrate some new theoretical question or adjunctive hypothesis, and so require the same critical examination that the stories demanded at first. The collective mass of evidence in the field of the supernormal "proves" that they are not due to chance and makes certain working hypotheses necessary to render the facts intelligible. Our subsequent duty is to see how far this hypothesis will apply to the facts, not to ignore it and to pretend that we must explain it away. We may be entitled to choose some other hypothesis, but if it actually explains it is entitled to equal consideration with alternative views, and it is not more scientific to pretend that the alternative is preferable because it is "natural" than it is to actually admit that the "supernatural" actually explains them. The "proof" in this early stage lies exactly in this fitness to explain and unfitness to explain is a fatal objection to any view that shows its irrelevancy. The inductive "proof" is the accumulation of collective evidence pointing to the same conclusion that any ac-

credited single fact may suggest. Hence it is not scientific or conducive to intelligent discussion to ignore the collective argument and to be always bickering about the individual incident, unless there are no common characteristics in the collective mass of alleged evidence. The possession of common characteristics in a given direction, no matter what we may think of each individual instance, points as conclusively toward a given hypothesis as any scientifically inductive problem demands. The "proof" is there for those who understand the problem, tho it may not be there for those who expect deductive certitude, and hence it is an evasion of the issue to be always asserting that the case is not "proved," when the man who thinks it is has the inductive conception of the phenomena and you are using a phrase that is understood deductively or demonstratively. This criticism is especially applicable when the discussion seems to assume that a man has no grounds to accept an hypothesis until it is demonstrated. There would be no impression of this kind if Mr. Podmore more distinctly admitted the rationality of spiritism as an explanation, but he seems to take every occasion to reject it almost to the point of ridicule while asserting that it is not "proved." If he could admit with more grace that it actually explained, whether as well as other theories or not, and if he as distinctly accepted the view that it was a legitimate working hypothesis, his criticism of the evidence would have more weight.

I quite understand how a man can admit with his whole heart that a certain theory explained and explains satisfactorily a given group of facts, and yet avow that he does not yet feel convinced that it was the true or "proved" theory. That is a perfectly rational state of mind. But to admit that all the facts, or nearly all the facts, of Spiritualism had been "proved" and not to make any concessions at all to the hypothesis that you pretend to have started out to "prove," exhibiting the most ingenious instinct for inventing irrelevant and incredible theories to escape what you are hunting for, is to make a travesty of science. You assume that it is a primary duty to choose some other theory than the most palpable one, when in fact the primary duty is to admit the truth

and not to try to run away from it, or if this is not the right way to express it, the duty is to admit frankly the applicability of any theory that actually explains, and no matter how many of them, and then to ascertain where the choice must lie for the best one. Of course, if your policy is to convert those who are not convinced, you mean that you are convinced, and then you have the privilege of making it a duty to handle the problem in an *ad hominem* manner and so to insist, for your opponent's sake, on trying every supposition which his prejudices demand you should make. But Mr. Podmore seems to have made a logical device for converting sceptics an essential feature of scientific method. It is, in fact, nothing of the kind. It involves concessions that you have to make for the sake of argument, but it is only a concession to stupidity and prejudice. If, however, you are only dealing with your own convictions you can only speak of not being convinced, not that the issue has not been "proved," when the reader must inevitably understand that you are speaking from a scientific point of view in which the "proof" must be objective, whether inductive or deductive.

### General Observations and Conclusion.

In all these animadversions I am not trying to advance the spiritistic hypothesis as a fact or as the true one, but only as one which has at least as much in its favor as any other, and so entitled to the rank of a working principle for estimating the real or apparent meaning of accumulating facts. Further than that it is not necessary to go. It may not be the correct hypothesis, but it is at least as relevant as those applied which do not explain anything whatever. There will be no progress in the rational discussion of the problem until this much is admitted and it only postpones the proper treatment of it to evade the frank admission of the real state of the case. What Mr. Podmore says in the chapter on Mrs. Piper is perhaps as full and frank as may be desired, and hence this remark does not apply to him in a critical manner. But it is stated here as a general condition of progress in the estimation of the material on hand. If I would suggest a criticism of Mr. Podmore at this point it would be that he at least

seems to disregard the fact that clairvoyance and prevision have a direct bearing upon the spiritistic theory. This procedure is entirely erroneous in the present writer's opinion. True they do not "prove" it, if we are to maintain that the only standard for "proving" it is communication with the dead by means of facts which establish personal identity. But as they are often very closely associated with such phenomena and seem to be characteristic of the type of minds which produce alleged communications, we have to admit that the larger aspect of the spiritistic theory is relevant. That is, in so far as Spiritualism implies the existence of faculties which cannot be accounted for by the traditional materialism these two types of phenomena support the claims for spirit of some kind. They have no sort of rational unity with our knowledge unless they have some such interpretation of their meaning. They do not "prove" only in the sense that we restrict ourselves in the kind of thing that we shall accept as evidence. If clairvoyance and prevision never showed any connection with the other types of the supernatural, we might think otherwise of their interpretation, but their associations determine that the ultimate explanation of them must connect itself with that which applies to alleged communications with the dead. They are mere names for facts, and not in any respect for processes which explain. The wild talk about "faculties" of the human mind, whether they be called normal or supernormal, does not suggest any rational view of the phenomena. It is only covering up our ignorance. Anything that excludes sense perception, as we normally know it, from the *only* source of possible human knowledge is so much against the accepted materialism and by the same amount is so much for the opposite hypothesis, and the fact may as well be cheerfully as grudgingly admitted. Materialism has no means of explaining either clairvoyance or prevision by its standards of cause and effect. Whether Spiritualism is any better off may be a question, but the acceptance of supernormal facts classified as clairvoyance and prevision is so much in favor of its claim that there is more in the universe than is dreamt of in the ordinary materialism. That suffices to make a point in its favor, and it only

remains to ascertain whether the phenomena claiming to be communication with the dead may not instate that hypothesis on such a basis that it could serve as a clue for making the whole group of phenomena intelligible, instead of using terms in an unproved sense to conceal the real facts if the case.

Most readers will perhaps infer from my previous mode of discussion that I did not sufficiently recognize the fact that Mr. Podmore does admit the fitness of the spiritistic theory to explain certain phenomena, and that his only claim is that the hypothesis has not been "proved." I purposely refrained from emphasizing this admission because it has not been made so clear as is necessary to indicate the really scientific nature of the situation and because Mr. Podmore has not distinguished between explanatory and evidential problems. But whatever impression may have been made by previous criticisms I wish to turn upon the Spiritualists for their failure to see that Mr. Podmore has made admissions. They are much more distinct in this last volume than in previous ones. He does admit the possibility of the spiritistic theory and that communication with the dead is a legitimate hypothesis. I quote him in his own language.

"At a certain stage of the accumulation [of proof] we may say: 'The facts are, no doubt, not inconsistent with the hypothesis of the agency of the dead; but there are other interpretations in the present state of our knowledge equally adequate and at least equally probable.' That is the stage at which our inquiry would seem now to have arrived."

And then a little later, in rebuke of the men who sneer at the facts he very strongly states his position. "The man who, because our present ignorance does not enable us to decide what is the true meaning of these elusive 'seemings,' condemns the whole inquiry as abortive, has no title to speak in the name of science."

In the chapter on the case of Mrs. Piper there are many statements that are perhaps more unequivocally sympathetic than these that I have quoted and were it necessary to do justice to the position which he actually takes in the problem I should quote them in detail. But I am concerned only in recognizing fully that he has perhaps done all that any scien-

tific man can ask of him in the way of actual concession to the hypothesis which the Spiritualist wants admitted. Much of the Spiritualists' criticism amounts only to the claim that he does not admit all that they do or that he does not defend the hypothesis in all its aspects. So far as I can see, the only complaint can be—I mean with reference to his attitude toward the doctrine, not the principles by which it is to be considered—that he does not admit as much as others do. When pressed to the limits the main criticism can be nothing more than that he does not sympathize as much with spirits as with other hypotheses.

On this matter I think we must accord Mr. Podmore his rights. He may place the standard of conviction as high as he pleases for himself and for science, and I do not see why the Spiritualist should quarrel with that. Certainly a psychic researcher can hardly deny the right without threatening himself with the criticism that he does not admit high standards of evidence. There is nothing to do but to accept the right of any man to dictate the terms on which he shall be converted to a given position. We may object to assumptions by which he proceeds in the discussion of his problems and evidence, but there is no gainsaying his right to determine his own terms of submission when the question is one of reason and not of force. I certainly do not criticize Mr. Podmore for either a high standard of evidence or for the failure to regard the spiritistic hypothesis as "proved." He is entitled to any personal view he likes on this matter, and if I object it must be to the fitness of the hypotheses which he accepts as an alternative, and that is all that I do. It is not my business to convince him of my position. That is his own problem. My business is to get facts with as good credentials as I know how and to accept their fate at his hands or those of any one else. I may defend my own theory, but I must not get angry when some one else cannot see what I see. I may explain by criticism and analysis just why others do not see the cogency of the facts as I do, but if he does not see them I must leave him to his own reason and the influence of his neighbors. If they do not convert him nothing can be done.

The Spiritualists constantly forget what the Society for Psychical Research represented and represents. While it was organized to investigate facts it had two distinct objects before it. The first was to satisfy those who organized it that there were legitimate facts for serious consideration and that certain working hypotheses were tenable, at least as such. Then it had the second and very distinct problem of the conversion of sceptics. Here its problem became objective and subject to the conditions of objective "proof." Its first problem was subjective and concerned personal convictions where the standard, whatever it might appear to be to sceptics, needed not to be more than intelligent enough to form an opinion, after collecting the facts rightly. But when it came to dealing with the sceptic it had to concede him his own terms of conviction. In this feature of the work the Society had to deal with a particularly stupid and a particularly prejudiced class of people, and I do not imply by this that the terms shall be used necessarily in any bad sense. For we intellectuals are very stupid and very prejudiced whenever we are called upon to admit something that seems to contravene all our previously established ideas. The common man can see the meaning of a fact much more quickly than the scientific man. He may not be as qualified to see what the facts are, but the contrast between any new fact and his previous knowledge may be much sharper than in the case of the scientific mind. But the facts, when he gets them, stand out so clearly in contrast with the ideas of his natural experience that he can more easily perceive the need of transcending this experience for the explanation, tho he may be exposed to more illusions than the scientist. On the other hand the scientific man, whatever his advantages and protection by superior knowledge, is correspondingly biassed by the amount of it and made cautious against the illusions of the common man while he is exposed to as bad illusions in the application of his multiplied theories. The very extent of his knowledge conceals the clearness of the facts which appear to stand out against it. He is made stupid and biassed by the very mass of his knowledge where the common man's stupidity is that of ignorance.

Now the Society had to convert this intellectual stupidity and prejudice. It had no alternative to accepting the criteria which they used, or upon which they depended. The resistance to the new facts was directly proportioned to the strength of the hypotheses which materialistic knowledge created. The case had to be gauged to meet those conditions. The Society could not furnish the sceptic the intelligence for seeing the import of its facts and hence it could only adopt that policy which would invite trust in its methods. That is, the sceptic would respect it for being as intelligent as he supposed himself to be, and a wise man would certainly agree to fool him by his own assumptions. The members might have much more intelligence than the sceptic, but, if they assumed the existence of spirits, they would lose their authority with the stupid and prejudiced people who had to be converted. Sceptics did not propose to do their own thinking, except by proxy, if that be not an Irish way of stating it. But they were disposed to respect any man who applied their own standards, while they would not trust any man who arrived at a conviction before they did or without at least playing a while with their methods. As I have explained, objective "proof" consists in converting your critic, and that depends entirely upon his insight, not yours. If he cannot see the truth as soon as you do, he is not to be abused, but ignored or still further educated. In some cases, he must be left to the good opinion of his neighbors. But there is no other reason for withholding one's own convictions than that which makes our influence over the sceptic effective. He will not pardon your arriving at an opinion before he does. His method and resistance to rational hypotheses may be entirely wrong, but that makes no difference in the policy of influencing him. He will listen to the appearances of scepticism, as that is his standard of judgment, much more than personal responsibility for seeing the truth. He will listen to the reality or pretense of cautiousness more readily than he will to the plainest facts and arguments of a man who defends a theory that he is not prepared to accept until his favorite method of being behind the plebs has been satisfied. The Spiritualists cannot convert the class by their methods and

hence must leave the task to those who can proceed very much like the Royal Society is said to have done in the case of the fish and the water. Mr. Podmore and the Society are engaged in making the sceptic believe that they know how to deal with the problem as he does, tho usually this sceptic knows nothing about the subject and has as many prejudices as the poor Spiritualist can be accused of having. But he is not going to be converted or made to listen to stories about the "supernatural," except by humoring his demands and making him believe you are very wise by pressing telepathy, "pseudopodia," "ectenic force," supernormal "faculties," "emanations of physical substance from the organism of mediums," and all sorts of makeshifts and subterfuges, and there is no objection to fooling him in that way. Where he has not the insight to see the truth for himself the only way to obtain his allegiance is through his respect for your authority, and this he will not admit as long as you appear to differ with him in regard to method or conclusion.

I do not imply that Mr. Podmore or the Society consciously adopted this policy, as it would mean that they were actually convinced of the hypotheses which they were in fact criticizing. But it is an entirely legitimate method to employ when you have to meet a stupid scepticism or an unreasonable prejudice. It is clear that Mr. Podmore has not been employed in fooling the sceptic. He has shared the sceptic's doubts in the latter days, whatever sanguine hopes he may once have had. But in the effort to be scientific and to see that he did not concede the Spiritualist's claims too hastily, he has indulged theories until he has come to believe them actually applicable when in fact they are sheer nonsense as alleged explanations. We cannot blame him for his hesitation and his critical habits. They are especially to be approved in the determination of the facts. But I do not think the same critical process has been applied to the theories which he accepts as applicable. He is a sceptic as long as he critically examines the facts and proposes no explanation, but as soon as he admits the fitness of any theory to explain the facts he abandons the functions of a sceptic and passes into the ranks of a believer. And when he thinks that telepathy might ex-

plain such phenomena as those of Mrs. Piper and others he comes perilously near credulity. It does not suffice for any one but the uncritical sceptic to approve or applaud this course, for it is not an adequate reason to assert that we must lean toward all other hypotheses and to stretch them beyond all sane application before admitting the existence of spirits. This may be true or false, according to the intelligent or unintelligent way of applying them. It does not suffice to employ words that have been assigned a non-spiritistic connotation. We must know the limitations of the hypotheses which we apply to facts and must not stretch them beyond what the evidence for them when proved justifies. There is no scientific evidence whatever for the psychologically complicated telepathy that has to be assumed in order to have any rival of the spiritistic theory. It may be true, but there is no scientific evidence for it to justify its application. All that we know of telepathy is that there is a number of coincidences between the thoughts of A and B that are not due to chance, and whether the causal nexus is a direct one between the living or not we do not know. It is but a name for the facts which imply a cause and has not the remotest characteristic of being or naming a cause. This I am repeating in season and out of season because I am not going to deceive myself by any pretensions of knowledge about it, while I make *ad hominem* concessions to the man who wants to press it as an alternative to spirits. But we must always recognize our responsibilities both for the meaning of our hypotheses and for the evidence we have for the use to which we put them, and it is clear that we have no scientific evidence for the selective telepathy that Mr. Podmore assumes as a possible rival of spirit action. The spiritistic theory may not be true, but if we are going to indulge hypotheses of explanation at all, it has a thousand rights where telepathy has one, and this merely on the ground that it actually explains while telepathy of any kind does not. It is only the superstition that anything is scientific but spirits that keeps up this stretching of telepathy and other hypotheses without any sense of humor as to their real meaning as an escape from a perfectly clear and natural explanation. If we should once show that telepathy is capable of selective im-

personation on a large scale in a set of facts demonstrably not spiritistic we might well apply it as a rival. But there not only has been no attempt to do this, but there is not any present evidence that it is possible. It can only be a subterfuge, in the present state of our knowledge, for escaping classification with the Spiritualists.

There may be perplexities enough in the spiritistic hypothesis, but these do not stand in the way of admitting its application to the main facts. Mr. Podmore, in the discussion of Mrs. Piper, seems perplexed with George Pelham's inability to give certain tests in reply to questions. It is assumed that, if the communicating intelligence be the real George Pelham, he ought to answer certain definite questions involving facts in his earthly life and memory. The expectation is natural enough. But the inability to answer the question, while it may be a perplexity *in* the spiritistic hypothesis, is not an objection to it, as Mr. Podmore seems to imply. If there were no synthetic and selective facts bearing upon personal identity they might very well be used as objections. But with the successes making the spiritistic theory intelligible and perhaps necessary, the failures mentioned simply require adjunctive suppositions to explain them. Nor does it help any to appeal to evil spirits or non-human spirits to explain the facts rather than to admit that it is the real George Pelham: for the only proof of the existence of incorporeal spirits that can lay any claim to recognition is that which comes through evidence for personal identity in the last analysis, and the hypothesis of non-human spirits assumes all that we are trying to prove in its general nature. We have to admit the existence of George Pelham or nothing, when the question of spirits is concerned. Assuming, then, that the information bearing upon his identity indicates either directly or indirectly that he exists the inability to answer questions as we desire or would naturally expect does not discredit the hypothesis of that existence, but only shows that we cannot measure the case by our *a priori* expectations.

I think that many of Mr. Podmore's difficulties come from this failure to discriminate between perplexities *in* a theory and objections *to* it. I can quite agree that there are many

and very great perplexities in it that we have not adequately solved as yet. But this does not in the least hinder me from accepting it as the only rational hypothesis to account for the positive facts. Negative facts prove nothing whatsoever. They are only warnings against making *a priori* demands, and require us to seek for the explanation of the failures consistently with the successes, not to reject the main hypothesis because we find spirits limited in their abilities.

I cannot but think that Mr. Podmore and all those who refuse to admit the actual fitness of the spiritistic hypothesis to explain the facts either do not understand the problem or are playing a shrewd game with the sceptic. If they really understood the problem they would not take the telepathic hypothesis as a serious rival of the spiritistic, however they indulged its discussion as a means of proving their cautiousness. That there are unsolved problems within it is not to be denied or ignored. But we shall make no progress whatever in solving those perplexities until we actually admit that the spiritistic theory does explain the main facts. We may cajole and fool the sceptic all we please, as this is the only policy that his prejudices will respect as long as he does not know he is being fooled. But we are not always going to deceive him by our credulous application of telepathy, and we might as well reserve a little scepticism for that convenient subterfuge of respectability. It has the useful function of protecting us against a kind of confidence in other views which the present state of human prejudices does not like, but the uncritical application of it without regard either to details or the collective unity of the facts simply recalls a statement of Dr. Richard Hodgson in a letter to a friend which I have seen. This friend had asked if there were any alternative theories to the one Dr. Hodgson adopted and the latter's reply was: "Various fool hypotheses may be put forward which by the perfectly rational mind might be regarded as conceivable but not credible. That is, they appear so highly improbable that they do not affect appreciably the practical certainty of the spirit theory, but they prevent its 'mathematical' certainty." Either we require to limit ourselves to the state-

ment of the facts or, when indulging explanatory hypotheses, we show some sense of humor about those we apply.

When it comes to considering Mr. Podmore's treatment of individual incidents I have no special criticisms to make. His cautiousness here will be appreciated by all who understand that the problem evidentially is a collective one and that certain minds steadily refuse to see and appreciate the view of it that depends on this cumulative evidence. The questions which I have wished to discuss in some real or apparent difference with Mr. Podmore are the general ones, and I am not concerned in opposing or criticizing his method of treating individual facts or allegations. Nor would I minimize the importance and frankness of his actual concessions to interpretations which he does not accept. I have had to seem as if ignoring these constantly in the interest of discussions which are independent of the validation of facts. We require to clear the atmosphere of certain obstacles to clear vision in the understanding of such facts as we have, and it has been this purpose that has inspired all the animadversions of these two papers. I think that, if we are to regard the task as one of collecting facts, we are not obliged to indulge any explanations whatever. But if we insist in suggesting hypotheses we can be held responsible for their fitness. If the latter policy had not been pursued by the author under review I should have had no occasion to discuss any theoretical problems whatever. But as the whole spirit of Mr. Podmore's writings has been to discriminate between hypotheses that explain and those which do not explain he has exposed his problems to the kind of discussion which has seemed to me necessary, but without reflecting on his personal attitude and convictions.

### MEDIUMISTIC EXPERIMENTS.

The following records are published for the special purpose of calling attention to an interesting development in the phenomena recorded. Mrs. B., as explained in the introduction to the first record, is a private lady who has all her life been the subject of interesting experiences, some of which were published in the *Journal* (Vol. II, p. 492), and agreed to try a few experiments for me. The first two records occurred soon after I made her acquaintance and the last two occurred while she was assisting in the work of the office.

The sole excuse for publishing the records is their psychological interest in the development of the supernormal. There are a few hints of it in the first two sittings, but they are not clear enough to make a point of them. There is no evidence of the supernormal in the last two. But the psychological character of the two sets is distinct. It is apparent in the first two that Mrs. B.'s subconscious mental action is responsible for complete imitation of the ordinary psychic whose talk is the despair of the intelligent and scientific mind. They show all the characteristics of the guessing and rambling of the charlatan, and yet there is nothing of that in Mrs. B.'s normal nature. She would not be accused of dishonesty by any one that I know. She has hysterical tendencies that have manifested themselves at various times, but there is no reason to compare her normal mental operations with the professional medium. What is observed in these two records is purely the product of her subconscious action, and it illustrates the kind of material that the visitor to professional mediums so often obtains and feels justified in condemning for various reasons. The reader will remark occasional glimpses of information apparently communicated from without, but I lay no evidential stress upon those, as I am desirous only of remarking the mass of dribble and chaff that represents the attempt to get supernormal information, as if her mind had

to be in a somnambulant dream to admit of penetration from without.

She had read my "Science and a Future Life," and hence may be supposed to have acquired some information about myself and connections with the subject. But the reader will not remark any evidence of its influence on her mind. Where I was expected to be the recipient of messages Mr. and Mrs. K. seem to have been the chief beneficiaries. Their presence, in fact, was had for the purpose of propriety in the case. They, however, seem to have been the persons to whom most of the messages were directed. We may suppose that she knew them and their affairs well enough to ignore me and mine, whether we choose to regard this as conscious or unconscious. But the fact is that she knew them only as fellow boarders at the same table and this for only a short time. She knew nothing of their private affairs as affected by the communications. The reading of my book might have equipped her with many facts that could have been used effectively without reproducing them. But the material seems not to have been used in any clear manner.

The most interesting and suggestive incident in the first of the two sittings was the name Hugh, and its association with Carl. The other names were not recognizable. But the name Hugh was remarkably pertinent and if more had been given it might have been treated as evidential. But as I could not locate any of the others with certainty I could attach no value to this one. The brother of a gentleman named Hugh had died some months before next door to us, and he had been deeply interested in this question. Mrs. B. knew absolutely nothing of the fact and could not have obtained it easily, if she had tried. I mention the circumstance, not as having importance, but as illustrating the play of Mrs. B.'s mind about the right things. But it is noticeable that this is all buried in a mass of chaff and wandering fragmentary talk that has no pertinence, and the mention of names that suggest guessing. It is this that I am emphasizing as illustrative of undeveloped mediumship where it is not fraudulent, and as indicating the subliminal conditions through which that development has to be accomplished.

In the last two sittings the reader will remark an entirely different psychological characteristic. Mrs. B. had been working in the office, and tho she knew nothing more than before she came about the work done in psychic research, the peculiar features of her automatic writing betray the apparent influence of the group of personalities that purport to communicate with me through other mediums. Mrs. B. had not read our publications, and confined her work to clerical duties. She was, in fact, losing all her interest in the work and paid no attention to its scientific aspects. It is possible that she might have picked up casual information from conversations with her about the work, but this was not of the kind to suggest the psychological characteristics that are to be remarked in the definite simulation psychologically of the records connected with Mrs. Piper, Mrs. Verrall and others. Mrs. B. had had sittings with Mrs. Smead, and perhaps, the peculiar features of that case may be said to lie in her subliminal. But only in that way can we present a plausible excuse for the characteristics exhibited in the last two sittings. But however we explain them they are of interest in manifesting an entire change of psychological tendency in her work. It was also automatic writing, as the reader should observe. She was strongly opposed to going into a trance and did so only from the apparently compulsory influence from without. Many of the external features of her trance and writing reproduced aspects noticeable in Mrs. Piper and Mrs. Smead, and the familiar manner of addressing me was not at all her normal or natural manner. The reader will remark that this feature did not appear in the earlier sittings. It is evident that many of the psychological traits exhibited in Mrs. Piper and others where Mr. Myers and Dr. Hodgson purport to communicate are apparent here, and it has its interest for all who wish to study the development of mediumship and especially the phenomena that have been associated with the persons named.

It is unfortunate that no opportunity offered itself to continue the development of Mrs. B. She was seized with a violent antagonism to the subject, which was perhaps the accumulation of her natural prejudices against the trance. It is

evident, however, that the subconscious mental activities in the case show wholly different traits from those of the first two sittings. The chaff is not of the same kind. Apparently the active secondary personality is less effective in imposing its own contents on the result. We have still to assume that subliminal action is responsible for all of the material. But it is noticeable that it takes the form of more consistent deceased personalities. The manifest guessing and wandering is eliminated, and the persons claiming to communicate are well known deceased persons, Mr. Myers and Father Damien. Father Damien has been a frequent personality in the private experiences of Mrs. B. The most striking suggestion of his reality occurred in a sitting with Mrs. Smead which Mrs. B. had (*Proceedings*, Vol. I, pp. 654-656), where allusion was made to "the Father" in a manner which apparently indicated the presence of Father Damien, Mrs. Smead having known absolutely nothing about his relation to Mrs. B. With this in mind we may detect the interest which attaches to his apparent attempt to communicate in this instance. But whatever the theory to account for the facts—and there is not satisfactory evidence of the supernormal—it is quite apparent that the psychological characteristics are not those in which Mrs. B.'s subliminal processes play the same roll as in the first two sittings recorded. That is the only fact to be emphasized and it matters not what interpretation we place upon them.

### DETAILED RECORDS.

#### Record of Experiment with Mrs. B.

New York, June 22nd, 1905.

I met Mrs. B. a few evenings ago in consequence of a conversation with Mr. Charles Ralph Fay, an Associate of the American Branch of the S. P. R. He told me of some experiences with her and I expressed my desire to see her. I found her experiences so interesting that I arranged for an experiment on the evening indicated above, tho I am copying my notes the next morning. Mrs. B. is a southern lady, and is not a professional psychic. She does not believe that such a gift should be used for gain. She has for a long time been

able to obtain impressions that often have an interesting coincidental value, and only recently exhibited the trance. She has been so fearful of this, however, that she has discouraged it. In my experiment last night she apparently did not go into a trance, but the existence of some amnesia in regard to certain incidents rather indicated that she was at least partially entranced.

Mrs. B. is stopping at a private hotel in this city and in the absence of Mr. Fay, who was expected to be present, invited a gentleman and lady who are boarding in the house, and whom she had met since coming there. They were a Mr. and Mrs. K., both of them apparently very good people. Mr. K. is in the insurance business. Mrs. B. has known nothing of them except in the casual way of such places.

Unfortunately, Mrs. B. has to have the light turned down to effect anything. She has done automatic writing recently, but there was no tendency to this last night. She represented vocal messages. We sat quietly for a few minutes after the light was turned down and I took notes the best I could, though they are not quite so complete as is desirable. But they are full enough for all practical purposes.

The first thing Mrs. B. remarked was the appearance of a man back of Mr. K. and in a moment she got the name William, then James, then James William or William James, as she said, and asked herself who it was. No reply coming at once she then said she got William, James, and Henry. In a moment she gave the name Newton, and after a little pause remarked that it was not Newton but Milton, and felt assured of this. She then said that William went out of life suddenly. Mr. K. was asked by me if this was pertinent to any one he knew, and he replied that it was, saying that it would apply to his father, and Mrs. B. at once said that he said he was his father. She then went on to say that the man showed a long envelope and three papers sealed in it, and asked him what it was. She then said there was some trouble about the sale of some property a few years before his death. There were two deeds drawn up. Then Mrs. B. said to the communicator:

"I can't see it distinctly."

After a pause she remarked, one fell into the possession of a man to whom it did not belong, and the other to a person involved and thoroughly dishonest. Your father feels that a wrong

has been done and he could have explained it, but he did not do so for personal reasons which he had for keeping it quiet. He wants you to investigate the matter. The deed is in a safe. He died of heart disease. [No.] He died suddenly, as I feel a clutch at my throat. [Mr. K. admitted that the father died rather suddenly after an illness of three days, and the first illness of his life. But it was not heart disease.]

There was then a return to the name William James, and I said I recognized such a person, but without hinting anything as to what I had in mind, and she remarked that the person was living. I then asked: "Why do you mention him?" and the reply was that this minute he was discussing my doctrine.

Then Mrs. B. seemed to see a pockmarked man present, whom she noticed the first evening I called but whom I could not recognize. She said that evening that he belonged to my early life. I have a faint recollection of such a person, but not distinct enough to remove the accusation that it might be an illusion. He was said again to have been associated with my childhood, that he was a dark man, square jaw, swarthy skin and a mark like a cut in his forehead. I have no clear recognition of any one to whom these incidents would apply.

Then Mrs. B. seemed to see a handsome woman near Mrs. K., with a pleasing manner, gentle and happy, tall, dignified and with her hand on the chair.

(Was she dark?)

Yes.

Then in a moment came the name, "Theodore Wren."

None of us recognized any such person and I resolved to try the experiment for which I had come and whose character I had not hinted at any time. It was to place my wife's wedding ring in Mrs. B.'s hand and await results. I here placed the ring in Mrs. B.'s hand. She at once withdrew in a kind of shock and exclaimed: "Oh, what a charge of electricity I get. I am going out into a dark place. I feel dreadfully afraid, but the trouble is all over. I feel trouble in my head. Mrs. B. holds her head as if in pain. [Pause.] Why, I am going down into the water to the waist. I feel cold and clammy. It seems dreadful. What is it? [holding her head] I seem in a curious place. There are queer people all around me. I see lots of little faces. It seems a sort of holiday and far distant as if in Switzerland or Austria. It is a terrible journey to get here. I am not stationary, but restless and constantly moving. [Ring given back to me, seemed painful.] I feel a sense of clamminess and as if wading in water. I never get anywhere. Now I am on shore and my feet feel firm. I see something dark again, and am going into a mine.

(Who says this?)

Theodore Wren. He has taken me all the way to show me where a streak of gold ore is. I don't know where it is.

Now I seem to be in a cell or prison. Some one is in great distress.

[Mrs. B. remarked pain and soreness in head and hands. I asked what was the matter.]

I don't know why [Ring given again.] I don't know why some one is \* \* \* Influences want me to take this. This is a woman.

(Describe her.)

Gentle spirit, slender, light hair, benign influence, but not any great force of character. There is something frightfully sad. It was an unfinished life.

(Give the name.)

Elsie. There are two other influences, one older and one younger. Older's name is James, younger gives no name, but shows a scrap book full of advertising cards. [Mrs. B. here expressed her amusement at such an incident and laughed.]

[I here placed another ring in Mrs. B.'s hand. It was the property of a friend whose wife's it was.]

This has been the property of some one living. It belongs to him.

(I don't know.)' [I was uncertain at the time.]

It has been worn by the living, by the person who owned it. I feel distinctly the presence of an old lady. She seems stooped and wears a shawl. There has been a number of accidents in connection with this. Who is Hugh?

(Go ahead. Get the rest of the name.)

Last name begins with W. I hear another name Duke. Sounds like Duke.

(Who is with you?)

Louise. I get Carl very distinctly. Altimer. \* \* Altimus, \* \* Thatcher, Altimus Thatcher. [Pause.] I feel such a confusion and pain in the back of my head. I cannot do anything since I had that bad influence."

I here decided to close the experiment and took the ring and put it away.

Mr. K. said that the allusion to his father was pertinent and that there had been considerable trouble with some property in regard to its title. The reference to the deeds was not perfectly clear, but the incidents were otherwise correct and the confusion had to be settled, as he thought, with some injustice to the children.

There was nothing pertinent in the references called out

by my wife's ring except the allusion to trouble in the head and pain all over the body, which was mentioned after the sitting was over. I could treat the allusion to a holiday scene in a foreign country as pertinent if I could suppose it a delirious dream on the part of my wife, as she was fond of such scenes in her sojourn abroad. She suffered terribly in her illness of cerebro-spinal meningitis, and as I have recorded elsewhere, this ring was taken from her person when she was in a comatose condition. Her sufferings were especially in the head and back. I do not know of any pertinence in the other incidents associated.

There does not seem to be any pertinence or truth in the statements called out by the second ring. I do not know whether the names mentioned at the close of the sitting have any reference to the giver of this ring or not. I can settle this matter only by inquiry.

The mention of the name Hugh was quite significant and pertinent, if only I could have had more detail associated with it. The fact that the German name Carl came in connection with it was interesting. The remainder of the name did not suggest anything. But while the name Hugh, living brother of a gentleman who had died some months previously near my home and who was interested in this subject, was suggestive there are no accompaniments to give it evidential value and hence must be set down to guessing. The confusion, however, at this point was interesting, tho no point can be made of it.

519 West 149th St., New York, Oct. 30th, 1905.

I arranged some time ago to have an experiment which would test Mrs. B.'s mediumistic powers. My arrangement was made without telling her the nature of the experiment. She was simply to come to my house and sit here with me for two hours, from 10 A. M. to 12 M. simultaneously with a sitting by Dr. Hodgson with Mrs. Piper. In the meantime I arranged with Dr. Hodgson to make my experiment coincide with his. He chose today, Oct. 30th, the first sitting of the season with Mrs. Piper. My plan was simply to remain quiet and permit anything that might occur spontaneously.

If Mrs. B. went into a trance and gave messages, well, and if not, well. The following is a record of what occurred here at this end of the line and in New York.

We sat down at 10.05 and at 10.15 Mrs. B. said she heard the words: "Are you ready." In the meantime I had placed a ring in her lap, the wedding ring of my wife, as a means of influence, if that were possible, for establishing connection with Boston, having sent to Dr. Hodgson a glove of Mrs. B.'s to help at that end.

[At 10.20 Mrs. B. without any evidence of trance gave the following as her feelings and impressions.]

"I feel a curious pain in the back of my head. It connects me with a person that does not impress me. I am not certain of the influence whether it is male or female. It is a rather crushing personality.

(What do you mean by crushing?)

Why, if here I would not talk much, critical and not especially scrupulous in some ways. You will have to bear what I say. This is a friend of yours. The influence takes me to a place with books standing in the middle of the floor, an attractive room. Is Emily directly or indirectly in touch with you?

(No, I do not recall anyone directly or indirectly related to me by that name.)

I get the strong influence of a woman about your height, light brown hair little crumpled on forehead, peculiar nose, face after illness drawn, eyes penetrating, wearing glasses, and is standing near you over the right shoulder. Every time she looks up a warm feeling comes over me and passes off just as quickly. Now she makes a movement of a pencil as if to write along with you.

(Maybe that is a hint for you to try.)"

[Mrs. B. assented and I placed a pad on the chair arm and gave her a pencil, but nothing came. An interval of quiet followed and finally the following occurred.]

"I see a scroll full of Hebrew characters and I hear a voice say distinctly: Two and two do not always make four, at times they make five. The difficulty in every human mind is to realize this extra one, but it is found in every thing. Human mind \* \* Will should be made all powerful. System of things is changing on customary lines, it is clear to some, but not to others. Not because of inability, but of unwillingness to do it. Traditions are excellent things, but many should be buried to whom they belong. Light, life, truth should be the leading systems. This

scroll is rolled up and there is another. Cast away fear, and be shod in preparation of the gospel of peace. A few, a little handful selected from the masses to lead the misguided ones into perfect peace. In the sunlight of God's world each one should be left to do his own deeds, to stretch out to his brothers a hand of comfort and sustenance. There is a day to come of perplexities, trials, schisms. Charge them to be strong, to hold firmly their part of the advantage, give place to nothing that demoralizes. Two things make sure of. Bring thy own soul out clearly into the light, then lead others into the same sunlight. It grows brighter or we advance from darkness. The cloudland just around you. Fear not, hope on, trust, believe."

At this point Mrs. B. seemed to come out of a trance and said that she did not remember anything she had said, but that she felt a great weight of sorrow and trouble over her, a feeling which she said was usual as she came out of the trance.

[We then sat talking to wait for the end of the two hours and presently the following impression came.]

"The owner of this ring [was not told its owner.] went out with much suffering, but clearness of vision and exalted power of mind. She had but two desires. I think the person to whom this ring belonged was the personality I saw. Something was said \* \* Did you ever have a conversation with this person about writing some particular work?

(I do not recall any. Yes, perhaps I did.)

It is indistinct, as there is a great distance between me and this person. There has been in your mind the last year, and especially the last six months, new plans, one is paramount and is doubtful. There is a little cloud over you. Whatever plan it is pleases her much, but there is doubt about it as to completion. Is that word right? Yes, that is it.

I see three circles of light. Each presents a picture. The three plans work out differently from what you expect. This influence is pleasant. I get a warm feeling. Don't be too precipitous. Caution in one of these things will be best. Is it a personal matter?

(Not in any sense except that all my plans are personal.)

She approves but it is uncertain whether it will be carried out. Financial conditions will not be so hazy. Next year they will be better."

As Mrs. B. arose to leave she saw two photographs on the

mantle-piece and looking at one, that of my wife, exclaimed in surprise that this was the personality that was present and remarked that the face was exactly hers and said that the nose was precisely what she had seen.

The picture was there when she came in, and Mrs. B. knew that I had lost my wife. My wife wore no spectacles in life. I do not think there was in fact anything fraudulent in her statements. Mrs. B. is a perfect lady, but as the picture was in view as she came into the room and she knew that my wife was not living, association and inference would easily account for the identification, whether we chose to regard it as conscious or unconscious.

Mrs. B. had read my last book, "Science and a Future Life," in which allusion to the death of my wife is made and I have talked of the fact to her personally. Her description of my wife in so far as regards her hair and eyes was correct, but nothing else would suggest her identity, save size. None of the facts mentioned, however, are evidential of that identity, except the peculiarity in the nose, and this might have been caught by a glance at the picture before sitting down. The picture could not be seen from where Mrs. B. was sitting. This peculiarity in the nose cannot be described easily. My three children have inherited it, the characteristic not being a mark on my side of the family.

The references to my plans are too vague to consider worthy of remark. It is true that within the last year, especially the last six months, I have had certain new plans in mind, but I imagine this is true of all persons whatsoever, and as nothing definite was said about them I might select a number of plans and group any three of them to suit. But I attach no weight to mention of them, as I have no reason to believe that what I should select would be those intended, if any were really intended. Just guessing is the judgment that we should have to pass upon the incident, tho we exempted Mrs. B. from any conscious guessing.

JAMES H. HYSLOP.

P. S.—I recall after the sitting that the name "Emily" was given me by the same "communicator" in my sitting

with Miss W—— in 1902, and I could not give it the proper relevance, as my wife was not accustomed to call the person possibly intended by that name. There is no natural relevance for it here. Hence I treat it as a piece of guessing or an act ascribable to that source, tho I do not think it was any conscious guessing by Mrs. B.

J. H. H.

Emma is also the name of a friend of Mrs. B. who was boarding in the same house at the time and this lady was the object of some interesting experiences by Mrs. B. later that were previsionary. They referred to a very critical difficulty in connection with her health. Possibly the name was a recollection of this friend and may be set down to subliminal action.

November 2nd, 1905.

I have just learned in a conversation with Mrs. B. that she was badly nauseated on the occasion of the experiment. What it was that nauseated her she does not know, but thinks it was some unpleasantness in the surroundings.

J. H. H.

New York, June 26th, 1907. Time, 10.15 A. M.

While at her work Mrs. B. remarked that I had brought a man in with me, having come in from an errand a few minutes before. I asked her to describe him. She could only say that he wore a black suit and a black watch guard. I suggested trying a trance sitting, as I thought I might be able to make suggestions which would prove beneficial physically to Mrs. B. who suffers from a number of troubles. But she was reluctant to accept the suggestion and fought off the tendency to go into a trance. I urged it again, however, and she still resisted it, using her hands as if trying to remove threads away from her head and asking the man to go away whom she had said had come from behind me to her and had placed his hands on her shoulders and appeared now on one side of her face and now on the other.

The first indication of the oncoming influence was a little scream by Mrs. B. and a statement that some one had patted

her on the cheeks. It was this that led to her statement that a man had come into the house with me. Finally I persuaded her to try the sitting and I made the preparations for it, arranging things precisely as I do in my other experiments for automatic writing.

It was some minutes before she went into the trance, and the shout of my little boy once startled her as she was going in and I feared it would defeat the experiment. But in a few minutes she went into a trance, and the following occurred. Just before the trance she remarked seeing letters in front of her eyes and slowly spelled them out after saying they were Greek letters which she had seen before. They were P X E O R R. When the trance came on the arm twitched a little as if becoming possessed and in a moment gave a rolling motion and I interpreted it as asking for a pencil. This was placed in the hand and in a few seconds the hand pounded the table precisely in the manner of Rector in the Piper case and I noted the resemblance. Then the writing began.

"that was [ ' that ' read as ' what ' ] that was hard work.

(Yes, I expect so.)

but I was determined to accomplish it.

(Yes.)

without [not read] without more delay. Somethings are not wise to force Hyslop.

(Yes, I understand. Was there any force here?)

Yes, quite a little.

(Do you mean that I did the forcing?)

Yes.

(Well, I did not intend it.)

You must realize that.

(All right. Shall we stop?)

a different degree of sensi \* \* [pencil ran off paper] sensitiveness will bring a differing result in the end.

(Yes, I only proposed this with the hope that she could be benefitted and if you think not I shall desist at once. I shall obey your orders.)

I was brought here by a man who seems to be most anxious to do or say some one thing.

(Yes, who says this?)

Myers.

(Good, that is what I wanted to know.)

Who is it?

(I do not know, neither does the light.)

Yes, she ['she' read 'he'] she does.

(All right. She did not recognize the apparition.)

+ [sign of cross made and pounding table as in assent.]

(Yes.)

+ [sign of cross again.] [Pause.]

(Do you mean Imperator?)

Send \* \* \* \* \* [writing became rapid and undecipherable for several words.] Go away, go away \* \* \* \* \* [Pause, then writing was resumed in the slow and deliberate manner of Mr Myers.] [Hand pounded.] I see now my own attempt was well worth while. What is the trouble. [The writing suddenly changed into rapid writing and I could not read it.]

(It did not seem to be yours.)

No, it was not mine. I am much interested and concerned as well, for I see farther than my nose, Hyslop.

(All right. What about, please?)

The possible developments in a certain direction. Yes [in response to delayed reading of 'direction.']

(What direction?)

of formulative conclusions [not read] conclusions deductive [not read.] deductive evidence and the clear expression of unbiased [read 'unblased'] unbiased [read 'unfeared'] no unbiased truth intelligently and clearly and simply expressed. + [Pause.]

(Do you refer to what I have been writing?)

No, I refer to somethings I want you to write.

(Good.)

No more now. the the light is in a cl \* \* [pencil ran off paper.] is in a cloud.

(Yes, I understand. Can her physique be improved so that she can do this work?)

I most earn \* \* I most earnestly trust [pencil ran off paper] trust so, for the air [read 'can'] air is fre \* \* [pencil ran off paper.] fresh clear and true. near her soul light \* \*

(Good, do all you can for her.)

\* \* \* \* \* . [Hand threw down pencil as in Piper and other cases, fingers stretched as if weary and soon came out of trance.]

Mrs. B. tells me that Father Damien, who has been a control in her trances, has often made the cross and pounded his hand in the way described. This she told without suggestion from me. Cf. *Proceedings*, Vol. I, pp. 654-656.

JAMES H. HYSLOP.

Feb. 27, 1907.

\* \* [scrawls.] Do not play at cross purposes, it is against  
 \* \* \* \* what \* \* \* \* Hyslop you are much m . .  
 [pencil ran off paper] much mistaken about \* \* in the things  
 whic [pencil ran off paper] which are most important too [?] for  
 \* \* [a you?] matter now discuss, but [?] \* \* only you  
 \* \* . I am sorry for it is most imp . . [pencil ran off  
 paper] important.

Now I will try once more. I want the greatest care used used  
 care used \* \* I a . . I am most anxious that this light  
 sh [pencil ran off paper] should be used most you should [erased  
 from "should"] I amost [am most] anxious that this light should  
 be treated with [not read] be treated with the utmost care. [in-  
 correctly read] No, I did not say that. I am most anxious that  
 this [that this] light should be treated with most care for reasons  
 we have of our . . [sheet changed.] We have a work for  
 her to do alone all alone, do not tell her w \* \* what has been  
 written by her so sensitive is in touch with her sensitive soul is up  
 in touch with us all the \* [sheet changed] I am going to use  
 heher [her] to do some special work so try to watch over her with  
 a [?] careful guard. There are three ways in which she can b  
 [pencil ran off sheet] be used to to li [pencil ran off sheet] lift up  
 all that [sheet changed and pause] the friend who is supporting  
 her as an nea [pencil ran off sheet] near spirit as near spirit also  
 cannot stay now [?]. She is growing \* \* will come again  
 soon important.

DAMIEN.

## EDITORIAL.

A year or more ago a story went the rounds of the newspapers to the effect that a skeleton had been found on the site of the house in which the Fox sisters had lived, confirming the report that a man had been killed there and had afterward made himself manifest through the raps of the Fox sisters. The story did not seem to merit any special attention, but as it has been mentioned in Mr. Carrington's "*Coming Science*," with some credence, it may be well to call attention to a personal investigation of the incident by a physician of our acquaintance. He was asked by the editor of the "*Occult Review*" to look into the incident at the time. He reports to us that he found a number of bones there, but that there were only a few ribs with odds and ends of bones and among them a superabundance of some and a deficiency of others. Among them also were some chicken bones. There was nothing about the premises to indicate that they had been buried there, but might have been put there by boys in sport. He also reports that within a few days past he has learned that a certain person near the place had put the bones there as a practical joke and is now too much ashamed of it to confess it. Whether there is any better foundation for these incidents than for the original story it is not possible to decide, but it is certain that the probabilities that there is anything more than a casual coincidence or than a trick played on the credulity of the defenders of the Fox sisters are very much shaded.

## INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

### MISCELLANEOUS EXPERIENCES.

[The following experiences were put on record with me very soon after their occurrence. Some of them are possibly telepathic and one of them is a good illustration of chance coincidence. The lady who reports them has an important position which might be more specifically indicated but for the necessity of privacy in the name. She is a woman of considerable intelligence, and has reported other experiences to me which will receive notice at some later date. The present incidents are of that trivial character which causes as much perplexity in an explanation of them as they suggest the supernormal. Why a mind that can apparently receive supernormal impressions can do so only in this casual manner is one of the puzzles of this problem. One would have to invent a sort of teleological theory to account for them, when he feels that they are not due to chance, and even then he would probably introduce as much perplexity into the case as he removes. But this peculiarity aside, the incidents seem not to have been due to chance and that is perhaps as much as can be said regarding them.

Miss B—— wrote me that she had had an interesting experience and on my request made a record of it. The following is her record and with it came the letter of her friend written about the time of the experience and confirming her own account.—Editor.]

#### Possible Telepathy.

April 3.

About seven or eight weeks ago, I dreamed I had a conversation with the editor of a certain daily newspaper in which I told

him that a photographer had made a portrait of a member of my family, a pretty young girl, which he considered the best work he had done; and which I thought ought to be published in his newspaper. In the morning the absurdity of the dream made me laugh. Such a picture had been taken of my relative and the photographer had made the remark, but the young editor to whom I thought I was talking in my dream, was only a reporter on the paper and not an editor.

Recently, to be more accurate, within a week, I have written an article for the paper in question, and learned that the reporter with whom I had a slight acquaintance had been promoted to an editorship the first of the year. Last evening, April 2, 1907, I called to see him in relation to another article on which I am engaged. After talking over and settling business matters we chatted for a few minutes, when the young man picked up some photographs on his desk, showed them to me, and said they had been sent in to the paper in expectation of winning prizes in a "beauty contest" which the paper was running. I criticized them, and then remarked that a relative of mine, considered a pretty girl, had recently been photographed by a man who stated that her photograph was the best work he had done, and jestingly said to the editor that he "ought to publish it." He was interested at once and wanted to see the picture. Then I left, promising him to speak to the young lady in question. The young man was the same one with whom I had the conversation in the dream. Now comes the curious part. That conversation took place between six and seven P. M. last evening. The memory of my dream has *just* occurred to me, 10 A. M., April 3, 1907, and I hasten to write it before forgetting. It is as distinct as it was the morning after I dreamed it, but why did I not think of it when I was talking with the man, or later in the evening? Why should it occur to me now with such vivid distinctiveness and cause me to gasp with surprise, that I held with the individual of my dream the exact conversation of that dream, done without premeditation and brought about by an accidental circumstance?

AGNES C. B——.

[The following letter locates the date of the experience with some definiteness, and was enclosed by Miss B—— with her account.—Editor.]

Boston, Mass., March 3, 1907.

My dear Miss B——:—It was very kind of you to write about the Japanese story. If I were in the Sunday department I

certainly should want it, but I'm on a job now. I have sent your note to Mr. Buxton, the Sunday editor, and he will write you.

Faithfully yours,  
W. R. ELLIS.

[The following letter was in reply to inquiries for information upon certain points in connection with the account. The answers explain themselves. The incident was so trivial and out of the normal run of intellectual interests that I thought to trace a possible *tertium quid* in the explanation. The reader will observe, however, that no trace of such was found.—Editor.]

Boston, April 26th, 1907.

**Answer to question regarding the date of dream.**

The pictures were taken February 12, 1907, and the proofs received about three days later, when the photographer's remark as to his work was then repeated to me. The dream occurred within a week or at the most a week and a half later. Up to the 4th of March I had believed Dr. Ellis was the Sunday Editor, in which edition of the paper the Beauty contest was held. March 4, I received a note from him, which I enclose, telling me that Mr. Buxton now holds the position. I am very positive that at the time of the dream I did not know Mr. Buxton held the position of Sunday editor. That was one of the points, I distinctly remember, which made the dream seem so ridiculous the next morning.

**Answer to question regarding further details.**

I do not remember anything else, such as surroundings, or a third person being present, nothing but the conversation and the person with whom I had it.

**Answer to question whether the dream had been told to anyone else.**

No. I mentioned it to no one. Simply dismissed it from my mind as too ridiculous for further thought.

**Answer to question whether incident could be traced to any mutual friend deceased.**

None to my knowledge.

**Answer to whether the lady would try a mediumistic experiment.**

I should be very glad indeed to try the experiment as you suggest. I have had only one such experience and it was such an evident imposture that it was humorous. It would be exceedingly interesting to try a medium who could not gain information

about me beforehand. I have no sympathy with Spiritualism as a religion, but as a mystery to be fathomed it excites my curiosity. I have met many so-called "psychics" in my business life and the greater number have impressed me as frauds, self-deceivers, or mentally unbalanced people—unhealthy and neurotic. One woman I remember who used to come here and talk to me, told me that I "disturbed" her—that I was "too electric." Another one not long ago insisted that "the guides" told her to give me one of her circulars here in the library, and then launched into a wild-eyed tirade against the religious faith I hold. It was very ludicrous. I have always thought I would like to be present at a sitting with Mrs. Piper, as all accounts agree in believing her perfectly honest and not addicted to dramatic scenes.

#### Answer to question when editor thought of contest.

Appended is the Editor's answer, received April 25: Also the sheet announcing contest cut from the Herald of February 24, 1907. I am much surprised at that date, not knowing it until to-day (April 26, 1907), as it seems to bear out the telepathic theory, in connection with the other dates. I do not read the Herald except in rare cases, so could not have seen the announcement.

[The following is the letter referred to above and confirming the date which establishes the coincidence.—Editor.]

Boston, Mass., April 24, 1907.

Dear Miss B———:—I am afraid that at present I shall have to return an editorial "non possumus" to your queries. I shall look up the files to learn when the Herald began the beauty contest, but I really could not say when the idea first hit our cerebra.

I am glad you liked the picture, the story of the Tokio library, I want to thank you.

Very truly,  
F. W. BUXTON.

#### Impression.

Boston, April 18, 1907.

Prof. James H. Hyslop,

Dear Sir:—During the past two years I have been interested in psychic phenomena to the extent of reading everything I can on the subject, and knowing your interest in recording occurrences out of the normal, I enclose the following experience, which I think sufficiently curious to be worth recording. If at any time you should wish to publish it I prefer that my name should be suppressed, owing to my public position and the curiosity seekers such publication would attract. The manner in

which I came to take an interest in such matters, may perhaps be worth telling you.

A copy of the book, "Mrs. Piper and the Society for Psychical Research" was among a number I was examining, before they were ready for the public. I had never read anything on Spiritualism, having only the vaguest idea of the subject. As I flipped the pages, I read a sentence here and there which seemed so interesting that I concluded to read the book and took it home that evening. It proved of absorbing interest. As I read of George Pelham there flashed before my mental vision the face of a man whom I used to see at the old Library on Boylston Street, perhaps a dozen years ago, named George P——, and whom I did not remember seeing for some time I could not dissociate this George P—— from the George Pelham of the book and did not know the reason why. In the morning I looked up George P—— and found he had died, ten years ago, I think it was, from a fall from his horse. This was such startling information, I am quite sure I did not know it before, that I wrote to Mr. Hodgson asking if George Pelham and George P—— were the same and telling him the reason for my query. He answered that I was correct. That the name had been changed for family reasons. Of course the similarity of the names may have caused me to make a guess, but why should the man's face appear?

Since then, time after time, I have tried to recall that face to my memory, but without success. My memory refuses to bring it back.

About that time, it was three years ago, I was very much worried and also very unhappy over the conduct of a near relative and not in good physical condition, which may have accounted for my susceptibility. But always, from a child, I have had a peculiar prophetic clearness of vision in regard to people, which when acted upon is invariably correct. As my work is helping people find what they want and don't know, suggesting and supplying material on every conceivable subject, naturally such faculties are fully developed.

In the hope that my communication may be of service to you in your researches, I remain

Very truly yours,  
AGNES C. B——.

#### Mediumistic.

[The following incident is difficult to classify. I have described it as mediumistic because those who seem so qualified often exhibit precisely the phenomena here mentioned. I was not able to secure Miss Whiting's confirmation at the

time and it is now too late to trust implicitly any corroborative statement. Nor does it make any special difference, since no evidential incident is involved. What has interested me has been the fact of the experience by Miss B—— which is so common among those mediumistically constituted.—Editor.]

The following narrative may also be of some interest as it can be substantiated.

One evening the past October, I dined with Miss Lillian Whiting at the Brunswick, in this city. After dinner we sat in her apartments and chatted of various matters, commonplace and literary. She extinguished the electric lights as we both wished to watch the spurt of flame, which at intervals shot upwards from the gas works across the river in Cambridge and which Miss Whiting said she had named "her Vesuvius." I had heard from others of some curious psychic experiences which Miss Whiting said she had with the spirt of Kate Field, deceased. I knew there was such a book as "After Her Death," but I had never read it and knew nothing of its contents. As conversation lagged, I asked Miss Whiting to tell me something of her experiences with the deceased Kate Field. She did, and told me, with a few variations what is contained in the book mentioned above. I was very much interested to hear the story from Miss Whiting. Near the close of the narrative, for an instant, I had a curious numb feeling run through my left arm, similar to the shock experienced from grasping the handles of an electric battery. It was such a strange happening that when Miss Whiting finished I told her of it, and her reply somewhat staggered me, for she said, "Oh, yes. Kate is here, I felt her. That's how I know. She doesn't mean to give that little shock, but she can't help it." I could hardly accept it with the same equanimity that Miss Whiting did. Never before nor since has the same feeling come. As I was resting easily in a comfortable chair, it could not be numbness resulting from cramp—it did not last long enough.

Another experience in which Miss Whiting participated. Sometime in November of the past year, I do not remember the exact date, Miss Whiting left Boston for Italy to remain indefinitely. Although we are friendly there has never been any great intimacy, not enough to keep her constantly in my thoughts. December 8 was a very busy Saturday and I was occupied as usual with many people and various questions, but during the greater part of the day the thought of Miss Whiting was ever present. I made a mark on my calendar and remarked to myself that she must have been thinking of me at that time. December

24th I received a letter from her, and the date of the letter head was "December 8, 1906, on board S. S. Republic." Unfortunately I have thrown away the calendar, but still have the letter. The incident was so marked and seemed such a good example of telepathy that I related it to Miss Whiting in my answer.

AGNES C. B——.

#### **A Curious Coincidence.**

May 11, 1907. 1.40 P. M.

About five minutes ago, as I was not very busy, the thought occurred to me to look up the library number of Dr. Morton Prince's book on "The Dissociation of a Personality" and if it looked interesting to take it home over Sunday. While using the catalogue drawer and when just about to write the number on a slip, a man, evidently a messenger from someone, handed me a library card over which was a slip of paper on which was written a request that a life of Tennyson in one volume, if not in one, in two, be sent, also a critical work on Tennyson by Wilfred Mustard. I looked up the numbers in the catalogue, found the library did not have the work by Mustard, all the while keeping the memorandum over the library card. It is customary to write for messengers on the library slip the name on the card, and this I proceeded to do, when much to my surprise found that the card name read "Dr. Morton Prince, 458 Beacon St."

AGNES C. B——.

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# JOURNAL

OF THE

## American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

Vol. III

APRIL, 1909

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#### General Articles:

- The Problem of Psychic Research.....
- Experiments in Automatic Writing.....

#### Editorial:

- Publications of the Society.....

#### Incidents:

- A Possible Case of Projections of the Double...

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# JOURNAL

OF THE

## American Society for Psychical Research

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### THE PROBLEM OF PSYCHIC RESEARCH.

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 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. They 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 preconceived 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 supernatural, 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 seem 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 existing 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.

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 as-

certain 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 is the object of selecting facts and converting the sceptic who should be left to his own work.

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, 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 individual 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 seem 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. I, 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 com-

prehension 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 can-

not 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 that inert and biassed 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.

## EXPERIMENTS IN AUTOMATIC WRITING.

By James H. Hyslop.

The following experiments indicate the date of their occurrence. They were made with a private person. Mrs. Balmar is the wife of a physician in the employ of the United States Government and discovered her power to do automatic writing some months previous to my experiments and Dr. Balmar, after experimenting himself for some time, wrote me of their discovery. He had happened to keep a full record of all that he had done and after some correspondence I was permitted to try some experiments of which the results appear as below.

Mrs. Balmar had not read anything on the subject of psychic research except my book on *Science and a Future Life*, and perhaps one or two other unimportant ones. Dr. Balmar had never been interested in the subject of psychic research and was a sceptic, not only of this but of all religious and philosophical ideas that bore upon the subject of the immaterial. He has been and is a strong admirer of the great free thinkers and was himself engaged on the biography of one of them when this development of Mrs. Balmar began. Mrs. Balmar had been born and bred in orthodoxy of the Presbyterian type and had gradually come to sympathize with Dr. Balmar in her attitude of mind toward religious matters. When they discovered by mere accident that Mrs. Balmar could do automatic writing it became a matter of interest to both of them to ascertain what it meant. The record was studied in the light of principles familiar to psychic researchers and both became convinced that there were super-normal phenomena present. The "control" purported to be the man whose life Dr. Balmar was writing, reminding us

of the frequent phenomena that the deceased who are the subject of our frequent or constant thoughts will often claim to be present influencing our thought and actions. After long experiment and investigation Dr. Balmar wrote me of his findings and the consequence was the following record.

Mrs. Balmar has never received any financial remuneration for her work, which indeed has been confined to a very few friends. She has not had the time or reason for development. She has had domestic life to occupy her time and interests and so gave the few sittings obtained by her friends and an occasional stranger only for further testing the character of her automatic writing. Since I had my experiments there have been very few opportunities for further development or further trial of her powers. The reader can be assured that Mrs. Balmar knew very little in fact of the subject and perhaps as little of my life and its incidents. She had not seen my report on the Piper case and the facts mentioned in this record represent incidents not found in that or any other publication of mine. Except where I may have indicated in the notes the incidents are new and the measure of their importance may be left to the reader.

Dr. Balmar held short sittings several times in the evening after mine and the results are incorporated in the record. One of the most interesting incidents in these later sittings is the evidence in them of the limited powers of the subliminal. Mrs. Balmar knew well, or ought to have known well from her reading of my book what the name of my father was. Yet she gets it variously James, Henry and Thomas Hyslop. We have been in the habit of supposing the subliminal to be almost infinite and infallible in its memory when trying to explain facts without a resort to the supernormal. But it is clear in this case that such resources can hardly be supposed in the subliminal of Mrs. Balmar. In her normal state she said she had forgotten my father's name, and this is all the more striking from the fact that the regular control's name was also Robert. The reader will see, however, that the limitations of Mrs. Balmar's normal memory were the limitations of her subliminal, as it should most naturally be.

**Detailed Record.**

November 24th, 1906.

Evening. Present Dr Balmar, Mrs. Balmar and J. H. Hyslop.

Mary Livingstone Chatham. You are neglecting your book, my son. It will never be finished if you don't work harder. Your mother.

(Dr. B.: Well, I shall be at it again soon.)

[Change of handwriting and more rapid movements of hand.]

Well, Balmar, don't worry. You are now helping in a far greater cause, if you can prove the truth of spiritualism.

(Mr. Chatham, what do you know of me?)

Why, I met you once at some meeting or other. You are Prof. Hyslop.

(Do you remember where?)

Oh, in New York.

(Do you remember at what place?)

No, was it at Carnegie Hall?

(No.)

Well, a live man will have to answer that question.

(All right.)

I met so many people it would be hard to remember where and when I met them.

(Yes, that is true. I understand.)

D. A. Chatham. [Note 1.]

(Can you get some friend of mine?)

Yes, ask Balmar what kind of a messenger I am.

(Yes, he says you are good. I ought to have some friend near by. Look out for him.)

I see a man about forty years of age, dark hair and gray eyes. He wears a mustache, is quite inclined to be stout. He seems a quiet sort of a chap. [Pause.]

(Get him to give his name.)

Says it is Martin ['Martin' written in changed handwriting and quite clearly and slowly.]

(Is that the full name?)

That is all he gave me.

(I knew some Martins, but I do not recall one so described.)

He says he was joking. His name is Hyslop, your father.

(What was your first name, your Christian name?)

John. [Not correct. Known by Mrs. B. not to be correct.]

(Have you communicated with me before?)

I am going to write myself.

(Good.)

Yes, I have talked to you many times.

(Yes, when last?)

About a month ago.

(Do you know anything about the person through whom you communicated?)

It was a man out west somewhere, I think Missouri. I forget so much. [Pause.] I used to talk through a lady in Boston.

(Have you talked through any other?)

Yes, one in New York.

(Yes, correct. Do you remember anything you said through the one in New York?)

I told you your mother wanted to see you.

(What else did you say?)

I can't recall the conversation just now. Maybe some other time I can.

(Do you know the name of the lady?) [I was thinking of Mrs. Smead.]

I think it began with De but cannot tell the rest. Was it Dilmer [Ditmer?] or Delaney.

(No.)

Was her Christian name Stella?

(No.) [Pause.]

(What is the difficulty with your memory?)

I find it hard to work with this medium, there are so many around her, all trying to get me away.

(Have you had the same trouble elsewhere?)

Not to such an extent. There are at least twenty clamoring for a chance to write.

(Well, you ask them to remain away a little while for my sake.) [Note 2.]

[Change of handwriting and style.]

Aw, who are you anyway?

(Well, Mr. Somerby, don't worry me. I know your kind.)

[Dr. B. had remarked that it was Asa Somerby that had written this, as he had had trouble with this personality whose character might win him the reputation of an 'evil spirit.']

Are you a minister?

(No.)

Well, I'll let you talk, then. Asa. [Note 3.]

[Change of handwriting again to something more deliberate and with smaller letters.]

I will try James and see if they will be so kind to let us have a few talks together.

(Good, I hope so. Who is with you?)

Your uncle.

(Which uncle?)

James.

(Uncle James who?)

Stedman.

(Stedman is not right.)

[Scrawls simulating shorthand which Dr. B. knows, but Mrs. B. does not, and a face drawn with a very long nose. Interpreted to be the work of Somerby.] [Pause.]

(Dr. B.: Who is this trying to write shorthand?) [No reply.]

Robert is here.

(Robert who?)

Robert Mabie.

(Is that all?)

Yes, except his last name which is Wright. [Pause.] [I remained silent.]

Uncle James' last name is Hyslop. [Pause.] [I remained silent.] No, that is wrong. I can [t] get it now. [Pause.]

Was your mother well and does she feel better about the money affair she was worried over?

(When was she worried?)

Why, for the past month, especially. Ask her for me.

(Yes, I will. Could you give her name?)

Mary.

(No, not right.)

Ellen.

(No.)

Elizabeth.

(No.)

Anne. [Pause.]

Bertha.

(Don't worry about that.)

I called her mother.

(Yes, but I had a special reason for asking for the name.)

Adelaide.

(Don't worry about it.)

If she was dead I could tell you her name. [Note 5.]

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November 25th, 1906.

Time, afternoon. Present, Dr. and Mrs. B. and J. H. H.

Mr. Young. Do you know who I am?

(What is your first name?)

What, do you not know my name is William?

(I do not recall William Young.)

I used to assume the name of Young. My real name is Clark Joseph.

(Do you mean Clark Joseph Young?)

No, Joseph Clark. I heard you talk when you were in St. Louis and I was control for Mrs. Day. I took the name of Santos as control.

(Did you see me at a sitting with Mrs. Day?)

Yes, I just said so. Don't you remember?

(No, I never had any sitting with Mrs. Day either in St. Louis or elsewhere. You have mistaken who I am.)

Are you not Thomas Walsh?

(No I am not.)

I beg your pardon.

(That's all right.) [Pause.] [Note 6.]

John Hyslop. [Changed handwriting and letters different from what comes before and after.]

(Well, what relation were you to me, John Hyslop?)

I am your cousin.

(Tell me about yourself.)

I died when I was thirty years old. I had an accident. I lived in New Brunswick. What do you want me to tell you?

(Tell me the name of the town or place and the house.)

It was Doyle Street, No. 131, in East Lebanon.

(How long ago?)

About sixty years ago.

(Do you know the exact time?)

At seven o'clock Sunday morning, August 16th, [pause] 1841.

(Very good. How did you find that you were my cousin?)

Why, I met your father last night. He said I could talk to you.

(Very good. Had you never met him before?)

No, maybe I did and forgot it.

(Is my father there now?)

I see him coming. He will be here in  $\frac{1}{2}$  a minute. [Pause.] I will say good-bye to you. I feel stronger than I did before I talked. [Change of communicator or control, but without indications of it in the handwriting.] [Note 7.]

James, did you find out about mother and her trouble?

(Yes, she had been in trouble about money.)

I tried to warn her, but could not make her understand. You could receive messages from me and send them to her in time of trouble.

(Yes, I would be glad to do that. Why did you not tell me about it a month ago?)

Why, I could not find out *what* the trouble was until a week ago. I just knew she was worried. [Note 8.]

(Very good. Who was with her?)

Your sister.

(Now, as a test give the sister's name.)

Lyr<sup>ia</sup>.

(That is very good, but it is not the name I want. That is not the sister with mother.)

Minnie.

(Don't worry about it. It will come.)

Harriet. [Pause.] [I mentally thought of the right name.]

Oh, why can't I tell you right. It does worry me.

(Don't worry. All is good anyhow.) [Pause.]

(What is this sister doing for a living?)

She is a teacher.

(That's right. Where?)

In an art school.

[Mrs. B. spoke up and said her impression was that it was in the public school.] [The latter was correct.] [Note 9.]

(Have we a brother not far off?) [I was thinking of a brother in Philadelphia, 100 miles distant.]

Not that I know of. [Pause.] You may mean Bert. I am so confused now. [I have a brother Robert deceased.]

(All right. You may say just what you wish.)

You must come and see mother often. She needs you. I think you could help her so much.

(How?)

Why, you are her favorite child and she is so much happier when you are near.

(Yes, I think so, but you know I am very busy with my work.)

Yes, I know, but mother will not be here long.

(You think so, do you?)

She is failing very rapidly.

(How do you tell?)

Why, her heart is weak and her kidneys are diseased.

(Very good.) [Pause.]

(Do you notice anything else?)

Yes, her eyes are failing. That is part of the kidney trouble. She is very nervous.

(Yes, probably true. She has not told me and I do not know. I am glad to have your statement.) [Note 10.]

What can I do to help you to-day?

(Just keep on doing what you are so that I can test this case fully. Tell me all you can of what you communicated to me the last time we talked before I came to this place.)

I think it was about your friend, Dr. Hodgkins. [Evidently intended for Dr. Hodgson whose name Mrs. B. well knows.]

(Yes, you said something about him. Say all you can now.)

I said he was trying to arrange a test to demonstrate to you the spiritistic theory.

(What kind of a test?)

Why, to tell you something he promised when alive.

(What did he promise when alive?)

I don't know. He knows and will be able to tell you soon.

(Do you know the general nature of the experiment?)

No, except he means to arrange matters so you will get a glimpse of the spirit world.

(Good. Have you seen him recently?)

Not for two weeks. [Note 11.]

(With whom does he frequently go?) [I was thinking of G. P.]

Why, a man named Myers.

(Very good. Any other one?)

And Servitus. He will father the scheme of the coming test.

(Good. Do you know who Imperator is?)

Why, he is a Greek who goes to Mrs. Leonora Piper.

(Do you know his name?)

Yes, but am not sure this medium can transmit it to you.

(Well, I shall not ask for it unless you are permitted to give it. But if you are permitted to give it, it would be good evidence because it has been given through two other mediums.)

She can't understand me.

(All right.)

After we work together we can do better.

(Yes, I think so.) [Pause.] (Do you know the other members of the group?)

I know Dine. [Pause.]

(I mean the names they use in the Piper case.)

Rector and Hector, Zosta. Will you tell me when I get them right?

(You have Rector right, but I do not know the other names that came through. I got the names Hector and Zosta. I mean for you to give the names used through Mrs. Piper. Rector is right. I do not know about the others, but you gave correctly the other two to another medium.)

Herpes. [Written while the above statement was made.] [Pause.] Mountainous clouds keep our light apart at times.

(Yes, I understand.) [Pause.]

Rector.

(Rector is right.)

And Zoster. Zantippe is one. [Pause.]

Frank L. Palmer. Can I say a word to you?

(Yes.)

I know the other name you want. It is Rectos. Am I right?

(No, not Rectos.)

Well, I can't tell you any more.

(No, we had better stop. Shall we try this evening or rest?)

Yes, come to-night.

(All right. Good-bye.)

Good-bye. [Note 12.]

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November 25th, 1906.

Time, evening. Present, Dr. B., Mrs. B. and J. H. H.

[We had been talking about the phenomena for a few minutes before beginning the sitting.]

I am here waiting

(Yes.)

to serve you James.

(Yes, father, glad to greet you again.)

I am afraid I offended the other gentleman because I did not know his friend Chatham.

(No, I think not.)

And implied that I did not care to know him.

(No, there was no offence.)

I did not really mean it that way.

(No, I understand.) [Pause.]

(Did you know anything of Mr. Chatham when living?)

No, only by hearsay.

(Yes, that's true.) [Note 13.]

Ask any question you want answered.

(Well, can you tell me about the other members of the family?)

What do you mean, how many children I had?

(Yes, and whatever you wish.)

I had five, two boys, three girls.

[Correct answer would have been six boys and five girls, but two sons and three daughters were dead.]

(Are any with you on that side?)

Yes, your brother is here.

(Can you tell which one?)

Edward.

(Edward?)

Edwin.

(Edwin?)

Have you got it right?

(I got Edward, then Edwin. Is that what you intended?)

No. [Pause.] I can't straighten it out.

(All right. Don't try. Why do you have trouble with names?)

I don't know unless the medium trys [tries] to guess the name and so neither one can get it right.

(Very well. That is satisfactory.) [Note 14.]

William. [Pause.] My son.

(What have you to say about William?)

Tell him that if he is not careful he will lose his health.

(Yes, do you know what is the matter?)

Why, he works too hard and does not sleep enough.

(Yes.)

and he will become insane if he does not heed my warning.

(Yes, I shall tell him.)

His wife worries him not a little.

(How does she worry him?)

She wants money, money, money and lives beyond their means. [Pause.]

(Well, I shall look out for that. How is Will now?)

He is very tired and needs a rest.

(What kind of work does he do for a living?)

Why, you ought to know he is a lawyer. [Mrs. B. remarked that she got the impression that he kept a store.]

(Father, I asked because I wanted what you would say for evidence, as this lady does not know what kind of work he depends on. Do you mean that William is a lawyer?)

No, a surveyor.

(A surveyor?)

I think that is the name. I am still rather cloudy, although feel clearer than I did last night.

(Yes, it seems clearer.) [Pause.] [Note 15.]

(Have you anything more to say about Will?)

No. I want to tell you, James, I am proud of you and your work. You will do more good than a minister or doctor.

(I hope so, father. Do you remember what you wanted me to be?)

A minister.

(Yes, that's right. What—)

You were too brainy for that. You seek the truth instead of repeating to others what some one else claims to be truth.

(What did you think while living?)

That to be the greatest calling was to be a disciple of God.

(Yes, that's right. Did you ever feel any trouble about me?)

Yes, I thought you were going to join me. You had a narrow escape.

(When do you mean?)

About five years ago.

(Yes, but I referred in my question to the time when you thought the greatest calling was to be a disciple of God.)

You mean I thought you were a wild young rascal.

(Well, something like that. When was that?)

When you were about 18 or so. [Note 16.]

(Do you remember where I was at the time you feared I would be a renegade?)

At Yale.

(At Yale?)

Or Harvard [pause] college [pause] or was it Columbia?

(That was not what I had in mind. I will think hard of it and you try to get it from my mind.) [I thought of Germany.]

When you ran away from home and went to sea.

(Well, I did go to sea, but not as a sailor.)

No, you wanted to discover a gold mine. You had ambition to become a Vanderbilt.

(Do you mean when I was at sea?)

Before you went. Maybe I judged you wrong. I was narrow and severe in those days. I know better now.

(I understand.) [Pause.] [Note 17.]

You had a love affair, I believe.

(Yes, when?)

About the time you left us.

(And went where?)

To London.

(How—)

I think, or was it Scotland?

(I intended to go to Scotland but did not go there. Where did I go?)

To Germany.

(What did you think of that at the time?)

I thought you ought to come home. [Pause.]

(Yes.)

I was afraid you would become a musician. [Note 18.]

(How did my love affair end?)

You lost her, as she died.

(Yes, what was her name?)

Laura.

(Laura? Laura who?)

Andrews. [Pause.] The same old trouble when we get names. I see that is not right.

(No, Laura Andrews is not right.)

Did it not comence [commence] with L?

(No, don't worry about that name. What kind of work did the lady do?)

She was a music teacher.

(That's right.) [Pause.]

[Mrs. B. then spoke up and said she had been bothered all day about music in connection with a teacher and the message about my sister teaching in an art school. Apparently there was confusion about the matter when I had asked regarding my sister. Apparently my question was not distinctly understood.] [Note 19.]

Did you ever talk to your sweetheart after she passed away?

(Yes, I have. Have you seen her?)

Not recently, not to talk to her.

(Have you ever been with her when she communicated with me?)

Yes, at Boston.

(Correct. Elsewhere too?)

Yes, in New York.

(When in New York?)

Several times.

(Yes, right.)

She is a dear, sweet girl.

(Yes, she was.)

You remained single for her sake. She appreciates it so much.

[Pause.] I mean that you loved her more than any one else.

(Yes.) [Pause.]

You are married, though she don't know it.

(To whom do you refer?)

To your wife, Hester.

(Hester?)

Hester. [Pause.]

(Do you refer to another lady?)

You must not mind my little joke.

(No, I don't. You go on.)

Alice loves you.

(What Alice?)

Your sister Alice.

(Where is she now?)

Why, at home. [Pause.] Where is Lidy?

(She is at home. I heard from her a few days ago about Will.)

Did she tell you Will was sick?

(Yes.)

I did not want you to know it.

(All right.)

A woman always spoils everything. [Note 20.]

(Well, would you say that about the lady I am now interested in?)

I will not tell. Find out their little tricks and tell me your opinion.

(All right. What do you say of my thoughts about the matter?)

You are thinking of marrying her.

(What do you think of it?)

Good. It is not best for man to be alone.

(Yes, I understand, but am I making a wise choice?)

I *think* she is as good as any of them are. She is very smart and such a perfect lady.

(Yes.) [Pause.]

When are you going to be married?

(I am not certain that it will occur at all. I wanted to see how you thought about it.)

Oh, yes, it will. She loves you and will not let you slip away.

(Very good. That is all on that point. Yes, I will ask one more. How does Hodgson think about it?)

He says a man married is a man marred for scientific research.

(Yes, I understand. Has he talked to you about this special case?)

Yes, he often speaks of it.

(He does not favor it, then?)

No, he says he hopes she will see someone else she likes better.

(All right, I'll drop that subject now. Say what you wish before we stop.)

I cannot think of anything especial just now.

(All right. We will cease. Good-bye.)

Good-bye. [Note 21.]

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[The following brief record was made between the two sittings of mine on this date. Only Dr. and Mrs. Balmar were present.]

November 25, 1906.

[After some conversation between the medium and myself about the friends on the other side:]

Your pardon, but your friends have given their word to keep away while Prof. Hyslop is here. James Hyslop.

[Then followed some talk about talking with our friends in

which I believe I inquired whether it was necessary that they keep away even while the Professor was not actually sitting.]

Yes; we cannot control unless we have a clear road, as you are strangers to us.

(What do you think as to the powers of the medium?)

If she developed, she would be second to none. Don't give up—forge ahead. It is a great work.

(Mr. Hyslop, do you know my friend Chatham over there?)

No. I fear I would not be in sympathy with him, from what I have heard.

[I then remarked that I regarded him as the greatest of Americans, etc., etc. Did not write down what I said.]

You might think so, but that would not necessitate my being of the same opinion. James Hyslop.

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November 26th, 1906.

Time, evening. Present, Dr. B., Mrs. B. and J. H. H.

Good evening, James.

(Good evening, father.)

I am still holding the line open.

(Good.)

I had a little talk with Dr. Balmar last night.

(Yes, he told me about it.)

He seems to be a friend of yours.

(Yes.) [Pause.]

Is there any special work for me to-night?

(Is there anything that you would like to say first?)

No.

(Well, what can you say about what Mrs. Piper is doing?)

She is having sittings by appointment. Your friend Hodgkins is talking through her to a friend of his.

(Do you know who that is?)

I think that his name is James and that he is a doctor.

(Where is it?)

In a suburb of Boston.

(Did not Mrs. Piper go somewhere else?)

Now I remember she went to England.

(Yes.)

I don't know whether she has returned or not. [Note 22.]

(Do you remember another medium through whom you communicated recently?)

Was it Mrs. Williams?

(No, she was mentioned. That is, Mrs. Williams, through

Mrs. Piper, but I have had nothing to do with Mrs. Williams. Don't bother about the name. I wanted only to start your mind on the line of some one else than Mrs. Piper.)

You want me to try and recall our recent communications?

(Yes.)

Together. Well, we talked about several things, about your private difficulties and their solution and we talked about Hodgkins and if I remember about your wife.

(Yes, that's right.) [Pause.]

(Now, do you remember what you said about the Sabbath?)

I told you not to work on that day, to rest and devote it to your family. [Pause.] I think I urged you to attend some church. [Pause.]

(What did you say about our habits as boys?)

That you were kept in all day Sunday, went to Sunday school and then after dinner we read the bible together and had long talks about our reading. [Note 23.]

(What are the rules of Imperator about the sittings?)

To hold entire control. Not to make them too long and not to hold too many so as to tire both control and medium.

(Correct so far. Go on.)

To talk slowly and distinctly and not to interrupt the control.

(Yes, go on.)

[Pause.] I don't think I can recall any more at present. [Note 24.]

(Well, to come back to what you said about the Sabbath, do you recall what you said about what you would not let us boys do on the day before the Sabbath?)

I did not allow you to play on that day.

(You mean on the Sabbath?)

Yes, and Saturday, also.

(But you said through a medium recently that there were certain little things we were not allowed to do on the day before the Sabbath. What was it that you said then?)

I don't remember now.

(What about our clothes)

You could not wear your Sunday clothes on any other day. They always had to be brushed and your shoes blacked on Saturday.

(That's right. You told that before. That is just what I wanted. Why could you not recall that then when I first alluded to it?)

I did not know that was what you wanted. [Note 25.]

(Very good. Do you recall how we used to go to church?)

We walked [pause] about three miles to church. I took the boys and mother and the girls rode.

(Yes.)

[Pause.] Mother was not very strong [pause] then. She had to do her own housework most of the time.

(Yes.) [Pause.] [Note 26.]

(Do you remember where it was that you went to church at that time?)

I can't remember.

(All right.)

Was it not west?

(Of here?)

Yes.

(Yes.)

Oh, why can't I tell you all about it.

(Do you remember the creek east of our home?)

Yes, Cripple creek?

(No, don't try the name.)

[Pause.]

(Wait a moment. Do you remember Caesar's Creek?)

Why, that is what I said.

(I got Cripple Creek.)

All the medium's fault.

(I understand.)

We can work better together in time.

(Yes.)

She has a good many ideas of her own.

(Yes, would it be better if she became unconscious?)

I can hardly be positive as to that. She would probably talk instead of writing. I am going to have Imperator give his opinion [opinion] about her.

(Good. He will know.)

She is half entranced while writing, but her subliminal is mighty active.

(Yes, I understand.) [Pause.]

(Now let us go back to our going to church. Do you remember the church near that creek, Caesar's Creek?)

It was a Presbyterian church and I was the pastor.

(Pastor?)

Yes, the minister.

(No, you were not the minister. That is what I got.)

The sexton.

(That is nearer.) [Pause.]

(Do you recall what the church was built of?)

Of wood. [Mrs. B. said her impression was stone.]

(What kind of seats)

High back wooden chairs.

(Yes, high back wooden seats, not chairs.)

Did I not say that?

(I got the word 'chairs' instead of seats.)

Well, there is not much difference.

(No, it is all right. Do you remember Robert Brown?)

He was the minister's son, or am I again mixed up?

(Yes, he was not the minister's son. Do you remember where he lived?)

Next door to us. [I remained quiet and mentally thought that this answer was false and so thought 'near the church.']

Yes, next to the church.

(That's right.) [Pause.] [Note 27.]

(Do you remember one of his sons?)

You mean Willie's friend, Ralph. [Pause.] Roger H. can't get his name through right.

(All right. Don't worry.)

Richard. [Not correct, but it is the name of Dr. Hodgson who communicated later.]

(What happened to him?)

He was drowned in the creek. [Pause.] [I remained silent and mentally thought of what actually did happen.]

Will you tell Lidy I watch over her and mother.

(What reason is there for watching over Lida?)

Because I love them and if they are in danger will tell you or Will to come to them.

(Good.)

[Pause.] Did not Brown's boy die by accident?

(Yes.)

Did a horse kill him? I have forgotten just what it was.

(You were with him when he died and it caused you great grief and also his father.)

[Pause.] I ought to remember, hadn't I?

(Yes, you will in time.)

[Pause.] Was he shot?

(Yes.)

While hunting game?

(Not while hunting.)

Was he cleaning a gun or just handling it?

(No, you remember when you went to help keep away Morgan from his raid?)

Oh, yes, he was shot by one of Morgan's men.

(You say he was shot by one of Morgan's men.)

By Morgan if I remember. [Pause.] Or did he get in the way of our guns?

(Not exactly. Do you remember a relative of ours who lived near Jamestown?)

[Pause.] Not at present.

(Do you—)  
It was in Virginia, wasn't it.  
(Not Virginia.)  
Maryland.  
(No, don't try names.)  
Or West Virginia.  
(Do you recall Alf Johnson?)  
He was your cousin on mother's side.  
(Yes, that's right.)  
Seems to me I see light. Was it not his gun that killed  
Brown's boy?  
(Yes, how did it occur?)  
He was shooting at the enemy and accidentally hit the Brown  
boy.  
(Where did he shoot him?)  
In the head.  
(Yes, where had Brown been?)  
Out to reconnoiter.  
(No.)  
Out to the barn. [Pause.] I think so. [Note 28.]  
(Well, let that go. We shall change the subject. Do you  
remember Samuel Cooper?)  
He was the sheriff in our town.  
(What happened between you and him?)  
Oh, James, you ask me so many questions about the long ago.  
I just know it was money trouble.  
(Well, I shall not ask any more now. You may tell me what  
you can think of without my questions.)  
I am rather tired to-night, so cannot think clearly.  
(Well, perhaps we had better stop to-night and I shall try to  
have one more sitting in the morning before I leave for home.  
Will that suit you?)  
If you like, that will suit me.  
(Good, we will stop now.)  
You won't be offended, I hope. [Pause.]  
(No, I shall not be offended as I am quite as much interested  
in the difficulties of communication as in actual success. All is  
good that comes to our mill, you know.)  
Yes, I would not tolerate anything else.  
(Very good.)  
Thomas Hyslop. [Note 29.]

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[The following is the record of a sitting which Dr. and  
Mrs. Balmar held after I left the house.]

November 26, 1906. 10 P. M.

[We took the book and pencil and it was written:]

Can I serve you in any way? I am keeping full control until James has finished, of course with the full permission of your friends.

[I then asked his advice as to the selection of a control, and he said:]

It seems to me that Mr. Chatham is your natural control, but as yet he had not mastered the ins and outs necessary. I have suggested several things to him.

(Will you try to give Mr. Chatham as many good suggestions as is in your power, so that he can serve as control after you and your son have concluded these experiments? I shall very deeply appreciate your kindness in so doing. I am in the fullest sympathy with your son James in his work and it is my intention and that of Mrs. Balmar to aid him in every possible way, not only while he is here, but after he has left. We shall be ready at all times to receive any communication from you and transmit it to him wherever he may happen to be. We love Mr. Chatham, and it is our desire, if possible, to have him develop the same powers that you seem to possess in such a high degree. We are particularly anxious to get some good test from Mr. Chatham, so as to communicate it to his family, who, as you may understand, idolize him, and are anxious to believe in the spiritistic theory if they have sufficient evidence. What can you say as to this, Mr. Hyslop?)

I can say that I will do all I can to help him. I thank you for your kind offer concerning James and myself. It will be many months, perhaps, before Mr. Chatham can command absolute control, as you have let so many share in communicating. It is far better to have *one* control who will give you the messages from the rest.

(I understand what you say and can appreciate something of the conditions and difficulties. I have a brother, Mr. Balmar whom you may have seen around here. I do not want to hurt his feelings in any way, and I should be glad to have you see him, tell him about our conversation, and let me know whether you think he would be as good a control as Mr. Chatham, who, of course, was always accustomed to thinking and talking, while my brother was not, although he was a very intelligent young man. Which of these do you think would make the better control?)

Mr. Chatham has the most power of any of your friends I have seen. He is most anxious to assume the office. His clear conception and ready wit will make him an exceptional control.

(I am glad you think so well of him in that respect. I hope you will tell him that he is unanimously elected control. Give

him the love of the entire household, please; also our love to the rest of our friends. We will wait until after James, your son, goes before we attempt to communicate with them.)

I have learned more about Mr. Chatham tonight than I ever knew in my whole life. He has been much misjudged, I fear. I am happy that I found out the truth. I will tell Imperato [r] all I have learned and enlist his sympathies in his and your behalf. Glad to serve you, Hyslop.

(I am very glad to hear what you say about Mr. Chatham.)

[I then said something more about his wonderful tenderness and humanity, etc.]

I shall take much pleasure in proving all you say. I have never come in contact with him before. Thomas Hyslop.

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November 27th, 1906.

Time, morning. Present, Mrs. B. and J. H. H.

Well, I am still here this beautiful morning. I feel rested now and will see whether we can work any better.

(Is any one with you?)

Yes, Hodgkins is here.

(Good, will he try?)

I will talk for him at first.

(How are you Hodgson?)

I am still a little shaky, but have hopes that soon I will be as strong as anybody.

(Did you try a few days ago at another place?)

Yes, but could not work there.

(What was the method there? How did they try to communicate?)

By talking with the planchette.

(Good, who else tried there?)

Your wife.

(Yes.)

Your father succeeded.

(Yes, he did.) [Pause.] [Note 30.]

(Do you remember what I asked you there?)

If I knew what Mrs. Piper was now doing was one question.

(Yes, do you remember the other?)

It was something about your private affairs I believe.

(Do you remember Miss Gaule?) [Question repeated and name "Gaule" spelled out.]

I have known her somewhere.

(Do you remember what you told me at Mrs. Piper's about what you would say through Miss Gaule?)

[Pause.] Yes, it was [pause] Imperator and his group I was to mention so you would know me. [Pause.] Am I mistaken?

(Yes, you are mistaken. It was a certain word which you were to say to me.)

[Pause.] Sorosis. I can't tell you the word now. Could you tell me to what it related.

(It referred to war.)

Was it the opposite word peace?

(No, not the opposite peace.)

I give it up. [Note 31.]

(How are you getting along in England?)

We are having splendid success and James will have his report all ready in about three months.

(Good.)

You are working hard I see for the cause.

(Yes, I am awfully busy getting this into shape.)

Don't break down as you did a few years ago.

(No, when I get things into shape I expect to have some rest.)

[Note 32.]

Now in regard to the question of your remarrying I would say it was better not to do it. But possibly it would not take away your ambition.

(No, it would not.)

Still your time would be limited necessarily by such a step.

(Well, Hodgson, I have to look after the welfare of my children and my own social standing in order to help the Institute, and the lady will help me in that.)

Well, I hope so.

(I shall act cautiously and we shall agree on the highest spiritual life.)

[Pause.] If you *can* agree all right. But don't be too sure that another can feel as you do about this work.

(Yes, I shall look over the whole thing coolly and will act in reference to this work.)

I suppose I am a little selfish in my advice.

(No, I have fully realized the difficulties.)

Well, you try to wait a few months and see what happens.

(Yes, I shall, I have no haste about it.)

Your wife is anxious about the children, but hates to see you with another wife. She is only a woman still.

(Yes, I did not even think of it until I awakened to the need of the children for a kind of care and direction that I could not give. I shall not forget my past wife.)

Be sure you find someone who will be good to them.

(Yes, they——)

As a usual thing step-mothers are to be feared.

(Yes, I know, but the children are already in love with her and she with them. Then we ourselves are not sure that it would be best for us to marry.)

I see. Well, suit yourself.

(All right, Hodgson.)

[Change of communicator follows.] [Note 33.]

James, how is mother's health?

(It is about——)

Did you find out that I spoke truly about it?

(Yes, about as you said.)

She will be here with me in about a year.

(Very well, I have that on record now.)

I will be glad to have her. [Pause.] Can I tell you any special thing this morning?

(Well, father, do you remember when you were a soldier?)

[Question repeated and statement "before I was born" added.]

In the revolutionary war.

(Not the revolutionary war.)

Civil.

(Yes, you went for Morgan's raid. That I mentioned before, but I refer to the time before the Civil War.)

Oh, you mean when Alf was shot.

(That was Morgan's raid.)

You refer to the battle of Bull's Run.

(I refer to the time of the Mexican War.)

I can't tell you anything about it.

(All right. Sometime you may.) [Pause.] [Note 34.]

(Now, another. How is my wife's father?)

He is not very well I hear. [Pause.] Do you ever hear from him?

(Once in a while. I shall see him soon.)

He is getting pretty old and feeble. He can't last long.

(What is the matter?)

He has rheumatism. His lungs are diseased and all the vital organs affected.

(Yes.) [Pause.] (Has he been ill recently?)

Yes, about six weeks ago he was dangerously ill.

(Yes, that's true.) [Pause.] (He is better now.)

Yes, but not well.

(How long will he last?)

I should judge about six months.

(Yes, it looks so.)

Gretchen will be glad to see him.

(Yes, who is Gretchen?)

His mother. Don't you know about her?

(No, I do not, but the name Gretchen was given I thought to mean another.)

You mean your child?

(No, my wife on your side.)

Yes, she will be happy to see him.

(She will understand why that word suggests her.)

You used to call her that sometimes.

(I think so, and she had a pet name for me.) [Pause.]

I will ask her what it is.

(Good.)

[Pause.] She says give my love to Jimschen.

(That's good, but not quite right.)

I can't get it through.

(All right. It is near enough for me to know what she means.) [Pause.] [Note 35.]

She asks do you ever see her around your house?

(No.)

She comes every night after the children are in bed.

(No, I can't see ghosts.)

She says she often kisses you and you look up from your work as if [you] felt something.

(That must be the inner soul.)

I suppose so.

(Do I ever come over there when asleep?)

I never saw you.

(Does anybody ever come over there in sleep?)

Yes, mediums do.

(Good.)

That [they] have to, to be able to communicate spirit messages.

(Yes, I understand.) [Pause.] [Note 36.]

You are going back to New York this morning.

(Yes.)

Shall I go with you?

(Yes, if you feel it well to do so. I understand you expect to direct others how to manage their messages through this medium.)

Yes, I can come back to-night.

(All right.)

I have already explained much to them.

(Very good, perhaps we had better cease now as you have done so well. If I can do as well in the future with your help I can easily have enough evidence to help the cause very much.)

I will help you at any time.

(Thank you, good-bye.)

Good-bye.

[The following record explains itself, as representing a sitting after I had completed mine and had left.]

November 27, 1906.

I am back here as I promised to help you and your friends. Command me. Henry Hyslop.

(Is Mr. Chatham here with us?)

Yes, I am here. I hear you are to elect me president of the company. I will do my best to be loyal and true to all, and thank you and yours for the great compliment.

[The salary of the control was humorously mentioned.]

You pay me in making me king of all I survey. Mr. Hyslop has kindly instructed me in the only method of correct communication. He calls it the Emperor method.

[Then followed some talk about our friends being "disgruntled" because we had selected Mr. Chatham as a control.]

(Can you keep Somerby away after Mr. Hyslop leaves?)

He says I can if I follow his directions. He is going to have his friends talk to Somerby and threaten to put him out of commission if he don't keep still. D. A. C.

Now, Doctor Balmar, one word of advice to you: Don't answer if anyone else tries to talk. Tell them you will receive their message only through the control. It is necessary for the health of the medium. Don't talk very long at a time: say, one hour, or forty minutes. That is all, and I think my work is done. Mr. Chatham thoroughly understands my directions. I will send Emperor to you; he will tell you all you wish to know about the medium. Good-bye. Henry Hyslop.

(Well, good-bye, Mr. Hyslop. I thank you a thousand times for your kindness. I shall be very happy to have Emperor come to see us and do what he can. We will return the kindness of both by assisting your son all in our power. Hope you will find time to drop around, yourself, again soon.)

Very good. I will do so. Good-bye.

[Note:—Mr. Chatham is in absolute control and no one has been able to break his hold; not even Somerby. Mr. Hyslop has not been heard from since nor has Emperor called yet.]

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### Notes to Chatham Sitzings.

1. I never spoke in Carnegie Hall, and never knew Mr. Chatham in life. I doubt if he was ever present when I spoke on this subject. In fact, he never had but one opportunity to hear me in New York and that was in Columbia

University when I delivered my address on the matter in 1899. It is not probable that Mr. Chatham was present at the time. The description of him is not correct.

2. My father's name was Robert. I had had sittings with Mrs. Smead from October 11th to about the middle of November, but only a few of them were personal, most of them being for others and only incidentally were any of them for me. My father was the control in all of them and so appeared in all instances, and only occasionally transmitted messages to me. I also had a sitting with another lady on November 22nd, two days previous to this instance, and I purported to hear from my father. Cf. Note 20.

I also had some experiments with Mrs. Blake in September and with Mrs. Stevens in St. Louis, Mo., in the same month. In both instances a man was present most of the time, but the medium was not a man in either case. Mrs. Balmar knew nothing of the experiments with Mrs. Piper which were in, or rather near, Boston. But she did not know that I had had any in New York. Much less did she know that any expressed desire that my mother wanted to see me had been mentioned. This had been told me in Boston, and I think also in New York through Mrs. Smead. I am not certain of the latter.

Both cases unknown to Mrs. Balmar.

The names Dilmer and Delaney have no meaning to me. They do not approximate even the names of any of the mediums I had tried. Stella is also irrelevant. I had once made records of spontaneous experiences of a lady by the name of Ditmars.

3. When the expression, "Aw, who are you any way" was written, Dr. Balmar remarked that it was Asa Somerby that was writing. He had told me previously that this personality was one that had been interrupting communicators and was a very disagreeable personality. The change of handwriting was an interesting circumstance.

4. I had two deceased uncles who had purported to communicate with me through Mrs. Piper. The name of one was McClellan and the other Carruthers. I have no uncle by the name of Stedman. I also had a cousin Robert McClel-

lan in earlier communications, but no relative by the name of Mabie or Wright. Neither did I have any uncle by the name of James Hyslop. There is manifest guessing all along here, tho I think it subliminal guessing. It is quite possible that the errors center about confused efforts that are genuine.

5. The incident about my mother's [step-mother's] financial worrying was correct. I knew nothing of it. She had not mentioned the matter to me. I had seen her but an hour before coming to the sitting, and besides she would never have mentioned the circumstance to me voluntarily. I found it out after this experiment. The names are all incorrect, and are manifest guessing. Her name was Margaret, and she was always called Maggie by my father in life. The facts could have been ascertained in my Report on the Piper case which Mrs. Balmar had not read. She showed later that she had not even remembered even my father's name which she had seen in my book on *Science and a Future Life* and which she had read. Some allusion to my step-mother was made in that book, but no reference to financial worry, as the fact was that this worry had been during the past month owing to her moving into new apartments.

The names Mary, Ellen, Elizabeth, Annie and Adelaide have no relevance without straining their meaning. None of them were names of my stepmother. There is no reason to treat them as other than subliminal guessing.

6. There was no pertinence whatever in the name and incidents purporting to be connected with Joseph Clark Young. I had known a Clark Young in the country school when a boy, but have known nothing of him since. I do not think these messages pertain in any way to him.

Mrs. Day was not the name of the psychic in St. Louis, nor was Santos the name of any control there or elsewhere, so far as I know. The name Thomas Walsh has no meaning for me. The mistaking of me for Mr. Walsh, with Mrs. Balmar's subliminal knowing well who I was, is an interesting incident.

7. The name and relationship of John Hyslop are irrelevant. I had no cousin whatever by the name of Hyslop. I sought for an East Lebanon in New Brunswick and the maps and atlases do not show the existence of any such place.

There is an East Lebanon in the southwest part of Maine, and I wrote to the postmaster of that place inquiring whether any John Hyslop had ever lived there, and no reply was sent to my letter.

8. The reader will remark the entire pertinence and consistency of the reference to my step-mother's trouble. Its character explains and implies what was meant by the request through Mrs. Piper that I should write to her, tho nothing was said through the same source to indicate why this request was made.

9. Some most interesting facts are mentionable in connection with this attempt to give my sister's name. The sister who is with my step-mother, and whose name I had in mind is called Henrietta. It is conceivable that Minnie and Harriet are confused results of the effort to give it. I have a full sister by the name of Lida, but she does not live with my step-mother. In two other cases I have gotten the name Lydia for her and purporting to come from my father. It was so given in the case of Mrs. Piper where it was also given correctly, and also through Mrs. Smead when the name of an aunt Lida was given, not known to Mrs. Smead. My sister, Henrietta, is a teacher in the public schools, not in an art school. The possible meaning of the reference to an "art school" is found in a later sitting. My sister's occupation was not known to Mrs. Balmar.

10. My brief note in the text explains the pertinence of the name Bert, tho we never called this brother Robert by this name. The request to see "mother" often is pertinent and was also made through Mrs. Piper in sittings which have not yet been published. It is true that I was her favorite in the family, as I always got along well with her, as well as another brother. It is probable, however, that mediums so frequently make statements like this that, even if Mrs. Balmar is a private psychic, no value can attach to the coincidence.

It is apparently true that my step-mother is failing. I had noticed that her hair was much grayer than it was when I saw her last spring. I ascertained from my sister and brother that she has trouble with her kidneys and that she has always expected to be affected in this way from hereditary influ-

ences. Her heart, too, is not strong as it was and her eyes have recently showed signs of failing.

[It is now a little more than two years since the present record was made and my step-mother is still living with about the same health as at that time.—J. H. H.]

11. The mistake in the name of Dr. Hodgson is very interesting, as Mrs. Balmar knew very well what the correct name was. The communications regarding him are quite pertinent, but not evidential. From all that has been said through Mrs. Piper, and which has not been published, what is said here is quite suggestive of the same purposes.

12. The reference to Myers is pertinent, tho not evidential, as we have to assume that Mrs. Balmar would expect this association of Dr. Hodgson with Mr. Myers. The connection with Servitus, however, is new, and tho it has no scientific importance it is consistent with this frequent association of ancient persons with experiments of this kind. The statement that Imperator is a Greek was a surprise to me, and not at all what I would have guessed. In the case of Stainton Moses and that of Mrs. Piper Imperator is constantly spoken of as "Imperator Servus Dei," and possibly "Servitus" is a confused attempt to get "Servus Dei." The statement that Imperator is a Greek may be an error due to confusion of Imperator with Rector, who, if the inference in the case of Mr. Moses be correct, was a Greek. Mrs. Balmar knew nothing of the works of Mr. Moses. One sitter with Mrs. Piper got the name Constantine. Possibly the word "Dine" also represents a confused attempt to give the name Constantine. Rector is correct, but may have been known by Mrs. Balmar. The pertinence of the names Hector and Zosta, the latter of which on any theory may be a confused attempt at Zoroaster, was not known to Mrs. Balmar, as she has not seen Mrs. Sidgwick's criticism of Dr. Hodgson's Report on Mrs. Piper. There was evidently much difficulty and confusion in the effort to give these ancient names.

The name Frank L. Palmer is not relevant to me, as I never knew any such person.

13. As before, addressing me as James has been characteristic of my father's communications elsewhere where they

have been evidential. The explanation of his communications with Dr. Balmar is found in the record of the sitting which Dr. and Mrs. Balmar held after I left in the morning. It is true that my father knew of Mr. Chatham only by hearsay, while living, and that he was not at all favorable to Mr. Chatham, as my father was vigorously opposed to the religious unbelief of Mr. Chatham.

14. If my father had said that he had five children on "the other side" with him he would have been correct. I have two brothers and three sisters deceased. But he had eleven children in all, as the previous note in the record explains.

I have no brother Edward. There is a living brother Francis Edwin. My brother Charles died in 1864 and was a communicator through Mrs. Piper. An older brother, Robert, died two or three years ago.

15. I have a brother William who was ill at the time of this sitting. I had learned the fact incidentally a short time before from my sister and another brother. This brother William does work too hard, but inquiry showed that he had always slept well. He may have suffered from insomnia during this illness from typhoid fever, but he has not answered my inquiry on that point. There is no reason to suppose that his wife worries him, especially about money, as they are both of an economical type. The statement is characteristic of my father, who used to speak at home in our earlier days about our worrying him for "money, money, money." My brother was a farmer and neither a lawyer nor a surveyor.

[Later information shows that there is no foundation for the statements about my brother's wife and her appeals for money. I did not believe them at the time. The other facts remain as stated.—J. H. H.]

16. The passage about myself is an interesting one. It is a curious mixture of relevant facts and subliminal action of the medium. My father had wanted me to be a minister tho he never urged it upon me. He felt it was too sacred a vocation to force me into it. The estimate of that calling in his mind is well expressed in the phrase of the record, but the

allusion to my being "too brainy for that" is the natural view of the medium who is sympathetic with her husband in regard to Mr. Chatham, and is not the natural or characteristic expression of my father, who was probably not familiar with the expression at all. It is too characteristic of a bold and blatant scepticism to suppose it the spontaneous phrase of my father, whatever the change of mind he may be supposed to have undergone. In the light of this circumstance it is possible to interpret the allusion to his view of the ministry, namely, that the "greatest calling was to be a disciple of God," as the natural inference of the medium who was educated as a Presbyterian.

The answer to my question about his trouble with me explains itself largely. I had in mind his mental state when he discovered I was sceptical. The question was misunderstood and the answer shows that sudden change of subject which seems so characteristic of communications in the Piper and other cases. It is not the logically natural answer to my inquiry in this context or connection, and hence, tho the medium knew that I had had a serious breakdown of health, the matter having been mentioned to her the day before, and, tho it was also a matter of public knowledge, I can hardly suppose that it was purely subliminal. But it is more like the subliminal to see the phrase that he "thought I was a wild young rascal." This is not the expression he would use. He never thought I was that, but he certainly feared that I would become that, since his notion of scepticism was that it resulted in an immoral life. The time was not when I was eighteen or so, this evidently being the natural inference of the medium. It was when I was passing from 25 to 28. It is probably a natural inference of the medium to place the time at eighteen.

17. I did not attend any of the colleges named. They are guesses of the medium. The phrase "when you ran away from home and went to sea" had enough truth in it to make it pertinent, tho it takes the form which exposes it to the suspicion of subliminal sources. It is certainly subjective in form and conception, tho it rightly expresses the time and place of my father's fear about my religious belief. I had

not run away from home when I went to Germany, tho I "went to sea," so to speak, to make the trip. The curious break to my wanting to discover a gold mine and become a Vanderbilt has this much pertinence, that a few years ago, long after I had been in Germany, and after I left Columbia University I was interested in a gold mine project, partly for my health and partly as a hope of making my living, tho I never dreamed of being a "Vanderbilt." It had no connection with any of the matters mentioned here. It was true that my father was narrow and severe in those days, but the mention of it is not evidential, as it is a natural inference from the context known to the medium.

18. It is more striking to find the abrupt reference to a "love affair" in this connection. I met the lady who subsequently became my wife while I was in Germany. I had started for Edinburgh University when I left home and the place at which I was teaching. I remained three months in London, where I took temporary charge of a business of my old high school superintendent while he made a trip to the United States. It was there that I changed my plan to go to Scotland and decided to go to Germany. While in Germany I met my future wife. She was a musician and I was not. My father had no thought that I would be one. He might have feared my marrying one, tho he never said so. He did think that I ought to come home from Germany, as it hurt him deeply to learn, as he did while I was in London, that I had gone over to the camp of scepticism.

19. My wife died long after this period, after a married life of nine years. Her name was not Laura Andrews; nothing like it. I had been fond of a young girl, when a boy in the country school, by the name of Laura, but not Andrews. My father knew her well. She was not a music teacher. My wife, however, was a music teacher several years before we were married. The confusion at this point is interesting and is explained by my contemporary note.

Mrs. Balmar had read my *Science and a Future Life*, as remarked above, and so must be supposed to have known that my wife was a musician, and also her name, as they are both mentioned there. It is, therefore, strange to see the fear

expressed that I would be a musician and the statement made that her name was Laura. The subliminal does not show any remarkable qualities in this. Besides the things that she did not know seem to have been fairly correct and pertinent, while those she did know were confused or wrong.

20. It was possibly natural for Mrs. Balmar to infer that it was Boston and New York where I had heard from my deceased wife, as she knew of my Piper sittings and could have assumed the other. It is true that I had remained single for her sake until the situation for the children induced me to consider matrimony a second time. This is apparently the meaning of the reference to my marriage which is not a fact tho seriously contemplated. The name Hester is possibly a confused attempt at the correct name of the lady in mind. The manner of alluding to my relation to the matter implies that it is my deceased wife that does not know it, but the joking manner of the next statements and the sudden changes of incidents in this sort of phenomena suggest that the allusion is to the lady in mind.

I have no sister Alice, but I had a sister Anna, who died in 1864. At my first sitting with Mrs. Piper in 1898 this same mistake was made when the attempt was made to mention her name. She was called Alice and it was spontaneously corrected to Annie, and later given as Anna which was the form my mother preferred for it and which was used in the family. The spelling "Lidy" for my living sister, given "Lydia" earlier in this series of experiments [p. 220], represents the correct phonetic conception of my father's pronunciation of it when living, rather than "Lida." As a previous statement in my notes [Cf. Note 15] indicates this sister had informed me of my brother William's illness. There is an allusion here that is probably not due to subliminal inference.

21. As soon as the allusion was made to my actual marriage, which is not a fact, I resolved to test more definite references in accordance with communications that had taken place through both Mrs. Piper and Mrs. Smead. This fact explains my recurrence to the subject after the allusion to my sister Lida and brother William who was ill. The statements

are correct, tho none are evidential except perhaps, the one which says that "it is not best for man to be alone." This was always the exact phrase my father used in speaking of matrimony. The pertinence of the rest will be apparent to any one, tho not beyond the imagination of any psychic.

I deliberately asked my father what the attitude of Dr. Hodgson was because Dr. Hodgson had protested against my intentions through Mrs. Piper, alluding there to the subject spontaneously and without any suggestion whatever from me, as I had kept it a perfect secret from all. The statement here by my father, that "he says a man married is a man marred for scientific research," not only represents this attitude of opposition, but it is also the characteristic view of Dr. Hodgson expressed to me while living when he knew nothing of my contemplated purpose, which had merely been formed a few days before his death. Some years previously, in speaking of my married life, he said that he was much better situated than I for free and independent thought and action on this subject of psychic research. He said in almost the following language:—"Hyslop, you are not free. You are a married man and I am not. A married man cannot be as free as I am."

22. There is a curious confusion in the allusions to Dr. Hodgson's [Dr. Hodgkin's] communications. Mrs. Piper had gone to England for the very purpose of letting Dr. Hodgson's friends there experiment with reference to him. Mrs. Balmar knew that she had gone thither, but not this object. It is possible that the reference to "Doctor James" is a confused reference to Prof. James who does live, properly speaking, in a suburb of Boston, but Mrs. Piper was in England at this time and was not sitting for Prof. James.

The confused memory about Mrs. Piper is interesting, as Mrs. Balmar knew perfectly well that Mrs. Piper was to stay at least a year or thereabouts in England and that she was there at the time of this sitting.

23. What was said about our early habits on Sunday was probably inferrible from what Mrs. Balmar knew of my father's orthodoxy from my own statements at an earlier sitting [p. 211]. But most of the statements were false. My

father had not said anything about giving Sunday to rest and my family, or going to church, at earlier sittings with Mrs. Smead who is here apparently in mind. We were kept in Sundays, but had no Sunday school to attend. Father was opposed to Sunday schools outside the home, and did keep us at home reading the Bible and having long talks on the same on Sundays, which, by the way, he would always call Sabbath.

24. The attitude here about the Sabbath reminded me that I might make a test incident of Imperator's methods in the Piper case and in other instances about which he has given directions through Mrs. Piper. They have not been published so far as I know. The answer to my question is remarkably accurate and was in all probability not known by Mrs. Balmar. Some of the points are directly against the habits of all people in dealing with mediums, and not natural to the habits in the present instance, as the development was too recent and the reading too narrow to have called out any knowledge in this matter.

25. Possibly all that was said here about our habits on Sunday is inferrible, and represents the exact truth except what is said about our not being allowed to play on Saturday. I had been told spontaneously through Mrs. Smead that we were not allowed to fix our clothes or blacken our boots on Sunday, but had to do this Saturday evening. These incidents were not recalled spontaneously here as I had hoped and probably we have to assume that they were inferrible from my question and Mrs. Balmar's knowledge of the habits of orthodoxy. But there is at least clear identity between the message here and the one that came through Mrs. Smead, save that in Mrs. Smead's case the word "boots" was used, this being correct and not shoes, which we did not wear at the time.

26. There is apparently some confusion here in the answer to my question. I had in mind our walking and riding horseback, alternately, to church. This was a practice also with father and his mother and sisters before my time, and his mother was not strong. She had to do her own housework, and so my mother.

27. This long passage regarding the Caesar's Greek

Church explains itself very largely. It is possible to conceive "Cripple Creek" as a mistake for the name I had in mind, tho I have no doubt that the medium's mind might very well have had "Cripple Creek" recalled by association with what is here said about its being west and the earlier allusion to my interest in gold mining [p. 219].

My father was not the pastor nor the sexton of the church, but one of the elders. It was an obscure branch of Presbyterianism. If I remember rightly the church was wood or frame with a stone foundation, with high backed wooden seats, but I am not absolutely positive about its frame structure. The correctness of the allusion to Robert Brown's living next to the church explains itself.

28. It is most probable that this long message regarding Robert Brown's son is referable to suggestion and guessing. The interpretation I shall leave to the reader after telling what I had in mind at the time.

At the time of Morgans' raid in Ohio my father went to help prevent the Confederates from crossing the Ohio river. He took with him and had placed under his special care two sons of Robert Brown and with them went Mr. Alf Johnson, who was a special friend of the younger son. Mr. Johnson was a first cousin of my father's. He had been placed on picket duty by the officer of the regiment. Mr. Brown went down to the river to take a bath and in returning tried to pass the line where his friend, Mr. Johnson, was on guard. He was challenged and told that he would be shot if he tried to pass. He simply laughed and went on, supposing that his friend would not shoot, but the latter, in accordance with orders, shot and killed the young man almost instantly. The unfortunate incident caused much pain to my father, who had felt responsible for the safety of the boy. It is probable that the correct connection of Alf Johnson with the shooting is a natural suggestion from previous questions and messages. But hardly so is the allusion to his relationship. His mother was my father's aunt. This makes Alf Johnson my father's cousin and cousin german to me. My fathers' mother came from Virginia. The boy was shot in the head.

29. Samuel Cooper was not sheriff of the county in

which we lived. My father's name was Robert, not Thomas. Mrs. B. knew the correct name well.

30. The allusion to being "shaky" and hoping to be better able to communicate better soon is almost if not wholly evidential from Dr. Hodgson, and the announcement of his presence is hardly the most natural inference from the circumstances. The "shaky" condition of the communicator is exactly what was apparent in his communications through Mrs. Piper and was often stated there, the fact not being known to any but a few sitters, and it was also apparent in all the purported attempts through other mediums with whom I had been experimenting, and in one case, that of G. P., he definitely said he was shaky. On November 22nd I had purported to hear from Hodgson, my wife and my father, through a private medium who did her work with a Ouija board, not the Planchette. My father was successful on the occasion and one statement from my wife, besides her name, was probably evidential.

31. I did not ask exactly the question here indicated at the sitting of November 22nd with the case here in mind, but I did intimate that I would accept anything said about it, and I was told that they were getting good results in England. I asked no questions, however, regarding my private affairs and nothing was said about them in this instance. But a few weeks previous some of my private affairs were discussed through Mrs. Smead. There is apparently complete amnesia here of the word which Dr. Hodgson said he would try to communicate through Miss Gaule [Mrs. Redinger].

It was natural and characteristic that I should get the word "Sorosis" from him, as he was familiar with it as a word used at times through Mrs. Piper by one or two of the communicators who were friends of Dr. Hodgson.

32. I do not know anything about the success of the sittings in England nor do I know anything about the time when Prof. James expects to have his Report ready on the sittings with Mrs. Piper since the death of Dr. Hodgson. Mrs. Balmar did not know that Prof. James was writing his Report, but it was known to Dr. Hodgson, assuming the spiritistic theory, through Mrs. Piper that Prof. James had the

matter in his hands. The allusion to my work and dangers was pertinent.

[The report was not finished for three years.]

33. The spontaneous allusion to my remarrying was pertinent tho not evidential, and neither is the use of the word "remarrying" evidential, tho it was the identical word which Dr. Hodgson had used in the spontaneous message through Mrs. Piper: for I had told the incident to Mrs. Balmar after the matter had been alluded to by my father in his reference to Dr. Hodgson's opinions on it. I had used the word "remarry." The remainder of the communications explains itself and is not evidential, though it shows a concessive spirit toward the point of view which I presented, and less of the dogmatism apparent in the Piper allusions. There are probably some subliminal influences in the statements made regarding the matter: in fact it is hard to suppose them anything else, but there is Hodgson's point of view in them.

34. All that was communicated with reference to the war was irrelevant, and from what was said earlier at the sitting, hardly amenable to subliminal action consistent with previous statements. The mistake about Alf being shot has no excuse in subliminal action unless we assume that it is liable to such mistakes, a mistake, however, which is hardly compatible with its supposed accuracy. Mrs. Balmar knew well enough that it was Brown that was shot and not Alf Johnson.

35. The statements about my father-in-law were extremely accurate, tho the prediction of his death could not be estimated in this way. He died on the 14th of December [1906], much sooner than was her anticipation. His death had been predicted as soon to take place, through Mrs. Smead. He had suffered for a long time with rheumatic and gouty troubles, was dangerously ill exactly six weeks previous to this time, had cardiac asthma and oedema of the lungs, and his stomach and intestinal canal were badly out of order, in fact, could hardly be made to perform their functions at all. I had been told through Mrs. Smead by my wife that "mother" was watching over him, and I assumed that this meant my wife's mother. But it is here said that it was his own mother. Both were deceased. I cannot learn that

his mother was ever called Gretchen, but her name was Margaret. This I learned after I returned from Washington, and did not know it before. Gretchen is the nickname for Margaret in German. My wife never called me "Jimschen" but she had another pet name which no one knows save myself.

Mrs. Balmar knew absolutely nothing about my father-in-law whether he was living or dead, his name or any incident whatever of his life.

36. The statement about kissing me when at work is not verifiable in any psychic experience of my own that might coincide with this remark. I have had no psychic experiences whatever.

The remark about mediums coming to the "other side" is, of course, not verifiable. But a similar statement was made to one of the sitters through Mrs. Smead, and may be common knowledge in spiritualistic circles. I have not previously heard it. But Mrs. Balmar is not, or has not been a spiritualist, until her own work suggested it to her, and is not familiar with the literature of the subject. The incident, according to her own statement after it was given here, was entirely new to her.

## EDITORIAL.

### PUBLICATIONS OF THE SOCIETY.

Since writing the article which leads this issue of the *Journal* we have received a letter which no doubt represents a considerable number of the members of the Society and it will be in place to make it the subject of an explanation of certain things not mentioned in the article discussing the "Problem of Psychic Research." We have two or three times remarked in our editorials the difficulties with which the work has to be carried on and our consciousness of what they are. The letter which we shall here quote is in spirit one of several which we have received exhibiting the same friendly criticism. It offers an opportunity to indicate more fully the real nature of the work as the Council and Board of Trustees of the Institute conceive it. The letter which we quote was written to the Chairman of the Publication Committee and the request made that it be given to the editor for reading. It is so representative of what probably pervades the largest number of the members' minds that it ought to receive special consideration. The writer says:—

"Really you must realize that all who join the S. P. R. are those who think for themselves or nearly as Dr. Hyslop does, and what they want from the *Journal* is not thought like their own. There must be quantities of material which Dr. Hyslop can vouch for as sincere, put it in, put it in. We all beg to let things go faster. We all clamor for less pages of criticism, and more experiences. It seems to all of us that it is just as at church, the attending ones get the criticism for those who stay at home; the articles in themselves are most interesting, but their place is in magazines which are read by those who need conversion, not for believers. The whole country is waking up and the S. P. R. readers are restless under the slowness of the published facts."

The editor desires to be quite frank with the members in all matters pertaining to the work and invites more free ex-

pression of this sort of criticism. He is quite aware of what the public and members desire in the way of published material and would be very glad to supply the demand if it were possible. But there are several things that prevent any departure from the scientific task which has been set us. The editor is fully aware of the uninteresting character of many of the articles and criticisms and that they are severely heavy, and perhaps not always intelligible to many readers. But they are written and published with a view of preserving the strictly scientific character of the work before us, and are not intended to please the sense of novelty and curiosity of the public. This latter task is left to the popular magazines, which, in fact, are making it almost impossible to do scientific work at all.

The editor does not think it is the task of the Society to merely please its members by the popular nature of its work or the publication of interesting experiences. The Society was founded to do, or try to do, scientific work and this involves a large missionary labor among scientific sceptics. After so many years of destructive criticism by psychic researchers Dr. Hodgson before his death and the editor agreed that it was high time to do some constructive work and to join criticism with it. We are endeavoring not merely to ascertain and publish facts or experiences, but also to give the scientific public some idea of our constructive tendencies. This latter cannot be done without very lengthy and detailed discussion of problems. Facts are all very well, but if we are to judge by the kind of theories which the public indulges in this subject, without any intelligent direction of its thinking, it is more important to discuss the facts than it is to publish them. The nature of our task, however, is such that we cannot discuss *individual* facts, except as regards their credibility, and so discussion has to be devoted to the masses of incidents in larger reports. But psychic research may as well cease, if we cannot enter into critical and constructive treatment of its records. This is the only course that will make the facts intelligible as we publish them.

The most important criticism which might be made of the publications is that they do not represent as large a number

of contributors in the scientific world as should be found. The writer of the above letter has not alluded to this stricture, but one other member has made this complaint and we doubt not that it is general. This the editor has felt from the out-start and has done all that is possible to obtain this sort of co-operation. But it must be remembered that the academic world takes no interest in psychic research, or if it has any interest in any quarters is not disposed to take part in it when not a part of the college task. Most of the representatives in the colleges do not take any interest in the subject at all, unless a casual one. Few see the real importance of the work and in spite of many efforts to induce co-operation on their part we have not succeeded in getting a single man in the universities and colleges to signify any co-operative interest in the subject. Until the orthodox bodies of the world awaken to the importance of the work it will have to be done in the present manner or not be done at all.

The editor wants to correct first and last the illusion which is apparent in the above writer's reference to "quantities of material which Dr. Hyslop can vouch for as sincere." Many members seem to have this illusion. The editor would only say that there are *not* quantities of material which can serve the scientific purpose of the Society at present. He grants that very many sincere people write out accounts of experiences. But sincerity is not at all the only important factor in a scientific problem. It is, in fact, by far the smallest consideration in our work. Scientific observation and judgment are worth many thousands more than sincerity, important as the latter is. What the editor has found in his experience is that the majority of the incidents reported are not qualified as individual incidents to serve any purpose in a scientific inquiry at all. The worst feature is that very few people ever reply to letters of further inquiry when their first reports are sent in and this fact makes their original reports worthless. Probably only ten per cent. respond to inquiry. Many that do answer give accounts that are old and that will serve only for collective masses of incidents. So we in fact have only a very limited amount of material for publication, tho we might have much more if people showed any apprecia-

tion of what a scientific investigation is on this subject, especially as pertaining to spontaneous experiences. Most of our correspondents, in writing their experiences, seem to think that it is enough to write them out as they would for the newspaper, and wholly forget that the thing desired by a scientific body is conformity to the principles practiced in the civil courts and scientific bodies generally in the establishing of the facts. They soon get discouraged when asked to give more attention to details and to circumstances that aid in proving the correctness of their narratives.

If we set up a certain standard for individual incidents as a condition of giving them scientific value—a standard that would make it evidential by itself—we should probably not have a single experience to publish. It is only because we have adopted the standard of collective testimony that we are able to publish any facts at all. The severe and rigid standard which the orthodox psychologists demand for each case will not bring us much until people are educated to the policy of making the right kind of records. If we are to do really scientific work we shall have to engage in as much education as investigation and this would entail much more criticism than we have hitherto ventured upon. But it is certain that experiences must be better recorded than they usually are, if they are to impress the scientific man. One member resigned expressly because he could not find intelligent people reporting experiences! The reflection in this judgment is manifest and we suppose editor and reporter must share in the verdict passed. It is extremely difficult to induce even members to report experiences. Now and then the editor learns that members have had, as they think, much better experiences than are published, and yet these persons never condescend to report them. They seem to think that the Society exists to cater to their curiosity and to induce others to report for their benefit. Between those who will not report anything and those who do not answer inquiries after reporting there is little material left for serious scientific consideration. It is impossible to publish more material than we do. If the Secretary could have the time to travel and collect material he has no doubt that much more material

could be obtained. But such a method would involve a large endowment and no one seems inclined to supply this. It makes no difference to the editor, as he has no personal interest in the affair. The task undertaken is not for him or for those who are convinced, but is solely to accomplish a scientific result influential upon those who are in the scientific world.

It is this last point which makes the whole issue of our work. It is not organized for the purpose of satisfying the curiosity of its members, but as a missionary force in the sceptical world and that requires that the members yield their own desires to the necessities of the problem. The seeking and exploiting of ever new facts only raises new issues when the sceptical world has not yet been convinced of the simplest explanation of the supernormal. Telepathy has not been accepted by the scientific world, and not even by many other people except as a respectable escape from a spiritistic theory. Much less has a spiritistic theory obtained any firm hold upon the scientific classes. Until one or both of these hypotheses have been scientifically established it is useless to plunge into new facts. Our primary task, or rather one of them, is to multiply the old phenomena until the faults of quality have been overcome. As Prof. James is always remarking, when the quality of the individual incident is defective this fault may be overcome in time by the accumulation of imperfect cases which may exhibit a law that does not manifest itself in the single case. Hence it is quite important to collect the old type of facts, to multiply the phenomena that claim scientific attention and to prove that they are not so exceptional as may appear, if we relied upon too sporadic instances. Hence our task is to support a well-defined cause that may take a long time to win even a small scientific support. When Prof. James can assert, as he does, that he still thinks the trance personalities in the Piper case, Imperator, Rector, Doctor, Prudens, etc., are dream fabrications of Mrs. Piper's subconsciousness, it ought to be clear what a problem is before us. Personally the editor does not think that there is one iota of scientific proof that these trance personalities are dream fabrications. They may be this for all that the editor knows,

but he thinks that there has been no scientific proof of the claim made and that it is accepted by those who adopt it as a measure of abundant caution against hasty acceptance of another theory. But whatever the merits of the controversy it shows that we shall have to sacrifice that hasty progress which would go on with the popular magazines into a perfect wilderness of unscientific methods and facts.

The Society requires to be a conservative force in the world not to be a leader in its hasty methods. We shall have to lead the public, not follow it. To lead it we shall have to show the capacity for deliberation and criticism, and this implies that we shall not seek ever new facts which may not exist, but shall accumulate such as we may be assured have credentials that will influence, at least collectively, the scientific world. Our problem is a scientific one and not one to satisfy the public that disregards scientific method. If we are going to meet with the approval of the scientific man we must adopt and carry out his methods and these require us perhaps to adopt a policy that will lead into the centuries for its results.

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### A POSSIBLE CASE OF PROJECTIONS OF THE DOUBLE.

By William James.

The following case lacks direct personal corroboration from the two witnesses, so that there is only hearsay evidence for the fact of the apparition. But the type of phenomenon is so rare and, if not to be explained by accidental coincidence, so important, that all reported cases of it should be recorded.

In the present case the "agent" is a colleague of mine; an able and respected professor in Harvard University. He originally told me the story shortly after it happened in 18—. The present account, written at my request in 1903, tallies exactly with my memory of that earlier story. "A" at that time was unwilling to give me her version. She is now dead, and of course the narrative is in so far defective.

Cambridge, April 16, 1903.

My dear Dr. James:

I recall exactly all the details of the matter which you wish me to write about, but I cannot be sure whether the thing occurred in the latter part of 1883 or the first part of 1884. At this time A and I were seeing each other very frequently, and we were interested, among other things, in that book by Sinnett on Esoteric Buddhism. We talked a good deal about it, and about the astral body, but neither ever made any proposal to the other to try any experiments in that line.

One evening, about 9:45 o'clock, or, perhaps, nearer 10, when I had been thinking over that subject as I sat alone in my room, I resolved to try whether I could project my astral body to the

presence of A. I did not at all know what the process was, but I opened my window, which looked towards A's house [tho that was half a mile away and behind a hill] and sat down in a chair and tried as hard as I could to wish myself into the presence of A. There was no light in my room. I sat there in that state of wishing for about ten minutes. Nothing abnormal in the way of feelings happened to me.

Next day I met A, who said something to this effect. [I mean that I cannot give the exact words.]

"Last night about ten o'clock I was in the dining room at supper with B. Suddenly I thought I saw you looking in thru the crack of the door at the end of the room, towards which I was looking. I said to B.: 'There is Blank, looking thru the crack of the door!' B., whose back was towards the door, said: 'He can't be there; he would come right in.' However, I got up and looked in the outer room, but there was nobody there. Now, what were you doing last night at that time?"

This was what A told me and I then explained what I had been doing.

You see, of course, that the double evidence [I mean, A's and B's] might make this story pretty well founded, but it must be left entirely independent on my account, for there are good reasons why neither A nor B can be appealed to."

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### PROFESSOR NEWCOMB AND OCCULTISM.

By James H. Hyslop.

Professor Simon Newcomb, head of the Department of Astronomy in Johns Hopkins University, has an article in the *Nineteenth Century* for January, 1909, on the subject of "Modern Occultism," which has considerable interest for psychic researchers. This interest is about equal for both its omissions and commissions. The article is an extremely conservative one, and hence is on the side of denial in regard to at least one of the claims of the Society for Psychical Research. Many readers will not detect the possibilities that lie in the rear of the author's statements, and hence the article will seem to exclude hypotheses that are now beginning to take hold of public opinion. Before we are through the discussion on the article we may see to what I refer, but at present it must suffice to remark that the sceptic who tries to get consolation out of Professor Newcomb's article will find himself sadly disappointed. There lurks in the background of his expressed views a very dangerous conclusion for the sceptic who is seeking support for doubt or denial of the most important conclusions of psychic research. Of this in the sequel.

The most prominent position of Professor Newcomb is his attitude toward telepathy. Of this he is still an unqualified doubter. His denial of the evidence for it is emphatic and

unequivocal. To prove that I am not misrepresenting him, I quote his exact statements. Referring to the two volumes published by members of the English Society and entitled "*Phantasms of the Living*," and which he uses as his source for real or alleged evidence for telepathy, he says:

"The volumes of *Phantasms of the Living* might be continued annually without end, could all the cases be discovered. The few hundred cases published are actually fewer than what we should expect as the result of known conditions. There is therefore no proof of telepathy in any of the wonders narrated in these volumes, and in the publications of the Psychical Society."

The article is teeming with expressions that convey the same attitude of mind, and the one quoted only summarizes in definite language the emphatic denial of telepathy. Had the writer limited his denial of the evidence to the two volumes mentioned, we might well understand his hesitation and doubt, as based upon the difficulties expressed, but his including the entire publications of the Society, without quoting a single article of its evidence, awakens some surprise, even tho we might not wish to controvert his judgment.

Professor Newcomb is a man who is supposed to weigh his words, and he certainly will be listened to by many people on both sides of the problems of psychic research, tho one may well ask the question why an astronomer should venture to speak on a psychological issue at all. In the usual courts of science a man is supposed to stick to his last, and would not venture to express an opinion outside his special department. But it seems that any man is qualified to speak on psychic research, tho it is much more complicated than normal psychology, on which Professor Newcomb would not think of speaking. But the public has a tendency to think that it is science in general that qualifies a man to speak on this problem, and hence Professor Newcomb will enjoy some immunity in a field where he should have none, and in this discussion I shall grant him none. This does not mean that I shall find it necessary to defend the telepathy which he rejects, for I do not think psychic research has its aim and results in the least jeopardized by a negative verdict on that question.

That, I hope, will be clear before I am through with this article. What interests me primarily, at present, is the authority which Professor Newcomb will have with a certain class of Philistines, who do not think for themselves, but like to stand behind the skirts of any man with a scientific reputation, as an excuse to deny. Apparently, in Professor Newcomb's paper, there is an open mind toward all the phenomena and theories of the psychic researchers, and that is all that is required to invite respectful treatment from any lover of the truth. His essay is couched in respectful language, and the temper is such that he will not be easily or hastily accused of bias, and perhaps no one would suspect it. The whole field of difficulties that has to be considered in psychic research problems is traversed, and no one will dispute the availability of many of the objections which he produces in his criticism of telepathy and other alleged phenomena. The conservative and sceptical spirit of the article will have the antecedent probabilities in its favor with the scientific minds of this age, as doubt and denial are regarded as the marks of intelligence in this much deluded period of human reflection. It is only one kind of truth of which men are in search, and they think themselves qualified to substitute a scientific for a religious dogmatism, and no one can be treated as sceptic who dares to question the authority of doubt. All this is in the favor of Professor Newcomb's article, and his denial of telepathy will be greeted with surprise by one class, and with satisfaction by another. The believer in it will admire his courage or foolhardiness, as it might be thought, and the doubter will hail the statement as the last word of science. The general public, which is saturated by the most miraculous conceptions of telepathy, will wonder that it can be denied at this late day, and may feel self-sufficiency enough to disregard his authority, while the sceptic will be glad to shelter his suspense of judgment behind that authority, until forced to do his own thinking.

In taking up for discussion the position maintained by Professor Newcomb, it would appear to be the natural course to defend the claims of telepathy. That is the first temptation of the advocate of psychic research. But I am not going

to accept any such challenge without qualification. I am not at all interested, either scientifically or otherwise, in the defence of telepathy. That is not necessary for the purposes of psychic research. Telepathy has its chief interest for many people in the shelter it affords against admitting some other theory of the facts, and often as a respectable escape from a much simpler view of striking phenomena. To remove the claims of telepathy does not set aside the facts on which certain other theories are supposed to rest. The facts are there, and even the "facts" of telepathy are there for Professor Newcomb, but he simply declines to recognize that they are what the psychic researcher thinks them to be. But he does accord the existence of certain facts which seem to point to the "supernatural," to use his own term, which is to admit that he has not wholly explained away the phenomena that interests the Society for Psychical Research. Hence I do not feel that any obligation rests upon me to accept any challenge to defend the existence of telepathy without qualification. Indeed it might conduce to clearer thinking on this whole subject to accept Professor Newcomb's authority, and press the public and *quasi* scientific men for evidence to support their omniscient telepathy. It would certainly be an interesting Nemesis of scepticism to turn the tables on it, and to insist that the doubts about spiritism were removed by the doubts which scientific men entertained about telepathy!

That it is not necessary to dispute Professor Newcomb's verdict on telepathy will be apparent from a story, and from what he says in the article under notice. Some years ago I was spending my summer vacation at the Willey House, now Hurricane Lodge, in the Adirondacks, and Professor Newcomb was spending a part of his time at the same place. We happened to get into conversation on the subject of psychic research with a number of guests, on the porch of the hotel, and, to make a long story short, after some discussion as to the facts, Professor Newcomb denied the existence of telepathy, just as he has done in this essay. I asked him how he would explain the Piper case, thinking, myself, that a man had to believe as much as telepathy to explain that case, and

his reply was: "There are some things in the Piper case which need explanation." As I had no confidence in the telepathic explanation of that case, I was quite content with his reply to my question, and the discussion ended there. The present article in the *Nineteenth Century* almost explicitly states the same view. Professor Newcomb says: "The careful examination of Mrs. Piper, made by the Psychical Society several years ago, is unique in that the proceedings were reported stenographically. A few of her expressions did seem to show supernatural knowledge of, or impressions by, facts with which she could not have been acquainted by any natural process. But the relation was wanting in that definiteness on which alone a positive conclusion could be based. The balancing of the probabilities on the two sides can well be made by every one for himself."

This last sentence is a very significant one, when taken in connection with the admission of what seemed to be "supernatural," or what, to avoid misunderstanding, we usually call the supernormal. This allusion to Mrs. Piper and trance mediumship might well have been avoided in the discussion of telepathy on the negative side. We should have had no clue to the author's motives or opinion, but the recognition of something there needing explanation, and then referring the conclusion to every one when telepathy did not receive that sort of tolerance, suggests to some of us what we think the real scientific verdict will be when it either becomes respectable to speak out, or justifies the non-psychologist in announcing his opinion. I quite agree with the prudence of physicists, including astronomers, chemists, etc., in awaiting the more qualified judgment of the psychologist in accepting the evident interpretation of such phenomena, and it is not often that the hint is so clearly given by one who asserts so radical a doctrine regarding telepathy.

It is apparent into whose hands Professor Newcomb's conclusion plays, and I am not sure but that he is conscious of the fact, himself adopting the justifiably prudent attitude of accepting the authority of psychology in the first announcement of a conclusion on such phenomena as those of Mrs. Piper, Mrs. Verrall, Mrs. Smead and others. Professor

S. P. Langley, late head of the Smithsonian Institution, as I happened to know from the mouth of a well known man of national character, once said to my informant: "My mind is made up on the subject, but I do not think it wise for me to express it publicly." In his situation, he was correct. He had to depend on the whims of Congress for financial aid in his work, and he could not jeopardize his plans by exposing himself to the ignorance and prejudices of that body. Had he been in any other position, he would probably have declared himself more definitely. My own personal acquaintance with Professor Langley, and my knowledge of his interest in psychic research, enabled me to seek his cooperation in the organization of the new Society; and in his conversation with me, while he did not commit himself to any definite views identical with my own, he did assign the same reason as above given for not taking a public position on the matter, and I was bound to respect it and the good reasons for it. But I quote his words to show that probably there are many men like him, who, if they could be supported, and had the right to speak out, would do more than betray their sympathies in the negative way under consideration.

It will be apparent why I do not require to dispute Professor Newcomb's verdict on telepathy. It is not necessary to defend that process or fact in order to justify the work of psychic research; while we may well invoke the author's well known scientific standing as a challenge to the believer in telepathic miracles to produce his evidence in a form to convince minds like Professor Newcomb's. Nor is Professor Newcomb's the only mind that is not convinced of telepathy. The scientific world outside the membership of the Society is not at all convinced of telepathy in any form. It may be its fault. But it makes no difference. The fact is that the scientists generally do not accept it at all, and some flirt with it to protect themselves from worse beliefs, if worse properly describes them. But they do not accept it as any process whose nature and limitations we know sufficiently to use it for explanatory purposes. And the fact is, that psychic researchers have used it to escape other hypotheses and have used it so much that they have come to believe in forms of

it which have absolutely no evidence for them whatever. It is therefore refreshing to find a man like Professor Newcomb boldly stating a sceptical view on a doctrine that has become a commonplace belief among psychic researchers. I cannot but regard it as a most healthy indication; not because it implies support for other and less respectable beliefs, as it does not of itself do so, but because it tends to awaken distrust of popular views which have exalted telepathy into a miraculous process, one which it is impossible to criticize, because such infinite powers are assigned to it that science can neither prove nor disprove them, and has only to leave credulity to work out its own salvation.

But while I am not going to dispute Professor Newcomb's verdict unqualifiedly, I think it very proper to use his article and attitude as the text for an analysis and discussion of telepathy, and in doing so I may be able to say where I agree and where I disagree with him. I can do so only by subjecting the conception of telepathy to a critical analysis. Psychic researchers have not imitated the philosophers in their discussions of such matters. They should have carefully defined and delimited the term with which they expected to conjure. They did early define it as meaning the acquisition of information which had not been obtained through the ordinary channels of sense. But this was a negative conception, and served no legitimate object in a controversy, except to deny certain other theories, and possibly the materialistic theory of things. It did not serve as a conception of a positive construction of phenomena and soon members began stretching the term to cover ideas, which were neither in the original meaning of it, nor in the facts which they were trying to explain. It is this irresponsible conception which invites the critical and sceptical mind to deny or question. It is this undefined term which Professor Newcomb should have first attacked. He has not done so, and hence I do not think that he is open to either unqualified denial, or defence, in his conclusion. If we proceed with the Socratic definition and division of its various meanings, we may arrive at conceptions, some of which can be affirmed and some denied. This I think is the first task of the intelligent psychic researcher.

By doing this, I may find a position which would enable me to defend a limited telepathy and agree with what may be the opinion of Professor Newcomb. Hence I shall not engage in unqualified controversy when dealing with his views, but shall condition whatever affirmative attitude I may take on telepathy by the limitations which I think facts assign to it, or which can be claimed as evidence for some supernormal process.

The term telepathy is made to do duty for a variety of real or alleged processes which are wholly distinct from each other; and those who assume some of them, do not realize their responsibilities, scientifically, for the evidence in their behalf. Because of this variety of conceptions, it is important that we should distinguish them clearly at the outset, and proportion our belief in them according to the evidence adduced. I therefore give the following conceptions of the term, assumed by various persons in the controversies of psychic research. Professor Newcomb does not mention any clear definition or delimitation of the term, and so cannot be indorsed or disputed. If the term were recognizably defined, and if it were not so equivocally employed by various disputants in these problems, we might find no occasion for analysis. But such is not the case, and it is time to call attention to the responsibilities of writers on this subject when employing the term. Its several conceptions are as follows:—

(1) Coincidences between the present mental states of two or more persons, that are not due to chance, but that require a cause, and that are not due to normal sense perception. (2) Coincidences of a causal nature between the present mental states of a percipient, and some mental state of another person, not traceable to normal sense perception, and whether that state be present, or past and not in consciousness at the time. (3) Coincidences of a causal nature between the present mental state of a percipient and the present or past mental state of any living person whatever, at any distance whatever from the percipient. (4) The direct transmission between living persons, near or remote from each other, of present mental states, independently of the ordinary channels of sense, or of normal sense perception. (5) Read-

ing of another's mind, or acquisition by a percipient of what is, or has been, a mental experience on the part of a specific person present independently of normal sense perception. (6) The reading or selective percipience by a psychic of present or previous mental states in any living mind whatever, near or remote, independently of normal sense perception. (7) The transmission of all mental states of living people to others, and the percipience of the appropriate ones, in the subconscious, by a psychic, without normal sense perception. (8) The transmission of all mental states independently of sense perception in the living, to the subliminal of a psychic, and their recall by the presence of the appropriate person to affect certain specific incidents. This last is not exactly "telepathy," tho it implies that "telepathic" transmission has been effected, as a condition of the medium's obtaining the information from her own subliminal as influenced by the presence of the appropriate person.

There is another assumed process for obtaining supernatural information that is not telepathy in any form, but is used, occasionally, as a rival hypothesis against the spiritistic interpretation of certain phenomena. It requires mention here only for the purpose of exhausting the alternatives to the doctrine which the advocates of telepathy often present against the hypothesis of spirits. It will not come under review in this paper, and is mentioned to prevent the assertion that I have not recognized another possible rival of spiritistic theories in the discussion of telepathic hypotheses. The view is that all mental states are imprinted on the ether, and that a psychic has only to read them off that impress, so that neither telepathy nor spirits are supposed to be necessary to account for certain phenomena. So far as this discussion is concerned, this doctrine will be allowed to take care of itself. It is sufficiently without scientific credentials to be wholly disregarded in a scientific court.

The first conceptions to come under consideration are (5) and (8) inclusively. They are common assumptions in discussing the evidence of communication with the dead, and it will perhaps suffice to say that, if Professor Newcomb means either of these doctrines in his denial of the evidential

claims for telepathy, I most heartily agree with him. He has not indicated whether he is considering any such conceptions: but in limiting the views which have to be either affirmatively or negatively considered, these are conceptions that must be accepted or denied, and I should decidedly agree with the verdict that there is no scientific evidence whatever for any such processes. The assumption of them is purely *a priori* and arbitrary. There is not one iota of scientific or respectable evidence in support of them. There may be an occasional incident or coincidence that relates some one's previous mental state to the statement of a psychic, but that is not scientific evidence for so large a claim, especially when we find that the coincidence is so sporadic and casual. The evidence or proof of such claims should be commensurate with the magnitude of the process supposed, and there is not even a scintilla of scientific proof for such theories. Hence I think no one would dispute the verdict of Professor Newcomb, if he has in mind any such processes. I think all scientific men would heartily agree with his contention or conclusion, if telepathy be so defined. But such hypotheses have to be maintained as a condition of escaping or disputing the probability of communication with the dead, and this possibility is not even questioned by Professor Newcomb. He remains wholly silent on that issue. Apart from such an alternative in explanation of certain facts and considering only a purely mundane and human source of the phenomena calling for casual agency, there is no scientific evidence adequate to prove the existence of such omniscient and selective processes, especially with the apparent limitations of them which have to be assumed at the same time with, and in contradiction to, the larger powers involved. So much cannot be disputed against the claims of the scientific man, and with that conception of the term "telepathy" I should not only not controvert Professor Newcomb, but would hail his support with pleasure as a very much needed restriction upon wild hypotheses which people are accepting and affirming without scientific credentials.

When it comes to the discussion of the first four conceptions, we shall have to draw attention to certain important

distinctions before asserting anything definite, whether affirmatively or negatively. In the first place there are two kinds of coincidences, casual and causal. In the second place there is a distinction between admitting the fact of coincidence, whether casual or causal, and the directness of the connection between living minds, involving the coincidences. Now I take it that Professor Newcomb admits the existence of coincidences between the mental states of living people. In fact, he actually asserts that we would, *a priori*, expect them to be much more frequent than they are. But what he disputes is the causal nexus alleged by the telepathist. He does not indicate, however, whether he is denying a causal relation in general, or the direct causal relation, as expressed in the conception of "transmission" as it is conceived in terms of mechanical relations. I can well imagine one maintaining that there was a causal nexus of some kind, but as being not assured either about its directness or its being evidentially proved to be a direct transmission between living minds, by any known process of transmission, in the mechanical world, or otherwise. In that case we should require to discuss the fourth (4) conception separately, which we do. This view assumes that the causal coincidence is a direct transmission of thought between living minds, and often appeals to the analogy of wireless telegraphy, or similar undulatory processes. It assumes that telepathy is a name for a process, and not for mere coincidences, casual or causal. It is conceived as the influence of a present mental state in the mind of an agent, upon a percipient, after the analogies of an active mechanical cause, such as the "transmission" of sound or light.

Now, if Professor Newcomb means by telepathy the process just defined, I would again agree that there is no scientific evidence of such a direct agency. It may be possible, and it may be a fact, but I contend with Professor Newcomb that we have not proved that telepathy is a process of any direct kind between living people. If the coincidences named telepathy be causal at all, they must involve some process, simple or complex, direct or indirect, an immediate transmission after mechanical analogies, or the intervention of some *tertium quid*. But we have not yet produced any scientific

evidence to prove that it is direct, or similar to the physical processes of transmitting energy, or to any known modes of communication between two minds. That question remains where it has been from the beginning, a wholly undecided issue. The utmost that we know, is that some casual or causal relation exists between the mental states of certain persons, and there is not the slightest proof that the relation is one of "transmission" as that conception is understood in either physics or psychology. Again, it will be seen that I do not dispute Professor Newcomb's claim, under the limitations assigned to telepathy as a direct process. I am quite willing to admit that there may be such a process, but, with Professor Newcomb, I would dispute the existence of adequate scientific evidence for the hypothesis.

The territory of possible differences is thus reduced to the first three conceptions of telepathy, and this may be still further reduced by the distinction between casual and causal coincidences. We are perhaps agreed that the actual coincidences exist in all three forms named, and, as already remarked, Professor Newcomb admits them to be possible in much larger numbers than is claimed by the telepathist, and yet denies that they are causal. On the point of their existence, therefore, there will be no dispute, tho we might question the claim that we could, *a priori*, expect them to be much more numerous than reported. The admission of this latter claim would only increase the chances for assuming or asserting a causal nexus, so that Professor Newcomb's admission is so much to his disadvantage. But disregarding this, and limiting the possible point of contention to a causal relation between the present mental state of living people, as the only legitimate conception of telepathy to be taken in any case, the dispute must be about the causal nexus in the coincidences admitted. There are left three cases in which the meaning of telepathy may be concerned. I take first the third (3). This implies that the term denotes causal connections between the mental state of the percipient and the mental state, or memory, of any living person that the subconscious of the percipient might select. I do not pause to discuss the departure from mechanical analogies which this implies, but

emphasize only the complicated process of relation involved in what must appear to be a selective process, and this on a very large scale. Now, so far as scientific evidence is concerned, I would again agree with Professor Newcomb, that such a causal nexus has not been proved. I do not believe that there is one iota of scientific evidence to support such a conception of telepathy; and if this is what Professor Newcomb means by the term, he is, in my opinion, perfectly correct in his sceptical judgment. And yet this is an assumption that must be made to account for many trance phenomena, if we persist in rejecting a spiritistic interpretation. I simply accord the scientific man his scepticism regarding this kind of telepathy, and would not controvert Professor Newcomb for one moment, if this is the conception that he has in mind. Neither psychic researchers, nor any other persons, have produced any scientific evidence for this omniscient and selective telepathy, or causal coincidences between a percipient's mental state and the minds or memories of any or all living people. Until the hypothesis can present some scientific credentials, it is not entitled even to the claims of a working suggestion.

It does not fare much better with the second conception. This (2) implies that the percipient can read the memory of the person present, as well as present mental states. Now while I concede a few incidents which might suggest this possibility of a supernormal acquisition of information from the memory or subconsciousness of the psychic, I do not concede that there is adequate scientific evidence for such an hypothesis. Dr. Hodgson called attention, in his first Report on the case of Mrs. Piper (*Proceedings*, Vol. VIII, p. 14) to the fact that, in certain experiments in telepathy, the percipient seemed to get the thought that had been abandoned by the agent, and not the one which he was trying to transmit at the time. Mrs. Sidgwick called attention to two or three similar instances in some of her experiments in telepathy (*Proceedings*, Vol. VIII, p. 61). Again, in his second Report on the case of Mrs. Piper, Dr. Hodgson called attention to the fact that George Pelham, a supposed communicator, seemed to get the memories of a certain person to whom he was sent to

ascertain what she was thinking about at the time (*Proceedings* Vol. XIII, pp. 304-308, 313-315). This last is more properly an illustration of conception (3). There are perhaps some other instances, but they are by no means numerous enough to prove "telepathic" access to the memory or subconsciousness, however much they may suggest this possibility as a precaution against other hasty conclusions. Some of them are, apparently, some would say undoubtedly, cases of deferred association or recall, and for that reason could not be adduced as evidence of telepathic filching from the memory of the sitter. When we consider that we are scientifically obligated to make up our minds on the preponderance of the facts, we find that there are too few incidents involving a coincidence with the memory of the sitter alone to assure us of so large a capacity as is assumed in this second conception of telepathy, and we are obliged to say that it is not scientifically proved. The best incidents in favor of it are the experiments between Miss Miles and Miss Ramsden, published in the *Journal of the English Society* (Vol. XIII, pp. 253, 262, and *Proceedings*, Vol. XXI, pp. 60-93). But even these are not at all conclusive, and perhaps no one would suspect a telepathic explanation of the facts in those cases, were it not for the circumstance that they do not, superficially, suggest any other interpretation. No investigation was made of the associated phenomena in making the reports on them, and we must maintain that very different and much more conclusive evidence would have to be produced to justify scientifically supposing any such process as is implied in the superficial interpretation, while admitting that there were coincidences between the mental states of Miss Miles and Miss Ramsden at that time. In the case of Mrs. Piper, Mrs. Smead, and others, the coincidences with the memories of sitters are so generally coincidences with the memories of deceased persons, that is, of experiences during their lives, that a doubt would be thrown upon telepathy with the memory of the sitter by that very fact, and so we have to exact better credentials than any we now have for this selective filching of incidents from the subconsciousness of the sitter. Hence I

would again quite agree with Professor Newcomb, if he means by telepathy this second causal relation assumed.

There remains only one conception of telepathy which can even claim to have scientific credentials in quality and quantity to invite serious consideration. This is the first conception, that of a causal nexus between present mental states of an agent and percipient. This is the only conception of it that has any claim to analogies with mechanical energies. The others involve an entire change of conception from that which originally defined the use of the term telepathy. But, this aside for the moment, it is the only conception of the term that will stand scientific consideration, and the psychic researcher may as well admit that he has no adequate evidence for any other idea of it. I regard Professor Newcomb as invulnerable, at present, on any conception of telepathy outside this first one, and I do not find it necessary to dispute his negative verdict in the first conception of it, as above remarked. It is the only one that seems to me open to debate against his contentions; but, in whatever animadversions I may make upon his views in this matter, I shall not insist that even this telepathy has been proved. I shall only discuss some of the arguments and facts which he uses to sustain his negative verdict. I do not require to defend an affirmative one. Personally, I think this form of telepathy has been scientifically proved, but it is not necessary to maintain this view, and it is not necessary to regard a criticism of Professor Newcomb's facts and arguments as implying that any telepathy is vindicated by accusing his position of great weaknesses. I shall, therefore, confine this article to the discussion of what seem to me to be very serious defects of argument and method.

The first general criticism which I would present is one regarding the kind of evidence which Professor Newcomb produces as representing the claims of the psychic researcher. He apparently has not gotten beyond the *Phantasms of the Living*, and the kind of phenomena represented by it. These were spontaneous phenomena, except certain very striking experiments, illustrated by the authors, which were certainly deserving of a passing notice by Professor Newcomb, if he

was going to consider the evidential side of the question. There is not the slightest indication, in the whole article, that Professor Newcomb has seen or read the mass of facts recorded in the *Proceedings* of the Society. This consisted of the most careful experimentation, and far surpassed the claims of spontaneous coincidences, tho these, in the minds of most people, are not to be despised. The incidents which he quotes as possibly illustrative of the evidence for telepathy are not, and never have been, impressive as proof, with the exception of one which he admits was promising, but which had to be withdrawn. The kind of objections presented to the alleged evidence are the commonplaces of the subject, and Professor Newcomb does not tell the reader that he perhaps owes his whole knowledge of them to the very men whose conclusions he criticizes and rejects. He speaks as if he were instructing mere boys on the precautions necessary against illusion in judging these phenomena. Of course, this is all that a man can do who intends to repudiate telepathy. To treat it, seriously, as a probable truth, would be to minimize the usual limitations of the evidence, and opposition would have nothing to rest upon. We all know, at this period, what objections lurk in the possibilities of chance coincidence, guessing, illusion, hallucination, etc. But if we cannot at least mention that the authors of the work quoted had tested chance coincidence on the most liberal assumptions, and rejected it in terms that have never been disputed by the calculus of probabilities we ought not to discuss the problem at all. Professor Newcomb only indulges in the most palpable generalities in this matter, and one would imagine that no one had ever thought of the specific questions that had to be investigated in the case. But the *Phantasms of the Living* exhausted the limitations of the evidence, and the method and conclusion were repeated in the *Census of Hallucinations*, (*Proceedings*, Vol. X), whose conclusion was that the apparitions of the dying, even after eliminating the majority of cases collected, and limiting the calculation to only 52 cases out of 350, were not due to chance, and that the calculus of probabilities were such that this view was proved. Professor Newcomb should have met this by much more definite proof

than the general and unsupported assertion that *a priori* expectation—as if science could tolerate the *a priori*—would favor a much larger number. There is no need to summarize this matter, as it will be best for readers and sceptics to go to the original documents or records, and form their own opinion. But it is well worth while simply to remark that the case is not nearly so clear as Professor Newcomb's dogmatic statements would imply.

I may make this contention apparent by special reference to the case of Sir Edmund Hornby, which he mentions. I cannot repeat the narrative of that case. It was one to which much value attached at one time, but it was finally withdrawn from the cases claimed to be evidence of a coincidence not due to chance. This is the reason that Professor Newcomb mentions it. In our conversation, recorded above, while spending our vacations at the same place, Professor Newcomb mentioned this instance, and said it was the best fact reported by the Society, and yet had to be recalled. I told him, at the time, that it was withdrawn for reasons that did not impeach its evidential value, and that the circumstances precluded my telling what they were. I had received the explanation of the case from Dr. Hodgson, who showed that the discrepancy in the story was only apparent, and that the facts were so personal and private that it was imperative that the incident be withdrawn, but that the case was not in the least impaired by the investigation. I am not at liberty, even now, to tell the facts; but if any one were to know them, he would at once appreciate the reason for withdrawing the case, while he would admit its evidential character.

The same weakness of treatment, amounting, in fact, to unfairness, might be remarked in the omission to mention the experiments recorded in the volumes upon which Professor Newcomb has relied for his whole knowledge of the subject. He regards the spontaneous coincidences involved in dreams and apparitions as due to chance. But he can hardly so regard the reproduction of figures by a percipient as representing what was in the mind of an agent. The conditions under which these experiments were performed, and the character of the persons involved, guarantee that they deserve notice.

The coincidences were too frequent and the figures too complicated, some of them excluding the guessing habit, to justify or excuse Professor Newcomb's neglect of them as alleged evidence. He may not regard them as proof of telepathy, but nothing is clearer to an intelligent man than the fact that they could not be due to chance coincidence, whatever the explanation, and that the circumstances excluded suggestion and normal sense perception, or at least would seem to have done so, effectively. The whole impression of Professor Newcomb's treatment of the subject at this point suggests carelessness in the examination of the records, and it certainly allows us to criticize him for omitting to consider the strongest part of the evidence, while he animadverts on incidents which those whom he is criticizing did not, and would not, regard as conclusive. Besides, he wholly neglects to consider the collective value of the incidents. He acts upon the wholly false assumption that the impeachment of the single case suffices to nullify the collective whole. It is the constant occurrence of these phenomena, all over the world, with certain common characteristics and coincidences, that tell the story, and at least suggest experimental work for testing their character and meaning. It was the experimental incidents that excluded chance coincidence when doubt was raised about the spontaneous cases, and it was the duty of Professor Newcomb to consider and represent the evidence of this kind, and to do so in the right manner. Many of his readers would not know of the existence of such evidence. The error on his part is so great in this respect that it is amazing that a man of his standing would be willing to risk his reputation by such a scientific sin.

Perhaps the most important feature of the discussion is Professor Newcomb's discussion of chance. I shall quote his example, and subject it to a critical analysis.

"If a bag of corn contains a million normal grains, and a single black one, the probability that a grain drawn at random from the bag would be the black one is so minute that we should justly regard the drawing as practically impossible in all the ordinary affairs of life. If a blindfolded boy, dipping his hand into the bag, drew the black grain on the first trial, we should justly claim

that there was some unfairness in the proceedings, or, if we wish to deal in mystery, some attraction between his hand and the black grain. If, on a thousand trials of this kind, the black grain were drawn several times, our suspicion would ripen into practical certainty. And yet if every inhabitant of Great Britain made such a trial, it is practically certain that there would be about thirty drawings of the black grain without abnormality. In fact, did such drawings number only twenty, the suspicion would be on the other side. We should be sure of some defect in the enumeration or of some instinct toward evading the black grain. The whole question turns on the number of unrecorded failures."

Now it shall be my purpose to show the utter misconception of the whole problem of chance in this illustration given by Professor Newcomb, who is a mathematician, and also to show the perfectly rotten reasoning involved in his assertions on the premises.

The first condition of talking rationally about the law of chances is the determination of the circumstances under which your illustration is supposed to work. Those circumstances or conditions are that the chances shall be equal, so far as we know or can decide, for all the units involved in the working out of probabilities. When I am asked, for instance, to guess a number between one and twenty-five, all the numbers are equally related to me as objective facts. I may have some internal tendency or habit to think of a certain number first, but in so far as the objective facts are concerned, they occupy equal relations to my mind. There is no difference in their space and time relations, and they do not stand in the way of each other, as grains of corn might in a bag. If I have no special guessing habit, or no proclivity to select one number rather than another, all my guesses will be equal. If, then, I try to guess a number of which another is thinking, eliminating any supposed habit of my mind, there is one chance in twenty-five that I shall guess the right number. In strict construction, however, we must remember that this law of probabilities is a purely arbitrary and *a priori* one. We really do not know what the chances are in fact, and assuming the equal relation of the terms involved, and that in twenty-five guesses we should get the right number once at

least, we assume that there is one chance out of twenty-five that we should get the number at the first guess. We might actually get it every time, and we might actually fail every time, supposing that we did not vary the guess, or name all the numbers in the process. Hence the law of chances is a thing not to be talked about with any assurance of its actual working. What Professor Newcomb is so certain about is pure guessing on his part, and not anything that is determinable like natural law.

In the dice box the same general principle holds regarding chance, and we might say the same of the roulette wheel. In these the conditions are arranged so that they are equal for every dice, or for every unit in the wheel. The dice occupy the same relative position with reference to the table on which they are thrown, and any variation of this is itself due to accidental action on the part of the person shaking the box, unless some previous habit has enabled him to regulate the movement of the dice, itself a difficult or impossible thing. Hence we say that there is at least one chance in six that a six spot will be thrown for any one dice. This does not at all mean that six throws will always give a six spot. We may not get a six spot in a thousand throws, and we might get one in every throw, without having loaded dice. We say that this is not likely, but only because actual experience has shown us that it does not occur. Antecedently to this experience anything might appear possible, and the only object in appealing to this method for determining what the "chances" are is to eliminate the knowledge and will of man from the result, for in that case we should be sure of certain definite causes and results. Where these are not determinable by human action, consciously directed, we speak of "chance," the word being only a name for our ignorance of the causes, and for the equality of the conditions affecting the result, so far as the human mind and will can affect them.

Now nothing is more apparent than that the illustration of the bag of corn with a million grains in it does not represent any such equality of conditions. If we could place the million grains, containing among the number the one black

grain, in the same equal relation to the agent who is to make the selection, we might assume that the chance was one out of a million that the black grain would be picked up at the first trial. But to speak of a "bag of grain" is to assume that the relations are not at all equal, and no law of chance can be determined until we know what part of the mass of grains represents this equality. Assuming that a grain of corn is one-half an inch in length, one-third of an inch in width, and one-eighth of an inch in thickness, we should have 48 grains to a cubic inch in the mass. There are two hundred and thirty-one cubic inches in a gallon, so that there would be over 11,000 grains in a gallon. It would thus take a cubic space of 100 gallons, or about three bushels of space, in fact a little more than this, to hold the one million grains. Now a blindfolded person, picking up grains from this mass, could not get at the bottom layer at all, and the only area representing any supposably equal conditions for the act would be the upper layer, and even this would not represent it, except within certain limits of the reach of the arm. The one making the trial would not be likely to think of reaching, or trying to reach, toward the bottom of the pile. He could not reach it if he did try, except under the greatest kind of difficulty, and in certain kinds of bags he could not possibly do it. If, then, the black grain happened to be at the bottom of the mass, there would be no chance that he should ever get it. The system of notation, if multiplied indefinitely, would not calculate the chance. In fact none would exist. We could be certain that the experimenter would never get it. But if the black grain were on the top, the chances would be much less than the assumed one, namely, once in a million. This would be determined wholly by the number of grains in an equal relation to the experimenter's reach. No one knows what these are. But it is certain that they would be much less than one in a million, and might be only one in a thousand. If the black grain were situated at any point between the top and the bottom of the mass the chances would vary indefinitely. There would be no way to determine them accurately. They would vary between the lowest chance mentioned and the infinite, according to the distance from

the arm's reach and the difficulty or impossibility of pushing the hand through the mass of grains.

It will thus be apparent to the veriest tyro that the illustration does not in the least represent the situation described by the collectors of the *Census of Hallucinations*, and of the *Phantasms of the Living*. The bag of grains bears no relation whatever in its conditions to the cases of coincidental dreams and apparitions, and other spontaneous coincidences, really or apparently indicating telepathic phenomena. The committee making the Report did not have a mass of units sustaining a different relation to the agent supposed to be concerned in the law of probabilities. The coincidences involving the question, whether they were casual or causal, were estimated according to a standard of equality which was more or less arbitrarily set at one coincidence with the death of every person in England and Wales during the period for which the census was made. That was the most liberal assumption that could be made, and it might, in fact, be a thousandfold larger than we have any real right to make it. But as it was 31 visual cases were a thousand trillion trillion trillions to one against chance, to say nothing of the 350 cases in the census, and the fact that most of the coincidences occurred within one hour of the event concerned, while the calculation was based upon its occurrence within twelve hours.

When Professor Newcomb says that we should "justly claim that there was some unfairness in the proceeding" if a person got the black grain on the first trial, he states what he ought to know is false, on his own premises. He assumes, and must assume, if he can talk about the law of chances as based upon the whole number of grains in the mass, that the chance is one in a million and no one would have the right to claim that success in the first trial was beyond chance. We might feel surprise that the success had come so quickly, but we have the right to expect it to be quite as probable on the first trial as on the ten thousandth or any other number. As I have already shown, the conditions prove that the probability is not one in a million, if the black grain happens to be on the top of the mass. If it be there the chances are very great, compared with the total number, that he will pick it

up on the first trial. No one would have the slightest right, on any assumption, to suspect "loaded dice" in the matter, and it is an astonishing misrepresentation of the case to assert it. This is not contained in his premises, which make the chance one in a million, and as probable the first trial as any other, to say nothing of the fact that his premises are absurd.

But accepting this view of the case, what shall we say of Professor Newcomb's contention, further on, that we should expect these coincidences to occur much more frequently, according to the law of chance, than they do. He here thinks that a causal relation is justly supposable in one coincidence! How much more is this likely to be the case when they are more numerous! He can lay claim to his later contention only on the assumption that this one is false. On the claim in this illustration he would have to attach much more weight to circumstantial evidence in the courts than we do, and on the later contention he could not admit causal relations into circumstantial evidence at all, in cases where the courts regard it as conclusive. The whole argument bears the marks of abstract mathematics, and of being trumped up to fool people who do not think.

The same general criticisms can be directed against the statement that thirty drawings of the black grain would occur if the whole population of Great Britain were each to make a trial. The fact is that on the assumption that the black grain was on the top of the mass, there would probably be many more than thirty drawings, and if it were at the bottom this population would never get it, if it drew a million times a day, and worked for a thousand years or more. The positive assertions here made by Professor Newcomb have no more foundation than fairy stories, or than the mediaeval theologian's guess at the number of angels able to stand on a needle point. They are only hypothetically true, and even that only on the assumption that the conditions are equal for the entire mass of grains, which is not the fact.

Everywhere in the article, Professor Newcomb shows a most remarkable facility for pure imagination in his statements, while criticizing alleged incidents as products of the

imagination. Professor Newcomb claims to be an empiricist, a man seeking facts, and depending on facts for his opinions. But the largest part of his statements in this article, when touching on the real or alleged significance of certain specific incidents, is purely *a priori*, and is the result of pure imagination, without any scientific and empirical evidence on which to base itself. Let me take an illustration. He says that "visions and dreams are in all ordinary cases dropped from the mind and speedily forgotten. But let one be connected in any way with a death or other moving event, and the memory, instead of being effaced, grows in the mind, month after month." Now we readily grant that many, and perhaps the majority of ordinary dreams are forgotten; tho this is not true of large numbers of such dreams, and some people remember many more of them than others. But it is true that the majority of our dreams disappear to memory, simply because they awaken no interest at the time of their occurrence, and it is possible also—I have known it to be a fact in some cases—that persons wholly forget strikingly coincidental dreams. If we did not mark their intensity at the time, the most remarkable dreams would be as easily forgotten as any others; and we know that they are often enough mentioned, before the coincidence is known, to show that such phenomena occur beyond a doubt, no matter what the explanation. Professor Newcomb admits this in his statement that we should expect them to occur more than they do, a statement that shows there is no reason for trying to discredit special cases on the ground of obliviscence. But when he comes to the broad assertion that coincidental cases "grow in the mind, month after month" he is making a statement without the slightest scientific warrant, as a general law. We may discover, occasionally, that certain additions are made to experiences of the kind with the lapse of time, but it also is likely that certain omissions may occur that would establish the accuracy of the story if they were known. But there is no scientific evidence whatever to show that experiences of the kind generally "grow in the mind, month after month." On the contrary, the law of obliviscence tends to show that they diminish in the characteristics

that would protect them, and the imagination, while it sometimes tends to supply material, as a rule does not affect the most important issue in such cases. The law of memory demands interest and attention, and is proved to be fairly accurate in its action where they are concerned. In the collections of the Society, we have generally found that documentary evidence supports the memory on the crucial points, and as it is the coincidence between a distant event and certain details of an experience that is the main point, all accessories or eliminations not affecting this may be disregarded, as not falling under the law of memory which protects the integrity of the characteristics concerned. But there is no excuse, apart from an empirical investigation of a statistical sort, to assert, unqualifiedly, that coincidental experiences "grow in mind" as stated. It is purely *a priori* and imaginary, the statement deriving its truth from its being an indefinite proposition, while the author expects it to be taken as a universal one. Let me take another instance.

"The following case, cited by Mr. Beckles Willson in his recent work, *Occultism and Common Sense*, may be chosen for study because it is among the most remarkable of its kind.

"One week ago last Tuesday, at eleven o'clock at night, my wife, who had just retired to bed, called out to me, "Arthur! Arthur!" in a tone of alarm. I sprang up, and ran upstairs to see what was the matter. The servants had all gone to bed. "Arthur," said my wife, "I've just seen mother," and she began to cry. "Why," I said, "why, your mother is in Scarborough." "I know," she said; "but she appeared before me just there" (pointing to the foot of the bed) "two minutes ago as plainly as you do." Well, the next morning there was a telegram on the breakfast table—"Mother died at eleven last night." Now how do you account for it?"

"I will try to answer this question. I would not be at all surprized, could the facts be made known, if the wife had said something of the kind to her husband every day or night for a week, especially if the mother were known to be ill. If any night had been missed, I would not be surprized if it were the fateful Tuesday. Then the problem would have been reversed, and we should have had to explain why it was that the vision failed on the night of the death. The memory of the narrator had more than a week in which to cultivate the wonder. The quotation, it will be noticed, purports to be verbatim, tho, from what the author says,

many years had probably elapsed. During this time the wonder, as it came from the lips of the original speaker, had ample time to develop still further in the mind of the narrator."

Now let us examine these statements. Professor Newcomb says that probably many years elapsed after the quotation. He gives no evidence of this, but relies upon his own imagination and *a priori* judgment. In the previous sentence he actually admitted that the record quoted made it only a little more than a week before the occurrence was recorded. The man's own statement shows that years had not elapsed, and unless Professor Newcomb had taken time and trouble to investigate the facts he must attach as much weight to the narrator's statements as he would attach to his own imagination; and I am sure that readers would attach more, until the reporter was scientifically discredited.

Again, would a scientific man, or any one seeking the respect and confidence of intelligent people, pretend to base an argument on what he "would not be surprized" to find in such cases? Would not an intelligent man investigate and ascertain what the facts were, instead of trying to discredit a narrative on the basis of imaginary incidents which it "would not surprize" him to find? I "would not be surprized" to learn that Professor Newcomb had dreamed this whole affair. I "would not be surprized" to learn that he had sought to dispossess the claims of telepathy for the purpose of defending the spiritistic hypothesis! The singularly cautious and enigmatical reference to the phenomena of Mrs. Piper would suggest that possibility. I "would not be surprized" to learn that he is as ignorant of his duties in the premises as he is of the place of the part played by his imagination in the incident. But would Professor Newcomb accept such a procedure on my part in nullifying his claims? Would a scientific man base his conclusions on the absence of surprize at anything? The real fact is that Professor Newcomb was in duty bound to ascertain the facts in the case, or base his criticism on the returns as he found them. The question was whether the incident was due to chance as narrated, not whether it was something else than it was stated to be. What

he "would not be surprized" to find, would have been another incident, not the one reported. If he wishes to weaken the incident, let him ascertain from the author what the facts were, instead of imagining them, and then frankly say whether he believes the man or not. It is not science to guess at the facts being otherwise than reported, and then to frame hypotheses on *a priori* guesses.

So far as I know, the incident may not be true. I do not care whether it is or not. I could well agree that a single incident of this kind, measured against the negative experience of all other persons, would easily be interpreted as a chance coincidence. We are not required to explain individual incidents of the kind. It is the fact that there is the collective mass of them, with certain definite characteristics, that has to be explained; and tho we find all the fault we please with the individual case, the collective incidents might tell another story. Professor Newcomb might have seen that he did not require to imagine the case defective by reason of incidents which he "would not be surprized" to have found, tho he did not try to find them. He could have admitted the case at its strongest, and still maintained that, taken alone, it might be explicable by chance coincidence. But his attempt to guess at possibilities in the case was so much concession to the conviction that this single incident did not look like chance, and that a census of such phenomena would be so much the stronger.

Professor Newcomb says that the case "is among the most remarkable of its kind." This statement makes one think that he has not read the records which the Society has made of incidents far better supported evidentially. There are instances far more complicated in the details of the coincidence, sustained by documentary proof, or in the corroborative testimony of others, before and after the event which established the coincidence. I "would not be surprized" to learn that Professor Newcomb had not read the records at all, and that his statement about this instance being "among the most remarkable of its kind" applied only to his own limited experience. In fact, it is manifestly absurd, after examining the records of the Society, for any intelligent man to

make such a statement, and it makes one doubt his right to speak on the subject. Indeed, if he is as careless about his astronomical statements, I should never believe a word he said on that science.

Then he adds again his imaginary view that the story has grown, trying to insinuate that it was years in doing so, tho the narrative, and his own previous admission, had indicated that it could not have been more than two weeks, and was probably only nine or ten days before it was recorded. If the dream had not purported to be coincidental, he would not have tried to discredit it on the ground of growth. In fact, his treatment of it shows an entire misconception of the nature of the incident, and of the problem connected with it. If Mr. Willson had told the dream as one which his wife had experienced, and had said nothing about its coincidental character, no one would have raised a sceptical question about its credibility. The very supposition that Mrs. Willson might have mentioned the same experience for every night of the week, shows that Professor Newcomb conceives it as an ordinary dream, and as being not at all incredible. He is not using the suggestions of growth and defective memory to impeach the facts when he assumes this. It is the fact of real or alleged coincidence which has to be explained, not the details of the dream. It is absurd to ignore a dream when it has no coincidence, and then to get excited about it when the coincidence occurs. The thing to be disputed or explained is the coincidence, not the dream. It is exasperatingly funny to see men trying to discredit perfectly ordinary dreams, when they coincide with some distant event, and accepting them as perfectly credible when there is no such coincidence. To do so is to give so much testimony to the significance of the coincidence when admitted, tho the proper scientific issue is the explanation of the coincidence, which can be as easily established as any coincidence in physical science supposed to have a causal, rather than a casual explanation. The whole question of protecting the incidents of the dream or experience, is to determine, not its *credibility*, but its *evidential* nature. A dream may be perfectly credible as an experience, but when it is supposed to be evidential of some large theory,

its details become subject to careful scrutiny, not because they are incredible as incidents, but because of their evidential relation to an alleged coincidence. The consequence is, that, as an experience, a coincidental dream is not subject to any more weaknesses from imagination and defective memory than any other human experience, and a scientific man can easily push this objection to the point of proving too much, namely, the absence of any basis for knowledge of any kind. Besides, the question, in such an instance as the one under review, is not concerning the accuracy of irrelevant details, but whether Mrs. Willson said she saw an apparition of her mother, and afterward ascertained that it coincided with her death. These are the two points to be considered, and all the laws of memory are in favor of their integrity, namely, intensity of the experience, and interest with attention. Whether it was at the exact minute of the death is an unimportant matter. It might have been within a number of hours either way. The coincidence would be there, whether explicable by expectancy or any other agency. The point that makes the coincidence in such cases interesting, is the fact that we usually find expectancy ineffective in producing such phenomena at other times than those which decide some kind of coincidence. It is the coincidence that has to be accounted for, and unless the imagined causes are constantly producing similar phenomena without coincidences, it has to be minimized in the account; and we know perfectly well that there is no scientific evidence for the influence of expectancy in producing frequent hallucinations. What we usually find is the absence of such an influence, where it might have been effective, in many thousands of cases without coincidence.

I repeat that I am not defending the integrity of the incident quoted, but simply endeavoring to show that Professor Newcomb's animadversions are wholly irrelevant to the problem, or would impeach any fact taken alone which a man might mention, if not supported by other evidence than the simplest kind. It is not important for my contention that this incident be accepted, or that telepathy be accepted as proved by it, or by a collective mass of such incidents. I am

interested here only in strictly scientific method, and logical discussion.

Professor Newcomb's observations about the frequency of hallucinations and dreams miss the real issue. It can be disputed that there is any such frequency, among the sane, as he assumes or expects. The Society endeavored to collect experiences of the sane. The question was not about hallucinations in general, but about those of a special type. Nor was it about hallucinations of a coincidental kind in general, but that type which showed some identity between the experience and the event which it seemed to indicate. In measuring the law of chance in such cases, hallucinations and non-coincidental experiences had to be taken into account, and they were so reckoned in the consideration of the conclusion. What was found to be a fact was that fewer people had hallucinations, or that people had fewer hallucinations, than might be expected; this being the very reverse, empirically, of Professor Newcomb's *a priori* belief and imagination. While indulging his imagination about others Professor Newcomb might have told us what his hallucinations have been. That would have been empirical evidence. I can only say that I have never in my life had an hallucination during my well moments, and only once did I ever have deliria. I refer to hallucinations of any kind, whether coincidental or non-coincidental, and I have not seen any apparitions whatever, whether called hallucinations or not. Moreover I never saw or heard of a person having an apparition or coincidental dream, until I was thirty-five years of age. I do not remember being told of any until that age, and I was brought up in a community that might have offered many an opportunity for such things. Since I joined the Society for Psychological Research I have heard of many a case, but of none until I made it clear that I was interested and would not ridicule the parties who had the experience. What I have always found was that these occurrences were rare, even in the case of those who were liable to them. Many, and perhaps most people, who report them say that they never had but one or two such experiences. There is no evidence that they are as frequent as Professor Newcomb insinuates. But, granted

that they are frequent, and that non-coincidental hallucinations of all sorts are common, the question before a scientific man is, not whether an hallucination concerning A, occurring to B, coincides with an event in the life of C, but whether an hallucination or apparition of A seen by B coincides with an event in the life of A. The problem is to ascertain if this sort of coincidence, involving certain elements of identity, is frequent enough to exclude chance. If hallucinations in the case of the sane were infinitely numerous, or indefinitely numerous, and not coincidental, it would offer more difficulties in the estimation of the law of probabilities. But as actual investigation has shown that they are not so numerous as is desired, in order to impeach the significance of the coincidental cases, the burden of proof is on the man who makes assertions like Professor Newcomb's. The inquiry showed that the persons having apparitions and coincidental experiences were able to assert the exceptional character of these apparitions and experiences in their own cases. If a person is in the habit of seeing apparitions, he will remember that fact as well as any coincidental one. In fact, it is the circumstance that they do remember them, and mark them, that leads them to a physician; and when they do not occur frequently, they all the more mark their interest, and feel that the circumstance is not one requiring medical attention. There is no use in impeaching the memory for non-coincidental experiences, because observation shows that, if they are frequent they get notice enough, and even elicit alarm much greater than coincidental ones. What Professor Newcomb requires to do, is to collect a census of actual cases to support his claims. *A priori* will not pass in a scientific court. My own collection shows that they are much less frequent than he implies, and the intellectual class, while accusing everybody else of them, denies, more uniformly than any other class, that it is subject to either illusions or hallucinations.

That I am hardly wrong in suspecting Professor Newcomb of being entirely ignorant of the evidence in the question, is, I think, made apparent by the following statement by him.

"Almost all the narratives I have seen or heard relate to experiences of years previous, and scarcely ever present, so that the wonder had plenty of time to grow in memory. The latest work on occultism with which I am acquainted is that of Mr. Wilson, already cited. Turning over its leaves I fail to find any occurrence, in England at least, of later date than 1896, twelve years before the publication. There are a few dubious looking reports from other countries of a little later date than this, but nothing of the present time. Except the trance mediums and fortune tellers, who still ply their trade and an occasional 'materializer,' the writer has heard nothing of mediumistic performances for ten or twenty years."

Very fresh instances have been constantly published in the *Journal* of the English Society during the last ten years, the effort being to deal with fresh ones only. The American Society has published a number of recent ones during the last two years. If the evidence be good documentary or corroborative testimony, what difference does it make whether it is an event of yesterday or ten years ago? But fresh incidents are plentiful enough, if Professor Newcomb would but read the records. Then what about the Report of Miss Johnson on Mrs. Holland, early last year? What of the lengthy Report of Mrs. Verrall in 1906? What of my own Report on the Piper case in 1901? What about the Report on the case of Mrs. Smead, in the *Proceedings* of the American Society for 1907? What about the five cases published in the American Society's *Proceedings* in September, 1908? Possibly these were too late to be included against Professor Newcomb, tho possibly, in reading his proofs, he may have had time to correct so important a statement. But it is evident that Professor Newcomb has not been reading or investigating carefully, before making his assertions, or implying that there is no fresh evidence, either mediumistic or of a spontaneous nature.

There are abundant illustrations of the same general observations unsupported by scientific evidence, and I do not require to examine them *seriatim*. I have called attention to them to show what passes with the man of the world for inspired wisdom, especially when it comes from a quarter which he has been accustomed to respect. Evidently the age of blind authority has not died yet, when even an astronomer

passes judgment upon a psychological question! Had the author of the paper under review shown that he had fully acquainted himself with the facts and the arguments upon which the defenders of telepathy had based their contention, he might have escaped many of the above animadversions. But it will be apparent to the veriest tyro in this subject that he has evaded the best material in the Society's collection, or has slurred it over, to take up stray incidents which neither the Society, nor any scientific man, would think of discussing, except to administer caution to children,—to say nothing of other possible motives which are found in the environs of university life and scientific orthodoxy. Nor do I make such remarks as an objection to the author's views about telepathy. I agree with him on too many points regarding it, to allow the criticism of his arguments to have that meaning. If I disagree regarding telepathy, my disagreement is based on the consideration of evidence which he ignores. But taking telepathy to mean mental coincidences that require a cause, that cause being still unknown, I have the advantage of his admission of the facts of such coincidences, and the consideration of material which he has either consciously or unconsciously disregarded. But as there is no special importance attaching to the defence of telepathy, I can only criticize the arguments by the use of which Professor Newcomb deprives himself of authority to speak on the issue at all.

If he had confined his negative observations to the subject of telepathy, there would have been no reason to raise any other issues. But he has given, as his title, the whole subject of "Modern Occultism," and he thus qualified us for further attack. Telepathy by no means exhausts the phenomena for which evidence has been collected, and, if it be rejected, there is a mass of supernormal phenomena which cannot be rejected with it, and this Professor Newcomb was bound to consider at greater length than he has done. He only alludes to the Piper case, and seems to be absolutely ignorant of the great mass of material centering about the cases of Mrs. Verrall, Miss Verrall, Mrs. Forbes, Mrs. Holland, Mrs. Smead, and a number of others, to say nothing of those of Mrs. Piper. If a man is not to accept telepathy, and telepathy of an amaz-

ingly contradictory kind, as a means of escaping the spiritistic theory in the interpretation of these cases, he has to admit, without debate, an hypothesis which Professor Newcomb does not discuss. If he had remarked that it was mere respectability that induced psychic researchers to adhere to their omniscient, and yet finite, telepathy, to escape from the spiritistic hypothesis, he would have had my sympathy. But it is hardly pardonable to use inconclusive and even absurd arguments against telepathy, when there is so much to be said about the still more absurd credulity with which psychic researchers press it as a refuge from a perfectly easy and rational explanation of the facts. This might have enabled, and justified, his direct consideration of evidence that has far more interest and pertinence in connection with "modern occultism" than telepathy has. The material to which I am calling attention is very different in kind from the incidents on which Professor Newcomb has spent his time and criticism. It is the result of experiment and verbatim records, so that ordinary objections, such as he conjures up, mostly from his imagination, and for which he produces no scientific evidence, do not apply. The limitation of his discussion to telepathy might have absolved him from obligations, but the broad subject of "occultism" made it imperative to give the most important body of evidence proper consideration, and it is that alone which made it timely and excusable to discuss the problem of psychic research at all. What we should have had in the article was the truth, the whole truth, and nothing but the truth. But what we really have is a clever evasion of the question, and of the evidence which made the essay possible, and which offers no alternative to its belief except the acceptance of a most extravagant telepathy, every form of which Professor Newcomb rejects. Psychic researchers have a right to ask, what do you say of Mrs. Verrall, Miss Verrall, Mrs. Holland, Mrs. Smead, Mrs. Quentin, Mrs. Piper and others? And unless the issue in their phenomena is discussed, no importance can attach to a discussion of telepathy as resting on the evidence of twenty-five years ago, and limited to the spontaneous coincidences of dreams, etc., at that. It is clear to any intelligent man that even this evidence is not treated intelligently.

But that judgment can be waived, and the issue of experimental records brought to the front. When it comes to the detailed mass of records made of the utterances and automatic writing of the persons mentioned, it is little less than a scandal that a man of Professor Newcomb's standing should not have faced the issue, or remained silent. Telepathy is the least that has to be believed, if we are going to withhold decision about the existence of spirits; and any suspense of judgment on this latter question must depend on the acceptance of the most astounding and the most devilish amount of telepathic interaction between living minds. If Professor Newcomb does not see that, it is because he has not kept pace with the literature of the Society, and the passage quoted from him seems to convict him of that ignorance. He may have chosen an indirect way of supporting the existence of spirit communication, but this might have been made plainer.

## INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

### AN APPARENTLY CLAIRVOYANT DREAM.

I saw the mention of the following case in one of the New York papers, and wrote at once to Mrs. Dellinger and to Detective White, mentioned in the news item. Detective White did not reply. Mrs. Dellinger did, enclosing a clipping from the *York Gazette*, and saying: "As to the dream, I shall send you a clipping of the paper that has it; the truth and nothing but the truth. If you have any questions to ask, I shall willingly answer them, if they will help a good thing on its way." I publish the story below as given in the newspaper named, seeing that it may be regarded as Mrs. Dellinger's own account, from her endorsement of it. Whatever deviation may be marked, can be observed in the account which Mr. Rudisill, a member of the York Printing Company, gives, and which was obtained from an interview which he had with Mrs. Dellinger.

The reader must note that Mrs. Dellinger's dream occurred two or three nights after the murder, and during the excitement of investigation. The story shows that her mind was interested, and the occurrence of such dreams is not unusual. The incident that attracts interest was the locating of the place where the revolver should be found. It seems that she had told this feature of the dream to one person, and he to another, before the weapon was found. At this point the story will explain itself, and I need remark nothing except that this distinction must be made between the dream in general, and the specific incident of the location and subsequent finding of the revolver.

It is useless to offer any theory of explanation. The case

is but one of a type for which explanation must be sought when a large number of them has been collected, and when those characteristics have been found in the type which may suggest their origin. The case is not a striking piece of evidence, but it is one incident in a collective mass of human experience that may deserve attention. If it may not prove anything, it may yet confirm the meaning of more important instances.

**From the York, Pa., Gazette, of Nov. 29th, 1907. Mrs. Dellinger tells "The Gazette" of her dreams.**

Located in the dreams of Mrs. Susan Dellinger, wife of Frank Dellinger, of Pleasureville, the revolver supposed to have been owned by William Hoover, one of the Pleasureville boys who were murdered, and which is believed to have been thrown away by Henry Snyder on the night of the murder, was found yesterday by George Albert Dellinger, her seventeen-year-old son, and by Robert Jennings Keller, aged eight. The weapon was found in the exact spot indicated in one of Mrs. Dellinger's dreams, and the finding of it has aroused great comment in the community where Mr. and Mrs. Dellinger have resided fifty years and are, of course, well known, as they are most highly respected.

Mrs. Dellinger was troubled about the murder. Because she is the mother of fourteen children, she pondered upon it a great deal. Three nights after the murder she was restless in bed and dreamed of the murder. She thought she saw most clearly Henry Snyder throw away the missing weapon. It seems that it went into the church yard and fell upon Curtis Sipe's grave. Then she dreamed again the same night. This time her vision took in the roadway a little distance down beyond the scene of the shooting and in this dream she saw the pistol lying in the field along side the road. Before she could get to it she awoke. A most strange part of this story arises from the fact that the dreams took place before Mrs. Dellinger knew that a revolver was missing.

It will be remembered that Charles Hoover, father of William Hoover, one of the murdered boys, has stated that his son had owned a revolver, but after the shooting it could not be found. Three pistols were recovered by Chief of Detectives White, but they were found in the possession of Henry Snyder, Lester Kaufman and Oscar Hoover. Snyder in his alleged confession, said that in the quarrel over the whiskey, William Hoover shot his brother, Curvin Hoover, and then shot at Snyder, who then shot William Hoover. When questioned about the revolver which William Hoover was supposed to have had at the time, Snyder

said it was thrown away, and that "if they looked around enough they would find it." He did not say where it had been thrown, nor did he say who threw it.

For some days the detectives have been working on the theory that possibly Snyder had killed both of the Hoover boys and it is regarded as passing strange that Mrs. Dellinger should have dreamed of seeing Henry Snyder throwing away William Hoover's revolver, for the detectives have no doubt that it is Hoover's revolver.

It will be remembered that the woman's dreams took place just a few days after the murder and before the question of the presence of William Hoover's revolver had been raised or made public. She related the curious dreams to her family, but did not place much importance to them. Yet she could not help thinking of it. When alone with her thoughts she would recall the dreams and in a short time she became nervous over the matter.

The story began to spread and Detective White heard it. He interviewed Mrs. Dellinger, who admitted the strange dreams. He asked her to go to the place and see if the weapon was, indeed, there. Mrs. Dellinger hesitated to promise to do so owing to the notoriety which it might give her, for she was rather timid about the whole matter of the dreams and did not like to talk much about them to others. She reluctantly promised to go to the place this week, and, indeed, had made up her mind to do it yesterday afternoon and would have done so had not the boys found the weapon.

Mr. Dellinger took charge of the revolver and kept it until Detective White visited him yesterday afternoon and took it in charge. It will probably be submitted among the evidence at the hearing, which will take place before Alderman Keech. The time had been postponed from to-day to Monday.

A Gazette representative visited Mrs. Dellinger at her home in Pleasureville last night, and heard the story from her own lips. At first she was loath to speak of it, but at last consented to be interviewed.

She said: "Monday or Tuesday night after the murder I went to bed and was restless. I kept thinking of the murder of the Hoover boys. I did not know them very well, but they used to come here to see the boys. But I have a large number of children myself and I can feel for the parents of the boys concerned in the shooting. I got to dreaming about the murder. I saw as plainly as can be, Snyder take the revolver by the muzzle and throw it over into the churchyard. It fell on Curtis Sipe's grave. That was the first dream. I must have soon begun to dream again.

"I thought I started to hunt for the revolver. I walked down

the Emigsville road and in passing along, about half a block north of the place where the bodies were found, I looked over into the field—Heidelbaugh's field—and there I saw the revolver lying in the grass. It was on my right side and I wanted to go in after it, but I thought I heard a man coming near me and I kept going on, hoping that he would soon pass beyond and let me finish my search unmolested. But he seemed to keep right near me, although I could not see him. After I had gone down the road quite a piece I turned to go back toward the main street, but the man was still after me, it seemed, and when I came opposite to where the revolver was lying I saw it again. This time it was on my left, in the same spot as before. Before I could get rid of my unseen companion and before I could get the revolver, I got awake, and that was the end of it.

“The dream made a strong impression upon me. I told it to our folks, and it then got out. Detective White saw me and wanted me to go to the place and see if I could find the revolver, but I did not want to do it. I hated the publicity it would give me. But I consented to go this afternoon, and would have done so but the boys found it before I was ready to go.”

In speaking of her dream, Mrs. Dellinger said that she has had just as vivid dreams before. One was about McKWayne, the negro murderer. She dreamed that she was sitting alone one evening when the negro came to the back door and rapped. She realized that he was the murderer, and although afraid of him, she planned how to capture him. She said that she told the negro to go out quickly and hide in an out cellar, as the officers were after him. She induced him to hide in the place, which has but one door. When he got in she seized a hatchet and some nails and nailed the door shut and made him a prisoner. Then she hurried to a telephone and notified Detective H. K. Fickes about the capture.

George Albert Dellinger, her seventeen-year-old son, is a sturdy little lad and told his story unhesitatingly. He said that he and Robert Jennings Keller, his chum, were going down along the road yesterday and saw Harris Zech, Scott Billet, Edward Kindig and William Ritz, four youths of the town, in the field just beyond the churchyard. They were hunting for William Hoover's revolver. George said: “I had just got over the fence and made about eight steps when right in front of me lay the revolver. I was scared, for I nearly tramped on it. The other fellows came up and I said ‘What shall I do?’ Bob Keller said, ‘Why, pick it up, of course.’ Then I picked up the revolver and brought it home and gave it to Pop. Charlie White was out here to-day and I was scared at first, but I knew he only wanted to

know about the gun and it was all right." Robert Keller told practically the same story of the finding.

Chief White said yesterday he regards the dreams and the subsequent finding of the weapon as most remarkable. The revolver is a thirty-two calibre, short, and has four loaded chambers and one empty cartridge. It is rusty as if from exposure. Mr. White has it in his possession, with three revolvers alleged to belong to Snyder, Oscar Hoover and Kaufman. The supposition is, of course, that the fourth weapon, found yesterday, belonged to William Hoover, one of the victims of the tragedy. The spot where the weapon was found, is about 250 feet north of the scene of the shooting and is along the road leading from that scene to Snyder's home. It was thrown about twenty-five feet inside the fence, at Heidelbaugh's field.

In discussing Mrs. Dellinger's dream a feature of the comment is that she resides about one thousand feet from the scene of the tragedy and could not, by any possibility, have seen either the shooting or Snyder throwing the revolver away. It is regarded as a most remarkable coincidence of a dream and the verification of the features of the dream.

Pleasureville has turned out many a good story in the past and that of yesterday is regarded as among the most interesting. In connection with the murder of the Hoovers it was stated in the papers some days ago that one of the past events was the suicide with dynamite of a Mrs. Frank Hovis, about fifteen years ago. The woman's name was Mrs. Sarah Clemens, and not Hovis. The mistake occurred through confusion of names and families mentioned at the time of the Hoover murders.

[When I found that Detective White failed to respond to my inquiries I asked Mr. Rudisill to take up the matter. His letter follows, and with it his report. The reader may compare it with the newspaper account preceding.]

York, Pa., Jan. 25th, 1908.

Dr. James H. Hyslop,  
New York City.

Dear Sir:—I am sending herewith the results of my investigation of Mrs. Dellinger's dream. Rev. Mr. Stump advances the theory that Mrs. Dellinger's dream was the result of telepathy. Mr. Stump was one of the first to know about the murder, and, owing to his intimate relations with the families involved, was consulted about many of the details. As early as Monday morning he says he had formed the theory in his mind that the Hoover boy's revolver was taken from his person by Snyder and thrown

away, and it was while he was making a search for this revolver that Mrs. Dellinger's son told him of her dream. He says that he was so intent in this search and was so much agitated by the whole affair that he did not pay much attention at the time, to the boy's story.

Chief of Detectives White, however, is positive that Rev. Mr. Stump informed him of Mrs. Dellinger's dream by telephone. Mr. Stump thinks that because he was thinking so intently of this theory that Mrs. Dellinger's dream was in some way influenced by this.

The pen and ink sketches are the work of Mr. F. W. Shaefer, who volunteered his services. I will send these on in a day or two.

I should be glad to be of any further assistance to you in respect to this dream or any other matters you may wish to call upon me to look up.

Sincerely yours,  
JAMES RUDISILL.

### Report of Mr. Rudisill.

On Saturday night, November 16, 1907, William E. and Curvin Hoover, aged eighteen and fifteen years, were murdered while going home from Pleasureville, York County, Pennsylvania. Their bodies were found at daybreak of the morning of November 17, lying near the little graveyard of the United Brethren Church. Each had a single bullet hole through his head, and the pools of blood in which they lay were frozen.

Lester Kaufman, aged seventeen, Oscar Hoover, aged eighteen, and Henry Snyder, aged twenty-one years, were arrested, charged with the crime. These three young men had been to the nearby city of York, where intoxicating drinks were obtained, and all were more or less under the influence.

When the church was reached, an altercation occurred, and the Hoover brothers, who were met here by the trio, and who were perfectly sober, attempted to act as peacemakers. Lester Kaufman and Oscar Hoover were discharged from custody, as it was clearly proven that they drove away in the buggy in which they and Snyder made the trip to York, leaving the latter and the Hoover brothers at the church.

The funeral of the victims was held on Wednesday, No-

vember 20, in Quickel's Church. The structure was so crowded that, when a trifling incident occurred (the cracking of a wooden seat), a panic ensued. The caskets containing the bodies were overturned, and a number of persons were seriously injured in the wild scramble for the exits. This incident is mentioned to show the excited condition of the small community in which the events occurred which produced Mrs. Dellinger's alleged dream.

An investigation followed the arrest of the three boys, which showed that all of them, including William Hoover, carried revolvers. On each of the prisoners a thirty-two calibre pistol was found. The father of the murdered boys testified that the elder boy had a revolver, but this weapon could not be found. Later, when an autopsy was made, a thirty-two calibre bullet was found in the head of each victim.

That a revolver was missing was clearly shown on November 17, since William Hoover's father said he was unable to find his son's, which he could positively identify.

#### **From the York Dispatch of November 18, 1907.**

"The detectives found revolvers of 32 calibre in possession of each of the prisoners when they made the arrests. Kaufman's weapon was empty. Hoover's contained four exploded shells, while Snyder's was also empty. The father of the murdered boys says his oldest son had a revolver, but a search of the house today failed to reveal it. It was not found in the boy's clothing, however, and it is the opinion that both were unarmed."

The fact that although six shots were distinctly heard in the vicinity of the shooting on the night of the murder, and no investigation of this shooting was at once made, is explained by the residents that frequently, on Saturday nights, shots were fired in and about the village by drunken parties returning to their homes.

Mrs. Susan Dellinger lives about two hundred and fifty feet from the scene of the murders. She is the mother of fourteen children, seven of whom are living. One son is about seventeen years of age and was well known to the par-

ticipants of the tragedy. Owing to this fact, the mother was much agitated about the affair and thought much about it. On the second or third night after the shooting (Mrs. Dellinger is not sure which, but is positive that it was prior to the funeral), she dreamed that she was on the way to the home of her parents, which was just opposite the church. When she reached the road on which the brothers were killed, she saw Henry Snyder reach down and pick up a revolver. She followed him, and distinctly saw him throw the revolver over the fence on the right hand side of the road, and then run towards his home. She returned to her home with the feeling that somebody was following her. The next morning, she related this dream to the children, the eldest of whom is a boy of about seventeen years. Mrs. Dellinger's husband is employed as a teamster and does not eat with his family, his employer including his boarding as a part of his compensation. He, however, did not hear the relating of the dream.

Among the children who listened to the narration of the dream was a boy of fourteen years. Later he told Rev. Adam Stump, a Lutheran minister, who lives in York, about his mother's dream. Frequently she told members of the family that she knew where the revolver was.

On the afternoon of Thanksgiving Day, November 28, her seventeen-year-old son saw four men hunting the revolver near the scene of the shooting. He went down the road, and at the point near the corner, and some distance below the cemetery, jumped over the fence. About twenty feet from the fence, he picked up the missing revolver. He carried it home and told his mother, who at once said that the place where he found the revolver was the place she had seen Snyder throw it.

The revolver was then taken to the general store and post office, where it was exhibited in a showcase. Later, one of the visitors to the store telephoned to Chief of Detectives Charles S. White, of York, who went to the village and secured the weapon, which was later identified by Mr. Hoover as the one owned by his son.

Some time later, Henry Snyder confessed to Chief of Detectives White that he shot the Hoovers. The first bullet

fired struck Curvin. When William saw his brother lying in the roadway he stooped over him, exclaiming: "My God, you've shot Curv!" While he was stooping over Curvin, Snyder, fearing he would tell what had happened, deliberately shot the elder brother also. He then took the revolver from Hoover's left coat pocket, ran down the road (as told by Mrs. Dellinger in describing her dream), and threw Hoover's revolver over the fence.

The following is a stenographic report of Mrs. Dellinger's description of the dream:

Q. How long was it after the murder that the dream occurred?

A. I don't know exactly. It was the second or third night after the murder. It was before the funeral.

Q. Was it on Tuesday night?

A. I don't know right. I think maybe it was; but it was on the second or third night after the murder—that I'm sure of.

Q. Did you know Snyder before the murder was committed?

A. Yes, I knew him well. I knew his parents; they are nice people.

Q. Did you know that Snyder was connected with the murder?

A. Well, I thought he was connected with the murder. I thought Snyder had a hand in this matter.

Q. This pistol, at the time you had the dream, did you think it belonged to Hoover or Snyder?

A. I thought Snyder did it, and threw the revolver away. I didn't know whose it was.

Q. Well, when did you first tell about the dream?

A. The next morning, at the breakfast table. They was telling their dreams, and I says "I had a funny dream," and I told them what it was. I didn't think nothing then. And then Arthur (that's *that* boy) he heard Mr. Stump say that there was a revolver missing, and he said "My mom knows where it is." And then, when I heard about this, I told Arthur to shut up and not say anything more about it. I got so worried about it, then, I could hardly work. I got to tell-

ing some of my friends, and told them I was worried, and somebody told White, and he wanted me to go look for it. I promised to look for it when I got time. On Thanksgiving afternoon the oldest boy (George Albert) came in and wanted money to get bullets for his rifle. I gave him a nickel, and he went down along the lane, jumped over the fence and found it. He wasn't looking for it but just happened to come across it.

Q. How long was it after the dream that the revolver was found?

A. It was found on Thanksgiving afternoon.

Q. Before you went to bed, were you talking about the Hoovers?

A. No, but I was thinking about the murder.

Q. Your oldest boy knew where it was located, and went right to that place?

A. I do not know whether he did or not, but he was the one that found the revolver.

Q. Were the Hoover boys and Snyder friends?

A. Yes, all the boys were friends together.

Q. Was anybody looking for the revolver when your boy found it?

A. Yes, there were four people hunting it. My niece gave it out, and then the people commenced looking for it. But George, he wasn't hunting it, he just happened to come across it.

Q. In this dream, did you see where the revolver was located?

A. I didn't know just where it was; it was between the churchyard and the corner. I thought I saw Snyder stand and take the gun by the barrel and pitch it over the fence. I saw it lying inside the fence. I don't know just where it was, but I am sure I could have found it if I had gone out and looked for it on a moonlight night.

Mrs. Dellinger's son, who found the revolver, was positive when questioned, that he did not find the revolver at a place described to him by his mother, but after going over the fence almost tramped upon it. He heard his mother tell of her dream at the breakfast table, nearly two weeks before he found the pistol.

The following statement is made by Chief of Detectives, Charles S. White, of the City of York, Pennsylvania :

" The first I knew of the dream was on Tuesday, November 19, 1907, when Rev. Adam Stump called me up by telephone and told me that Mrs. Dellinger had a dream about a missing revolver. It is my recollection that Mrs. Dellinger told of this dream before she knew that a revolver was missing. I drove to Pleasureville, and encouraged Mrs. Dellinger to talk. I also tried to persuade her to go to the spot where she said she saw Snyder throw the revolver, but was unable to do so.

In her description of the location, to me, she said that it landed in the graveyard, near the fourth or fifth grave from the fence, which was that of a relative of hers.

" In his confession to me, Snyder corroborates Mrs. Dellinger's dream, by saying that after he had shot the older brother he reached in his left-hand coat pocket and took his pistol out, and after running some distance down the road threw it over the fence.

" The revolver is in my possession, and is so rusted and corroded as to plainly show that it lay in the weather for some time. When the revolver was found, I was immediately notified by telephone, and went at once to the general store in Pleasureville and secured the revolver, after having it properly identified as the one which was found.

(Signed) CHAS. S. WHITE,  
Chief of Detectives.

January 18, 1908.

The following statement is made by Rev. Adam Stump, of York, Pennsylvania :

" I know Mrs. Dellinger, she having been a former pupil of mine. I can testify as to her integrity and truthfulness. I am the pastor of the Hoover family, and the Snyder family. I recollect that Mrs. Dellinger's boy told me that his mother dreamed about the revolver. I paid no attention to it, however.

" I may have told Chief of Detectives White about the dream, as I telephoned many times to him in regard to the case. I cannot recall now that I did tell him.

" It was my theory that the revolver was thrown away, and I was searching for it on the Tuesday afternoon following the murder. Two boys were assisting me.

(Signed) ADAM STUMP.

January 18, 1908.

During the course of the interview with Mrs. Dellinger, she said it was a custom of the family to relate dreams at the breakfast table.

While Mrs. Dellinger said she wrote to Dr. Hyslop that she did not want anybody to come to her about the dream, she later consented to talk of it. Before talking, she cautioned the interviewer that, should her husband appear, not a word was to be said to him about her correspondence with Dr. Hyslop, as Mr. Dellinger was unaware of it. Later, when the husband did appear, he seemed much incensed that his wife should be interviewed on the subject of the dream, and said there was already too much talk about it. Upon the object of the interview being explained, he seemed satisfied and left the house.

These data are accompanied by a pen and ink sketch, showing the vicinity of the murder. This sketch is also accompanied by a diagram, showing the location of Mrs. Dellinger's home. The distance between Mrs. Dellinger's home and the United Brethren parsonage is built up, so that it would have been impossible for Mrs. Dellinger to have seen the shooting from her home. The bodies were found between the parsonage and the church, as indicated by the crosses in the sketch. The revolver was found about two hundred and fifty feet from the place where the bodies were lying, at the spot indicated by a black dot.

[It was necessary to make special inquiries, to know whether Mrs. Dellinger might possibly have been able to see from her home where the revolver was found. Mr. Rudisill's reply to this question will be found below.]

York, Pa., Feb. 7th, 1908.

Dr. James H. Hyslop,  
New York City.

Dear Sir:—Replying to your question about whether Mrs. Dellinger could see, from her home, the spot where the pistol was found, I would say that she could not. The entire distance on each side of the road between Mrs. Dellinger's house and the parsonage is built up, and Mrs. Dellinger's home is back some distance from the pavement line, so that it would be impossible, from her home, to even see the place where the bodies were lying, I

stood in front of Mrs. Dellinger's house and looked myself, to see whether this was possible or not. The view is so obstructed by the intervening buildings as to make it impossible to see.

Sincerely yours,  
JAMES RUDISILL.

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### MIRROR WRITING.

The following incidents in connection with the mirror writing of my little daughter, at five years of age, were sent to Dr. Richard Hodgson at the time they came to my attention, and have been returned to me since then. I quote the notes which I made at the time.

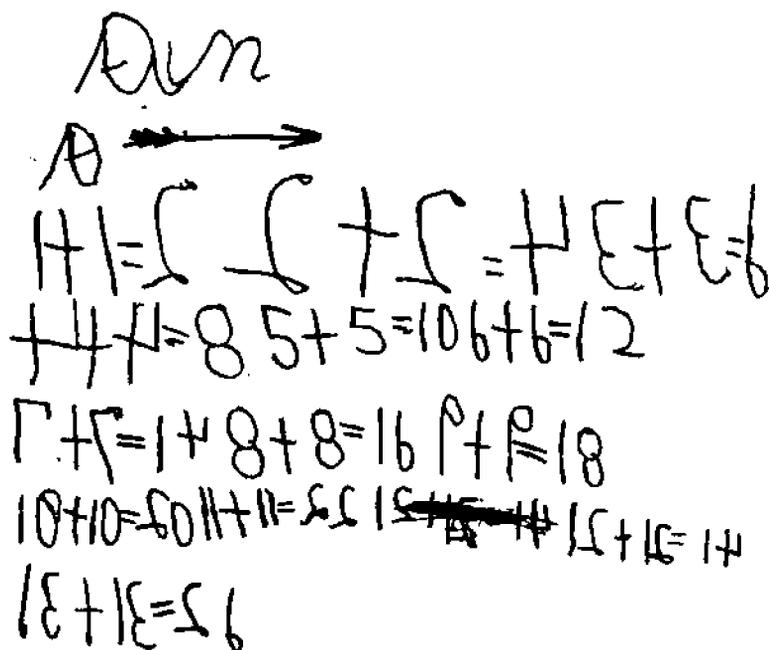
March 7th, 1904.

Beatrice came down stairs this morning with some figures and additions on a piece of paper which she said she had made for Miss H——, then staying with us. My attention was attracted at once to their peculiar appearance and I obtained a mirror to examine them. They proved to be the ordinary mirror writing.

When she brought the paper to me I thought, perhaps, that the figures had been written in an order the inverse of what appeared to be the fact. As the writing had been done out of my sight, and tho it was quite evident how it actually had been written, I asked her to write the figures again. I was careful not to let her look at the paper which she had given me, but put it out of her sight. I watched her in the act, and she produced the same kind of writing as before, with the exception that  $5+5=10$  was written in the natural script, and was legible without a mirror. The whole was written in the same order as the previous attempt (Nos. 1 and 2), according to obvious indications, showing that the first set of figures had not been written upside down. Another interesting circumstance is that, when the figures are read with the mirror, they must be read from right to left to represent the proper order of addition, showing that the writing is not perfect mirror writing. To have perfected this, the writing

should have begun on the right side of the sheets and gone from that to the left. I have a case in which this correct form of mirror writing takes place.

I found another specimen of her writing, and it is the same as the others, with only slight variations into the normal, as this is observable in the instances just described. The cuts will show the original writing as it occurred, and the



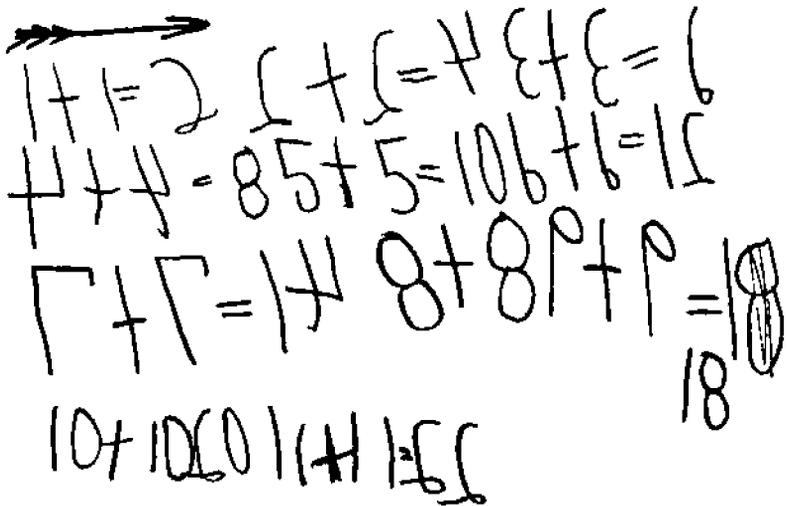
Number 1.

typewritten statements indicate the manner of producing the figures from left to right.

Nos. 1 and 2 represent what the child brought to me, and No. 3 what I found. The cases of mirror writing and of normal writing in the form of the figures, but in reversion of the order to make it perfect mirror writing, can be determined by the reader.

March 19th, 1904.

I resolved, on this date, to repeat the experiment of the writing, thinking that it might not show the characteristics of the previous work. The cut No. 4 shows what took place. It will be observed that there is much less of the mirror writ-



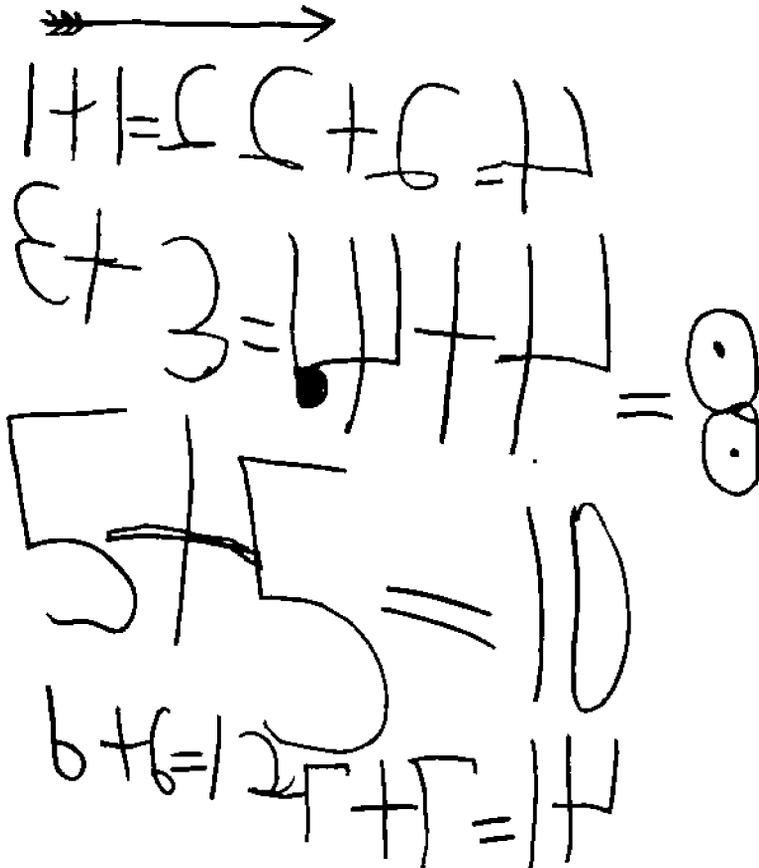
Number 2.

ing than before. The figures and additions represent the normal form and order until  $7+7=14$  was written, when the two 7s were made in mirror writing and the 14 in the normal. It was the same, as the reader will remark, with  $9+9$ . In the case of  $14+14=28$ , the reader will observe that the first 14 is mirror writing and the second normal. In the case of  $16+16=32$ , the form of the figures was normal, but the order was reversed. In the case of  $13+13=26$ , the figure 6 was mirror writing. In all the papers it is noticeable that some of the figures are normal which might have been executed as mirror writing, but the form of the figures would be the same for both normal and mirror writing. Hence it is not possible, without actually witnessing the process, to decide which it was in these instances.

In seeking an explanation of the phenomena, we must re-

member that the child *wrote with her left hand from left to right*. She was being taught to write in the normal manner with the right hand, but, like one of the other children, had spontaneously taken to using the left hand.

With these facts before our mind it is easy to remark that



Number 3.

there is a peculiar mixture of motor and visual influences determining the writing. Sometimes the visual reflexes determine it, and these represent her memory of the form and direction of figures, as taught her. But, having taken to the

use of the left hand, there was perhaps the natural tendency to the symmetrical movements with the motor action of the right hand in its motion from left to right, and this, at times overcoming the visual influences, would tend to give the mirror form to the figures. But as the visual reflexes had prevailed in determining the action from left to right, they succeeded, at times, in preventing mirror writing, and also in obtaining the dominance in making some of the figures. If the child had wholly escaped the influence of visual memories and reflexes, it might have begun the writing, as it should

$$\begin{array}{l}
 1+1=2 \quad 3+3=6 \\
 2+2=4 \quad 4+4=8 \\
 5+5=10 \quad 6+6=12 \quad 7+7=14 \\
 8+8=16 \quad 9+9=18 \quad 10+10=20 \\
 11+11=22 \quad 12+12=24 \quad 13+13=26 \\
 14+14=28 \quad 15+15=30 \quad 16+16=32
 \end{array}$$

#### Number 4.

have done for perfect mirror writing, from right to left, and then might have avoided lapsing into the normal form of the figures. But the motor reflexes of the left hand, trying to adjust themselves to the natural and symmetrical action of the left side of the body, that is to action from right to left, succeeded in some of the figures, while the visual reflexes availed to dominate in the direction.

In true and perfect mirror writing, there is complete adjustment of the visual and motor reflexes, but from another

point of view. The writing begins at the right, and proceeds to the left, but has to be read either in a mirror, or by turning over the sheet of paper. We have to imagine the writer standing opposite us, and using our hands to write the words so that he can read them in the normal manner while being on the opposite of the paper. What is to us mirror writing, would be to that observer merely normal writing. But, in the instances by my child before us, the mixture of visual and motor reflexes confuses the result, and makes it partly mirror and partly normal writing, showing exactly what the process is in all mirror writing, namely, the adjustment of visual and motor reflexes, so as to represent the appearance of a normal process to an independent observer at another point of view. This point of view may be either that of an observer standing opposite the normal writer, or that of holding a mirror at the back of the sheet on which the writing appears. One is plain mirror writing and the other is inverted mirror writing. The latter does not occur in the present instance. Only that of an observer opposite the writer appears in the ordinary mirror writing. The present is a mixture of normal and mirror writing, showing the interfusion of visual and motor reflexes.

JAMES H. HYSLOP.

## BOOK REVIEWS.

*Nervous and Mental Hygiene.* By AUGUST FOREL, M. D. G. P. Putnam's Sons. \$2.00.

The greater portion of this volume is devoted to the hygiene of the mind and of the nervous system—as the title indicates; excellent and clear chapters being devoted also to the anatomy and physiology of the nervous system.

But the medical and psychological portions of this volume will probably be of secondary interest to readers of this *Journal*; and I shall not, accordingly, discuss them here. What I should like to mention is the authors' rather curious attitude towards psychic research, and his conception of "mind" and "spirit." A few quotations will make this clear.

"If...I place an apple beside a pear, I have before me two different things. And if I eat the apple, it lies in fragments in my stomach and no longer in front of me, though the pear may be. But I can not eat the visual image of the apple or leave its tactual image in front of me. Yet that image is as clear as day, and at the same time the best proof of the presence of the real thing outside of me. For this reason, I can call the seen apple *identical* and not *parallel* with the one that is felt and tasted.

"The same is true of mind and brain. It is as impossible to imagine a living brain without a mind as a mind without a brain. What destroys the brain destroys the mind, and what disturbs the brain disturbs the mind correspondingly. The two are as inseparable as the apple seen and the apple felt or tasted, and correspond in the same way to the same real thing. And that is why we speak of *identity* and not, like certain modern psychologists, of *parallelism*; for a thing cannot be parallel with itself" (pp. 79-80.)

Of course, this is thorough-going monism, and has all the strength of that position—and all the weaknesses! This is not the place to enter into any elaborate theoretical discussion of the points raised, but one might be permitted to ask, perhaps, why it is not possible to treat brain diseases—if mind and brain are really identical—by psychological or physical methods indifferently? And yet we know it cannot be done.

The author sees the consequences that must—or might—follow any proof of mind apart from brain-functioning, however, and says:

"If the mind is thought of as without energy, *i. e.*, as independent of the law of conservation of energy, then we come immediately to a belief in miracles that abrogates natural laws and allows them to be disturbed at pleasure; and energy would have to arise from nothing and return to nothing every moment, through the intervention of miracles, spirit rappers, and materialized ghosts; for the action of the mind on matter and *vice versa* could certainly not be disputed." (p. 82.)

It is only necessary to point out that mind would be *proved* to exist, apart from brain, if personal identity were ever established: so that, the best way to settle the whole question—and the only way—would be to stop arguing about the validity of the monistic hypothesis, and seek for *facts* seeming to show that mind *can* exist apart from brain structure and function. These facts, once established, would settle the whole question once and for all time: and the only way to establish the facts is by persistent effort along the lines laid down in scientific psychic research.

HEREWARD CARRINGTON.

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# JOURNAL

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## American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

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### THE THOMPSON CASE.

By James H. Hyslop.

The current number of the *Proceedings* contains the detailed Report of a remarkable case which I wish to abbreviate for the readers of the *Journal*. It is a remarkable case on any theory whatever of its explanation. If we put it on the lowest level of interest it possesses an extraordinary character, and challenges further investigation in the field of the supposedly supernatural. It is not necessary to regard it as putting any final touch on the problems which it suggests, and hence it is presented here for the sake of its psychological interest and any other conclusion which it may help to establish. The case came to my attention in the manner described below, and in giving the account of it I shall follow the chronological order of events and for details readers must go to the *Proceedings*.

Sometime in the summer and fall of 1905, Mr. Frederic L. Thompson, who was a goldsmith, and not an artist, was suddenly and in an inexplicable way seized with an impulse to sketch and paint pictures. Accompanying this impulse were numerous hallucinations or visions of trees and landscapes which served as models for his work.

Mr. Thompson had no training in art. He had obtained

only the slight education which the public schools give a boy until he was thirteen years of age. He had a few lessons in drawing such as the public school gave. He then had to go to work and he was employed in an apprenticeship at engraving. He served at this work for some years. His employers discovered that he had some taste at sketching and the foreman of the department encouraged this as a means of helping Mr. Thompson at his engraving. While employed at this task Mr. Thompson formed what may be called a partnership with an artist to turn photographs into oils. Mr. Thompson did none of the finishing and so his partner, Mr. Macy, executed the artistic work of the paintings. Only a few photographs were finished in this manner, as the work did not prove remunerative. This was the last of Mr. Thompson's experience with anything like painting until the impulse seized him in the summer of 1905 to sketch and paint. The meantime was spent in his work as a goldsmith, which he took up in New York City after he left New Bedford, Mass. His experience with turning photographs into oils was a number of years ago and when the company for which he had been working in New Bedford failed he came to New York, and was employed in various jewelry establishments at his engraving and goldsmith art.

It is apparent in this that he had no education or important experience in painting, so that whatever merits his painting might have they do not represent the usual result of education and practice. When he was seized with the impulse to sketch and paint he seemed to lose his interest and art in the work of a goldsmith and began to show some unusual powers as an artist in oils. While he did this work he often felt that he was Mr. Gifford, Robert Swain Gifford, and remarked to his wife at times, "Gifford wants to sketch." He did not know at this time that Mr. Gifford was dead. He had some years before been slightly acquainted with Mr. Gifford, having met him once or twice on the marshes about New Bedford while Mr. Gifford was sketching there, Mr. Thompson himself being out hunting. He talked with him a few minutes only on one of these occasions, and on the others merely saw him sketching at a distance. Once he called on Mr. Gifford in New

York to show him some jewelry, but saw nothing more of him.

This explains the limits of Mr. Thompson's relation to pictorial art and of his knowledge of Mr. Gifford, so that whatever interest his recent work as a painter may have it is not the result of the usual agencies in the production of artistic work. Between the period indicated, the summer and fall of 1905, and the latter part of January in 1906, Mr. Thompson kept on at his sketching and painting. Toward the latter part of January he saw notice of an exhibition of the late R. Swain Gifford's paintings at the American Art Galleries and went in to see them. He learned at this time and not before that Mr. Gifford was dead. Mr. Gifford had died on January 15th, in 1905, some six months before the impulse seized Mr. Thompson to sketch and paint. While looking at Mr. Gifford's paintings on exhibition he seemed to hear a voice say, apparently issuing from the invisible, "You see what I have done. Can you not take up and finish my work." This incident may be treated as an hallucination or as a fabrication, unless evidence can be produced to make it credible. I am reporting only what I was told. Whether genuine or not it was of sufficient influence on the mind of Mr. Thompson to induce him to go on with his sketching and painting. From this time on the impulse to paint was stronger and between this date and the next year he had produced a number of paintings of artistic merit sufficient to demand a fair price on their artistic qualities alone, his story being concealed from all but his wife.

In January, 1907, Mr. Thompson came to me with the fear that his visions and hallucinations were threatening his sanity. He had been constantly the subject of them ever since he saw the exhibition of Gifford pictures, and a scene of gnarled oak trees haunted him perpetually, with the strong impulse to paint them. He drew several sketches of them, but the insistence of these visions began to throw doubt upon the normal condition of his mind and he sought the advice of a gentleman who sent him to me. I interrogated him for two hours on all aspects of his experiences which included the story which I have just told. As I saw no evidence of any-

thing supernatural in the account I diagnosed it as disintegrating personality, that is, some type of hallucination and symptom of mental disturbance. I advised him not to continue the work of painting, but to go on with his goldsmith vocation, as I could not see any reason to believe that he could well earn his living in painting, especially if he had to explain how he did his work. Besides I feared that the tendency, if not due to morbid mental conditions, would not last. But seeing that it would require time to prove whether the case was one of morbid hallucinations and that we might never know, until an autopsy would show, what the real trouble was, it occurred to me that I might have a shorter path for finding out what might be the trouble. The incident of hearing a voice in the American Art Galleries suggested that view of the case which many instances on record in the publications of the English Society for Psychological Research indicate, namely, the hypothesis that the dead may occasionally intrude their influence upon the living. There was no evidence of this in the story of the voice as Mr. Thompson narrated it. But I saw that an interesting set of alternatives was placed before me. I had no way of proving that his visions and the voice were purely subjective hallucinations without waiting, possibly for years, to watch their development. On the other hand, it suddenly came into my mind that I might test the matter in a very simple manner. I thought that, if the hallucinations were really inspired by the source apparently claimed for them, I ought to get traces of Mr. Gifford through a medium. If I did not get any trace of him the presumption would be all the stronger that the phenomena were the ordinary ones and did not require us to invoke anything supernatural to account for them. As a consequence I asked Mr. Thompson if he had ever seen or consulted a medium. He replied that he had not and that he always despised the subject of spiritualism, laughing at it with others. I further asked if he would go with me to a medium and he replied in the affirmative.

This was on January 16th, 1907. I went immediately and arranged for a sitting to take place on the second evening after this, the 18th. I did not tell Mr. Thompson whom he

was to see nor where we were going. I had him meet me at my house at a suitable hour and took him to a medium whom I here call Mrs. Rathbun. I introduced him as Mr. Smith and took the notes myself, also requiring Mr. Thompson not to say anything and not to ask any questions until I signified permission. In a few minutes after we sat down the medium apparently described some one whom Mr. Thompson recognized as his grandmother, the evidence not being of the kind to assure any one of its genuineness, and then allusion was made to a man behind him who was said to be fond of painting. No hint whatever had been given of either Mr. Thompson's character or the nature of his experiences. Mr. Gifford was described in terms recognizable by Mr. Thompson, and in a few minutes a group of oak trees was described, even to the color of the leaves that had appeared in his apparitions and the fallen branches, and the locality of Mr. Gifford's birth. The allusion was to a place near the ocean, that it was not England, but that you had to take a boat to the locality. It was this group of trees that had haunted Mr. Thompson's vision for eighteen months and he had described it in our conversation two evenings before. The real group was afterward found in the locality described. It was on one of the Elizabeth Islands on the New England coast.

The outcome of this experiment was to suggest experimentation which I had not expected to come to me. It also had the effect of pacifying Mr. Thompson's mind, and relieved my own, as to the possibilities of his hallucinations, and he resolved to go on with his painting. He had done some of this previously with such success as met with the approval of artists. But previous to this time he had painted only six or eight pictures, but had a large number of sketches, rather crude however, all of which, sketches and paintings, being based on his visions. Without telling the story of his experiences he showed some of his paintings to a few persons interested in art and sold two or three of them. One he sold to Mr. James B. Townsend on its merits and without telling his story. In the course of his examination of the picture Mr. Townsend remarked that the painting resembled those of R. Swain Gifford and then Mr. Thompson told him something of

his story. Soon afterward he sold another painting, under similar circumstances to Dr. Alfred Müller who was pleased with the excellence of the work. This, with the encouragement offered from my experiment with the psychic, led him to continue serving the impulse which haunted him.

While Mr. Thompson went on with his work I resolved to make a second mediumistic experiment. I was experimenting at the time with a lady whom I call here Mrs. Chenoweth and brought Mr. Thompson to a sitting. He was not admitted to the room until after Mrs. Chenoweth had gone into the trance, and left it before she came out of the trance, so that at no time in her normal state did she see or hear him. At this first sitting some twenty incidents of a coincidental character were told, many of them bearing upon the personal identity of Mr. Gifford. Among them was a reference to his fondness for rugs and rich and flesh colors, a reference to a tarpaulin which it was his habit to wear in some of his boating and painting, and more or less definite accounts of his relation to Mr. Thompson, the sitter. The latter fact could not be given any important evidential value, as some things were said or implied by Mr. Thompson's questions which might have suggested to the subconsciousness of the medium that this influence was present. But the facts mentioned about Mr. Gifford's private habits were more suggestive. But there were even more pertinent incidents than these. Reference was made to his sudden death, his unfinished work, to the condition of his studio, to apparently the same woman that appeared in the experiment with Mrs. Rathbun, to misty scenes which were a favorite of Mr. Gifford, and finally to the group of trees and their locality which have been mentioned above. This passage should be quoted.

Mr. Thompson said to the psychic: "There is a picture of an old group of trees near the ocean. I would like to get it. Can you see it?" He had reference to his vision as described before and said too much about it to make any reference to some details have evidential value. Mr. Thompson thought that possibly Mr. Gifford had painted such a picture, but he wanted himself to find where the trees could be found that he might paint them himself. He assumed rightfully

enough that, if Mr. Gifford was actually present, he might tell where the trees could be found and something about them. The following was the result of the inquiry, taken down by a stenographer at the time, the matter in parentheses representing what Mr. Thompson said.

“Do you think that it is one that he is giving you?

(I think it is, yes. I feel that I must go out into nature and paint those trees.)

I want to tell you little boy, I think he has seen the trees and I think he is giving you the picture of it. I think you will see them too. I don't know the place, but it looks like that to me. When you go up here on this hill, as I told you about, and ocean in front of you it will be to your left, and you will go down a little incline, almost a gulley, and then up a little bit and a jut out. That is just the way it seems. Now you have this so that you can follow, can't you? They look like gnarled old trees. There is one that stands up quite straight, and some roots that you can see, not dead, but part dead. Some are roots and gnarled and then the rest. They are nice.

(Beautiful coloring.)

Oh, beautiful! But that is what you will get if you are right on the spot. You will get those soft colors, just like his old rug, that he likes very much that has some soft colors.”

When the group of trees was finally found it was proved that this description was perfectly accurate, tho it would probably not have led any one to either the locality or the special scene. The account supplements the one given by Mrs. Rathbun. When facing the sound or ocean the group of trees was on the left and you had to go down a little gulley to reach them. They were gnarled oak trees and standing as described. There were no dead roots visible nor partly dead roots. But there was one dead limb near the ground which resembles a very crooked root of a tree. It is represented in a cut for the *Proceedings*. The trees were situated on a little promontory and so a “jut out.” When painted in the fall the trees had colored leaves of the red and brown tone which were favorites of Mr. Gifford. The rug alluded to Mr. Thompson found at the foot of Mr. Gifford's easel and it contained the same colors as the leaves in the fall scene which he painted of these trees.

A few things were said that were pertinent to Mr. Thompson and that did not bear upon the identity of the dead. They assumed an influence over Mr. Thompson. For instance, Mr. Thompson was told that he would go out to the place where the trees were and paint them and that he would return when the weather was "crisp and cool." He did find the trees and after painting them returned to New York in December, in the "cool and crisp" weather indicated. This fulfilment of the prediction, however, may be treated as the result of suggestion.

But I have somewhat anticipated the story. I desired, however, to explain the pointed features of the incident of the trees, and to call attention to the facts which, in this first sitting, gave encouragement to pursue both the investigation and the continuance of Mr. Thompson's work. It is noticeable that these first sittings give evidence of supernormal information, and as they were under test conditions we do not have to raise the issue of the mediums' characters. No hint of the communicator's name was given by either psychic. One or two pertinent names were given, but no special importance could be attached to them, save their suggestive nature.

These results sustained the hypothesis which the first experiment with Mrs. Rathbun suggested and Mr. Thompson resolved to hunt up the scenes of his visions or hallucinations and to paint them. On the 2nd of July, 1907, he, therefore, put into my hands a number of sketches which he had made in the summer and fall of 1905. I wrote out a note to that effect and locked them up in my files. Mr. Thompson first went to Nonquitt, Mass., where he expected to find the scenes which had haunted his visions. He states that he had known nothing about this place except that it was the summer home of Mr. Gifford. It was situated near his own home in New Bedford, but inaccessible except by boat. Mr. Thompson found a few of the scenes of his visions and took photographs of them, but ascertained that Mr. Gifford's favorite haunt was one of the Elizabeth Islands. He then resolved to go out to the islands and to make a search for the verification of his various apparitions. But as fortune would have it Mrs. Gif-

ford took him into the studio of Mr. Gifford which had not been greatly altered since his death two and a half years before. To his surprise he saw on the easel an unfinished sketch which was absolutely identical with one of the sketches which he had left in my hands more than a month before. He said in his diary at the time that it almost took his breath away to see the identity between this painting and his visions and sketches. The reader may observe this himself by comparing the representations in Figures I and II. There were two other pictures on easels which were identical with sketches which he had made, but which had not been left with me as described above.

Now it happens that the case does not wholly depend upon the veracity of Mr. Thompson. He had left the sketch in my hand before he saw the painting of Mr. Gifford. Mrs. Gifford testifies that the picture was rolled up and put away until after Mr. Gifford's death, when it was taken out and put on the easel. Mr. Thompson had no opportunity to see it, and his impulse to paint never arose until six months after Mr. Gifford's death. The evidence for all this is explained in more detail in the *Proceedings*.

Mr. Thompson then went out to the islands and accidentally came upon the exact scene of this picture by Mr. Gifford on the island of Nashawena and painted it. He had never been on this island before and hence had never seen this particular view.

In his rambling over another of the islands, whose name I am not permitted by the owner to give, Mr. Thompson found a large number of scenes that had appeared in his visions. He states, and the evidence is fairly conclusive, that he had never been on this island. It is extremely difficult for visitors to get on the island without a permit, and Mr. Thompson had to obtain one to visit it. He painted several pictures of actual scenes which he had seen in his visions and some of which he had sketched from his visions before he visited the islands. Among those which he had seen in his apparitions was one of a peculiar group of trees. He stumbled upon them in his wanderings about this island and started to sketch them, when he heard a voice similar to the one he heard at the art

gallery and which said: "Go and look on the other side of the tree." Tho some sixty feet away he went forward and on the opposite side of the tree he found the initials of Mr. Gifford carved in the bark of a beach tree in 1902.

Finally in October he accidentally found the group of gnarled oak trees described by both psychics and painted it. He had put a sketch of the trees seen in his visions into my hands, as remarked, on the 2nd of July previous, and a representation of it will be found in Figure III. He also took a photograph of the trees, but his film was not a good one, and evidentially would have been worthless, if it had been good. But the painting of the trees corresponded exactly with the sketch which he had left in my hands some months previous. The reader can determine this by comparing the representation in Figures III and IV.

The next problem was for me to find these trees and photograph them myself. The story of their finding should be told in some detail, as the facts tend to make the whole incident more evidential than would otherwise be the case.

After some directions as to where I would find the group of trees, said to be near or in the edge of what is called the Black Woods, I went out to the island, having received a permit to do so. I found the place but no tree like those desired. There were plenty of gnarled oaks and storm blown trees of all kinds, and one group of trees which Mr. Thompson had painted, but no group representing any specific resemblance to what is seen in Figures III and IV, save in isolated details. I photographed a few trees, thinking that perhaps Mr. Thompson had put trees from various localities together and had made an idealized picture. The specific points of his sketch and painting, however, were not found in what I had photographed. As soon as Mr. Thompson saw the photographs he said that they did not represent the scene he had painted and that the trees he found were all together just as painted. I therefore took him with me on a second trip to the island and we went to the same spot. We found the group of trees which he said would serve as a guide to the place where the desired group was to be found. But there was no trace of the trees we were searching for. There was

nothing but a sand-waste. We had to give up the search and return home.

The third trip was more successful and contained some interesting episodes affecting the coincidence of finding the trees. On the second trip, when he failed to find the trees, I remarked to Mr. Thompson that he must have painted the picture from an hallucination, but his reply was that this was impossible because he had carved his initials on one of the trees. He conjectured that he might have painted it on the north shore of the island, as the day was stormy and foggy when he painted it. The third trip was made to investigate this north shore with the hope of finding our quest. We investigated this shore for two or three miles and examined every tree and group of trees to find what we wanted, but there was not a trace of any single tree or group of trees that had any specific resemblances to the desired scene. Nor was the shore itself sufficiently like the one needed to make a technical resemblance. There were gnarled oaks in plenty, but nothing that suggested the picture. We then resolved to sail around the island into Vineyard Sound and examine a small group of trees that we had not investigated on the second trip.

Before leaving New York Mr. Thompson said to me that he had come to the conclusion that he could never find the trees by himself and went to consult a psychic, a lady whom I personally know well and who is not a professional in the usual sense of that term. She told him the following, which Mr. Thompson wrote out from memory for me before the steamer left the dock in New York and I had it in my possession from that time on.

I see the trees. They are on a rounding bank. The land slopes down. One limb is not there. It has blown away or been struck by lightning. It changes the appearance of the tree.

(Do you see any landmarks by which I can locate them?)

The water bends around quickly and beyond is where men have been at work. I see something like a round building. I can't see what it is: it may be used for cattle or a bridge, like a rustic bridge. In front is a cleared place, then trees beyond.

(On what part of the island is it?)

You face the rising sun. I see houses near it. It is not exactly east, when you face the rising sun: it is on your left hand.

(Are there trees near it?)

When you stand on the bridge and face south they are on the left hand."

The reader may remark some resemblance with the statement by Mrs. Chenoweth which I have quoted above. I shall not take the time or space to discuss details. But after we had examined the north shore of the island we sailed into Hadley Bay and anchored there, taking a row boat with the purpose of going into Vineyard Sound, and in trying to row under a bridge found the tide coming in so strong that we could not get through. Mr. Thompson threw his coat upon the bridge and helped us to carry the boat around and into the water. He went back for his coat, but instead of getting it took his stand on the bridge, facing east, and ignoring three separate calls to get his coat and come on, he seemed to go into a sort of trance. Soon he ran down the bridge, leaving his coat there for some one else to get, and ran with all his might around the shore to a small promontory and shouted back that he had found the trees. He threw the old grocery box into the air which he had said before leaving New York that we would or ought to find on the spot where the trees were. Mr. Thompson's initials were on one of the trees.

We then photographed the trees and the shore. They are represented in Figures V and VI. One of the important limbs representing a specific characteristic for identification had been blown down by the wind, but was found and tied in its place for the photograph. Another, the S-shaped limb in the tree at the right, had also been broken off by sheep. It too was found. The two limbs are represented in Figures VII and VIII. The limb on the tree at the left and which turns on itself was not a part of the real scene, but as Mr. Thompson had always said that he had himself inserted this from another tree no importance attaches to this discrepancy. But the branched limb on the ground was there, and the cut will show the two large rocks lying in position. The decayed spot in one tree, the one at the left, was there. There was no storm at the time of our visit and hence no such appearance as the picture represents. But the group of trees were a little to the left when one faces the east, and when facing the south

there was a wood on the left. The bridge was not exactly a rustic bridge, but had some resemblances to such. There was a "slope down" to the left of the bridge and it had to be crossed in reaching the promontory where the trees were. The houses were west of this spot and not visible.

The reader will observe from the cuts that there is more distinct resemblance between the sketch which had been placed in my hands in July, 1907, and the painting represented by Figure IV than between either the sketch or the painting and the photographs of the real scene. But the specific characteristics which represent the points of identity are all there, and unmistakably indicate the right trees, tho the painting idealizes the scene, as artists usually do with such things.

The two most important pictures thus seem to bear the investigation and the fundamental question of Mr. Thompson's veracity, which was the first thing to be determined, seemed to be settled. Of course there are other important evidences that affect the supernormal not connected with his veracity, namely, the mediumistic phenomena in my own experiments. But this important matter with reference to Mr. Thompson had to be decided independently, tho my intercourse with him made it unnecessary to raise the issue personally after my first inquiries into the facts. Then as many of the circumstances in connection with the two instances described at length protect the genuineness of the phenomena affecting the two pictures we may feel less difficulty in accepting other instances where similar identity exists between sketches made from his visions and the actual scenes afterward found. There were several of these. There was one of a forest, rather dense, which Mr. Thompson sketched from an hallucination and then found the original on another easel, tho he did not recognize it at the time, having forgotten that he had sketched it. There were also two sketches of a sea shore and a man with an ox team, and on still another easel in Mr. Gifford's studio was a painting of Mr. Gifford's representing the same scene. There were also other scenes which he found representing his visions and of some of them he took only photographs, But I do not require to indicate these.

They are represented in the more detailed account of the *Proceedings*.

There were many other interesting experiences by Mr. Thompson which he recorded in his diary at the time. When he was on the island searching for the scenes which had haunted his visions he often heard music like that of a guitar or violin and hunted about to see if it was produced by any one. He found no evidence of any human being that could cause it. In fact, there seems to be but one house on the island except the three or four at the eastern end of it. The island has no population except the two or three families of care-takers. Besides, this music was heard at different times and places on the island, and once Mr. Thompson ran up a hill to see if he could find some one whom he fancied he heard singing, but found no one and he had several miles of view before him that was clear. Usually the music he heard was instrumental. A friend of Mr. Gifford states that Mr. Gifford was passionately fond of music, especially of the violin. Whether there is anything more than a coincidence in this must be determined by each one for himself.

The diary also records many of the incidents connected with the discovery of various scenes and points of identity with his visions and so serves as a contemporary record of the events. It cannot be quoted here. Readers desiring details can go to the *Proceedings*.

These incidents made it necessary to try further experiments with psychics to see if I could obtain more specific evidence of the influence of Mr. Gifford. I therefore held a number of sittings with Mrs. Rathbun and with Mrs. Chenoweth, some of them before the public knew anything about my work on the case. I shall summarize the results briefly, indicating those that were obtained before the psychics had any means of suspecting that I was experimenting with Mr. Thompson and before they knew anything of the case.

The first sitting was on April 3rd with Mrs. Rathbun and was held before I had made the search for the trees mentioned above. She did not recognize Mr. Thompson whose first sitting had occurred more than a year previous and which has

been mentioned above. At this sitting Mrs. Rathbun soon made the following very relevant statement:—

“ You have been questioned regarding your honesty, so far as intuitions, impressions or—some might call them hallucinations, for you have a very peculiar power.”

There came an allusion to a lady who was said to be influencing him from the other side of life, practically implying what was indicated at the first sitting more than a year previous. Then a reference to the confused state of Mr. Thompson's “ material ” conditions was made, a statement that was exact, if it can be said to describe the effect of these impulses upon his financial situation and things generally. Then a reference to “ uniform ” which might be interpreted as pointing to the tarpaulin, tho not assuredly, was made, and then he was told that he had twice nearly passed out of the body. This was exactly true, if his own feelings are to be taken as the guide. When he finished the painting of the group of trees above described, and called the “ Battle of the Elements,” he felt so ecstatic that he could describe his sensations only as dying. This was recorded in his diary. An another time he was nearly dashed to pieces while painting the sea in a tarpaulin and had to lash himself to a rock to keep his position. These facts were known only to Mr. Thompson. The medium mentioned the “ hurt or blow ” connected with the exposure.

A striking allusion was made to an operation upon a man who was said to be communicating, Mr. Thompson having witnessed the funeral of a man, while on the island, who had died from an operation, the scene having produced a profound emotional effect on Mr. Thompson. There was some confusion by the medium of this incident with the personality of the artist supposed to be influencing his work. Some striking statements were made about a ring which Mr. Thompson was wearing, namely, that he had made it himself and that the stones in it had been changed, and a number of other even more important incidents, but which I need not mention except to indicate their irrelevance and yet evidential character for the supernormal.

One little incident of great directness was mentioned. It

was that there was a little woman who worried a great deal for fear that he would not be practical and that she wanted to get him into his every-day line of work. Every word of this was true with reference to his wife, and when under this obsession Mr. Thompson was not very practical as the world goes. Then the medium went on to describe exactly the attitude of mind which his relatives had toward his experiences, stating that they thought him going insane and that they "would rather you were more practical than interested in the spiritual," adding that "they cannot stop you, because it is not hallucination or insanity." She added that his work was influenced by spirits about him, and she not knowing at this time anything about the case.

A direct allusion was made "peculiar scenes and visions" and "lots of them" that he had around him, with the remark that some "extraordinary happenings had happened to him within the last ten months." Then come a spontaneous reference to the ocean and a shipwreck and again to his "uniform" and a reference to what must be taken as some one guiding him in his work from the "other side." The pertinence of this is apparent, whether evidential or not, and some of it describes an exact scene in his life when painting on the shore of the sound. The detailed record will be clearer and more interesting than these excerpts, and also contain a number of incidents which, tho not bearing upon the issue of this paper, do show indications of supernormal information about incidents in Mr. Thompson's life.

At the second sitting there was much relevant matter concerning Mr. Thompson's life which I shall not discuss, and a reference to a box, said not to be a satchel, but describing Mr. Thompson's means of carrying about his materials. In the first of the two sittings it was clearly indicated that he was an artist and this idea is made still clearer in this second experiment. The most important allusion, however, was to a Latin word which the medium said had come to him. Mrs. Chenoweth at a later sitting alluded to the same fact. Mr. Thompson had had a personal experience representing an apparent communication from an alleged spirit giving the Latin words "Alter Ego," as the influence affecting him, and pur-

porting to come from a lady. There was then an allusion to a woman and child as representing something that he had seen in his visions and that he would paint. The fact was that, as he finished the painting of the group of trees in the "Battle of the Elements" he saw the vision of a woman and child interfused with the scene and had been haunted ever since by the desire to paint this apparent representation of a madonna and child. There was also a reference to "clay or pottery" that had an interesting coincidental possibility. Mr. Thompson had been sent to an academy by the company employing him to study some clay modeling, and a prophecy was made about his finishing a certain picture within six weeks, which was actually done, tho Mr. Thompson did not notice the exact coincidence until afterward. No value attaches to it under the circumstances. But the statement that he drew much under trees was true and pertinent. There was, however, no definite identification of Mr. Gifford. The two sittings only discovered incidents associated with the life of Mr. Thompson with a few vague indications of the source from which his apparent inspiration came.

The next two sittings were with Mrs. Chenoweth on the dates of April 10th and 11th. Mrs. Chenoweth goes into a light trance for her oral work. Mrs. Rathbun was normal in her sittings. There was a great deal of subliminal "chaff," if I may so describe the non-evidential matter, as the sceptic would choose to regard it, but interfused with it were incidents that clearly represented supernormal information. Mr. Gifford was fairly well described in several characteristics physical and mental, with some errors, and the intimation made that he was influencing Mr. Thompson. The name Charles was mentioned, this having been mentioned by Mrs. Chenoweth in her first sitting nearly a year previous. It was relevant to Mr. Thompson apparently, but not to anything or person in connection with Mr. Gifford, so far as has been determined, and has to be treated as a guess. Mr. Thompson's business was indicated in fairly clear terms and it was said that "this man," the communicator, had been with him as far back as this. The statement was true so far as time and employment were concerned. The reference to a woman in the

"spirit world" and the entire account of her relation to Mr. Thompson fitted what had been told through Mrs. Rathbun in her first and later sittings and also what was said the year previous through Mrs. Chenoweth, tho she did not know that I had brought the same sitter. We may assume that her subconscious recognized the man. Mr. Thompson's middle name was given and an allusion, like that of Mrs. Rathbun, to his unsettled conditions of mind and body, a very pertinent statement because of the embarrassed state of his finances at the time. This was followed by a description of Mr. Gifford's work at painting, evidently to identify him, but the medium wholly misinterpreted it to refer to writing. The incident as understood by her was wholly false. But immediately following she described a pocket book, brown, old and shiny, long as a bill book, with papers in it. Later in the deeper trance and by automatic writing the same psychic referred to it again with more details. Mr. Gifford had no such pocket book, but he did have a sketch book and in fact many of them, which this might describe. In the later sitting it was said that this pocket book had a strap about it and contained a burial permit. Mr. Gifford used rubber bands about his sketch books, but had no burial permit in it. He did carry in his sketch book a permit to visit the island of Nashawena.

Then came the following statement: "Did you ever have a feeling as if you were away from the body, above everything, sometimes?" Mr. Thompson replied in the affirmative, and the further statements refer to the agency of outside influences producing this effect on Mr. Thompson. The fact of this source is unverifiable, but the reader will recall the statement by Mrs. Rathbun above regarding the same phenomenon.

Then came the statement: "Another thing. You have got a sort of hearing. It is not definitely unfolded yet, but there are times when you can get strains of music, just as tho it floats about you. People don't seem to understand you, do they, around you?" There then followed a long and accurate description of Mr. Thompson's habits at the time, none of it being specifically evidential, except the allusion to his "dreams that he has sometimes" and his "throwing himself

down at night and looking and trying to see the spirits and as tho he felt such dreams." The reader will recognize the relevance of the allusion to music and the "dreams" which apparently refers to his visions, and he did at times exact what is here said, throw himself down and give way to his visions. The reference soon after this to a stringed instrument like a harp and evident indications of Mr. Thompson's experiences and "looking around and seeing no one" when he heard music on the island. The point of this will be apparent to the reader, as it represents exactly what occurred to Mr. Thompson.

The next sitting contains a large amount of pertinent matter, but too vague and indefinite to summarize, and open to the interpretation of inference from admissions by Mr. Thompson. But there were a few incidents that stand out from the general mass of indefinite matter that are specific enough to attract attention. The first was the statement that he, the sitter, had a lot of unfinished canvases and a reference to a yellow cliff and the blue sea, this being a very definite reference to a picture which Mr. Thompson had painted at Cuttyhunk and which he had long before sketched from a vision. Mr. Thompson had never seen this bluff, which it was rather than a rocky cliff. Following this was an apparent allusion to Mr. Thompson's occupation as a goldsmith, then to influences from older and deceased artists for which there was no evidence, of a specific kind.

The next specific incident was a reference to a vision of a woman, and that it is a product of his own mind. No mention of a child is made in connection with it. But he is told that he is to paint this. The reader will observe the relation of the allusion to the vision Mr. Thompson had when he finished the painting of the trees and the similar reference of Mrs. Rathbun. It was intimated that the painting was to be symbolical and later communications made the incident much clearer and apparently hit its definite object, as his own vision made it more intelligible. Mr. Thompson was told that in connection with this inspiration he would slip away by himself and cry and that now when off alone tears would often come, tears of joy at his work. This, it seems, is true.

But the evidence of personal identity in these sittings with both Mrs. Rathbun and Mrs. Chenoweth was entirely unsatisfactory. There is evidence of supernormal information, and a critical analysis of the whole mass of statements, in spite of its "chaffy" character will reveal interesting pertinence throughout, and indeed some value when we have reason to believe from better evidence that the inspiration is what it claims to be. But my dissatisfaction was so great, realizing that a scientific mind would not accept any such evidence for the supernormal, whether telepathic or spiritistic, I resolved on a different type of experiments. Those which I have just summarized represented work previous to any possible knowledge on the part of the psychics of what I was doing and of Mr. Thompson's experience. I was experimenting with Mrs. Chenoweth for automatic writing when she goes into a deeper trance and which eliminates more of her subliminal action than the lighter trances, and so resolved to try Mr. Thompson for these. The public by this time, as a result of my inquiries on the Elizabeth Islands, had learned something of the case and so I have to rest the further facts, except those of Mrs. Smead, on their merits. Very little, however, got into the papers that was relevant and nothing came out in the records that is attributable to that source of information. But the sceptic may prefer to discount, or at least to examine, the further evidence more scrutinizingly. However this may be, it was necessary to experiment further to satisfy the requirement for better evidence of personal identity in the alleged communicator, and the deeper trance afforded me a better opportunity for testing the case. They were conducted without admitting Mr. Thompson to the room until after Mrs. Chenoweth went into her trance. The results, at least in their character, whatever we may think of the conditions, were much better than before. I summarize them briefly.

It took some time to obtain an adjustment at the first sitting. The communicator who first appeared to communicate through the automatic writing purported to be Prof. Sidgwick and not a hint was made toward any one related to Mr. Thompson until he moved in his chair, and as if awak-

ened by this the medium at once referred to some one near him and began at once to tell incidents related to Mr. Gifford. Allusion was made to a man with a whip in his hand and familiar with horses. Tho this might refer to his riding years ago, it was not especially significant, but immediately following it was a reference to a gang plank, a steamer and a trip, not on the ocean, and then to the "wallet" smooth and shiny with the burial permit in it, the apparent allusion being to his sketch book as explained above. An allusion to his having lived in a brick house was made, tho not in an evidential manner in spite of its truth, and there was some confusion. The account of his room and desk with their papers was accurate enough, considering that he taught as well as painted, but it had no value as evidence, while the immediate statement that he had taken a little journey just before he passed away was true and quite pertinent, as he had taken a little trip with Mrs. Gifford just before his fatal illness. Nothing further occurred at this sitting, except some very striking incidents as Mrs. Chenoweth came out of the trance that were relevant to me and not to Mr. Thompson or Mr. Gifford.

At the second sitting Mrs. Chenoweth, during the subliminal stage as she entered the trance described a scene which had many features of a vision of Mr. Thompson apparently connected with an experience of Mr. Gifford's in a foreign country but not definite enough to identify it with certainty. The most striking feature of it was an allusion to stones or jewels which Mr. Thompson had obtained because of this feature in his frequent vision of just such a scene, he having noticed jewel-like stones in his vision. When the automatic writing came the first allusion was to a woman who might have been regarded as Mr. Thompson's grandmother, tho not evidentially indicated. Then when distinguishing between the communicators of the previous day, Prof. Sidgwick and the unnamed person, I was told that it was not Prof. Sidgwick and then the control took up the personality whom we were seeking and referred again to the journey before he passed out and added that there were two services in connection with the funeral, which was true of Mr. Gifford.

There arose a clear idea that I was seeking incidents to identify this personality. There followed an earnest effort to supply these, tho the success was not marked for some time. An allusion was made to certain "black figures, like stellar geography" scattered through a book that was mentioned, which would fit some of Mr. Gifford's illustrating, but the incident cannot be regarded as evidential. Finally the communications were so confused and equivocal that I indicated the whole thing was perfectly blind and in order to identify the man more clearly an allusion was made by the control to "color, more color and more again." I hinted that they were now on the right line and there came an allusion to the "paper handbook again," with a statement, very true of Mr. Gifford, that the "blue and the sky were always fascinating to him."

At this point there was an apparent attempt on the part of the communicator to directly control the writing himself, but he was unable to effect his object, tho he made the remarkably interesting statement that "it was so much of an effort to keep his memory and all the work at the same time." The sitting then came to an end with the change of control that brought a very interesting personality to the front who said some pertinent things about the communicator tho she said nothing evidential.

As Mrs. Chenoweth came out of the trance she said some things relevant to the identity of Mr. Thompson. She described a large horse and said it was one that he used to ride "back to," with some reference to peculiarities in Mr. Thompson that took him out of the athletic class, tho he has an athletic body. All this was true about his riding a horse when a boy, and it was just such a horse as was described. She then stated that he was an artist and made a reference to the influence of colors upon him, specifying his love of yellow which was true and remarked that there were some oriental suggestions about him, which those who recall his vision of a foreign country and allusions to Egypt will appreciate as an approximation. A hint of the same thing comes in the next sitting.

On the next day there elapsed considerable time before

any relevant facts appeared. Apparently the controls tried subliminal methods instead of automatic writing, hoping that identity might be better established by that means than by writing. A great many things were said that were true, but not evidential, and the first incident that promised to be valuable was the following:—

I think he smokes. It is something that he holds in his mouth. He doesn't seem to be always smoking, but it seems that he holds something in his mouth quite a lot; really, like a—like—I think it is like a cigarette. I think he gets nervous and rolls them up and then holds them there and then sits down and does a little and does that again, just that little nervous anxious way."

Now as fortune would have it, inquiry showed that Mr. Gifford did not smoke and if he had smoked the incident would have been without evidential importance. But I learned that Mr. Gifford was in the habit of holding a stick in his mouth when he was at work, rolling it about and chewing it as some people use cigarettes or cigars.. The description of the medium does not clearly indicate assurance as to what it is, and the expressions "holds in his mouth" and "doesn't seem to be always smoking" suggest the interpretation of the passage in conformity with the facts as I ascertained them.

Then came a reference to a "soft cap, not a skull cap" which might have meant a Scotch cap which he used to wear. The mention of his desire to paint a pearl was not verifiable. But on being asked to describe the picture that was on his easel. I thinking at the time, with Mr. Thompson, that Mr. Gifford knew it before his death, the communicator, or the subliminal of the medium made the following statement:—

"Yes, indeed, I see it. It is quite a good-sized one. Yes, indeed, there is a picture there and it is a picture of a scene. It is not a person; it is a portrait. It is a scene and I can see away off in it. It isn't all done, you know. It is partly done, but mostly done so that you can see pretty nearly what it is. Oh, but it is beautiful, you know. But there are some trees in it and there is some foreground that is lighter and then the background seems dark, but some trees and I think I catch some glimpses of light in through. It doesn't seem like a scene around here. It seems as tho there is some sky in it and that everything is very brilliant.

Everything he did is brilliant, brilliant colorings. He likes those things, you know."

The reader may determine for himself the measure of accuracy in this account by comparing it with the cut represented in Figure II. This represents the picture which was on the easel and which corresponds to the sketch which Mr. Thompson made from a vision without ever having seen the original. This original was an unfinished sketch of Mr. Gifford's. The discrepancy in the account is the reference to the background as dark. But this is apparently corrected by the allusion to light being visible through this. It is possible the very dark field occupied by the trees might be taken by obscure perception for the background. But in any case the other characteristics mentioned apparently apply to this picture.

The next incident that is perhaps as suggestive as that which I have just marked was the statement: "There is another little thing that stands up, or else it is pinned up, but it is something like a small thing. It is thinner and smaller than the picture. It is not a study of the picture. It is something different and seems to be up on one of the posts."

Now Mr. Gifford had a smaller sketch of this same scene from which he had painted the larger one which is represented in Figure II, and it too was on the easel placed very much as indicated.

After a number of pertinent, tho non-evidential allusions, I was told that he had illustrated poetry and had done work in "black and white," both of which I was able to verify, one by Harpers Brothers and the other by Mrs. Gifford, Mr. Gifford having gotten up the illustrations for an edition of Longfellow's poems. This might well have been known, but not easily the fact that it was relevant at this time. The allusion to "atmosphere" as characteristic of him was true and suggestive. Then followed an allusion to his visiting places to get certain special things for detail in his art and to a desire to paint a woman, neither of which could be verified and seemed doubtful to all who knew his art and his personal tastes. But the reference to a woman had its interest in connection with the visions of Mr. Thompson already commented

on, whatever their source. The reference to his having many unfinished canvases was true and more or less evidential.

After some further pertinent but unimportant incidents the statement that he loved his old home was very strikingly coincidental with the facts. The reference to his two kinds of work and to the fact that he had travelled was also to the point. He was said to have taken the Clyde Line of steamers, but according to the testimony of Mrs. Gifford it was the Cunard Line.

After some confused allusions to this travel there came an evident attempt to describe his old home and its surroundings. That it was a "woodcolored" house and a landmark was true, and also that there was a "piece at the end," there being an "L" on the house. That it was inland and no water and no ocean immediately near was true, tho the shore of Buzzards' Bay was near and Vineyard Sound visible on the east after climbing a rising slope. That he could look over water from it was true and that there was "a lake near where he was" was almost correct, as Hadley Bay, shut up by the surrounding land, in fact being a landlocked bay, appeared like a lake. Still more pertinent was the statement that it "had beautiful views around it, and then hills rising soft like billows," and the fields and woods, every bit of this being exactly true. Then to have the name Essex come, which had no pertinence at all, was suggestive, as a mistake or confusion, of Nonamesset, the last syllable possibly giving rise to the name "Essex." Nonamesset is the name of the island on which his childhood home was situated, and is situated at the eastern end of the Elizabeth Islands, the message indicating this in the term "Eastern."

There followed a number of incidents which were very characteristic, tho buried in a large mass of general talk. They were his tramping and a reference to a gulley which he had painted, his love of forest tints, a reference to hemlock and pines, that was not accurate, but might have been a confused allusion to the similar cedars on the island, and the statement that his wife was still living, with her characteristics fairly well indicated.

There followed a long account very detailed of some

place near his home that could not be verified, tho if it had been identified it would have had excellent evidential meaning, owing to the complex details. Then the medium seemed to discover the relation of the communicator to the sitter and described his influence upon Mr. Thompson, remarking that the latter was very mediumistic, which was a fact, as the reader may have already suspected. A reference to an old photograph was not evidential. But another incident was very interesting. I quote it in full.

"I want to know if you know anything about a little loft. It seems as tho—I have got two places that this spirit worked in; one is off, you know.

(Yes.)

in the country. One is in the city.

(Yes.)

You know. Well, do you know anything about what I would call a little loft? It seems almost like going up in a barn or a shed, and there is a smell of hay and a smell of things around, but some things are kept up there—and working there sometimes.

(All right. I think I shall find out about that.)

It is a place. It is not a house, you know. It is like a place that you go and can open doors wide and look out, upstairs, you know, and it smells of hay."

Mr. Gifford had two places for work, one in the country and one in the city. Early in his artistic career he had a studio in a barn and he and Mrs. Gifford used to work there, as indicated. All the incidents were true as stated, even to the wide doors.

Then the process of communication turned to automatic writing and after preliminaries the communicator was asked, after he had intimated that he was influencing the sitter, if he knew what particular things he had impressed upon the man. The reply was:

"Of course he knows or rather he knew there was a scene which he was trying to project which he has never yet given. It is a misty day on the old road or a misty day on the marshes. I do not know which. It has come over our friend a number of times that a misty day, a soft gray day would be a good subject."

Every word of this is true and Mr. Gifford had a great

liking for misty days and atmosphere, as perhaps many artists have, but Mr. Thompson states that he has often been haunted by apparitions of misty scenes and days to be painted. This was followed by the statement of the communicator or the medium that Mr. Thompson had trouble in selecting his paints which was correct and that he had especial difficulty with his grays while the yellows turned up more easily. All this was perfectly true. In connection with it was the name Watson who was said to be a dealer, intended apparently to indicate that Watson was a dealer in paints for artists. But he was not this. He was a cousin of the owner of the island and Mr. Gifford knew him.

The next sitting was with Mrs. Rathbun. The first allusion was to a picture which was said to be at my house, the fact being that I had only a short time before taken one of Mr. Thompson's pictures to hold it against a cheap sale. It was the "Battle of the Elements." Careful investigation into the facts make it quite probable that Mrs. Rathbun could not have known the fact, tho the form of statement makes the incident one to be cautious about. But the only other incidents that can be examined with interest are an allusion to the vision of a woman and a mountain ascent, which coincided with a vision that Mr. Thompson had about that time and that he had not yet told me, and a reference to terra cotta, which might be an allusion to some of Mr. Thompson's work in the Swain School of Design many years before in New Bedford, tho we can only mark the fact as a coincidence. The last incident, indicating the supernormal tho it is not evidence of communication with the dead, was Mrs. Rathbun's allusion to something being in Mr. Thompson's pocket which she said had been cut in Paris. Mr. Thompson had some crystals in his pocket which he had gotten from Paris, and there had been no possibility that Mrs. Rathbun should know anything about their being in his left pocket, which they were.

Mrs. Chenoweth was the subject of the next sittings. The first communications were occupied with references to some historical works of art in a manner that presents no evidential matter, and finally they merge into incidents bear-

ing upon the identity of Mr. Gifford. The first evidential circumstance was connected with an account of what was in his house. The medium indicated that he had a lot of old fashioned furniture in it; that he had some straight backed rush-bottom chairs, and that there was an old fashioned bureau "with legs that curve out" in it. Mr. Gifford was fond of old fashioned furniture and had such a bureau in his house with bird claw legs on it, and some rush-bottomed chairs.

The next incident is as interesting for its mistake as for its aptness. The medium said that the artist had something "almost like a basket near a shelf with a lot of brushes in it," and that he "kept an awful lot of old brushes," and that when he came to paint "rocks and things that were rough" he resorted to these old brushes, and that he seldom threw a brush away. The facts were that Mr. Gifford did keep his old brushes and use them in this way. They were not kept in a basket, but in a ginger jar.

The next incident was that the communicator had "designed something for the Gorham people" and the statement that it looked like "a hair brush set and mirror and things like that." Mr. Gifford was never engaged in the work of designing and did nothing of this kind for the Gorham manufacturers. But Mrs. Gifford told me that he had helped a gentleman in connection with that company design a loving cup or something of that kind after his trip on the Harriman Expedition, of which Mr. Gifford was a member.

At this point I asked if he remembered a certain gentleman who had been a personal friend and the friendship was acknowledged and the remark made that this was some time ago. Some hesitation and unintelligible matter followed and the phrase, "Oh yes, that was some time ago" was repeated, adding, "But there was always a kind of feeling up to the last between him and that center, the Fred center." Upon inquiry of this friend I found that this was possibly very pertinent. He and Mr. Gifford at the Chicago Exposition were leagued together against a certain gentleman on certain matters and Mr. Gifford's hesitation about the policy to be adopted forced on his friend the responsibility for aggressive

action and the man affected by it always felt it. It was in connection with art affairs. The mention that Mr. Gifford was a member of the National Academy, tho not using the last word which was implied by the message, represented what was true, but not evidential. It was then said that he had served on the "hanging line," and Mr. Gifford had often served on the committee for hanging pictures on important occasions. He was said to have been interested at one time in miniatures, a statement which Mrs. Gifford thinks was not true, as she knew nothing about it.

When asked whether he had communicated elsewhere he admitted that he had and indicated the number of times with fair correctness. Then a reference was made to an intended picture for Mr. Thompson, a symbolic painting about the past and the future, which Mr. Thompson took to represent his vision that he interpreted to mean immortality. After some apparent effort to recall the communicator mentioned a man by the name of Cox, saying that he was an illustrator. Mr. Gifford had a friend by this name, but he was an architect, not an illustrator. Mention of his having painted a fish was made, an incident that Mrs. Gifford says was true, and in response to a question regarding whether he liked sublime scenery, the reply was that he liked wild things better, which was true. In a few minutes he or the medium spontaneously indicated that he had painted Dutch scenes, windmills and the like. This was true. The paintings that made his reputation were of the Dartmouth salt works with windmills in them, and resembling many of the Dutch paintings. He was said by the psychic to have admired Dutch painting, which seems to have been true.

Then came a remarkable passage which is too long to quote but which is full of evidential matter. Reference was made to "scraggly and gnarled oaks" and "an overhanging bank" with a boat near and "the ocean in front." Mr. Gifford had actually painted such a scene near his cottage. I have a cut of it. It was not the ocean in front, but Buzzard's Bay. Then immediately after this came a reference to the "river in back," there being such a river there, and all at once an allusion to the lighthouse there, saying that its light

was not one "of the revolving kind" but steady and that the lighthouse was "straight and white," calling it the "Farmer's Light." It was Dumpling light that was near his cottage. It was white and the light was not a revolving one, but was steady as affirmed.

The detailed incidents of a large building with which he was said to be familiar and in connection with it, apparently in Munich, the occurrence of some illness, seems to have been erroneous, or at least unverifiable. The description of his painting in the storms would have been correct if it had been asserted of a trial once or twice, but it applied more fittingly to much that Mr. Thompson had done. After an attempt to describe his house in the city, failing in this or making it unrecognizable, he described a favorite picture which he said that Mrs. Gifford and himself regarded as a favorite. Mrs. Gifford does not recognize the special picture described, but said that there were several that were favorites and that were, in character, much as the one indicated.

He was said to have lost a child and that he had once or twice tried to paint the boy's face in some picture. I ascertained that this was true. The name of the child was incorrectly given.

At this point the subliminal communications ceased and there was an attempt on the part of the communicator to control directly and he succeeded in a rather remarkable way. I cannot summarize it effectively without taking up too much time and space. But besides referring correctly to the "blue and disheartened" days through which Mr. Thompson had passed, and to the effort which he, the communicator, had made to influence him, he asked the sitter, Mr. Thompson, the following very remarkable question:—

"I have been to him as in dreams at times.

(Yes, I understand.)

And will do so again.

(Thank you.)

Ask him if he remembers an incident when standing on a bridge and looking down he saw pictures in the water like reflections and a great desire came over him to paint?

(Yes, he says he remembers that well.)

I was there and followed him for some time. Sometimes in the old days he was so disheartened and blue, as if he had not found the right path, but now he is far happier and life seems more complete."

The reader will appreciate this passage when he knows that very early in his visit to the Elizabeth Islands Mr. Thompson was standing on the very bridge from which we discovered the group of oak trees painted in the "Battle of the Elements," looking at the reflections of the rocks, covered with moss and sea-weed, when they appeared as landscapes to his vision, and there came over him an ecstatic desire to paint. He had been a very much disheartened man before and after it, but with the resolution he formed on that occasion, he went about the island discovering the various scenes that had haunted his visions and painting them.

At the next sitting Mr. Gifford, if I may assume that he was really communicating, tried direct communications again, and among a number of true and pertinent incidents not especially important, he asked me, Mr. Thompson not being present, how I liked the comparison of the picture and the real scene. The interest of this lies in the fact that I had a few days previously been on the second trip to search for the trees that we finally found in July. Mrs. Chenoweth knew nothing about this, tho she had known after the middle of May that I had been investigating the case on the coast of New England. When I asked the communicator what scene and what picture it was, because we had not yet found the object of our quest, he replied the small one and described it as "the marsh and tree and you know it was the misty one," and asked me, "How do you explain the bit of red in a sunset sky. It was good, but the red was put in afterwards as an afterthought." We had not noticed any such scene and did not know of any such picture. But Mrs. Gifford told me that he had once painted such a picture and that he had put the red of the sunset in afterwards. The communicator then went on to remark that he had in mind a picture of death represented by a beckoning angel with one hand pointing to a path leading up a mountain, and that Mr. Thompson had seen it as in a dream. The main features of this are true.

At this time and without my knowledge Mr. Thompson was having a vision of a woman and a scene which a friend interpreted as indicating the idea of immortality, the coincidence between the vision and this statement not being so clear as would be desired. The reference to some pump which followed this incident was less successful so far as verification was concerned. The sitting then ended without further evidence.

As I had never obtained Mr. Gifford's name in the communications and as I desired to strengthen the evidence by evidence through Mrs. Smead whose motives could not possibly be suspected, I resolved to have some experiments with her and brought her from one of the southern states where she lived some thirteen miles from a railway and almost inaccessible to information about the case. I found on inquiry that she had not known anything about it and that the only paper which they saw, she seeing it only once in two or three months, had not published anything about the case.

The first few experiments did not show any evidence of the communicator's identity. It was apparent that there was the same man and lady trying to communicate as in all the other psychics. At the first sitting it was distinctly recognized that Mr. Thompson had to do with art, as a gilt framed painting in oil was referred to as standing near his door and as representing a landscape. This was correct. At the second sitting one of the initials of his name came, tho we cannot be assured that it was so intended, and at a later time the lady tried to identify herself by saying that the sitter used to read to her. Mr. Thompson had often read to his grandmother, who was the lady identified at his first sitting with Mrs. Rathbun and at later experiments. At the next sitting the communicator was identified as an artist and I was told that "he likes that picture which you have," apparently referring to one of the two that I had. I took the "Battle of the Elements" and was given another which had excellent artistic merits and in fact was one of the best Mr. Thompson had painted. Mrs. Smead knew nothing about them, one of them having been put away out of sight and the other unexplained was in my parlor. Some very good

advice was given Mr. Thompson about his pictures and a reference made to teaching, all of which was relevant to the personality of Mr. Gifford. It was the same at the next experiment, and in the last one the most interesting incidents were given and established the identity of the communicator. I was usually sent out of the room by the control so as to leave Mr. Thompson alone with the communicator for better results, but before leaving this day, I asked Dr. Hodgson, who was acting as amanuensis, that is as control, to try and give the communicator's name. At once he wrote out "R. G. yes." As this was the order which was given for his initials before it was finally corrected and given rightly, I conjecture that "yes" was a mistake for "S," the probable intention being to give "R. G. S."—Robert Swain Gifford was his name. Soon after the "R. G. S." were given and the "S." repeated.

After I left the room the communicator referred to a picture "on the canvas with the rock on the coast" and added "yes, the ocean" and then drew a picture representing a pile of rocks mounted by a cross, and wrote out "and my name is on it." Later in the sitting an allusion was made to it again and the cross was drawn again and this time apparently not on a pile of rocks but on a ground of sand washed by the waves.

While on the shore last summer painting again Mr. Thompson saw some wreckage ahead of him and on approaching it saw a cross on it, which was caused by a rib of a boat and a piece of timber on it making the cross. As he got nearer to it he saw the initials of Mr. Gifford on it, and as he got still nearer it the initials disappeared. He wrote out an account of this experience at the time and sent it in a letter to Mrs. Thompson. She gave the letter to me on November 10th and I had it in my files at the time of this sitting, which took place on December 9th. The reader may see the pertinence of the incident.

The communicator then indicated that the scene was on the Atlantic coast and south in "our West Indies," which was a fair indication of the locality, Mrs. Smead, of course, knowing nothing about either man. Soon a statement was

made by the communicator that he had sketched at a place which he had tried to indicate, apparently getting the word Island. He soon said that "swimming was a sport of which I was very fond there on the island shore," possibly making it evident that the reading of the word "Island" above was correct. I have not been able to verify the statement about the swimming, but the reference, which is correct, to a cottage and his mother, as his early home was there, makes it probable that the swimming is correct, tho not evidential. It would be probable also that the statement about worrying his mother with his exposure in swimming is correct, tho it is not verified and would not be evidential in this connection if it had been. He alludes also to the house as their "spot" which was true and the term apparently a characteristic one. But this repetition of the reference in the word house instead of cottage suggests that he was confusing the cottage at first which was situated at Nonquitt with the old childhood home which was situated on Nonamessett, just opposite Woods Hole on the other side of the straits which connect Vineyard Sound with Buzzard's Bay.

In connection with the reference to the house he mentioned that he used to climb and sketch the trees there. The former is probable as a well known habit of boys and the latter assured, tho possibly inferrible from the subliminal knowledge that we have an artist as a communicator. But after stating that he had sketched them he made an excellent evidential remark. He said "the wind used to blow them dreadfully, yes, away over. Can you remember the storms we used to have there." That coast is a very stormy one, and the trees in that locality are remarkably storm-blown. I have seen some whose tops had been made, by the winds, to grow at right angles to the trunk. Thousands of them show tops hardly less exaggerated in their character from the winds. Immediately he was asked to give the name of the island where he had done his work. Apparently he got the capital letter "E" and more probably the word Island, the letter "I" being found clearly written several times. The suggestion of Elizabeth Islands is thus clear. This was followed by his initials "R. S. G." in their correct order. After

repeating the reference to the storms and waves circular lines were drawn to represent the rolling of the waves on the shore, and a reference to skipping rocks on the water when a boy, which is probably correct, and then in reply to the second request to give the name of the island got the word "Marchan," which will suggest to any reader what island was meant and which I am not permitted to name. This ended the sittings.

It will be impossible within the compass of this paper to discuss these incidents and their import. Suffice it to say that they have the same general character as those which come from Mrs. Piper, Mrs. Verrall and others and assuming that they are free from suspicion must have the same interpretation. The circumstances make some of the facts less evidential than others. But it will not be necessary to defend or apologize for the weaker incidents. The whole case of their importance can be stated on the incidents which are not exposed to criticism. We may discard the sittings with Mrs. Rathbun and Mrs. Chenoweth after the middle of May when we may suppose them to have had the opportunity to make inquiries. The reader may feel assured that they did not do so, but the opportunity to do it may be conceded from their knowledge that I was investigating the case, tho they did not know whether I was bringing the gentleman to them. Discounting all sittings after the middle of May we nevertheless have a number that are free from these possibilities. They give evidence of supernormal information under test conditions. Besides whatever we may assume as possible regarding the others the careful student will examine the facts and may come to the conclusion that they internally afford the evidence of their genuineness, in so far as good faith is concerned, and many of them could not easily have been obtained by any sort of inquiry without betraying the purpose involved.

But whatever suspicion may be entertained regarding a part of the record connected with Mrs. Rathbun and Mrs. Chenoweth, it cannot be applied to that of Mrs. Smead, where the evidence, tho associated often with much confusion, is unmistakable and shows that ordinary explanations cannot

be applied to her sittings and that there is no excuse for their limitations in the other instances, if entertained.

On any theory we ought to recognize that the identity of Mr. Gifford is clear. There are perhaps no single incidents that would force one to accept this view, but the collective unity of all of them is overwhelming and constitutes a mass of relevant hints that will not apply to any one else. One of the most interesting and significant circumstances, and which could not be indicated in a summary of the facts, is the constant assumption and frequent assertion that the communicator has been and still is influencing Mr. Thompson, and influencing him to paint. I have never known a similar persistent fact of this kind to obtain in communications like these. Taken with the evidence of identity it is a strong fact. Besides this the mediumistic phenomena corroborate the spontaneous experiences of Mr. Thompson and point in the same direction. The reader may determine the significance of this for himself. Superficially, at least, all the facts point to the spiritistic hypothesis to account for them, whatever perplexities exist in regard to the *modus operandi* of the agencies effecting the results.

The unique character of the phenomena is found in the circumstance that the hallucinations cannot be accounted for rationally by telepathy between the living. There is no defensible excuse for using that hypothesis in this case, assuming that Mr. Thompson's experience affords evidence for the supernormal. We might suppose telepathy and telepathic phantasms from the dead, but that is to concede that the facts either tend to prove the spiritistic hypothesis or are explicable by it, while the mediumistic incidents support it independently and confirm the character and significance of the visions.

The critical inquirer should go to the detailed report for a correct understanding of the facts and of their evidential nature. They occur in the midst of much chaff and confusion, and a summary like this necessarily makes the case appear stronger than it might appear to one who had to wade through the entire records. On the other hand, he who takes this trouble will discover, by careful investigation, that



FIG. 1.



FIG. 11.



FIG. III.



FIG. IV.



FIG. V.



FIG. VI.



FIG. VII.



FIG. VIII.

there is a connected relevance in much of the non-evidential matter that may appear to strengthen the case instead of weakening it. He will have to sink his mind deep into the evidential incidents and then use his knowledge of psychology to interpret the remainder, and the whole will appear to have a unity that a superficial study would not reveal.

I have not mentioned the cross references in the records. There are several of them, representing the same or similar messages through different psychics. The most notable ones are the references apparently to the painting and scene representing the "Battle of the Elements" and the picture on the easel. But I shall not dwell upon these. The reader may discover them for himself in the detailed records. They very much strengthen the evidence, and the manner of their delivery more or less protects them from the ordinary suspicions, even in a situation which might have offered an opportunity to obtain some normal knowledge of the case. But the instances mentioned occurred under test conditions and no reason exists to diminish their importance.

One thing it is important to remark. It is that the facts in the record do not all bear upon personal identity of the communicator. I have quoted them with reference to their supernormal character generally and not necessarily for their spiritistic nature. There are perhaps an unusual number of incidents that have no relation to the identity of the communicator supposed but they have a great interest in the evidence of connection between the communicator and Mr. Thompson's experience, and that is a most important feature of this record, as already remarked. But the reader must not suppose that all incidents have been given the same value in the evidential issue for spirits in the case. The important thing was to ascertain, if possible by mediumistic experiments, whether the superficial interpretation of Mr. Thompson's experience would be borne out in mediumistic results, and they seem to have been so in both the evidence of the identity of the communicator and of a connection between the visions of Mr. Thompson and that communicating personality.

## EDITORIAL.

It will interest readers of Mr. Carrington's Report on Mr. Pierre L. O. A. Keeler in the *Proceedings* of last year (Vol. II, pp. 36-74) to know that Mr. Keeler was recently arrested on a charge of conspiracy to defraud in connection with a materializing séance in Washington, D. C., in connection with two or three other persons. The various apparatus of materializing séances was captured with him by the detectives present, consisting of his cabinet, guitar, tambourine, and similar paraphernalia. The Judge dismissed the case, after the evidence, as not tending to prove conspiracy, but no consideration was given to the question of fraud. It will be apparent, however, to all who have given serious attention to the phenomena of psychic research what kind of a performance his was and that the physical apparatus tells its own story. It is strange how such performances still receive credulous attention and interest.

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## ANNOUNCEMENT.

The Secretary announces in this issue of the *Journal* that the *Publication Committee* and the *Membership Committee* will be discontinued and all communications should be directed to the Secretary. This step has been made advisable by the necessity for curtailing expenses. All investigations have been suspended and we shall have to cease making efforts to get members. The Secretary's time will have to be taken up with the clerical duties of the work and the really important work of the Society will have to be suspended until a sufficient endowment has been obtained to meet the necessary expenses of an office. The Society's material will be stored and drawn upon as conditions require, but no office outside the Secretary's home can be sustained. The funds are sufficient to carry on the work for the present year, but it has been and is the policy of the Secretary not to permit any expense beyond the funds of the Society.

At present the Society has a permanent fund of \$8,300, and a usable fund of \$9,600, which will be largely spent on the work of the year. In the future, unless adequate endowment can be obtained, we shall be obliged to confine expenses to membership fees and to limit the work to the publication of the material on hand in the files of the Society with the hope that endowment can be secured for the proper work of research.

In the meantime the Secretary has determined that the Society shall not live on hope or expectations, and hence the duties of Publication Committee and Membership Committee will be assumed by himself until endowment funds have been obtained. The chief task will be to put the Society upon a basis that will command some respect for its needs.

I reiterate here that it will require a fund of \$25,000 to supply an income sufficient to pay the rent of an adequate office, and an additional \$25,000 to supply an income to pay for the clerical work of such an office. We require room for filing and preserving the records of the Society and the literature that accumulates in connection with reviews and exchanges, as a part of a library which it will be desirable to have. Members are asked to aid in the work of inducing those who are able to supply this endowment. A permanent office once secured the way would be open to appeal with better hopes and effect for endowment to carry on the proper investigations.

#### **Professor Gardiner's Letter.**

I call readers' attention to the letter of Prof. Gardiner as reinforcing the claim made in regard to the nature of the Society's work. There is, perhaps, only one point of difference between him and myself in regard to the nature of the work. All the others I wish to emphasize as most important for the scientific character of what we profess to do. On the lack of proper co-operation by those whom we have a right to expect willingness to aid and the failure of people to make proper records of their experiences I wish to repeat all that Prof. Gardiner's letter states and I repeat it only by referring to his letter.

The special thing of interest, however, is the circumstance that Prof. Gardiner thinks we should publish more evidence of the supernormal or not publish at all. I do not need to emphasize the fact that people do not report it as they might, our experience being much as Prof. Gardiner indicates has been his at the close of his letter, but I do desire to have readers remark what the scientific men expect and that is the accumulation of evidential matter rather than mere psychological curiosities. As long as that expectation exists we must supply the want or admit that the evidence is wanting. To me the evidence must be cumulative, and this character can be given in the record of imperfect cases through long periods of time, tho we should reach our goal much more quickly if people would be careful enough to conform to the conditions for making individual incidents proof against objection. It is this duty that Prof. Gardiner reinforces.

Perhaps the only difference I have with him—and that is not a capital difference—is that he does not care so much for detailed records of phenomena connected with automatic writing and alleged spirit communication, unless it contains better evidence for the supernormal. To me—and I usually state the point—the value of such lies in the association with physiological and psychological phenomena that throw light upon the limitations of the supernormal, and I think for psychological students this is quite as important, if not much more so, than evidence of the supernormal at this day when so much evidence for it has been published by the English Society. The problems of impersonation, secondary personality, accompanying sensations of a peculiar kind, dream dogmas, etc., cannot be adequately understood until all the borderland phenomena of abnormal psychology have been traversed, and it is for the purpose of throwing light on this field that cases non-evidential of the supernormal are published.

But whatever the differences on this point—and I am not trying to arouse discussion on these—we agree as to the need of better evidence for the supernormal if it is to take a respectable place in scientific consideration.

## INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

### CASE OF MEDIUMISTIC DIAGNOSIS.

[The following incidents first came to my attention in a story which was printed in the *New York Herald*. It had been given to a reporter as an act of corroboration of something that I had said before the public and the nature of the incident attracted my interest. On my first interview with Mrs. Rowland she confirmed the newspaper story and promised to write out an independent account for me. The results follow.

Had not the facts been related intimately to a physician, namely, Dr. Smith, whose character would not be questioned, they would have been less impressive. Dr. Ira Moore Courlis was a spiritualist in charge of the Spiritualistic Church in Brooklyn and would be called a professional medium by many people, but he seems to have escaped the reputation of that class generally and to have enjoyed an enviable reputation for integrity with most people who knew anything about him. Most of his public work was "inspirational" speaking, tho he often gave himself over to "test" work in his pulpit. I have never learned of any proved irregularities in his mediumistic phenomena, but do not represent him as free from suspicion. But whatever his character the incidents here narrated do not depend for their interest upon his work alone. They seem to have obtained corroboration by the mediumistic diagnosis of Dr. Smith who was not in any sense a professional psychic. Whatever powers he exercised he employed privately and did not permit even his patients to know it, except such as he could trust to understand him and to keep the

facts secret. He is a regular physician and uses clairvoyance to diagnose his cases while he employs the regular medical methods in treatment. I have interviewed him and received from him the confirmation of the facts stated in Mrs. Rowland's narrative and also the statement that he is himself mediumistic and that he relies upon his powers in that way to diagnose disease and to determine remedies. His practice is among that class of respectable people from whom it is wise to conceal the fact of his powers, and moreover his standing with his colleagues would be affected by any revelation of his mediumistic powers.

The reader who studies the record carefully will observe something like cross reference in the incidents. The statements made through Mr. Courlis seem to have been repeated or confirmed through Dr. Smith and also to have purported to come from the same discarnate intelligence. Whether the interpretation that the information came from such a source is correct or not is not the important fact at present, but the circumstance that the events took place. The superficial interpretation is apparent, but its interest comes from its comparative recency and the extent to which the facts seem to obtain confirmation.—Editor.]

Marlborough House, Atlantic City, N. J.,  
March 27th, 1906.

Prof. James H. Hyslop,

My dear Sir.—Your favor of Jan. 24th inst. was duly received, and I beg to apologize for my seeming neglect in not sooner replying.

My time when in New York was much occupied, besides I am somewhat diffident about giving to a scientific body my experience.

You are quite correct in stating that I was mistaken in expecting you to bring the phenomena before some commission. I now recall the purport of our interview, which was for me to write out the particulars. This I neglected doing for the same obvious reasons as stated above. However, I will now briefly give you the particulars of my case, just as they happened with the fervent hope that it may be an aid though in a small degree for scientific minds to unravel the present doubtful problem that now exists.

I wish to say at the outset that I am now a well woman, never have had a recurrence of the trouble of which I was cured by

Spirit power now within a few days of four years and nine months ago.

In the summer of 1900 I sustained a fall from my wheel, the handle bar striking one of my breasts. In the course of time I began to experience shooting pains. I, of course, had recourse to home remedies, then a lump formed and I consulted my physician, Dr. R. E. Smith (pseudonym), who didn't think there was anything serious. He prescribed some simple liniments and so forth, and ordered me to go to Lakewood and Atlantic City; whilst at these places my breast troubled me more and more and a lump formed the size of an egg. I returned to New York, March 30, 1901, and again consulted Dr. Smith, who, after making a thorough examination without disclosing to me what he feared and knew, insisted on my consulting Dr. Wm. Tod Helmuth (since deceased), but prior to doing so I had a sitting with the late Ira Moore Courlis, a noted medium of Brooklyn. It was then that my Spirit Doctor came and through Mr. Courlis said in the most impressive manner, "My child, I know what your doctor thinks, but if any satisfaction to you go and see the doctor, he wants you to, he will diagnose your trouble just the same, for doctors get their knowledge out of books, but I want to say that there is no more necessity for taking off one of your breasts than there is one of your ears. If you will follow my instructions you will be a well woman in three months. I will appear to you through this medium three times." With this he ceased speaking and when Mr. Courlis emerged from his trance I related to him what transpired. Needless to say he was as much astonished as I was. My implicit faith in this marvellous revelation made it an easy task for me to arrive at a decision. It was made then and there; however, on the following morning I repaired to the office of that courteous and sympathetic Specialist, corner Fifth Ave. and 42nd St., Dr. Wm. Tod Helmuth, whose reputation was international. I told him that I had come to him at the instance of Dr. R. E. Smith for a thorough examination of my breast and his candid opinion of my trouble. When he finished he said it was cancer and in the most positive language told me there was no alternative but an operation and that in order to prevent it from attacking the other breast it must be done within the next five or six weeks. "I am going to Europe," said he, "and will be back in time, will take you to the hospital myself, and there will be no danger but that you'll come out all right." With this comforting assurance and after getting his diagnosis in writing, together with some pellets and plaster, all of which I have now unused, I departed from his office and once more wended my way to Brooklyn where I had another sitting with Mr. Courlis. Then my Spirit Doctor again came when he told me to write as he dictated. It was a prescription which I

got and took and also followed his instructions as regards the electrical treatment which I followed faithfully daily for three months. At this period he again came and said: "You are now practically cured. Just a little thickening, continue as you have been doing for ten days longer, then stop and you need have no further apprehension. I want to say that my Spirit Doctor came as promised once a month giving me other prescriptions and as to the progress of my cure, from the very first week there was a perceptible decrease in the size of the lump in my breast.

Although nearly five years have elapsed I have suffered no inconvenience or any intimation of any trouble whatsoever.

Is it any wonder that having had this marvellous experience that my implicit faith in the power of our Angel friends is supreme. Dr. Wm. Tod Helmuth being detained in Europe much longer than he expected did not return to New York until about October, nearly six months after he had given me his startling diagnosis. When I called on him he was more than amazed. I anticipated his thoughts which were that I had been operated on, by telling him that I wished him to examine my breast, which he did. His first exclamation was "Why, what have you done? When you came to me I'll stake my professional reputation that there was not a physician in N. Y. but what would have agreed with me that there was nothing else to do but what I said. You come to me now there is nothing to do." Upon leaving I said, "Doctor, should I have any further trouble, I'll come to you." His reply was, "No, you just do as you have done."

Sincerely yours,

(MRS.) MARY SCOTT ROWLAND.

519 West 149th St., New York,  
Jan. 9th, 1907.

The following are copies of the diagnosis and prescription which Mrs. Mary Scott Rowland tells me Dr. Wm. Tod Helmuth gave her in connection with the condition of her breast which she describes in her account of the experience with Ira D. Courlis and Dr. Smith.

"Wm. Tod Helmuth,  
504 Fifth Ave.,  
New York."

"Sarcoma (I think spindle celled) of the breast—  
caused as usual by trauma."

The prescription was:

"D. T. Larimore,  
537 Fifth Ave.,  
Between 44th and 45th Streets,  
New York."  
"Conium maculatum."  
"W. T. H."

Mrs. Rowland also gave me the two boxes of tablets which Dr. Helmuth is said to have given her to take, but she affirms that she never took any of them. The boxes are certainly perfectly full and I found it impossible to open one of them without tearing it. What the tablets are I do not know. Only an analysis would tell.

Very truly,

JAMES H. HYSLOP.

571 Fifth Ave., New York, Jan. 26, '07.

Prof. J. H. Hyslop,

My dear Sir,—Complying with your request asking for additional and more specific particulars to supplement my previous communication to you from Atlantic City, March 27, 1906, I beg to state that immediately after my sitting with Mr. Ira Moore Courlis, the Brooklyn medium, and also consultation with Wm. Tod Helmuth, I went to Dr. S. and began electric treatment. At this time my spirit doctor again controlled or took possession of Dr. S. and bade me write as he directed. This I did. It was a prescription for internal remedies. My recollection is that it was chiefly arsenical and iodide of gold preparations. I, of course, submitted this and others given subsequently by the dictation solely of my spirit doctor to Dr. S. and he approved of them and I took the different remedies as prescribed by my spirit doctor, as also the electric treatment *daily for three months*. At this time my spirit doctor again came and through the personality of Dr. S. said in a most distinct voice that I shall ever remember, "My child, you are now practically well. Just a little thickening. Continue the treatment for ten days longer, then stop. You need have no fear of any further trouble." With the utterance of these joyful words he ceased speaking. That the promise of my spirit doctor was fulfilled is evidenced by the fact that since that time, now nearly six years ago, I have experienced no trouble of that nature whatsoever.

I wish to state, and of this fact you are well aware, that the name, Dr. S., is purely mythical. You know his identity and that

he has been a practitioner in this city for many years and his reputation and skill are of the highest. I know you will agree with me when I say it would be extremely unwise at the present time to reveal the identity of Dr. S., but I earnestly hope that the time is not far distant when science and religion will join hands and will be enabled to demonstrate to the civilized people of this earth that death does not end all, but that life is continuous and that those who have gone on only a little in advance to the Angel World live on, can and do come back to us on this earth plane to help us on through this short journey of life. When this is accomplished there will be a better, loftier and more God fearing race of men, women and children.

I wish to add that my husband whose signature is hereunto attached, was present at my first sitting with Mr. Courlis and also at a subsequent one with Dr. S. He, too, heard the startling words of my spirit doctor. He, of course, is familiar with all that is true respecting my marvellous cure by spirit power. Now, my dear Prof. Hyslop, should you wish any further information I am cheerfully at your service. With every good wish for the success of your undertaking,

Very sincerely yours,

MARY SCOTT ROWLAND,  
JOHN E. ROWLAND.

There is one more circumstance that I now recall. After Dr. Helmuth's arrival in Europe, finding that he would be detained longer than he had told me he would, he wrote to his son, Dr. Wm. Tod Helmuth, Jr. (also a specialist the same as his father) requesting him to call on me to urge that I should not neglect having my case attended to, so imperative did he consider it. Dr. Helmuth, Jr., did call to see me, but not being at home he stated the nature of his visit to a lady friend who reported to me on my return. As I was making such astounding progress with the treatment as directed by the spirit world I had no desire to consult Dr. Helmuth, Jr. I had implicit faith in the course I was pursuing and of the ultimate success of the promises made to me from the Angel World.

About a year after my cure my husband called on Dr. Helmuth, Jr., and related to him the details of my marvellous cure, which he well knew his famous father had diagnosed as cancer, with no alternative but an operation which would necessitate the dismemberment of one of my breasts, if not both. Dr. Helmuth, Sr., when he called to see me at my home subsequent to my consultation with him at his office in the Bristol, N. W. Cor. 5th Ave. and 42nd St., was most emphatic in his declaration "that there was nothing else to do." My husband distinctly overheard his startling words. I told him I knew I would never survive such

an operation. He, of course, tried to dissuade me from that belief, saying, "I will return in five or six weeks' time and will take you to the hospital myself. It's nothing, you'll come out all right."

Dr. Helmuth, Jr., was much interested in my husband's narrative and naturally perplexed at this, to him, a seeming miracle, he expressed a strong desire to see me. My husband promised him that he should, so in the fall of 1902, after my return from Europe, I called on him at his office, E. 62nd Street. I believe, he examined my breast and was as equally astounded as was his father after his examination. Dr. Helmuth, Jr.'s concluding words were: "Well, Mrs. Rowland, there is certainly nothing of a malignant nature there now."

Very sincerely,  
MARY SCOTT ROWLAND,  
JOHN E. ROWLAND.

571 Fifth Ave., Jan'y 28, '07.

Hotel Calvert, Feb. 5th, 1907.

Prof. James H. Hyslop,

Dear Sir:—Replying to your inquiry contained in yours of Jan'y 30th, would say that immediately following my visit to Mr. Ira Moore Courlis, whose control was Dr. Shirley, I went to Dr. S. and through his personality the spirit Dr. Burns came, directed what electrical treatment I was to take, dictated the prescriptions for internal remedies which I myself wrote down and afterwards submitted same to Dr. S., who approved of all of them and I took just what Dr. Burns prescribed. As previously stated, Dr. Burns came regularly once a month and it was at the end of the third month when he came for the last time and said, "I was then practically well, just a little thickening, continue the treatment for ten days longer, then stop."

Very sincerely,  
MARY SCOTT ROWLAND.

Hotel Calvert, Apr. 10, '07.

My dear Prof. Hyslop,—

Your favor of Feb. 11 only reached me yesterday. Why the delay I do not know. In reply to your query would say that it was Dr. Burns who gave me the first message through the organism of Ira Moore Courlis, and it was the same invisible spirit that subsequently controlled Dr. S. and continued to direct and prescribe internal remedies to the end of my cure, 100 days. I sail today, 4 P. M., S. S. Baltic.

With all good wishes for the success of your arduous undertaking,

I am, most sincerely,  
MARY SCOTT ROWLAND.

**PERSONAL EXPERIENCES IN SPIRITUALISM.**

April 14th, 1908.

[The following is copied from a chapter in a manuscript by a gentleman I met last summer on my lecture tour. He gave me the manuscript personally when in Portland, Oregon. The remainder of the paper consists mainly of philosophic speculations and discussions and reflections of the author on various subjects. In the midst of these he records his personal experiences as here copied.—Editor.]

I have seen, read much about, heard much about, and thought much about so-called spiritual phenomena ever since 1851-2. At that time I first saw evidence thereof in the way of table lifting and turning, and heard the sound of raps on the tables and walls of the room; these took place in several private houses in London and in the country. I have seen much of the various forms of these phenomena of spiritualism in India, Paris, London, Scotland, Canada and in the United States. I have seen several of the most noted mediums in public and private séances held during the past fifty-five years. I have known, and know at the present time, many persons of the highest position in society, as well as of the most humble, who were honest believers, and who in all other respects were considered perfectly sane and sober-minded. I have observed much of the trickery of the magician and fakist—practiced by dishonest mediums everywhere for filthy lucre; just as much as one finds it in every vocation wherein lurks, more or less, some things which are yet mysterious to the mind of common humanity. The lesson I have learned from all these experiences is that the human mind and nervous system are susceptible of control by outside personalities and influences; these, from the spiritual view, are called God, angels and human spirits. Thus there are throughout the world of humanity both good and evil influences; these are ever hard at exercise of their will and volition upon the physical human sensorium machinery. This exercise is most observable in the case of those who are called mediums; that is, those who are abnormally sensitive. This is my reason for drawing at-

tention to the digest and remarks I have ventured to furnish about humanism in this little monograph.

Until 1886, my wife and I were always very skeptical about the reality of spiritualism, and thought the phenomena we witnessed from time to time were on the miraculous par with those described in the Bible from Genesis to Revelations.

It was in January, 1886, that we first began to receive more practical enlightenment on the mystery of spiritualism. This came about through reading one evening in the Pall Mall Gazette, about an excitement in Boston, U. S. A., in regard to certain phenomena attaching to a new Planchette and giving a diagram of the same. Up to this time neither my wife nor I had the least idea that she belonged to this ultra-sensitive class. I told her I would get a carpenter to make a board and marker after the pattern of this diagram, and then we would experiment with it. It was about the middle of January, 1886, when we first sat with the board resting on our laps, and holding the small marker with our hands; we had not held this position more than a few minutes when her arm and hand holding the marker were under outside control, and she felt electric like thrills passing through her whole nervous system. I felt none of these symptoms or of any involuntary movement in arm or hand, and I never have. I remained quite passive, merely allowing my hand holding the marker to follow the movement of her hand. At first this movement was too rapid for either of us to spell out the words from the letters touched by the marker. After more experimenting on the board the occult power moved her hand slower so that we could spell out the words and follow the sense of the communications. The principal correspondent always began and signed herself "papa," which was the term the family always applied to my father (he died in 1868, eighteen years prior to this manifestation.) Among these communications in January, 1886, was one which informed me that in six months from that date I should receive an important position in the north, and that my two boys would go to school in the north. I could not understand in what direction or part of the world this north locality could be: repeated questioning on the sub-

ject elicited no more definite enlightenment. I never dreamed about Scotland or the North of England as being likely, because I knew nothing in these directions that would suit my professional calling. All the information we could obtain from the board during the following five months was that such a position was ordered in the spirit world, and the order would be fulfilled at the proper time. One day, about the middle of May, I chanced to meet Lord Walsingham, an old friend, in Pall Mall, London; who mentioned that the late Duke of Sutherland was looking out for a man to take the position of Commissioner of his estates in Scotland, as Sir Arnold Kemball had resigned. He advised me to apply for it. I hesitated about doing so, because I had no personal acquaintance with the Duke or with any of his family, and the position was somewhat out of the line of my professional experiences. I was at last prevailed upon, and about the end of May I sent my testimonials to the Duke. I saw him by appointment in Stafford House on the first of June, 1886, and after an hour's conversation, he appointed me his Commissioner in Scotland. On the 15th day of June I was on duty in Sutherland and in the following Autumn I sent my two boys to Iverness College. Thus was the occult communication I received in January fully verified in this wholly (to me) unexpected direction in June. I thought this furnished the strongest evidence of a divine Providence and of the power of foresight possessed by our spirit friends who are living in eternity, wherein our earthly fiction—Time—is no longer found; wherein the present and the future are as clear as the past and present are to our finite comprehension; wherein coarseness of matter, gravity and friction offer no drag to the movement of the soul's person, or to the volition and exercise of its will; and wherein its ability of penetrating the hardest and coarsest material substances is on a par with that of the X-rays.

Another strong personal proof of the realism of spiritualism was given us on Sunday evening, January 30, 1887. We were told on the board that my sister, Emma, had just been taken seriously ill and that if we wished to see her alive, we must go right away to Norwich, Norfolk, where she was then

living. As I had already arranged to go to London on business the following Tuesday, my wife wished to accompany me. On arriving in London, Wednesday, February 2nd, my wife wrote to Dr. Robertson at Norwich, who was my sister's medical attendant, to inquire how she was; by return post we got a letter from him to say that she had been taken seriously ill during the previous week, but that he did not think there was any immediate danger; but if such arose, he would send a telegram for us to go down. On Friday, Feb. 11th, we received a telegram from him to come at once; so we went, and she died on Sunday the 13th. My brother, Canon Brereton, who lived about forty miles from Norwich, and our other relatives in England, did not know of her illness and death until I informed them.

One day during a professional trip to Rosshire, I chanced to visit the old cathedral at Dornock, on the Cromarty Firth; inside of this I was shown an old open tomb of one of the ancient members of the Sutherland family. I took up the skull, which was detached from the skeleton, to examine it. After my return to Uppat (my home) I had forgotten this incident, and so had not mentioned it to my wife, but when next we sat at the board the entire incident was told on the board. It was not in my mind when I sat down at the board, so there was no so-called telepathic agency between my mind and that of my wife's, which could explain this phenomenon. I was in my fortieth year when I first met the young American lady whom I married in 1873. She had never been in England, and knew nothing about my family, or my previous life, and I was equally ignorant of hers. This is important to bear in mind, because the knowledge we have gained from the board, since 1886, of the occult side of life has yielded most unlooked for communications from relatives, and friends of both families who had been in spirit life for many years—some of mine before she was born. It was therefore impossible for me to suppose that she could, through her sensitiveness and subconsciousness, produce these well spelt out and rational communications on the board, which described so vividly the several personalities, localities and incidents connected with the past forty years of my life. These communications were made at

any time of the day or night, and are not affected by the light. The evidence obtained indicates very plainly that distance figures no more in the spirit world than time does. Spirits come and go like a flash of thought to any part of the earth. It will doubtless raise an incredulous smile in the scientific mind of today when I say that spirits seem able to foretell weather conditions more accurately and farther ahead than the U. S. Weather Bureau can at present. This I have often observed during the last ten years. My experience convinces me that in some occult way the human spirits around us have power and the animal magnetism to control the outcome of the various forms of phenomena, which unenlightened minds attribute to miraculous powers.

April 27th, 1908.

The letter received this morning from Mr. Brereton is regarding his experiences and with it he sends me the original telegram mentioned in his narrative. It is dated, or rather stamped:—"Regent St., 21 B. O., N. B. Piccadilly W., D. FE 10, "87." and reads: "Handed in at Market Place, Norwich, 156, Received here at 2.17 P. M. Brereton 9 Dover St. Ldn Pica. Not so well. Think you had better come. "Robinson."

J. H. HYSLOP.

[The following is the reply to inquiries for more details regarding certain incidents and facts which affect the character of the phenomena. They are designed to show the limitations of Mrs. Brereton's normal knowledge.—Editor.]

"April 22, 1908."

"Dr. James H. Hyslop,

"My dear Sir,—I am in receipt of your favor of the 15th inst. and herein will endeavor to answer your questions as clearly as possible.

"You have my original manuscript so that I cannot refer to it as well as I could wish."

In reply to the inquiry where he was when the message about going "north" came, and how he came to meet Lord Walsingham, Mr. Brereton says:—

"In a hired house, 35 Queen's Road, St. John's Wood, London."

"Lord Walsingham is an old friend of 40 years' standing. During March and April, 1886, I met him at the Carlton Club, Pall Mall, London, and he advised me to send an application for the Commissionship to the late Duke of Sutherland. Since writing my original manuscript I have found a letter from General Sir Arnold Kemball, then the retiring Commissioner, which informed me that the Duke had appointed me as his Commissioner. This letter is dated from Stafford House, London, May 31, 1886. I received it on June 1, 1886."

The letter mentioned is as follows, and has been published in Mr. Brereton's "Reminiscences of an Old English Engineer," 1908.

Stafford House, May 31st, 1886.

Dear Sir:—The Duke returned home today, and I have much satisfaction in informing you that His Grace has been pleased to prefer for you the office of Commissioner for His Grace's Estates in Scotland, with the command of your services when required in all matters concerning his interests. The salary of the office is 1500 per annum, with house at Uppat and the use of two horses in the execution of your duties in Sutherland. The condition is the obligation on either side to give six months' notice of its termination.

Yours very truly,  
A. B. KEMBALL.

Mrs. Brereton was not with Mr. Brereton and had never met Lord Walsingham.

"She had never met Lord Walsingham and had no communication whatever with him previously."

As to the amount of time spent in England and their whereabouts then Mr. Brereton says:—

"I had returned from America with her and my family in November, 1885, and from that time until we went to Scotland in June, 1886, we lived in London at the above given address. Previous to our going to America again in May, 1885, we had lived for six years in Norfolk, England, from 1879 to 1885."

Mr. and Mrs. Brereton visited relatives while in England and also the locality of Mr. Brereton's old home. As to Mrs.

Brereton's corroboration of the incidents, Mr. Brereton says:—

"She kept a diary of all the past years spent in England and Scotland."

As to similar experiences Mr. Brereton says:—

"Yes, in abundance. The experiences have never ceased during the past twenty years. These have been equally interesting, but it would take too much time to recall and write them out. I will, however, relate quite a recent and striking incident in this line of investigation. On the 3rd inst. I called on two aged friends in Portland, Judge G. H. Williams, whom you met on your visit here last year, and Dr. Cardwell, and gave them my book, just published, of reminiscences of my professional services during the past fifty years. I found the latter in his office suffering from sciatica and unable to leave his chair. We discussed the subject about finding petroleum oil and gas in Oregon, about which I had written in my book. He was inclined to be sceptical on the subject. On the 5th inst. (Sunday evening) I sat with my wife and the Ouija. Among other matters my father mentioned on the Ouija was my visit to Dr. C. whose name was not spelled out, but his suffering from sciatica was, also his inability to move and his doubts about oil and gas existing in Oregon. I had not mentioned to my wife my visit to Dr. C. I think this was pretty good evidence of a spirit environment in our every-day life."

In reply to the question whether it was Mr. Brereton's father that seemed to be the communicator, Mr. Brereton says:—

"Yes. He is the one who is generally present and operates the Ouija through my wife's arm and hand, but there are often many others, relatives and friends on both sides who use the same, and sometimes strangers of whom we knew nothing when on earth. The others are easily recognized by us through giving their names and by their individuality and characteristic communications, and in their references to past, some long past, and present date incidents in our daily life, and in connection with my wife's family and home scenes in America as well as with those of my own in England, India and elsewhere."

As to whether it was Mrs. Brereton that had the psychic power with the Ouija, Mr. Brereton says:—

"Yes. She only. It does not work with me in the slightest degree. It will work with her sitting alone, but she is naturally very nervous and does not like to sit alone with it. Her hand can be controlled in writing without the Ouija. She is always perfectly normal and natural. Sometimes she feels inclined to use the Ouija. I never urge it on her."

In reply to the query whether Mrs. Brereton ever saw any apparitions Mr. Brereton says that she had not seen any that he knows of.

As to the nature of the record made of the facts at the time of their occurrence, Mr. Brereton replies:—

"As a rule, no special record, save what is mentioned in my manuscript and sometimes a note in our diaries has been made of any special significance for remembrance. As a rule the communications between us and the operators have seemed so natural, so intelligible and familiar in every way and so pertinent to our every day life and family interests that we have always felt that our departed relatives and friends were ever present and within immediate call and touch, so to speak, and so quite "at home" with us wherever we might chance to be at any time. Day or night makes no difference. Whenever we choose to sit with the Ouija at any hour or moment, without any previous arrangement or talk about it on our part, some one or more of our friends and relatives on the other side of life are almost sure to be on hand and ready to control the Ouija. Time and distance appear to cut no figure or obstacle in the going and coming in the spirit form of existence. Sudden interruptions or pauses in the communications often occur, as if the communicator was either called away or that others had come in before whom he or she did not care to continue the conversation. That our spirit friends are constantly around and see and hear our conversations in the family circle and with outsiders is frequently and clearly shown to us by their referring to such matters on the Ouija at subsequent periods, and by their telling us of letters on the way to us and by whom they were written and the contents of same. It is important to bear in mind that my father died in 1868, so that my wife never saw him, as I did not marry till 1873.

"In connection with the narrative I gave in my manuscript about my sister Emma's illness and death, and our going to see her on the information we obtained in Scotland from the Ouija, I have found the telegram we received from Dr. Robinson, who attended her. This I enclose as a confirmation of that recital. (Please return it with the manuscript.) My wife's diary of that

period contains the facts of our journey from Scotland to Norwich as related.

"I trust the foregoing information in connection with the manuscript you have will furnish you with sufficient evidence of my personal knowledge and experiences in so-called Spiritualism.

"My wife can have no possible ground for 'fooling' me or herself during these past twenty-two years in this important matter. She could not possibly 'personate' on the Ouija so correctly and naturally of her own volition the individual characteristics of friends and relatives of mine, some of whom she had never seen and some who had died before I had ever met her.

"Very sincerely yours,  
R. M. BRERETON."

---

### ADDENDUM.

As a sample of what still goes on with Mr. and Mrs. Brereton the following incident of recent occurrence will be of interest. The message from his father might not be regarded as evidential under the circumstances, but it has its pertinence as well as its psychological interest.

April 2, 1909.

James H. Hyslop, Esq.,

My dear sir:—

\* \* \* The first week of last month, when sitting with our board, I was told by my father that a Civil Engineer whom I had not seen for many years was coming from the North, and that I should see him in Portland shortly, on his way South.

On Monday, March 22d, I chanced to go into the office of Mr. Lindsay, M. E., in the Chamber of Commerce, and there I found my old acquaintance, Jas. D. Schuyler, C. E., who had just returned from Panama, where he went with President Taft and other engineers and whom I had not seen since 1872. He was on his way from Vancouver, B. C., to Los Angeles.

On Sunday evening, March 21st, my wife and I went to Trinity Church to hear Dr. A. A. Morrison discourse on the "Emmanuel Movement" in which he is taking a very leading part here, especially under the phase of "mental suggestion." On the Monday evening following I was told by my father on the board that he also had been with us and heard Dr. Morrison, and was pleased with his discourse. My father, for over fifty years, was a clergyman of the Church of England; he died in 1868, and was

born in 1790. He said, "You know I never preached such doctrines from my pulpit. I was brought up to believe that God was a God of wrath, and in the resurrection of the human body. If I had known the truths revealed today and had preached them, it would then have been considered sacrilege."

I fail to see how these examples of mental phenomena and of personality existing can possibly originate from the brain of my wife, who never knew my father or Mr. Schuyler.

Very sincerely,

R. M. BRERETON.

**CORRESPONDENCE.**

May 3, 1909.

My dear Hyslop:—

I have read with interest your timely article in the April *Journal* on the Problems of Psychological Research and your editorial in the same number on Publications of the Society. Two things on which you insist should be taken to heart by all our members. One is that the Society exists for a serious scientific purpose; the other is that the execution of this purpose involves the critical consideration of a mass of very dry and in themselves uninteresting details. Those, therefore, if any such there be, who expect from the records light entertainment in the region of the marvelous have altogether mistaken the aims of the Society: such persons should betake themselves to the tales of Poe and Hoffman or to some good collection of ghost stories, where they will find incomparably more thrills than in the entire literature of psychological research. A society for psychological research exists, as I understand it, not exactly as you put it, "to collect and preserve all types of human experience that are unusual"—for some physical diseases, *e. g.*, elephantiasis, and some psychological abnormalities, *e. g.*, total visceral anaesthesia, might be included among the unusual types of experiences,—but to collect and record facts by observation and by the sifting of testimony that appear to transcend explanation by the recognized principles of science and to further, as far as possible, the comprehension of such facts by the suggestion and critical discussion of hypotheses. That such facts are widely believed to exist, that some of them may even now be occasionally observed, that there is abundant testimony of a sort to their occurrence, while yet these beliefs, observations, testimonies have led to no generally settled and intelligent conviction, the reason being that they have never been sufficiently examined, this constitutes at once the motive and the opportunity of psychological research. The Society has no creed, it is committed in advance to no hypothesis; every one is free to form his own hypotheses. The bond of union between its members is solely the desire that the facts in question shall be collected and examined in a scientific spirit with the view of ascertaining the truth about them and, as far as human capacity goes, the whole truth.

In making these trite observations I only repeat what you have often yourself said, my object being simply to enforce your

point about the character of the records. At the same time I think perhaps there may be other grounds for criticism of our publications besides the fact that they are not adapted to the tastes of the ordinary lover of the marvelous. This criticism need not disturb us. Much more to the point is the question whether the material that we do publish and the comments made on it are of the kind to win recognition and approval from intelligent and sober-minded critics and to undermine prejudice regarding the scientific character of the work itself. I freely admit that we have published some things that seem to me to be of lasting value, though for the most part their value appears to my mind to lie more in a negative than in a positive direction. But I am struck particularly by two things in our records, the relative paucity of good cases of apparently supernormal phenomena in the manifoldness of its types as elsewhere reported, and the wearisomely detailed reports of automatic writing supposedly bearing on the spiritistic hypothesis, but which, even on your own showing, and I should myself go very much farther, contains almost nothing even remotely suggesting communications from the dead, except to the most credulous. You insist that these last cases ought to be reported in full. As regards some of them I agree with you heartily. I recall, for example my own difficulty in coming to an intelligent opinion on the remarkable series of coincidences reported by Mr. Piddington recently for the English Society in the absence of the complete record. But is it desirable to report every case completely? Unless the case contains matter that really seems to merit discussion from its apparently evidential character, why report it at all? Why continue to present over and over again the same familiar type? You will say perhaps, because we are not yet sufficiently familiar with the type. You may be right; but it is worth while, I think, to express an opposite opinion and to suggest that our records might be made more valuable by judicious selection and elimination.

It is, however, to the desirability of more good cases of various types that I wish to call particular attention. We may be, I conceive, too much preoccupied with the question of a future life and the evidence for it in automatic writing. This evidence, if it exists, may be only part of a wider range of phenomena of such sort that the evidence for one part may have important bearings on that of another. It was the merit of the late Mr. Myers to suggest and hypothetically work out a conception of this nature. We cannot, therefore, afford to neglect any phenomenon which points to a possible range of consciousness beyond the conditions commonly recognized. We must continue, therefore, to study the alleged facts of telepathy, clairvoyance, coincidental dreams and hallucinations, premonitions, crystal-gazing, shell-audition, glos-

solalia, the diving rod, poltergeists, the physical phenomena of spiritualism, so called, and so forth. I believe that you agree with this, in spite of what you say about the exploiting of ever new facts and the raising of new issues. Really the issue is under various forms always the same, namely that of the wider or narrower connexions of our human personality. But I recognize with you the extreme difficulty of getting these cases properly reported. For nearly a quarter of a century I have been interested in the phenomena of psychical research and have listened to countless tales of marvelous experiences, but in all this time I have not succeeded in getting a single clear case of anything that seemed to me to be at once evidence of anything supernormal and at the same time to be satisfactorily recorded and corroborated. There is always a flaw somewhere.

The importance of these cases and the difficulty of obtaining satisfactory evidence for them suggest the most weighty of all considerations as regards both our publications and the work of the Society as a whole, and that is that the members must themselves actively cooperate in the work, if the work is to go on. As matters stand, the work of the Society seems to be done almost entirely by one man; as Louis XIV said of the State, you might say of the American Society, *c'est moi!* No one will more readily admit than yourself the infelicities of the situation, not only as regards the burden of responsibility, but also as regards the personal element in the records of the work itself. Whatever respect your opinions may command, it is no disparagement to you to say that a scientific society cannot be founded on them alone. And as matters now stand, I shudder to think what would become of the Society if anything, as the phrase goes, should now happen to you. The English Society had the advantage of being founded by a number of able men connected with the University of Cambridge who were all interested in investigating the problems the Society undertook to study, and the tradition they established has there continued. So far we have not succeeded in enlisting the cooperation of any such number of able men, although with perhaps the best attested case of clairvoyance anywhere in our records and other communications from Professor James, it seems a little extreme to say that not a "single man in the universities" has been led to signify any cooperative interest in the subject. In the main our membership must be acknowledged to be undistinguished. Yet the aims of the Society are seriously scientific and it rests with the membership to sustain and promote them. How may this be done? Well, we all differ in ability, in opportunity and in interest, and some of us may really be able to do very little. But if we realized more distinctly what the Society is for, we might all probably, according to ability and opportunity, do something to

advance the interests of the work, either by recording our own observations or by collecting testimony. We must not be on the look out for only the more striking phenomena; the one thing absolutely essential is that the evidence should be clear and unmistakable to a genuine bit of human experience. Nor must members be disappointed if their communications are not immediately published, or not published at all. An isolated case may have important value as collateral evidence and yet not be worth publishing, or publishing alone.

In the absence of a sufficient number of good cases suitable for publication, might we not have from time to time brief reports in the *Journal* of the work of the other Societies? I think too that more frequent reviews of books would be interesting. We might learn in this way to take wider views of the movement. I should like also to see some arrangement made for occasional meetings at which cases might be presented and papers read and discussed. And I should further like to see a fuller organization of committees to take charge of certain aspects of the work, so that both you might be relieved of some of your present burdens and that the Society might cease to appear so entirely a one man affair as it seems sometimes to be at present.

I regret the fact that so few men in the colleges and universities are interested in our work, except to despise it. It is particularly to be regretted that we cannot get the benefit of sympathetic criticism from a larger number of trained psychologists. I am myself, for instance, strongly inclined to the belief that a thorough study by competent psychologists of hypnagogic phenomena, of the behaviour of dream personalities in the interval between waking and sleep, would throw a flood of light on the phenomena of automatic writing, with its pretense of spirit control, and its curious mixture of coincidence and irrelevancy, of knowledge and ignorance. But our cause will not be helped by browbeating the professors. We have to remember that a good part of the investigation bearing on phenomena apparently supernormal is being done outside of the societies for psychical research; I refer to the work of such men as Prince and Janet. We ought to welcome such work and try and win the sympathies of the men engaged in it to our own, as indeed it is in many cases won already.

Yours very truly,  
H. N. GÄRDINER.

---

### ANOTHER LETTER.

The following letter has a timely relation to that of Professor Gardiner and is published much less for its indorsement of the policy adopted by the *Journal* than for its state-

ment of the actual difficulties which the work has to encounter. The letter comes from a member of the Society and states what the Editor has not felt it prudent for him to state as his experience. It may interest the reader to know that the very person who wrote the letter to which the Editor replied has recently had some remarkably interesting experiences, and has not offered to report them. The Editor accidentally learned of the facts. If this be the case with members what shall we expect of the outside Philistines?

May 1st, 1909.

J. H. Hyslop.

Dear Sir:—Permit me heartily to endorse your editorial on the possible and wise method of conducting our Society and editing our *Proceedings*, in the last *Journal*.

As you argue, the difficulties in psychical research are very many and great; and its methods must be strictly scientific and extremely cautious. I have been a member of the English Society since its beginning; and during the entire period have been alert for "facts," mostly to my keen disappointment. There have been two discouragements, each disheartening.

First, the infrequency of real phenomena. My judgment about these psychic curiosities so commonly reported is: that when they are investigated, they prove to be nine-tenths fraud, and of the respectable remaining one-tenth, nine-tenths are hallucination. A residual one-hundredth is profoundly suggestive and worth all the time and money the cause has given it.

Second, it appears to be next to impossible to persuade any one to make any sacrifice in the interests of science. People will not take the trouble to secure accuracy, to remove grounds of suspicion or to submit to tests. I cannot get them even to write out simple statements.

The scientific spirit of zest in the pursuit of truth and loyalty to the exact facts, seems almost totally lacking in the communities in which I have lived. They are all superstitious enough or sufficiently sceptical; but they know nothing and care less for scientific method.

Moreover, most of the veridical phenomena are so feeble, transient, seemingly lawless and uncontrollable, that there is little to report that would carry any weight, even if the report could be properly made out.

There is a haunted house here in ——, but we cannot move in the matter, lest we ruin the property value, the owner being a poor widow with children. There is a very remarkable case of veridical dream gift, in ——, but I do not think the sensitive,

tho a woman of character and brains, would write it up for public reading. A party of three girls in ———, several years since, raised a "spirit" of highly interesting character, who communicated by automatic writing, the three young ladies holding the pencil jointly; but they were too busy to submit to experimentation and prolonged study. Since and now, one of the trio is experiencing a new order of phenomena: she claims to go on clairvoyant trips which prove veridical and leaves her body and wanders about in the astral or the double and studies herself, sees into every ones' mind, etc. She may be insane or she may be a great psychic, but there seems no way of finding out which she is, as she has no time or inclination for submitting to experiment and study. So it goes.

Yours truly,

---

The Editor would add to this list of cases that deserve experiment or investigation the interesting circumstances that recently two very remarkable cases of somnambulism occurred in the west and it was found impossible to get any one even to reply to a letter about them, much less to investigate and report on them. One gentleman, who is a physician and who retired from practice some years ago a wealthy man and who has so much leisure that he can do as he pleases, claimed he had no time to investigate the cases for us. The same treatment of inquiries came from all others who ought to have realized their scientific responsibilities.

**TREASURER'S REPORT.**

The following is the report of the Treasurer for the quarter beginning January 1st and ending April 3rd.

**Receipts.**

Grant from the Institute.....\$2,500.00

**Expenses.**

Publications .....	\$1,090.36
Investigations .....	338.25
Salaries .....	450.00
Office .....	198.00
Printing .....	196.00
Rent of Office.....	60.00
Stamps .....	55.00
Sundries .....	73.62

Total.....\$2,501.32

**Receipts from the S. P. R.**

Membership Fees.....	\$4,010.00
Donations .....	898.51
Sundries (sales of books).....	48.75

Total.....\$4,957.26

Of the donations \$795.01 were from receipts of the lectures delivered by the Secretary.

JAMES H. HYSLOP,  
Secretary.

## BOOK REVIEW.

*The Immortality of the Soul.* By SIR OLIVER LODGE. Ball Publishing Co. Boston. \$1.00.

This little book is of extreme interest to all interested in psychical research. The two essays—of which it is composed—are entitled "The Transitory and the Permanent" and "The Permanence of Personality" respectively, and their titles sufficiently explain their contents. In the second of these especially is reference made to telepathy, "praeternormal psychology," and "automatism" as evidence for the persistence of consciousness; while the author also finds support for his contention in Mr. Myers' conception of the subliminal consciousness, genius, and certain aspects of mental pathology. Of course the author cannot do more than merely allude to these facts in his essays, as it would have been impossible for him to advance any great showing of proof in the limited space: but his arguments are certainly striking and forceful, and are couched in clear and excellent English. Consider, for example, the following passage: "The brain is our present organ of thought. Granted; but it does not follow that brain controls and dominates thought, that inspiration is a physiological process, or that every thinking creature in the universe must possess a brain. Really we know too little about the way the brain thinks, if it can properly be said to think at all, to be able to make any such assertion as that. We terrestrial animals are all as it were one family, and our hereditary links with the physical universe consist of the physiological mechanism called brain and nerve. But these most interesting material structures are our servants, not our masters: we have to train them to serve our purposes; and if one side of the brain is injured, the other side may be trained to act instead. Destroy certain parts of the brain completely, however, and connection between the psychic and the material regions is for us severed. True; but cutting off or damaging communication is not the same as destroying or damaging the communicator: nor is smashing an organ equivalent to killing the organist. When the Atlantic cable broke, in 1858, intimate communication between England and America was destroyed; but that fact did not involve the destruction of either America or England. It appears to be necessary to emphasize this elementary matter, because the contrary contention is supposed to cut straight at the root of every kind of general argument for survival hitherto adduced." (pp. 56-58.)

"Never in physical science," says Sir Oliver Lodge, "do we surmise for a moment that something suddenly springs into being from previous non-existence. All that we perceive can be accounted for by changes of aggregation, by assemblage and dispersion. Of material aggregates we can trace the history, as we can trace the history of continents and islands, of suns and planets and stars; we can say, or try to say, whence they arose and what they will become; but never do we state that they will vanish into nothingness nor do we ever conjecture that they are from nothing." (pp. 30-31.)

And so, since our personality is undeniably *real*, it not only should but *must*—according to Professor Höffding's theory of the "Conservation of Value"—persist: and Sir Oliver Lodge elaborates and defends this view. His concluding words are worthy of lasting remembrance and recognition. They are:

"Let us study all the facts that are open to us, with a trusting and an open mind; with care and candour testing all our provisional hypotheses, and with slow and cautious verification making good our steps as we proceed. Thus may we hope to reach out further and ever further into the unknown; sure that as we grope in the darkness we shall encounter no clammy horror, but shall receive an assistance and sympathy which it is legitimate to symbolise as a clasp from the hand of Christ himself." (pp. 100-101.)

HEREWARD CARRINGTON,

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OF THE

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Section "B" of the American Institute for Scientific Research

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### SPECULATIONS AND EXPERIENCES.\*

By James H. Hyslop.

Readers of the *Journal* will recall that we have frequently written articles under the guise of reviews, as the books inviting such notice often discussed problems briefly or at length which it was not possible to deal with rightly in a mere review. I have taken Miss Bates' book given in the title as a text for the brief discussion of certain issues raised in it. We reviewed "*Seen and Unseen*" in an earlier number of the *Journal* (Vol. I, p. 542) and would have merely reviewed the present book but for certain characteristics which call for other treatment. In the first place Miss Bates frankly avows that the book is not intended to be a scientific discussion of the phenomena, as that would entail a mass of technical particulars which the reading public will not read or digest. In the second place, she introduces speculative issues which her own avowal of discarding science should have led her to omit. These two reasons together offer an excuse for some remarks about the book and its contents, remarks which I should not have indulged in if speculative issues had not been admitted to a work that avowedly intends to give the public personal experiences which at least confirm evidential facts, and of them-

\*Do the Dead Depart, and Other Questions. By E. Katherine Bates, Author of *Seen and Unseen*. New York. Dodge Publishing Company. 1908.

selves offer fair reasons for credibility, and no doubt would be accepted by many people on the trustworthiness of Miss Bates. But for this admission of philosophical views which the general reader possessing a proclivity for accepting theories on individual instances of human experience the book might have only received a brief notice, with recommendations for its interest and usefulness to psychic research. In order, however, to protect many minds against accepting philosophic generalizations while it admits the facts which seem to support them, it will appear wise to animadvert on both the facts and the theories discussed by Miss Bates.

Miss Bates, in reply to criticism of her previous work, mentioned above, and in which she had been careful to forestall the criticism that it was not evidential, repeats more carefully in the preface of this book that it is not evidential and thereby makes it unjust and unnecessary for the Podmorean intellect to try its mettle on the contents. Miss Bates is giving and only professing to give her personal experiences to such as she might meet at an afternoon tea, expecting that the duplication of such experiences among the many thousands of private people might serve the effect of science, which they would, tho I imagine the more strict members of the Saducees would remonstrate against this principle. But I care not for that class. I merely assert as a fundamental principle of scientific method that the quantity of complex phenomena having a certain type will in the long run take the place of quality, and indeed quality will go very little ways until the criterion of quantity has been satisfied. No doubt in the first stages of inquiry where scepticism is the only assumed mark of intelligence and where the first duty is to silence all objections it is extremely important to remove all possible objections from the individual incident, even the best attested single cases will not prove a theory. They but answer an objection. It is the accumulation of like incidents varying in certain characteristics and having a common feature that tells the story for an hypothesis. Hence, while it would take many works like that of Miss Bates to prove a theory, which may be left to the more careful investigations of the Society, I think she is quite justified in collat-

ing such experiences as she has had and leaving them to the intelligent public to measure and appreciate along with the Records of the Society.

But in the course of this justifiable course Miss Bates has let drop a number of views which are not any necessary or even logical part of the book and its object, and which will obtain credence with the facts in the integrity of the author and on the ground of coincidence. That is, the explanations will be accepted along with the narrative of facts, tho they are no necessary part of the facts or inferences to be drawn for them. It may conduce to clear thinking, therefore, if we seize the opportunity to discriminate between the importance of the facts and the nature of the theoretical views expressed.

In the first few sentences of the book Miss Bates tries to break a lance on the subject of the "supernatural." She distinguishes like all good psychic researchers between the "supernormal" and the "supernatural," but not for the reasons that psychic researchers usually have. She does it in order to affirm that there is no "supernatural" at all. She says that "we have all learned by this time that nothing *which happens* can possibly be supernatural." This depends. Psychic researchers adopt the term "supernormal" for the purpose of discriminating between phenomena to be explained and the older theory for explaining them, tho reserving the right to admit that this older theory was in the main right. This policy protects the inquiry against equivocators with the term "supernatural." But to deny the existence of the "supernatural" while affirming in loud terms the sole existence of the "natural" is to forget the conceptions which had once determined the distinction. To my mind the denial to-day of the "supernatural" is tantamount also to the denial of the "natural," as this latter term has finally absorbed all that had been excluded from it formerly. Miss Bates believes in the existence of those who lived in the body. She actually regards these realities as etheric, and that is all that is necessary to sustain the ancient conception of the "supernatural." Indeed, to Christianity it sufficed to prove the "supernatural" if you proved that human consciousness sur-

vived death, and it made no difference what term you gave to the reality which served as the basis of this survival. The "supernatural" was only a name for something that was not as ephemeral as the materialists claimed organic beings to be. It is only a matter of definition in determining what the "supernatural" shall be. It only happens that the term "natural" has come to mean everything and nothing, so that you cannot get any leverage for denying the "supernatural." Hence I do not think it serves any useful purpose to be always carefully cautioning us against the one while giving no intelligible content to the other term. The problem is not at all whether the idea of the "supernatural" is necessary for survival, but whether survival is a fact or not, and we should call the basis of it "supernatural" or "natural" only according to definition and the limitations assigned to the "natural." When the "natural" meant the physical in the grosser and phenomenal sense, nothing could be clearer than the fact of survival implied the "supernatural," even tho we made the basis of it some supersensible form of the same energy. Both terms were and are relative, and it savors only of equivocation to make the issue depend upon the rejection of the "supernatural."

Something like the same observations could be made about the references to death and the finality of that term. Miss Bates forgets that the term death expresses a well known fact and to raise an argument against the claim that the dead cannot return by implying that death is not a fact is only to equivocate with the word. No doubt many people identify the term death with annihilation, but there is no excuse whatever for this delusion among intelligent people. With the Greeks it might have been otherwise. But ever since the rise of Christianity the word has meant a fact while survival was held to be consistent with it, meaning by this position that death was simply the casting off of the body. Hence Miss Bates' remarks would seem like denying the fact of death as a means of invoking the consideration of a point of view which really begs the question. It might be well always to call attention to a popular illusion on this matter, but a serious argument should not be put into the minds of care-

less thinkers, or encouragement given them to fix a meaning for the term death which it cannot possess legitimately for all who know anything about the history of human thought.

Take another statement. "A body can die but a *man* cannot die." Why not? It all depends on the definition. And with or without the definition it is the question under dispute whether "man" does not die. The issue cannot be decided by equivocating with the term "man." Of course, if you mean by "man" a soul other than the brain, you may have at least a presumption for survival under the indestructibility of matter, but if you are to accept the doctrine of reincarnation which Miss Bates inclines to admit, accepting the absence of memory in the case, we should have the practical annihilation of all that makes survival interesting and if the "man" survived it would not be the "man" in which we are interested. In common parlance "man" means the bodily organization and all that is associated with it. If the associated characteristics are merely functions of the body it is certain that the "man" does die, and we are only begging the question by implying a definition which the materialist does not yet accept.

What was required in presenting the experiences which the book contains would have been satisfied if Miss Bates had shown that any conclusion she expected to adopt was independent of the distinction between the "natural" and the "supernatural," between "death" as confused with annihilation and "death" as meaning severance from the body, and between "man" as physiologically conceived and as imagined or assumed in metaphysics. The conceptions might well have been mentioned and discussed, but only to remove illusions. The course adopted by Miss Bates only perpetuates the illusion and makes it necessary for the scientific man to come along and educate the public in clear thinking before he permits it to interpret the facts.

Miss Bates seems to think that the materialist is as rare as the dodo, or the "historical dead Donkey which nobody ever saw." It is grave error to speak in this way. The continued strength of the materialistic point of view is evidenced by the almost universal antagonism in the field of physical

science against the work of psychical research and especially against the conclusion which some of us, among them, Miss Bates, hold. Materialists were never so numerous except twenty years ago. Very few of them have been converted to psychic research or to spiritism. The rare thing is to find a man who is not a materialist. The speculations of physical science about ether and ions and electrons as constituents of the atoms points to a modification of the older materialism, but they do not establish any certitude for the spiritistic view. They only widen the conception of "matter." The physicist may well hesitate to deny the existence of "spirit" as something surviving the dissolution of the brain, but he may yet remain by his scepticism until communication with the dead be established. But he remains a materialist as long as he undertakes to explain consciousness as a function of the organism. This class is still exceedingly numerous, even tho it now and then proclaims that it is idealistic. There is no use to hide from ourselves the doubt and debate about the question by intimating that materialists are scarce. If they did not exist the problem might be of easy solution, but all the refractory scepticism which psychic research has to meet obtains its cogency from the strength of the materialistic point of view.

The first three pages of the seventh chapter, that on "Clairaudience" contains a number of useless philosophic or metaphysical theories that ought to have been omitted from a work that carefully disavows scientific discussion or method. I quote the first paragraph, some features of which had been already expressed in the previous chapter on "Clairvoyance."

"As a *clairvoyant* person sees through the eye of the spirit or etheric body, of which our physical body is the envelope, so a *clairaudient* person hears through the inner ears or to put it more simply, the ear of the etheric body. We must bear in mind that we possess already these two bodies, the etheric and the physical bodies, the one encasing the other as the atmospheric air represents the lower physical manifestation of the 'higher physical' etheric element, which it encloses."

There is a whole mass of debatable metaphysics in this

which is assumed but which should be proved before it is stated in this manner. I say nothing of the debate still going on between materialists and spiritualists as to the existence of any other subject than the brain, as I may admit that such a subject has been proved and still contend that the functions of such an etheric body may remain undecided. Let me grant without discussion that an etheric or "astral" body, St. Paul's "spiritual body," exists encased in the physical organism, it still does not follow that it can function as Miss Bates assumes until released from this environment. If the etheric body has any such senses as are predicted of it—and I may concede this—it still remains possible that they are as inactive as the bodily sense of an infant before its birth. That is, inactive from etheric stimuli of the sort analogous to sense impressions on the physical senses. From what is known of hallucinations produced by telepathic communication, no matter what explanation we give of telepathy, whether it be direct between living minds or due to the intervention of the discarnate, we might well explain clairvoyance and clairaudience by a similar process without invoking etheric senses, even tho we admit their existence and anticipation of discarnate life. We might well imagine that the visions of the clairvoyant and the auditory apparitions of the clairaudient were possibly due to telepathic hallucinations instigated by the dead, some of which appear to have good credentials in their behalf. Supposing this possible we might not require to set up so anomalous a process as these mysterious perceptions simultaneous with the actions of the physical senses and dispossessing their action at the time. It appears to assume that we can be in two places at the same time. I do not deny that much is possible which we may not yet conceive easily, but as long as telepathic phantasms exist, certainly between the living and probably from the dead, we shall have to be careful about asserting with confidence that we can use our etheric organism while we are still embodied in any such manner as Miss Bates assumes so confidently. It is one of the functions of scientific scepticism to make us cautious in this matter, and it is certainly not necessary for

the general views of Miss Bates to set up a disputable metaphysics while simply narrating personal experiences.

This hypothesis, whether we make it a mere possibility or not, is more or less confirmed by the position taken in the previous chapter by Miss Bates, that clairvoyant visions do not locate their objects definitely. This is precisely what we might expect from telepathic hallucinations. They reproduce the thought of the communicator and not necessarily the adjuncts of the place and things represented. I am not advancing this view with any degree of confidence, as it requires much more investigation to make it cover all the facts. I conceded that we do not know enough to deny the possibility of external impressions from the objects presented to the etheric sensorium, assuming that there is one. But the anomaly of being in the body at one place normally conscious and really seeing objects which we should naturally suppose required our presence elsewhere makes the telepathic theory more natural, and I mean telepathy from the dead rather than the living. The mere possibility of this deprives us of assurance regarding the hypothesis presented by Miss Bates and it certainly exhibits no perplexities such as does her own and that of spiritualists generally. In any case, it is a hasty conclusion to be drawn from the small number of facts now at hand. What we generally find with clairvoyants and clairaudients is that they manifest the whole series of phenomena associated with psychic research and this suggests that they should have the same explanation rather than the assumption of a large number of supernormal faculties, which in fact explain nothing. "Faculties" is a word that conceals our ignorance instead of enlightening us. Nothing is more absurd as an explanation. Besides we observe with Mrs. Piper and similar psychics where a full record is kept that, when clairvoyant phenomena occur, we have only to ask where the information was obtained to find in the reply that it is attributed to a spirit, and often, if not always, to the spirit who might be most naturally expected to know the facts, if the general philosophy of that theory be accepted. The famous case of the finding of the two drowned boys is a specially good example of this (*Proceedings* Vol. IX, pp. 379-391). Dr.

Hodgson calls attention in his first Report to another instance of it in the Piper case, the one just mentioned being an independent case (*Proceedings* Vol. VIII, pp. 26-27.) In each of these instances, where the phenomena superficially and taken by themselves were not evidence of the existence of spirits or of their intervention, when the control was interrogated as to the source of his information it replied in the name of a definite spirit who might be expected to know the facts. If then telepathy be a frequent source of spirit agency in the spiritual world, which Miss Bates admits, it might well be the means of conveying information to the living through the etheric body which is too insulated by the physical body to exercise its normal powers that are adapted to a spiritual world. We require, therefore, to suspend judgment as to the process so confidently asserted or believed by Miss Bates and to rest content at present with the facts of experience.

Criticism can also be directed against the equivocations about "spirit" and "matter." Miss Bates asserts paradoxically that no one has ever seen a "spirit," and then says that what we call "spirit" is really fine "matter." She still affects to believe in "spirit" and goes on to define the "spirit body" as some kind of matter. She even goes so far as to indicate that there is any number of "spirit bodies" for the various incarnations of the "spirit." This is the theosophic doctrine held by some. There are just two things to be said of this view. The first is that it is mere equivocation to insist that the etheric body is matter. It all depends on your definition of matter. Nothing is more certain than that ether is not matter in the traditional sense. It exhibits not a single property that is regarded as distinctive of matter as previously defined. Hence it is not inconsistent with facts and clear definition to treat the etheric body as "spirit," meaning thereby nothing more than the fact that grosser matter and its functions do not explain the phenomena of consciousness. When you extend your conception of matter to include all that previous thinkers had meant by "spirit" it is no correction of their essential ideas to call this new reality "matter." You have only fooled yourself in supposing that your conceptions have not changed. The question as to what we

shall call that which survives has no importance, and the man who insists on calling all reality matter for the sake of the consistency of his terms is quite as much of a bigot as the man who insists on the use of the word "spirit," especially if he denies the existence of matter. All that any one requires to mean by "spirit" is that something else than the familiar matter is concerned in the survival of consciousness. The sticking for either term alone is as absurd as trying to call Helium Hydrogen because we have been accustomed to regard Hydrogen the lightest element. True we have the privilege of generalizing the term "Hydrogen" if we like, but this would not identify Helium with it or efface the distinction between the two realities now named by the two terms. It is the same with "matter" and "spirit." The facts remain distinct in kind whatever terms we use and the use of the two terms may be necessary to keep the facts distinct, and nothing is gained by one party or lost by the other, if the materialist wants to equivocate with his terms.

When it comes to the question of reincarnation Miss Bates does not show as much assertiveness regarding the doctrine, tho she does avow decided sympathy with it, and apparently believes it in some form, thus being consistent with her theosophic inclinations. But there is the frank recognition of the variations in the communications from the "other side" about it, some communicators affirming and some denying it. There are some very sensible remarks about it, and certainly a more tolerant attitude toward the doubter of it than is usual in the believer of reincarnation.

But after admitting the differences of view taken of it by communicators which she very sensibly ascribes to differences of opinion on the "other side," a position which many psychic researchers forget to consider in estimating the real or apparent inconsistencies of "spirit revelations," she goes on to narrate a story in her personal experience which she thinks tends to prove reincarnation in herself, forgetting, I might say, that the personal point of view is precisely the one to be discounted in making up a belief like that. Miss Bates calls attention to the fact that she seems constantly accompanied by a remote ancestor and that on going to a psychic

allusion was made to certain characteristics which at first distinguished this personality from herself and then when she tried to test the psychic by another personality in a psychometric experiment the first judgment was said to be a mistake and the personalities were identified, the facts being that one of them she took to be her ancestor and the other herself.

Now I could hardly seek a better instance to question re-incarnation. What the spiritistic theory can suppose, even in this case alone, to say nothing of the large body of evidence elsewhere, is that the ancestor was more or less constantly present and influencing her thoughts and personality, so that even her own personality is a composite resultant of her own and her ancestor's thoughts and memories. The incident in which she seemed to recognize certain places and objects familiar to him in life tho she had never seen them, and in which she actually anticipated their existence before seeing them, is far from being evidence that she was this re-embodied ancestor. To say nothing of the liability to illusions of identity in the matter, which I might propose as a scientific sceptic, but which I may waive as a psychic researcher, the incident is perfectly amenable to the explanation which Miss Bates states but rejects, namely, telepathy from the dead. Let the reader compare the Thompson case in the *June Journal*. What Miss Bates fails to see or to remark is that her own personality is lost if she is to regard herself as a reincarnated ancestor. He was a man and she is a woman! What does that sort of thing mean? Reincarnation supposes the unity of personality, but this is not admitted in the instance supposed. Either there are two personalities, persons, perhaps, I should say, in the same body, representing a case of obsession by her ancestor, or the ancestor is simply a "guide" or companion of Miss Bates and occasionally intruding his memories into hers. Reincarnation would mean either that Miss Bates was not there or her ancestor was not there. If we assume that the ancestor simply communicated his memories to her and has influenced her thoughts we have a position that respects her own personal integrity as a reality and admits the rational view of his.

The objection that reincarnation involves the loss of mem-

ory does not seem to impress Miss Bates. She says: "This has never appeared to me a very sensible objection." To me it seems absolutely fatal to any rational view of spiritual progress. I admit, with our experience in alternating personality, that such a thing as reincarnation with the loss of memory is perfectly possible. The possibility of reincarnation might be adduced on the evidence of temporary possession. But this latter fact is usually accompanied by the existence of memory and is in fact the means of establishing the continuity of life with that memory. But whatever is possible in the way of reincarnation, I think all the facts are decidedly against it. Plato and the orientals have held it in the form that involved this very loss of memory, and in fact their conception of it was identical in all its essential features with the doctrine of the conservation of energy or the indestructibility of matter. That is, a change of form with the loss of specific identity. There is another conception of the term which identifies it with the spiritual body, but that is not the historical or philosophical conception of reincarnation, while those who affirm it do not appreciate the radical difference between the Pauline doctrine of the spiritual body and reincarnation without the retention of personal identity. The two views are as wide apart as the poles. One implies the retention of memory and personal identity, of which the basis is memory, and the other excludes it. I can admit the possibility of a soul retaining its identity in reembodiments or reincarnations, but its personal identity would be lost with the loss of memory, and the retention of memory is the most essential condition of all ethical progress of a rational kind. There is no use to talk about the continuity of results, as these manifest themselves in our actual life, without distinct memory of details, since that is admissible in any case. But the retention of mere results or effects of the past and the loss of memory is neither a high moral system nor a very interesting condition of personal development. To me it is either not moral at all or it involves so low a grade of it that I should not have the slightest interest in any future life whatever. In fact, the loss of memory in any form of continuity, whether disembodied or reincarnation, is equivalent to materialism

and annihilation, and no ethical system of the present life would seem possible with it. Besides the fact that memory prevails between the present and the next state and that none is established between the present and supposed past existence is so much against reincarnation, at least as evidentially sustained. If we assume that a spiritual existence is a higher one than the earthly one, reincarnation means a lowering step, while the ethical interpretation of nature must proceed on the assumption of progress.

If I were asked what doctrine I would substitute for that of reincarnation, I would say one of *disincarnation* as the better condition of progress. This would appear to be the actual law of things, so far as we know it, if the spiritualistic hypothesis of communication with the dead be accepted, and Miss Bates accepts that. Birth is the first disincarnation, and death the second. Our birth is the rejection of our maternal embodiment and death is the rejection of our own. Here are two steps. Now if Miss Bates' theory of many spiritual bodies be true it opens the way for the extension of the doctrine of disincarnation, as the process of progress and development. This would mean that ethical progress is or implies a change of environment, not the assumption of another material body. Hence her theory of many spiritual bodies is flatly opposed to the doctrine of reincarnation, while the latter only introduces confusion into philosophy and the interpretation of facts.

I have already remarked the more natural explanation of the incidents to which she appeals in her personal experience as seeming to her to sustain reincarnation. I may call attention to the fact that I published in this *Journal* (Vol II, p. 401) the dreams of Mrs. Quentin and her daughter for the very purpose of having on record a fact which might be alleged in favor of reincarnation. Mrs. Quentin and her daughter both had the same dream about their ancestral home. The daughter had not seen it and had not known of the mother's dream of it. Now the mother of Mrs. Quentin was passionately fond of this ancestral home and wanted it to remain in the family. She was also a frequent control in the automatic writing of Mrs. Quentin. This makes it apparent that there

is no reason for supposing her reincarnation in either the daughter or granddaughter, and certainly absurd to suppose it in both. What the fact seems to suggest is a telepathic influence on the living, and that explanation must be pressed very far before we can admit even the possibility of reincarnation from the point of view of evidence.

The chapter on Materialization is a most interesting one, the more so for the reason that it agreeably disappoints us. We expect to find the old conception of it affirmed and defended. But nothing of the kind. A most useful distinction is made which would suggest only an unimportant criticism, and that is that the word *etheralization* would be better and avoid much misunderstanding of the real facts. I shall not dwell on that matter.

With these critical remarks on some of the speculative features of the book I may mention such merits as would make me advise its reading. The book is excellently written. It does not lack in raciness or intellectuality, and whatever remonstrances I may indulge regarding some of its philosophical animadversions I would not extend them to the facts or the general tone of the work. I think it is even more interesting and perhaps more helpful than the "*Seen and Unseen*" mentioned above. Aside from the disposition of many readers to take the philosophy on the faith of honest and intelligent narration of facts I would not undertake the administration of criticism, and it may seem an ungracious task to carp at these features of it when we have to admit so much interest and value in the experiences, whether we regard them as evidential for the strict Saducees or not. But as people have such a fatal proclivity for accepting large theories on individual facts, instead of having them merely illustrated by it, I think it well worth while to emphasize the suspended state of scientific and intelligent judgment in regard to some speculative positions asserted in the book as a means of indicating the need of further investigation, while we admit the importance of the recorded facts.

In spite of these animadversions, however, I regard the book as a very important one for the layman to read. The advice in it is of the best and the intellectual character of the

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material is great enough to redeem any of its faults. Indeed it is precisely its merits that have led me to discuss its philosophic issues and which are so attractive as to carry with them conclusions that require more facts in proof. But for the general reader it will prove a most useful book.

## MEDIUMISTIC EXPERIMENTS.

By James H. Hyslop.

The following record continues some experiments with Mrs. Balmar at a later date than those published in a previous number of the *Journal* (p. 209). Little comment is required by way of introduction beyond what was said in regard to the first series. I had carried on some correspondence with Dr. Balmar in the meantime and both he and Mrs. Balmar had opportunities to learn more about me personally than they could have known easily at the time of my first experiments. But being private people and interested in the subject scientifically and not personally there is no need of raising questions about any previously acquired knowledge except such as may have been obtained casually or in a perfectly legitimate way. This knowledge could have affected the record only in so far as acquaintance with the Piper records may be assumed. But this acquaintance was limited to the contents of my book and would hardly account for more than the merely general personalities mentioned. The notes will explain to what extent we may suppose previous knowledge obtained casually. There are some incidents that are undoubtedly supernormal and some that might be explained by subliminal reproduction of previous knowledge. But where we suppose this last it is curiously limited and pertinent, and should be regarded with such weight as this limitation implies.

The reader will remark the freedom from confusion manifest in the case of Mrs. Piper, tho there is a kind of confusion apparent. Mrs. Balmar, however, is not entranced and showed evidence for the first time of going into a trance and this was associated with the claim that Imperator was present, the function of entrancing mediums not being known by Mrs. Balmar as characteristic of this personality. We may treat the matter as a coincidence which might well happen to

a mind interested in the phenomena as Mrs. Balmar is. But at least a coincidence it is, and whether it may be more or not will depend upon the accumulation of a large number of such incidents and pertinent coincidences.

The contents of the messages play about the correct subjects for illustrating the identity of the alleged communicators, and even when they are not as specifically evidential as is desirable they reflect such an apt fitness for suggesting the intention apparent that one has to regret they were not more conclusive one way or the other. For the appeal to secondary personality is quite as equivocal as any other interpretation and as disappointing to one who is challenged to produce the evidence for such a view.

There is an interesting verisimilitude in the whole mass of communications, no matter what interpretation we put upon them. When I say this I mean that, so far as other records are concerned, the phenomena exhibit the same psychological features and have the same interest, whether we can bring ourselves to regard them as evidence of the supernatural or not. They at least come up to the limits of distinctness which is desirable as proof of transcendental knowledge, and I think in some instances indicate it with fair clearness. But after examining the notes I shall leave the reader to decide this for himself.

The first sitting did not present any special evidence of the supernatural, but later ones did. There was not only much confusion in some of the passages, but many incidents, owing to the possibility that Mrs. Balmar may have seen facts in published works of mine, have their value as evidence impeachable. I shall leave that matter to the reader who may consult the notes. But as in the first series of sittings it is clear that the resources of the subliminal or secondary personality are not great and that the common appeals to such functions are little better than credulity. Where Mrs. Balmar might have poured incidents upon me she seemed incapable of it. It is true that I did not give her the best of opportunities for this as I tried to keep the drift of the communications off from published material by the nature of my questions when I asked them. But there were chances to

draw upon the subliminal in many cases where it was clear that this source was not utilized. It will be clear to careful readers that neither telepathy nor secondary personality play the most important part in the explanation of the facts. I say important part because, whatever function we assign them, they betray limitations quite inconsistent with the large functions often ascribed to them.

There is often great vagueness in the incidents which represent the correct line of thought. But this is a characteristic of nearly all mediumistic phenomena, and when the psychics are better developed they become more definite and evidential. The chief lesson therefore in this case is the indication of undeveloped supernormal power, and it is calculated to throw light upon the real limitations that affect the acquisition and transmission of supernormal information.

#### Detailed Record.

Present, J. H. Hyslop. Feb. 17th, 1908. 9.30 A. M.

\* \* Mr. Hyslop and Dr. Hodgson are here.

(Good.)

I will step aside and let them manage \* \*

(Thank you.)

#### [Change of control and style of writing.]

Richard Hodgson.

(Good morning.)

How are you friend Hyslop.

(Fine this morning.)

I kept quiet yesterday so as to be fresh this morning.

(Good.)

How is Winifred now.

(She is all right.)

She did not experience any ill effects from the strain.

(No, none that I know.) [Note 1.]

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1. The query about Winifred, which is the name of my daughter, was very pertinent, much more pertinent than could have possibly been known to any one but myself. It is possible that I might have accidentally mentioned her name to the Balmars, but I doubt it. I have no memory of having done so. It might have been seen in print. But this would not account for the allusion to "a strain." She had some time previously undergone an operation in the removal of the tonsils. It was not a severe operation and was done under an anaesthetic. But I noticed two things in her afterward that showed she had made a narrow escape from death. The strain was even much

Your father was warned about her [pause.] You got my message from the light up state I see, as you are here.

(Yes, I did.) [Note 2.]

We can in time cure the sceptical world.

(Yes.)

Then the glory will be ours or rather yours, for your patient work.

(Thank you, but you started it.)

Oh yes, but was not allowed to finish. I am trying just as hard over here.

(Yes, I know that, and it is just as important in one place as the other.)

Yes. [pause.] Do you remember the accident on the lake at Putnam Camp when the boat capsized.

(No, I do not. Tell me about it.)

Why I was out with the children and a squall came up. The boat turned over on its side and one of the children fell in the water.

(That is a good incident. What lake?)

Now, I tried to remember that last Sunday and only got Lake Placid through.

(Describe the appearance of the lake.)

It is about two miles long and one wide. I should say, there is an island in the north end.

(Yes.)

Our camp was situated at the south end if I recall it right.

(Was there any large hotel near?)

Yes not far away and cottages all around the lake. Will James was there with us. [Note 3.]

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greater than the doctors imagined or would confess. It was so great that I made up my mind that very few doctors would ever be allowed to operate on my family again, especially on this daughter. I had not told a single person of the facts which I observed that indicated the danger which she passed.

2. I had previously had sittings with two "lights" in New York State. Mrs. Balmar knew nothing of this as I had kept it perfectly secret. I purported to hear from Dr. Hodgson through both of them and in fact obtained some little evidence of the supernormal in connection with his name. "Up state" was a good phrase, as coming from Mrs. Balmar in another state, because it was not the natural form of expression for her locality, while it would have been the exact form of expression to be used in New York City, where I had been experimenting with another medium before going to the home of Mrs. Balmar in another state. I often remark that communicators seem not to know the psychic through whom they are communicating at the time, and certainly make mistakes as to their identity when communicating through another. The point of view of New York is quite clear here.

3. The manner of alluding to me is perfectly characteristic of these phenomena in all psychics and I mention it as one of the apparently subliminal touches which natural courtesy tends to bring out. I never found any other

(Yes, do you remember any others?)

Yes I recall several, but I never got their names through here yet.

(All right.)

In time I will. I am a patient man myself and am stronger with this light than any beside Mrs. Piper.

(Good, you do well here.) [Note 4.]

I am sorry your father mentioned the new book until it came out, but I have told the light not to tell any one.

(I did not object as it was so good a point.)

That is why your father told it.

(Yes, he is always on the lookout for good points.)

[Pause.] [Note 5.]

[Change of control.]

Robert Hyslop.

(Good morning, father.)

Good morning, James. I am glad to see you here. You can clear away one trouble I believe. In our last two sittings we have been bothered by a man who screams above our heads and his words, not ours, go through part of the time.

(You will have to persuade him to go away.)

We are doing all we can with the help of the medium's friends. He has always bothered this case when they try to make a test.

(I understand.) [Asa Somerby, p. 212.]

mental attitude in the Piper case than this and Mrs. Balmar knew nothing of this except what she may have seen in the articles about Dr. Hodgson in the *Journal* (Vol. II, pp. 84 and 88).

The reference to Putnam Camp is very pertinent, but has no evidential value, as it is mentioned in the articles just alluded to. So were children. I know of nothing that makes the capsizing of a boat with the children relevant. That was not mentioned in the references named. It could hardly have been Lake Placid. If Ausable Lakes had been mentioned it would have been more suggestive. But to mention Lake Placid savors more of subliminal guessing. Lake Placid is much longer than the distance named. It would apply more aptly to the Ausable Lakes.

The reference to cottages is pertinent. There are many about the hotel about which I asked, but this is inferrible from general knowledge of such places. tho Mrs. Balmar knows nothing of this special locality. The most pertinent statement is that to "Will James," who has been with Dr. Hodgson at Putnam's Camp. But unfortunately for the evidence this name was mentioned in the article alluded to above.

4. There is some relevance in the statement that he, Dr. Hodgson, is "stronger" here than elsewhere except through Mrs. Piper. He seems better able to approximate evidential incidents here than at other places, tho not so markedly so as to give the statement more than interesting possibility.

5. The mention of my book was a good point, if it had reference to my "Psychic Research and the Resurrection," as I had just finished the manuscript of this book while experimenting with the psychic "up state." Neither of the Balmars knew anything about this.

Did you find mother well as usual.

(Yes, she makes no complaint.)

[Pause.] And Estelle, did you see her.

(Estelle? What relation?)

Yes, your friend [pause] Mrs. H.

(Mrs. H.?)

M.

(M.?)

Yes.

(What about her?)

She was here yesterday.

(I have not seen her.)

I hope you will go down there, as she wants your advice about a matter she is interested in. [Note 6.]

(Yes, I shall. Do you remember what we talked about the last time you communicated with me elsewhere?)

About [pause] this light and what she is capable of.

(Yes, allusion was made to that, but we talked about another matter.)

I know I did. I am trying to remember [pause.] R. H. says it was about the work we talked [pause] and Dr. W. was mentioned there.

(Dr. W.?)

Funk. Am I right.

(That was not where I was. Nothing of the kind came to me. You spoke of something in your life long ago.)

[I had reference to the maple sugar incident of last Friday.]

[Pause.] I can't remember just now.

(All right. Recall it some other time.)

Do you remember the day you, James and myself dined at a hotel in New York together.

(Who says this?)

Yes [erased] R. H.

(I remember you dined with me at a hotel there, but James was not with us there.)

Astor House was it.

(No, not the Astor House. I have forgotten the name of it.)

Vendome.

(I think so.)

I am sure.

(I think that is right.)

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6. Neither the name Estelle nor the initial H is correct for the person who had been the sitter of the day before. Later this H apparently turned out to refer to the name Hugh which had a very close approximation to a correct name, or at least suggested it.

Well James was mentioned there, or how would I connect him with that.

(Yes I am sure he would be mentioned in almost any important conversation we had.)

What good old days those were.

(Yes.) [Note 7.]

I am so agitated when I remember *how* we talked and now it is so hard. Everything is fragmentary.

(Yes.)

It will take many years to clear this difficulty. We are subjected to such trying [written "tying" at first and then the hand went back and superposed "r" on "y" so as to make "trying"] atmosphere to talk at all.

(Can you explain that?)

It seems to be the electric magnetism which is so necessary for a person to have to enable us to communicate to the other side. It is a blue light and extends about one foot from the medium and we must get within that circle.

(Is the light about mediums always blue?)

In the best and strongest.

(What is the light about the medium up the state?)

It is pale blue and growing darker.

(Will that light improve?)

Yes.

(Who works there?)

G. P. comes and Imperator group have been there.

(Good.) [Note 8.]

7. The reader will remark that even my broad hint of what I wanted did not avail to get the incident from my father which I desired. But an interesting tho confused incident came from Dr. Hodgson for whom apparently my father was acting as amanuensis. I had never dined with Dr. Hodgson at the Astor House, nor did I dine with him at the Vendome. There is no such hotel in New York City. But I did dine with him at the Hotel Normandie, which is a French name, and it was there that he told me one of the most remarkable incidents in his experience and one which almost converted me to the spiritistic hypothesis. We usually talked of Prof. James whenever and wherever we met. The incident cannot be made evidential, but it resembles quite clearly the kind of mistake that the same personalities make in other cases and obtains its interest from that characteristic.

When I admitted at the time that I thought the communicator was correct in the name Vendome I had in mind that the hotel had a French name, but I could not recall more than this fact.

8. The use of the word "fragmentary" was characteristic and was a word that Dr. Hodgson often used in our conversation on this subject. Mrs. Balmar knew nothing of this, tho we may suppose that the idea represented her own view of the messages which she had read in my book. We might also say the same of the allusion to the time it would require to "clear this difficulty," but however this may be the statement is curiously representative of Dr. Hodgson's exact view when he was living and is therefore quite pertinent if not evidential.

[Pause.] I am getting tired now.

(Yes, perhaps we had better rest.)

Are you coming tonight.

(Yes.)

We shall think all day of what we can tell you.

(Good. Thank you.)

Your father says he sees his spectacle case.

(Yes, that is right.) [Pause.] (Do you see anything of yours?)

Yes my gloves.

(We shall cease.)

[My father's spectacle case, which I always use, was present in my valise wrapped up in oiled silk and could not be seen. It may have been seen at previous sittings. So also were Dr. Hodgson's gloves in the valise wrapped in rubber cloth, but also may have been seen at previous sittings.]

Present, J. H. Hyslop.

February 17th, 1908. 7 P. M.

We are here as agreed upon. [Pencil broken and changed.]  
Imperator is here also and will help.

(Thank you.)

[Pause.] Well did you decide which was the better day.

(Well, to what do you refer?)

Your conversation with Mrs. Hugh [pause.] We know the name won't come now.

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The reference to "electric magnetism" is not natural to Dr. Hodgson, but it seems to be the common idea of the means of communication in widely separated people and conditions of mind. Mrs. Balmar had not been accustomed to regard it in this light, tho it is not possible to tell how her own mind may have worked consciously or unconsciously about the explanatory aspects of the problem when the public was full of such explanations. The mention of a "blue light," however, is interesting as exhibiting a coincidence with what has been often remarked in spontaneous phenomena and occasionally in experimental. It is curiously coincidental with certain descriptions in another medium, the one I had been experimenting with in New York at the time, both in respect of the light and the distance from the body. Not that the conditions were actually described in this way, but statements made that implied this more or less.

The statement that "G. P. comes and the Imperator group have been there," alluding to the medium "up the state" is correct, so far as the allegation is concerned. These personalities had claimed to communicate there, tho I had not sufficient evidence of their reality or independence of the medium's subliminal. This statement here might be given some weight in favor of their reality in that case were it not that we might attribute the mention of them here to a subliminal guess or the effect of normal association acting through automatism. As Mrs. Balmar is not in a trance we have to assume that her normal consciousness will recall much and transmit its influence to the subliminal either as a disturbance or as an aid to its action.

(I understand. Go ahead.)

What do you think of her proposal.

(Very good I think.)

We think so too. [First written "to" then another "o" was added.]

(I accepted it as soon as she mentioned it.)

yes, fine. [Pause.] It is a little slower tonight. the light is tired but if we can tell you even one truth it will be worth while.

(Yes, I think so.)

[Pause.] Be sure and tell the man you are going to see the facts of the case.

(Yes.)

[Pause.] Hodgson asks if you are going to the other light direct from here.

(Which other light?)

Mr. Brown. [Pause.] I think that is right. You will understand to whom I refer.

(No, I do not know exactly to whom you refer.)

Oh I remember it was this light that mentioned another medium not you.

(Good.) [Note 9.]

[Pause.] Is there any special thing we could do tonight. Can you suggest.

(Yes, you were to say something special here.)

About Imperator.

(No.)

[Pause.] Hodgson says he has forgotten for the moment to what you refer.

(All right. Perhaps he can think it up for me.)

I think it was something to help the work.

---

9. The name "Mrs. Hugh" is not correct for the lady who had been at the sitting earlier. But "Fitzhugh" was a part of the name of her husband, who was not living. The lady writes me that she always called him Hugh. There is a curious interest attaching to the statement and question about Mrs. Hugh's proposal. Neither Mr. nor Mrs. Balmar normally were favorable to it, a proposal to make sittings possible in the future, Mr. and Mrs. Balmar not being able to give much time to it on account of domestic affairs.

It was very relevant to say or advise that I "be sure to tell the man you are going to see the facts of the case." The Balmars did not know what I expected to do that night. I had arranged the sitting early for the purpose of meeting an engagement to call on a man to interest him in the work. It was the direct arrangement of "Mrs. Hugh," and the Balmars knew nothing of this.

I had not been experimenting with any man by the name of Brown. As my father was the communicator it may have its significance in later incidents where the name would have been exactly correct. But I had mentioned it in another connection at the earlier sittings (p. 225).

(Yes, that is true, but it is not specific enough to make evidence.)

No I realize that.

(Good, take your time.)

I am just working up to make perfect connections. [Pause.] Do you remember one Sunday when you were a little boy James. we lived in the country and drove a long distance to the church. This particular Sunday something happened to our carry-all [carry-all] and the wheel came off and we all had to walk some distance to get the wheel repaired. You were about ten years old. It was when I was connected with the church. Mother will remember if you do not.

(I do not recall it. But it is a likely thing. Can you tell where the church was?)

Down in Virginia. No [pause.] Was it Georgia or Maryland. I see the church as it then looked with the graveyard beside it. The big old stoves and uncushioned seats.

(Good.) [Note 10.]

the church was white and did not have a tall steeple but a square top where hung the bell. That is clear to my mind, but the name is obscure.

(Do you remember who lived near it?)

my brother. [pause.] that is not right. [pause.] Uncle Charles will know. [pause.] It was the boy we had some serious trouble with. John you remember the boy who went with me on the raid.

(Yes, go on.)

and he was shot and his people blamed me [not read].

(What is the word before "me"?)

blamed [written above the first case] for a time. They

10. There is a curious pertinence in the incident which my father tries to detail regarding the going to church. I do not recall any such breakdown on the way to church, tho such may have happened in my father's life. He would not have called the vehicle a "carry-all." He always used the term *carriage*. But when I was a boy we did ride a long distance to church and it was at the age mentioned. Soon after that age we ceased going to church at the place evidently in mind. It was not in Virginia, Maryland or Georgia. My grandmother was a Virginian. The church was in Ohio, and was near a graveyard and had just such stoves and uncushioned seats as are mentioned. Whether the true incidents could have been inferred from what had occurred at the earlier sittings eighteen months before must be the subject of conjecture. Enough was said there to make this interpretation probable (pp. 224-225). The reference to the big stoves and uncushioned seats might be either an inference from the earlier sittings or a guess from general knowledge about myself. But the facts collectively are curiously correct in details with the exceptions indicated.

thought I ought not to have taken so young a lad to such a place. [Note 11.]

(Yes, I understand.) [pause.] (Do you remember who shot him?)

No, not now although it seems it was some one near me. That is some one I knew well.

(Yes, that's true.)

Was it Tom.

(No, who is Tom?)

your brother.

(No, don't worry.)

Did I write Tom. Well I do not know any one by that name connected with my early life.

(That's right.) [Note 12.]

[Pause.] Hodgson says this is a good light to demonstrate that telepathy won't explain.

(Yes, that's right.)

He has watched her ever since you were here before and says he is sure you will need no pink water.

11. As I remember it the church was white. I recall it as a frame church and a stone foundation. I do not recall any bell in connection with it. My father had no brother and hence no brother of his lived near it. This statement however, was spontaneously corrected, and the mention of "uncle Charles" is very suggestive.

In my sittings with Mrs. Piper my father had alluded to an uncle of mine as "uncle Charles," this being a mistake for "uncle Carruthers," which was corrected at later sittings not yet published. But in my Report on Mrs. Piper he was alluded to as "Uncle Charles." This Report the Balmars had not seen, and the name and incidents regarding him were not mentioned in my "Science and a Future Life," so that Mrs. Balmar had no knowledge of the facts. Now the pertinence of this allusion here to "Uncle Charles" is this. If my father had said Brown lived near this church he would have been correct, this being the name mentioned just previously and at the earlier sittings as the man I had in mind (p. 225). Now, my "uncle Charles" was my father's brother-in-law, and this "Uncle Charles" was the brother-in-law of the Brown in mind, and of course "would know" whom my father meant. This relationship of my uncle was not only not known to the Balmars, but is known to very few living people, no allusion to it being made in any of my previous publications, as there was no reference to the incidents that are here the subject of communications. The trouble with the boy is evidently the same as that discussed in the earlier sittings, but John was not his name. There was a John in the family, the oldest son, if I remember rightly. The reference to shooting may be a reminiscence of the earlier sitting. My father was blamed by Mr. Brown for the death of his son. This fact was not mentioned at the earlier sitting and may not be a natural guess. It was a matter over which my father worried a great deal, and they did think that he should not have taken so young a man with him.

12. It did not occur to me when I admitted that my father had not known any one by the name of Tom in his early life that he had. The fact is, as recalled later, that a brother of the boy shot was named Tom, a fact that I had forgotten.

(All right.) [Note 13.]

[Pause.] I have in mind a [pause.] little incident which took place at Mrs. Piper's the last time we went there together. Do you remember that while in a trance [first written "trac" then the pencil superposed "nce" on "c," making it "trance."] she picked up a book and seemed to read from it.

(No, that must have been when I was not there.)

It was either [written "wither" and read "with," when "e" was superposed making the reading clear.] you or Will James. ask him. I would like to prove this to you.

(Good.)

[Pause.] Will you tell Mrs. H. that Billy followed her home and saw her enter the apartment on the second floor. She went in[to] parlor first, spoke to a young lady, then went into her bedroom and removed her hat and cloak. [Note 14.]

(I shall be glad to tell her.)

She is one I told you could help with work.

(Yes.)

What do you think.

(Yes, I think I can.)

Hodgson says he withdraws his former opinion on that subject.

(What subject is that?)

Your marriage. [Cf. p. 221.]

(What does he say about that now?)

To marry as he finds after long study of the lady concerned she would help not hinder you.

(What . . .)

Mary says also it would be better for the girls.

(What does Mary think of the present arrangement?)

Very good.

(Does she know who it is with us now?)

Not exactly [pause.] She says yes it is an aunt who is with them.

(Aunt who?)

Louise.

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13. The statement attributed to Dr. Hodgson about telepathy is a most pertinent one. It represents the natural familiarity that he actually had when living with the nature of the problem, a conception not at all known or understood by my father, and which would not have been expressed in the personality of Dr. Hodgson if it were a product of Mrs. Balmar's subliminal on its own responsibility. The failure to get the incidents and names correctly was precisely a thing that telepathy should not have committed and it was exceedingly apt to put the statement as expressed in the mouth of Dr. Hodgson.

14. It is not possible to verify the incident about what took place at Mrs. Piper's. The name Billy has no meaning in this connection and the incident about Mrs. H. was not verifiable.

(Aunt Louise?)

yes.

(Can Hodgson say what it was that led him to change his mind?)

He says he don't like the present arrangement.

(What was there about the lady that he found would help, not hinder me?)

money and a disposition not jealous of time devoted to the cause.

(All right.)

You had better settle soon Hyslop. [pause.] You would have less worry on your mind. [pause.]

(Yes, that is true.) [Note 15.]

[Pause.] Can you tell me who [pause.] it was that James had the controversy with.

(About what?)

Spiritualism.

(If you know who it was I would be glad to be told here.)

[Pause.] With Sir William Crook. [pause.] That don't seem the name after all.

(No, it certainly was not Sir William Crookes.)

Was it Harvard man or was it Lodge.

(Probably a Harvard man. Tell me who that was.)

Professor [pause.] H. [The letter which I have interpreted as "H" is not made as it was in all other cases, namely, by two straight lines with the cross mark, but is a combination of "S" and "H." The first strokes were a fair "S" and then a pause again, after which the next stroke was made with a slight pause before making the horizontal line that converted the whole into "H."] Brown. No, not Brown. [pause.]

(All right, go ahead.)

Swartell. Swartell.

(Swartell?)

No [pause.] I can't think. Oh it sickens me this difficulty to tell what we should know. [Note 16.]

15. Mrs. H. had helped Dr. Hodgson with his work, and has helped me in mine.

The alleged change of attitude on the part of Dr. Hodgson is a curious episode, especially as my father spontaneously changes it later. No point of significance attaches to it, except its possible import for subliminal action on the part of Mrs. Balmar's mind. The name Louise is not correct for the person in charge of my domestic affairs. All that was said seemed to me absurd.

16. I never knew of any controversy between Prof. James and Sir Oliver Lodge or Sir William Crookes, and as allusion had been made through another medium a short time before in New York, with whom I had been experimenting, to a Harvard man, I recognized the possible pertinence of the reference to Harvard and encouraged continuing the message. I thought of

(You know the name, do you not?)

Yes.

(Can you spell it a letter at a time?)

I will try [pause.] W \* \* [scrawls.] No use now.

(All right.) [pause.] (Have I ever heard about him?)

Yes.

(When?)

In a letter written to you some time ago.

(What about?)

Calling your attention to the continuity going on in the review of Physical [erased.] no I don't know what paper it was.

(Has he communicated with me?)

Yes.

(Where?)

In your home.

(Do you know when?)

Well not over a month ago. We lose count of days. [Note 17.]

(Yes, what took place?)

You had a pretty warm conflag [read "conflict."] conflag Talk I mean.

(Anything else?)

[Pause.] It seems to me a letter was connected with it.

(I mean what occurred to him on your side?)

Oh he was upbraided for being a coward.

(Who upbraided him?)

R. H.

(Any one else?)

yes, G. P. and all of our circle.

(Good.)

Such men should be burned at the stake. Afraid to tell the truth even when they know it is the truth. [pause.]

(Can you describe what took place when he tried to communicate?)

Prof. Shaler from whom I purported to hear in New York and who referred to Prof. James. The apparent "SH," which I seemed to get, I interpreted as a possible attempt to get his name, but the name Swartell showed so wide a mistake that the matter could not be pushed. There was evidence in the New York communications of some difference of opinions between Prof. Shaler and Prof. James, and on the subject of spiritism also, so that the idea of "controversy" has a sort of relevance.

17. The letter "W" has no significance in connection with the name that I imagine was meant here. The message following immediately was confused and has no recognizable meaning. It was not at my home that I had apparently heard from the man in mind, namely, Prof. Shaler, unless "home" refers to New York. It was on the 29th of January previous, less than a month, that he purported to communicate.

I am afraid we must wait for that.

(All right.)

He was a surprised man.

(Yes.)

R. H. talked splendidly to him. I thought you had Mrs. Quentin there.

(No, it was not Mrs. Quentin. But I understand.)

Mrs. Smead.

(No, not Mrs. Smead either.)

you see I don't dare give their correct names here.

(Yes, you may if you like.)

I remember now it was neither of them, but was the new light.

(Yes, it was the new light, and another lady was present.)

[Note 18.]

[An old friend of Mr. Hodgson was present at the sitting in mind and I hoped to call out this fact.]

[Pause.] yes the new light writes also. But does she not go to sleep.

(Yes, she does.) [Note 19.]

I think this light will if she works more. ["works" read "makes" and hand pointed to the word until it was correctly read, a thing very common in the case of the light in mind and also with Mrs. Piper and Mrs. Smead under the same group of

18. The expression "warm conflag," if it had been applied to what may be imagined as having taken place on "the other side" instead of my own, would have been very pertinent. That it refers to the other side, instead of this, is apparent in the statement that "he was upbraided for being a coward." The incidents of that sitting in New York will be discussed in another connection when reporting on the experiments of the time. But they involved a remarkable set of phenomena which would have been explained by a theory of temporary "earth-bound" conditions in which quite a struggle took place, and some reported fun about it after it was over. Prof. Shaler had alluded in his communications to the fact that he was not any more afraid of the subject than Prof. James, and the situation which involved his having difficulty in getting away from the medium's body might well have called out the "conflag" or talk mentioned. At any rate what is said here has a very suggestive implication of what occurred at that sitting with another medium. R. H. and G. P. were both present according to their own statement at the time and that others were is a natural inference from what usually occurred. It would be characteristic for R. H. (Dr. Hodgson) to have upbraided any communicator under the circumstances. So also is the allusion to burning at the stake, as Dr. Hodgson did not care a straw what people thought when he felt he had the truth.

The spontaneous mention of Mrs. Quentin and Mrs. Smead as being there is interesting. I did have a lady present at the sitting but it was an old friend of Dr. Hodgson and neither Mrs. Quentin nor Mrs. Smead.

19. The medium with whom I was experimenting in New York wrote as well as spoke and was entranced. Mrs. Balmar did not know this and in fact did not know I was experimenting at all.

controls.] She is almost unconscious now more so than ever before. Im... [Imperator] says it is because he is nearer her.

(Yes, I understand. It will come in time.)

[Pause.] Richard Hodgson. [written in a different handwriting from the previous and following.] Does that look like my normal writing. I am doing this myself.

(Good Hodgson.)

I will try again. Richard Hodgson. [Again the handwriting was different.]

(Thank you.)

I am afraid there is not much resemblance to my earthly scrawl.

(No, there is not. It is better.)

Good, I told you we progressed over here. Now I have proved it. But I am afraid James will not be convinced.

(Why?)

Ha ha ha, you know how he has backslid and the sophistry he uses to cover his tracks. [pause.] I will not write more myself at this time.

(Thank you for doing that.) [pause.] (I think we must cease. I have an engagement.)

We are tired also.

(Thank you.)

Good night. [Note 20.]

Present, J. H. Hyslop. February 18th, 1908. 6 P. M.

Robert Hyslop.

(How are you father?)

I succeeded in getting my name through here at the time I

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20. The first interesting feature of this passage was the pointing of the hand to the word not correctly read. Mrs. Balmar knew nothing of this characteristic of the Piper and other cases with which I had experimented. It is not described in the only book she had read. The appearance of Imperator and the trance also represented a psychological fact of importance, as Mrs. Balmar knew nothing of his specific relation to trance conditions. The following up of this by the attempt of Dr. Hodgson to control directly was also a consistent feature of this moment, and his comments were perfectly characteristic. Mrs. Balmar had not been told anything of his handwriting so that she did not know anything of the facts which make these comments so pertinent, unless we suppose that it was a natural inference from some things said in the articles which I had published the previous year in the *Journal*. But Mrs. Balmar had not seen these, and the book which contained them had not yet been published, and its existence was wholly unknown to her. The humor of the allusion to progress is excellent, and the choice of that word not natural to the intellectual habits of Mrs. Balmar, tho it is characteristic of the whole literature of this subject.

told about your book. Do you remember when you were last I could not get Robert through.

(You mean a year or so ago?)

Yes.

(Yes.)

That is one step in advance.

(Yes.)

Do you think Margaret is stronger. Her heart I mean.

(I see nothing that would enable me to decide.)

[Pause.] (Do you know where she is. I mean this year?)

In New York.

(Right.) [Note ?1.]

Mary is glad to think she is with the children.

(Yes, I understand.) [pause.] (Does...)

Hodgson got all mixed up last night when you asked him about the arrangement at your house.

(Yes I know that, but it makes no difference.)

He was clear in some points though.

(Yes.)

He will talk in a few minutes when the light gets fuller of Imper[ator's] [pencil ran off paper] influence.

(Good. I shall be glad.)

[Pause.] You have [pause.] made a good move in accepting the invitation for tonight. I am going to use our influence to make them good. You understand to what I refer.

(Yes I do.)

#### [Change of Control.]

Richard Hodgson.

(How are you?)

Good Hyslop. We are moving along faster now. [pause.]

(Yes, goes nicely tonight.)

I have tried to think of the name of the Harvard man we talked of last night.

(Good.)

Was it Muensterberg.

(What are you thinking about in connection with Muensterberg?)

Oh I mean the horrible accusation he hurled at you in a lecture. But he is not the man that was connected with James.

---

21. I cannot give evidential value to the name Margaret as applying to my stepmother, as it is mentioned in the book which Mrs. Balmar had read. She was in New York at this time, a fact not known to Mrs. Balmar, but perhaps conjecturable from the knowledge of my residence, tho Mrs. Balmar did not have any special reason for supposing her with me. The psychological verisimilitude of the other statements referring to the book and my father's difficulty in getting his name through before is consistent and suggestive.

(That's right. You came nearly getting the name through last night. The light did not know it.)

Oh she don't know anything we talk about. Myers

(Good.)

[Pause.] rated [read "rested" questioningly] a [superposed on "es."] James in fine shape.

(When was that?)

At your house where you held the private seance.

(I have forgotten details.) [Pause.] (How is Myers?)

[Note 22.]

He is near us.

(Does he remember what I asked him to try to give through another light?)

[Pause.] The science of communicating from the spirit side. [pause.] He is getting up a lecture on that subject and will give it through the other light.

(Good.) [pause.] (Do you remember our last sitting with that light?)

Yes and I was to tell you about some one through this light.

(Think over that message carefully and give some inkling of it.)

I can only remember my promise, not what I was to tell you.

(What is it that causes you to forget?)

I think it is working through a new light.

(Yes I see.)

It takes all our strength. [pause.] Was it about Mrs. H.

(No it was not. But you mentioned her there.)

It was some one I wanted you to see in Washington.

(No, it was not about a person. Do not worry. If the new light is the cause we can get it later.)

All right. I feel strong with the light but the old mental confusion is bothering me.

(Can you describe that mental confusion?)

[Pause.] Why I seem to feel so suffocated and my head so

---

22. The correction spontaneously of Dr. Hodgson's position with reference to me is interesting, as I had let things take their course previously. But the only point of evidential interest previous to the change of control was the reference to the invitation for that evening. I had been invited to meet a body of scientific men and arranged the sitting for the early hour in order to be able to meet the appointment. The Balmars knew that I had another engagement but not the purpose of it.

The spontaneous distinction between Prof. Muensterberg and the other man "connected with James" is interesting because the idea of controversy which had been mentioned at a previous sitting might have suggested Muensterberg, as I had just published a criticism of him and any subliminal might have acted on the idea. But it is here spontaneously recognized as not referring to him. The talk about Myers rating James is not intelligible.

light and just fragments of thoughts come and go and I used to judge and blame the medium for the phenomena of fragmentary evidence.

(Where is the blame now?)

On the conditions on this side.

(Is your mental state like the dream life?)

Just the same. W... [erased.] I don't know what I have said until you repeat it.

(I see.) [Note 23.]

[Pause.] I have been helping a good bit in the Piper case.

(Go on about that case.)

They have done good work but won't give good reports. They are afraid to say they have identified any one of us.

(Yes, go on.)

I rely on you Hyslop to make them eat grass.

(All right, Hodgson. I'll do my best.)

Your book will do much to open the slugger's eyes.

(I hope so.)

The control at the Piper case turn[s] the cold shoulder to G. P...

(Yes.)

Did he tell you

(Yes he did.)

at the light up state.

(No, at another light, not the one up state.)

Oh Miss G [not read.] G. No I forget.

(Never mind about who it is.)

He is a good man [pause.]

23. The answer to my question about the promised message from Mr. Myers is not relevant. It should have been a very simple sign. The allusion to "suffocation," "fragments of thoughts" and "fragmentary evidence" are all characteristic of Dr. Hodgson, tho I cannot assure myself of their exemption from the influence of inference and guessing. Enough had been said in my publications to make the ideas familiar to Mrs. Balmar and she might have subconsciously felt their especial pertinence to the personality of Dr. Hodgson. The recognition of the resemblance to the dream state has no evidential importance after reading the twelfth chapter of my book. The pertinence of what is said about the Piper case at that time is not easily attributable to the subliminal, as Mrs. Balmar knew nothing about it, not even whether Mrs. Piper was in this country. The description of the state of mind in the experimenters, apparently referring to those who had been experimenting with Mrs. Piper, is perfectly accurate and was not known to Mrs. Balmar. The language to me about them is perfectly characteristic, even tho we ascribe it to the interest of the psychic's subliminal in my policy of dealing with the subject. But she could not allude to my book, unless she had "Science and a Future Life" in mind, from any previous knowledge, as she did not know I had been writing one.

(Yes George has done many good things for me.) [Note 24.]  
Do you hear [read "have."] r [superposed on letter taken for  
"e."] from Charles.

(Charles who?)

Hyslop.

Once or twice. Do you know where he gave his name re-  
cently?)

At Quentin.

(No not Quentin.)

In New York.

(No not New York.)

[Pause.] Well I give up.

(All right.) [Note 25.]

He told me he tried to reach you. He wanted to tell you  
something very much.

(Yes, I can believe that he has tried at more places than he  
has been able to reach me.)

Yes we all do. [pause.] We try every chance we get. Do  
you remember when we first met.

(Not quite certain. Please to tell.)

I was lecturing in a college [pause.] and we were introduced  
after the lecture.

(Do you remember what the lecture was about?)

Yes the [pause.] Psychology. It was the relation of Telepathy  
to the spirit Hypothesis. [Note 26.]

(Now wait, I think . . . .) tha . . . (Go on.) it was my hobby  
to try and prove the identity of all communicators not to bother  
with trivial questioning about the future life. All Bosh.

---

24. The best incident in this passage is the reference to G. P., as I had received a similar statement through the medium I was working with in New York and it was known to me also that he less frequently appeared in the Piper case than he had done. Mrs. Balmar knew nothing of either of these facts. I think the reference to "Miss G." means a certain professional psychic in New York whom Dr. Hodgson knew well by reputation and to whom he has referred both through Mrs. Piper and the one I was experimenting with in New York. But the name and profession were possibly known to Mrs. Balmar, tho she had no special opportunity to learn them. It was relevant in any case to mention her, if this is what was meant.

25. No evidential value attaches to the name Charles, as his name and relation to me was in the book Mrs. Balmar had read. It was "up the state" that I had apparently heard from him.

26. It was at a private meeting in New York that I first met Dr. Hodgson and on the occasion when he read his paper on Ansel Bourne. The reader can recognize how confused the message about the incident was, tho allusion to a lecture was not wholly out of the way. But the allusion to telepathy and its relation to the spirit hypothesis, while characteristic, was both wrong and liable to reproach from the suspicion of subliminal guessing.

(Yes, Hodgson I think you are a little confused. Better rest.)  
[Note 27.]

[Change of Control.]

Well can I do anything for you James.  
(Well, try father. You were to try to say something here.)  
Yes I know. [pause.] Light is fagged out. can't do good work.

(Had we better cease?)  
as far as evidential work is concerned.  
(All right. Say what you desire.)  
Don't take the advice given you last night.  
(No, I understand. Why?)

Not good.  
(Why not?)  
Don't ring true.  
(What is the matter?)

It would prove different once the bird is netted.  
(Yes I understand. I had long ago given it up. We are good friends and both agreed that it was not best.)

Yes, but the lady don't feel that way really. We see the inside working of the mind. In that we have and [erased.] an advantage over you.

(Yes, can you say exactly how she feels about it?)

She is really interested in the work but more so in the man and [pause.] should you marry she would make demands impossible with the work you now carry on, and James you are engaged in the noblest kind of work. There is no man who has done so much to benefit mankind.

(Thank you. I felt all this in making up my mind on this matter, and I shall not allow anything to stand in the way of the work.)

S. [?] Good, some day your reward will come. You may not see it before you come over but you can afterward.

(Yes, I do not want any more reward than doing the work of God.)

You are my dear son and I am proud of you, so is Mary and Martha.

(I have always. . . .)

You know who I mean, not stepmother.

27. The allusion to his hobby of proving the identity of communicators, while pertinent and characteristic of his mind was equally erroneous as the reference to telepathy and perhaps due to subliminal guessing. But the spontaneous recognition that this was "all bosh" is very interesting. It is quite true that it was "all bosh," but it assumes a position unnatural for a guessing consciousness tho perhaps conceivable after having to recognize previous mistakes.

(Yes, I know perfectly What was her maiden name. That will help.)

Martha A. Clark.

(Not Clark.)

Cooke.

(Cooke?)

No \* \* L (L?) yes Le (Le?) no, Cle. no use.

(All right. I understand.) [Note 28.]

Mary says many thanks for your noble resolution. She don't like to appear selfish but had another taken her place she would never [have] been heard of again.

(No I shall not forget her. Thanks for her good will. The time is up and we had better cease.)

Good luck.

Present, J. H. Hyslop.

February 19th, 1908. 6.30 P. M.

We have been waiting for some time and are glad to greet you at last.

(Thank you.)

I am glad the storm passed away as we cannot do good work in a stormy atmosphere.

(Why is that?)

It weakens the electric power of the light so we cannot be seen [read "sun," and then the hand superposed "een" on the first writing.] or scarcely heard. It is like listening to a feeble voice on the rough beach of the ocean. [Pause.]

R. H. says he remembers the seance [omitted at first.] at your house when Myers told of the rating he got over this side

(What was it at my house?)

seance [hand went back and wrote the word just above the line in its place.] [pause.] He says the way to work is not to talk so much beforehand.

---

28. I need not comment on the rather personal matter of "the lady." There is nothing in it that is clearly verifiable save one, and that is the demands on me which matrimony might have made, and that is not significant or important. The flattery of me may be taken as the kind of thing often noticeable in such cases.

The attempt to give my mother's maiden name was one of the most interesting incidents in the whole record. The "Martha A." is correct but not evidential, as "Martha Ann" was given in the book Mrs. Balmar had read. This was the reason I asked for her maiden name, which I knew was not known to Mrs. Balmar. "Clark" was not correct, but it is the name of the County in which she was born. "Cook" is perhaps a mistake for "Clark." "Le." however, are the last two letters in her name, which was short.

(Yes I believe that, but we got interested in this problem in its larger aspects.) [Note 29.]

Yes we had just such talks although I never upheld Materialism or necessitarianism in the sense your opponent did.

(Yes, that's right.)

I always saw the spiritual side. Not always. Once I got disgusted and gave up hope but could not rest until I had probed the wound [not read] wound [written above the first instance] deeper.

(What philosophical position did you hold—what theory?) [Dr. Hodgson was an idealist and I wished to test his identity, as I knew the medium did not know anything about his position.]

That until identity was proved we could prove nothing.

(Yes, that is correct, but there is one word which expresses the position you used to hold in our conversations.)

personal [pause.]

(I mean a philosophical term, name of a theory.)

Spiritism. No not that [pause.] It was [pause.] tel... No not telepathy [pause.] Smo [?] [erased.] Something pertaining to the subliminal

(No, don't try any longer.) [Note 30.]

Imp.... [Imperator] group not here makes it harder to success.

(Yes I understand.)

Are working on Piper at this time.

(What are they doing there?)

Holding a test seance. Lodge is there, also Crooks [Crookes] I wish this light could talk to Mrs. Piper. It would have good effect. [Note 31.]

(Now who has the regular management of Mrs. Piper now?)

Rector.

(I mean on the side of the living?)

29. The allusion to the effect of a storm and "electric power of the light" is characteristic of this literature, but not especially important here, tho it should be remarked.

30. Dr. Hodgson never did uphold materialism. He was an idealist and started his investigations and discussions with the assumption of idealism. The allusion to necessitarianism is probably a subliminal association of Mrs. Balmar's early religious training and the discussion that I had before the sitting about the freedom of the will.

The reference to the proof of personal identity is not correct, but is quite natural as an inference from the well-known ideas of Dr Hodgson. All other attempts to answer my question failed.

31. Mrs. Piper was in this country at this time and by no possibility could the allusion to Sir Oliver Lodge and Sir William Crookes be relevant. Mrs. Balmar did not know that Mrs. Piper was in this country, so that it is possible that she assumed her presence in England and her subliminal did the rest.

Why English Society have her.

(Yes, but what particular person arranges for the sitters?)

James [pause.]

(Is any one else connected with the management?)

Yes.

(Who is that?)

Lodge and Flam...

(Who is Flam...?)

you know who I mean. [pause.] No all bosh. I can't get their names now. [Note 32.]

(No, don't try. Let us change the subject.)

[Pause.] I was to give a certain word here, or rather message. (Yes.) [pause.] I can't do it.

(No, don't try, but just ...)

come later.

(Just talk in general about things in which something might slip through.)

[Pause.] Well at our last meeting up state I told you to come here and see what would be done with this light. Do you remember.

(I remember you said it would be a good thing, but it was not up in the state. It was in New York City.)

[Pause.] Yes, I now see my mistake. It was our last sitting. (Yes.) I am sure.

(Yes, that's right. What else came at that sitting.)

Your father.

(That's right.) [Note 33.]

He has spoken through this light in your absence several times. (Yes.) I can't get my relation to Mrs. H. or [read "as" and erased and rewritten above.] her name clear. She was with us in Boston at Piper sittings. Helped us materially also. [Note 34.]

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32. Mrs. Balmar either knew well enough from her reading that Rector was the usual control or could have inferred his present management from what she did know. Prof. James had nothing to do with her, and the reference to Lodge and Flammarion, which I take "Flam" to mean, show how confused Mrs. Balmar's subliminal was, as there was no excuse for this association from her normal knowledge. But again the spontaneous correction of this as "all bosh" is most interesting, as showing that there was confusion somewhere.

33. The only incident involving coincidental matter was the statement that my father came at the last sitting in New York. But this might have been guessed. Possibly we may treat the statement that it would be a good thing to try Mrs. Balmar as coincidental, but I cannot urge it strenuously.

34. Both incidents in this paragraph are correct and represent facts unknown to Mrs. Balmar. But one of them, that regarding my father's communicating through Mrs. Balmar, is ascribable to her subliminal. But the double statement that "Mrs. H." had helped at the Piper sittings and also

(That's right.)

Is her daughter Margaret with her (No.) Married or in school.

(I do not know.)

Did her name come through right. I did not hear.

(I got the name Margaret.)

Well that is all right. [pause.] Hugh will and anxious to talk again. Says he was bothered last time by some fellow screaming lies.

(I understand. Can't he be induced to stay away.)

[Possibly Asa Somerby. p. 212.] [Note 35.]

Yes we are finding out the way to fix him.

(Good.)

He will stay fixed.

(Yes, did . . .)

Imp. . . [Imperator] is dealing with him.

(Did Imperator ever have to deal with any one else in that way.)

Yes. (Who?) In Piper case.

(Yes, who was that?)

Finnui [Apparent attempt to say "Phinuit."]

(That's right.)

He proved crazy you know. Don't know his own name.

(Yes, how did he remove him?)

By shaming him in all sorts of ways.

(Good.)

also had him led far away. (Yes.) so he could not easily find us again.

(What . . .)

He popped up at intervals but finally stopped bothering.

(Yes, what is he doing now?)

Bothering other lights. [Note 36.]

materially is hardly attributable to subliminal or normal knowledge. It might be guessed, but that is the only natural interpretation against the possibly supernormal.

35. "Mrs. H." has no daughter Margaret, but has a sister by that name.

36. This whole passage about Imperator and Phinuit is remarkably interesting and correct in its details. None of them could have been known, except his name, and the reader will remark that this was not given correctly, as it was or could have been known from the reading of my book where he was discussed at some length. I myself merely happened to know the facts from some conversations with Dr. Hodgson before his death when discussing Phinuit with him. None of those are here mentioned, except his disappearance, but not the manner of it. The allusion to his being "crazy" is very apt, as that was the position implied in our conversation, making due allowance for the bald character of the term. This had not been published or intimated in what was published. Whether he has been "bothering other lights" or not I do not know.

(Did you ever find his real name?)  
It was given but it was not proved.  
(Very well. Do you remember a lady who was fond of him and who returned with him after she passed out?)  
Miss B.  
(No, not Miss B.)  
Miss A [or "W"?] West.  
(West?)  
Not right. Lucille was her name.  
(No, the one I am thinking of....)  
Not right. Anna.  
(Don't try. I did not intend you to try the name.)  
She was a flighty little creature anyway as I remember her.  
(All right.)  
Lived in Boston.  
(The lady I have in mind did not live in Boston.)  
an [erased.] lived in New York. (Yes.) Was a light herself.  
(Yes somewhat.)  
Not much good [pause.]  
(Have you seen her recently?) [Note 37.]  
Lake Maun. [or Waum] Trying to get name of Camp lake through. Wau... It is an Indian name but won't come.  
(Where is it?)  
Up in Adirondacks. Glenago County Sounds like that.  
(All right.)  
No all wrong. Keep on trying at intervals. [Note 38.]  
[pause.] Do you see Billy N. Do you get the drift. I mean Prof.

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The spelling of Phinuit's name has no excuse from the standpoint of secondary personality. The reader should remark that the error is phonetic, as in the Piper and other cases.

37. The statement about Phinuit's identity having been given and not proved might have been a reflection of previous knowledge. The attempt to give the name of the person who gave it is most interesting. It was not Miss B., nor was Anna any part of the name. Anna, however, is the Christian name of one of Dr. Hodgson's Piper sitters, and "B" occurs twice in her name, being double in it. She lived in Boston, while the person I had in mind lived in New York. The erasure of the syllable "an" before writing New York is suggestive of a spontaneous correction. The lady I had in mind was a very small woman and Dr. Hodgson might describe her as flighty tho not in any bad sense of that term. I have seen one of his letters to her about some poetry and he spoke of it in just such terms as this language would imply. She did have mediumistic tendencies. None of these things or names could possibly have been known to Mrs. Balmar.

38. The sudden change to the name of some lake is an interesting resemblance to the same phenomenon in other mediums. I do not know any lake by the name indicated. There is no such county as named in the State of New York, and nothing resembling it. Dr. Hodgson was familiar with the Ausable Lakes in the Adirondacks but there is no evidence that these are meant.

(Yes, I get the drift.)

I mean Prof. I used to scrap with.

(Where is he now?) [Was in Europe at time.]

I don't know at present. May know later.

(All right.)

Just thought of him and knew you were *not* thinking of him.

See what I infer. [Note 39.]

(Yes, was there any special event that called him to your mind?)

Something connected with our work and Will James.

(Yes, what was it?)

Not able to tell now.

(All right. Go ahead.)

I am just writing anything that may help. [pause.] (Yes.)

Believe he is the one who fought James.

(What do you mean by fighting?)

No fight, just criticism.

(What did he criticize him for?)

[Pause.] His report on spirit messages. No all mixed up.  
[Note 40.]

#### [Change of Control.]

James I think Hodgson is too tired to get any more facts through.

(Yes I think so.)

He can't talk long at a time. The reason why is that he feels so deeply on these [written "this" and on reading it so the hand wrote "ese" superposing the letters on "is."] questions and try [so read, when the hand wrote "s," so that the word reads "trys"]

39. The name Billy N. is very significant, especially with the discrimination implied by the addendum "Prof." In the sittings in New York a year previous I had an old friend of Dr. Hodgson present at several sittings and his name came through as "Billy," which was wrong, tho it was a natural phonetic mistake for his correct name. To make this clear Dr. Hodgson discriminated between the sitter and the other "Billy" he knew by calling the latter "Prof. Billy." The additional letter "N" here made the matter clear as to who was meant, namely, Prof. Newbold. Mrs. Balmar had no opportunity to know anything about him, as she had not read any of the Reports about Mrs. Piper, and knew nothing about my sittings in New York. The incident is one of the best in the record. Dr. Hodgson had many a discussion with him, but these would hardly be described as "scrap," save in Dr. Hodgson's humorous way, as he used a good deal of slang.

40. It was very pertinent to mention Prof. James in connection with the alleged "scrap" with "Billy N." They were naturally associated in the experiences of Dr. Hodgson. The remainder of the passage explains itself, save that I do not know of any criticism by "Billy N" of Prof. James. The spontaneous correction of this, however, deprives it of possible significance either affirmatively or negatively.

for "tries."] hard he becomes too agitated to say what he means to.

(Does the personality of the light reflect its thoughts on his?)

Not tonight. Some traces last night.

(I understand.)

We will check that in time.

(Yes, I understand.)

[Pause.] I have talked for H. tonight. No it came through two sources instead of one.

(Who was the other source?)

[Pause.] Oh I mean H. He told me and I told the light.

(Good, I understand.) [Note 41.]

[Pause.] She gets pain in head for the past three sittings. Trance developing I think. Pain affect communication to some extent.

(I expect so.)

[pause.] Will help Imp... [Imperator] group help here all the time.

(Good.)

Great results anticipated on this side.

(I hope so.)

Normal mind blank now. [pause.]

(You have also to get the subliminal blank.)

[At this point the trance came on, the head falling forward somewhat and requiring support. When the writing began it was changed in appearance.]

understand. [pause.] will work soon. [pause.] passing off. Imp... [Imperator] helping. [pause.] no more tonight.

(All right.)

will wake up. [Note 42.]

[Mrs. B. wakened suddenly and with a start.]

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41. The allusion to Hodgson's agitation is quite like a similar statement through Mrs. Quentin (*Journal*, Vol. II, pp. 49 and 52), tho the matter is not referred to in this way. Mrs. Balmar had probably not seen this allusion. But it has been apparent agitation that has been characteristic of the Hodgson personality wherever he has apparently tried to communicate with me. The whole process of his communicating in this case as alleged is not a natural conception of Mrs. Balmar. She was not familiar enough with these phenomena to have taken that position from previous knowledge. The process is a familiar one with the phenomena of Mrs. Piper and tho it might be inferred by a close student of the records it would not be superficially apparent in my book, and Mrs. Balmar had not studied that work carefully.

42. The phenomena of Mrs. Balmar's trance were new and interesting, tho not evidential. All the psychological features of it and the attempt to communicate reproduced facts observed in Mrs. Piper, and they were wholly unknown to Mrs. Balmar.

After recovering consciousness she remarked that she heard some one say that Mr. Chatham should let them control and that he should talk through them. [Note 43.]

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43. The reader who examines the Piper record carefully will find in this after-trance utterance an interesting development and a reproduction of the dramatic play which is so suggestive in that case and perhaps some evidence of the method employed in that instance to effect the best form of communications. Mrs. Balmar could not easily have assimilated this feature of the phenomena with her slight knowledge of the case.

## EDITORIAL.

The Editor of this *Journal* often heard during the life of Dr. Hodgson and as often since his death that he had a mercenary motive in his connection with his work. The biography of the man and the statements of Prof. James in the last number of the *Proceedings* will set that falsehood at rest which comes from men who are too indolent to investigate, and who are careful to secure a much larger income without an adequate economic return, and much less any scientific or ethical contribution.

The same story is being circulated regarding the present editor and to fortify members with the proper protection against irresponsible statements he will mention the following facts.

1. The Editor has a small income sufficient for his living and takes no salary whatever for his services.

2. The Editor pays his own membership fee of \$25 a year as Fellow of the Society.

3. The Editor pays all the cost of exchange on the checks of members, all the telephone expenses, and all the carfare expenses connected with the business of the Society, the three items amounting to about \$125 a year.

4. During the last two years certain expenses entailed by the investigation of a certain case which he thought ought not to be charged to the Society cost the Editor \$600.

5. During the past year the Editor contributed to the Society all the net proceeds of his lectures which amounted to \$845.

During this same period, apart from Life Memberships, the Secretary has received \$103 of donations, \$75 of this coming from a single member of the Society and \$28 from others.

### A CORRECTION.

A mistake by the printer which the editor did not discover in time to correct was in printing the book review on page 373 of the *Journal* for June and an advertisement on the next page. This review is reprinted in the present *Journal* and the paging begins with the number 373, so that, in binding, the last page of the June *Journal* may be torn out.

## INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

### Death Coincidence.

[The following incident is not easily classified. If it had occurred only at the time of the death of the aunt it might be classified as telepathic at least provisionally, but as the experience repeated itself until the subject heard of the aunt's death it is capable of an interpretation other than telepathy between the living.—Editor.]

60 State Street Boston, Mass.,  
January 25, 1909.

Dr. J. H. Hyslop,  
519 West 149th St.,  
New York City.

My dear Dr. Hyslop:—You may be interested in the following account of telepathic impression at and immediately after the death of a relative. It was told me yesterday by Miss Kathleen D—— the daughter of a British officer, who was born in India. She states she has for many years received impressions regarding important happenings to three of her cousins, but outside of this and of seeing figures of animals in two dimensions, and red and white light when her eyes are shut, she has had no psychic experiences. Her account follows. Please regard all names as confidential. I am trying to find out what the aunt wished to communicate, through having Miss D. have a sitting with Mrs. Keeler and also through my own automatic.

Sincerely yours,

PRESCOTT F. HALL.

On Friday, December 18, 1908, I was at a hospital preparing for an operation. On this day I had a general sense that something was wrong with some relation in England. I got nothing definite and my mind was naturally occupied with other matters. The operation was performed on Saturday. I had no unusual ex-

periences from the anaesthetic. The following night and most of Sunday I was too weak to notice much. On the evening of Sunday, December 20, I had been half asleep for some time, when I had the strong impression that some one was in the room and wanted something of me. I could not see her or *hear* her voice; I knew it was one of the family because of the pet name and the tone of voice, and she seemed, in what appeared like the memory of a voice, to be trying to tell me something of great importance. It seems that I got out of bed and went into the entry, when, probably owing to the pain caused by moving, I awoke to find myself sitting on the floor.

The same thing happened on the night of the 21st and 22nd of December. I did get out of bed. I did not know who wanted me.

On December 28th I received a cable from England stating that my aunt died in England on December 18, 1908.

(Since then I have had no repetition of the above experiences.) My aunt was buried on December 23. I have had a feeling some one is in the room talking to me at various times.

Dedham, January 27, 1909.

Having read over the foregoing account written by Prescott F. Hall, I certify the same to be correct.

K. D.

Karlstein, Dedham, March 3, '09.

Dear Sir,—In reply to your letter of March 2 I am sorry I cannot send you the cable as I destroyed it.

The facts which may be of use to you are as follows:

My aunt died in England between 3 and 3-30 P. M. Friday, December 18. I went into the hospital Friday, Dec. 18, 7 P. M. and got out of bed between 1 and 3 A. M. that night, hearing or rather feeling one of the family calling me to help them. This experience was repeated on Sunday and Monday nights. I was too confused and in too much pain to have any clear ideas on Saturday night, the operation having taken place at 5-30 P. M. that day.

My aunt died of heart failure and was in excellent health at the time. I have lived with her since I was one year old.

Hoping these details may be of use to you I am

Yours truly,

K. D.

[New York, March 9, 1909. I received this morning from Miss D—— an original letter sent her from England by her relative dated Dec. 18, 1908, telling of the death

of the lady mentioned in Miss D——'s report to me of her experiences. The letter is on note paper bearing the address, at the head in raised letters formed by pressing the paper, "Berhamsted School, Herts." This address has ink lines drawn through it and "2 Station Road" written over it. The contents of the letter, so far as it pertains to the experience, is as follows:]

" December 18, 1908.

My very dear Kathleen.—I have to tell you the very sad news that my dear sister and the one who has been such a true mother to you died suddenly this afternoon. She had been perfectly well, but she walked upstairs to her bedroom, the charwoman following her to clean the bathroom. After a little, not hearing her, she went into her room and found her dead. I was coming down to-morrow to spend the day and had a letter from her only this afternoon. \* \* \* "

In the letter which explained and enclosed the above statements Miss D—— remarked that she did not have the cablegram but that she had the letter which arrived "the same minute" and that she would send this letter which I have quoted. It seemed strange that a cablegram should have been delayed so as to reach Miss D. simultaneously with the letter. I therefore wrote to her for an explanation of the circumstance and the following letter makes that point clear.

Karlstein, Dedham, March 10th, 1909.

Dear Sir:—In answer to your letter of March 9th. The family had some extraordinary idea that the shock would be less if I received the cable and letter together or nearly so, so they did not send the cable till the day letter was due. The cable arrived about two hours before the letter I believe, but I was out and found both waiting on my desk when I returned.

Sincerely yours,

K. D.

The following letter answers a question for some details which ought to explain themselves. It was necessary to have the date and hour of receiving the cable.

March 23rd, 1909.

Dear Sir:—I received letter and cable Dec. 28, Monday at about 6 o'clock. I do not know actually when they arrived as I was out all day.

Sincerely yours,

K. D.

### Vision of the Dying.

[The following letters came into my possession as I shall describe. The letter to Capt. Ericsson, the inventor of the *Monitor*, was sent to the editor of *The Open Court* and by him to Mr. David P. Abbott, the author of "Behind the Scenes with the Mediums." He in turn gave it to me with the letter that accompanied it. Inquiry of the writer, who is connected with the "*Army and Navy Journal*," shows that he found the original letter to Capt. Ericsson when writing his biography and happened to preserve it. The incident explains itself and represents a record made very close to the time of the events which it mentions. The letter may be interpreted as documentary evidence. The sender states that he knows nothing of the letter except that he found it in the material turned over to him for the biography. The paper is yellow with age, its edges black, has a stamp on it representing a hand holding a sword and mottoed with "Fortune de guerre," and dated in England, as it shows. It represents a vision of the dying.—Editor.]

Egmont, Bracknell, Berks, Nov. 5th, 1883.

Dear Capt. Ericsson:

Since last I wrote to you a few weeks ago, another page in my life's history has turned over, and we are one beloved relative and friend the less, in the death of our fond Aunt Louisa Browning, who departed this life early on Sunday morning the 28th of October. On the previous Friday she had a bad fall in her bedroom and was found by her servant on the ground and in the *greatest suffering* and she never rallied, and peacefully expired at the age of 78. On her death-bed she appeared to see her deeply loved sister who had gone before, and who probably was the angel to welcome her into brighter regions; for those watching by her heard her say, tho she had before been *quite unconscious*. "Oh Amelia! Amelia!" and reached out her hand to welcome some one their earthly eyes were not permitted to see, and then all was

over. She was quite prepared to go, and I really think it a happy release; for recently she has, as I before told you, been so weak and helpless, in fact a perfect skeleton from diabetes from which she has suffered for many years. \* \* \* \* \*

Yours very sincerely,  
ELLEN CHUTE.

I omit incidents in the letter that have a personal character and have no bearing on the incident for which the letter has a scientific value. In regard to the persons involved in the letter the author of Capt. Ericsson's biography writes an explanation when sending the letter to the editor of the *Open Court*.

New York, Aug. 17th, 1908.

Editor of the Open Court, Chicago, Ill.

Dear Sir:—Perhaps the enclosed letter may interest you. It is a letter addressed to the late Capt. John Ericsson, the inventor of the Monitor, by Lady Ellen Chute, a relative of his wife, and concerns the death of Ericsson's sister-in-law. The "Amelia" referred to in the letter was the wife of Capt. Ericsson, who had died some years before the date of the letter and "Aunt Louisa Browning" whose death is reported was the sister of Amelia, Mrs. Ericsson.

Very truly yours,  
WM. CONANT CHURCH.

P. S. Lady Chute was the wife of General Sir Trevor Chute of the British Service, K. C. B., and one of the Chutes of "Chute Hall," England. Mrs. John Ericsson died July, 1867.

### Premonitory Dream.

[The following incident was sent to us by Mr. Prescott F. Hall, a member of the Society and an investigator of its phenomena.—Editor.]

I, E. F. B——, of Boston, Mass., having been duly sworn, depose as follows:

I am 41 years old and now live at N—— Street, Boston. In February and March, 1907, I lived at C—— Ave., Boston. My mother was the second cousin of the M. F. H—— hereinafter mentioned.

On four successive nights beginning February 7th, 1907, I was

lying awake in bed in my room in the C—— Ave. house, and about the hour of twelve midnight on each night I suddenly became aware of an empty coffin standing beside my bed. The windows of my room face south; my bed runs east and west. The coffin appeared to be on the north side of my bed. The shades were down and the room was quite dark, and the appearance showed no color. I looked at the appearance and looked around the room and then back at the appearance. After a period of time which I estimate to be forty seconds, the coffin appeared to be filled with the body of a woman whose face was that of the above-mentioned M. F. H——. The dress was dark. The appearance of the face was life-like and resembled the said M. F. H—— as I had recently seen her. The appearance of the body in the coffin lasted about sixty seconds, after which it entirely disappeared, and I saw nothing more of it. The same appearance took place on four successive nights above-mentioned, and as far as I can tell, the appearances were entirely similar. I mentioned this appearance to my brother, W. F. B——, who is now living with me at N—— St., and to Miss C——, who had been my mother's companion, and was at that time acting as housekeeper.

I saw no further appearances until the night of March 9, when at about the same time, the same phenomena occurred. The said M. H—— died at 8.15 a. m. on the morning of March 10.

E—— F—— B——.

#### Commonwealth of Massachusetts.

Suffolk, ss.

Boston, August 5, 1907.

Then personally appeared E. F. B——, and made oath that the foregoing affidavit by him subscribed is true.

Before me, Prescott F. Hall, Notary Public.

The above statement is correct as far as it applies to me.

M—— L. C——.

#### Coincidental Impression.

[The following incident indicates its character and interest. The striking circumstance is the fact that the subject of the experience did not know the person who passed her at the time and yet suddenly thought of his son whom she did know. The explanation of humming the music commends itself at once as the effect of association, but it strengthens the view that the original thought of the man's son was hardly due to chance. The only normal explanations that

suggest themselves are that Miss C. had seen the gentleman before and forgotten his appearance or that there was sufficient resemblance between father and son to suggest the latter either consciously or unconsciously. Any other explanation, assuming that the incident might be something more than casual, would involve a circuitous process. Editor.]

Brookline, June 2d.

My dear Dr. Hyslop:—I had a very interesting experience in the action of the subconscious a few weeks ago. I was standing at a transfer station waiting for my car, when the father of a man I knew and saw a good deal of some years ago passed me. I do not know the father so there was no recognition and only a swift passing thought of the son. Fully five minutes later when I was thinking of something else, I found myself humming a song that the son frequently sang when he came to see me. It is not a song that I can sing myself or that I can hear, but is associated with him absolutely. In fact the song is so seldom thought of or heard by me that it was days before I could again recall it. The incident happened about five weeks ago.

A. C. C.—

### Premonition and Other Experiences.

[The following incidents came to me through the Editor of *The Woman's Home Companion*. As a consequence of an invitation by him to readers to report to him their experiences, in connection with a series of articles that he had published in that magazine, the following was sent to him. I got into communication with the lady and she confirmed my suspicion that she herself was the subject of the experience. It was of a nature that I could not well obtain the corroboration desired, as it contained so much that was personal that she did not talk of it at the time of its occurrence in a manner to enable me to seek confirmation. My correspondence with the lady led me to feel that no question of her veracity could be raised and so the facts are given a record.—Editor.]

Some time ago I picked up Harper's Magazine for April, ninety-five, and was much interested in the article, "Ghostly Premonitions," which recalled to my memory one winter evening

when a party of us were seated before a bright fire, and the subject of conversation drifted on to dreams, and warnings and some strange experiences were related

One of the ladies turned to her sister and asked her "why she did not relate her experience on the subject; that it was the strangest she had ever known," but Miss L. refused. I was visiting at the house at the time, and after the other guests had departed, my curiosity being aroused, I insisted on my friend telling me her experience, and she did so. The facts of the case I can vouch for, for I know them to be true, knowing the former history of the lady. She claimed to know nothing of spiritualism, but she certainly must have had some mediumistic, unknown powers, for this power of conversing with friends at a distance, had shown itself in a number of cases before.

For a proper understanding of the facts, I will have to go back and relate a page from the Lady's history. When she was quite young she spent a winter visiting friends in an inland town; having quite a gay time. She was beautiful and attractive and soon made many friends. Among the number was a young man whom we will call "Ed," who paid her a great deal of attention, and just before she left for her home, in the early spring, offered her his heart and hand in marriage. She did not love him, and not being able to give him her love in return, told him so. He insisted on her deferring her answer until later, when he would visit her in her own home, in hopes she would change towards him. But she told him her answer was final and she hoped it was only a passing fancy for her. She did not see him again, but before the year was out, she received notice of his marriage to another lady, whom he had known before meeting her. It is not known whether he ever told this wife of his former love or not,—But she and Miss L. met when Miss B. was making another visit to her friends in the city where he lived. The wife was a noble woman and loved by all—Miss L. met and admired her as did the others, but they never met often enough to become intimate, their homes being some hundred miles apart, and when the circumstances happened which I am about to relate, they had not seen each other for several years.

On the night in question, Miss L. had been asleep for some time, and awoke, startled with a very strange, weird feeling, a feeling of oppression, and that some one or something was in the room. Soon she saw this lady (Mrs. Ed. F.) saw her plainly standing by her bedside, leaning over her, and heard her speak her name, saying, "I am going away and will leave Ed to you, he always loved you." Miss L. lay quietly wondering for a little while, when it was repeated to her. So certain was she that she had seen and heard her, that she got up and lit the gas and

looked around the room, but saw nothing. Feeling that it was a foolish dream, she lay down and fell into a doze, when she was again aroused by a touch, and a voice saying—"I am gone. Be good to Ed, he needs you," then faded away from view. But strange as it may seem, the last time Miss L. noted a change in the lady's dress to a brown, and noted the trimming on it.

It was some time before my friend could quiet herself to sleep, but finally did so, and in the morning she thought of it as very strange, but dismissed it from her thoughts as a foolish dream. Three days after (the time it would take to reach her) when her mail was handed her, she felt a strange thrill as the paper touched her hand, and the thought of the message returned to her; she felt, even before she opened the paper, that the lady had passed away from this earth, which was the first thing she saw on opening the paper. The time corresponding with the time she had seen her at her bedside, although some hundreds of miles away. Afterwards, Miss L., in telling this to a friend, (who was with Mrs. F. at her death), described the change in dress, and she replied, "Why, Mrs. F. had a dress of that kind and we put it on her for burial. Was it her spirit she saw, or what? Who can account for it! Two years later Miss L. received a letter from "Ed," telling her of his lonely life, and asking her to renew their acquaintance where it had ended so many years ago. But "the course of true love did not run smooth," and she has not seen him for some time, when she heard he was going to marry a young friend of hers, half his age. Shortly before the time for the wedding, again Mrs. F. appeared to Miss L. and entreated her to tell Ed not to do what he was contemplating, "that it would not be for the best"—she did not say to what it was she objected, nor did Miss L. ask. Miss L. replied that she could not tell him, as she had no right to, and refused. The apparition seemed much grieved, and left. Some nights after she came again, and entreated her with same success—and so for a number of nights, until Miss L. became very much worried,—finally Miss L. said, "Oh—Why do you come to me—I cannot tell him—please leave me!" She replied, "I will leave you when you tell Ed what I say, and *not* before. I will come to you until you do. You must tell him." Feeling that she would be misunderstood by the gentleman, but so impelled, Miss L., very much against her will, was forced to write him, and since then has neither seen nor heard anything of Mrs. F., much to her relief. These facts are true, but who can explain them? If they were dreams, why did it happen just at the time of Mrs. F.'s death? Or if spirit, what was the object? Or why did not the spirit appear to the man himself, and not give the embarrassing duty to another, and place her in a wrong light to him?

Another instance related by the same lady was equally strange. Miss L. met a gentleman considerably older than herself, but very attractive in appearance. They saw each other frequently, but nothing was known to either one as to the other's antecedents. They parted good friends, each with the hope they would sometime meet again. Some time after she dreamed (if it was a dream) that she received a telegram, "to get her married sister and come to him, that he was dangerously ill and wished to see her." She regarded it as a dream, and thought nothing more of it. A short time after, she dreamed one night that a friend of his came to her and requested her to go with him as he wished very much to see her. They being merely acquaintances, on her part she thought she could not with propriety go on such an expedition even with her sister, and refused. But after repeated beggings, finally consented to go. But she had delayed so long that when she did reach him, (in her dream) she was told by the attendant that she was too late, that he had been quite anxious to see her, but he knew no one now, and no one could see him. That he was grieved that she would not come when he wanted and sent for her, and in her dreams she returned without seeing him. Some months after she was in a distant city, and met this friend, very much changed in appearance. He told her that he had been very ill, and was just recovering, just able to go about. Miss L. inquired the time of his illness, and found the time to correspond with the time the messages from him reached her.

These facts are true! Can anyone account for them?

## CORRESPONDENCE.

I received the following letter from a gentleman connected with one of the largest universities in this country, and as it reflects the feelings and prepossessions of a very large class of men similarly connected I asked permission to publish it. As it was not written for publication, but only for my own perusal I do not use the writer's name.—Editor.

May 12th, 1909.

My dear Sir:—I have your extremely interesting letter of the 10th inst. I freely admit that the question of persistent personality after death is the most important and most intensely interesting of any with which the human mind can grapple; and it is most desirable that it should be investigated by intelligent men in a scientific spirit, with the single idea of discovering—not marvels but truths.

It is most unfortunate that the subject has been so tainted with fraud and charlatany, that suspicion everywhere adheres to it. Nor have those whom we cannot charge with deliberate fraud been judicious in their presentation. For instance, I do not believe a word of the statements of Mr. Garland, because he admits that he has changed and refashioned, and that some things did not happen exactly as he narrates. That invalidates the whole.  
\* \* \* \*

The position of honest investigators is much like that of the alchemists of the 14th and 15th centuries. The alchemists were really chemists—scientific investigators of the properties of matter. But they were so mixed up with the gold-makers and their frauds that discredit was cast upon the devotees of a noble science and upon the science itself.

Let us hope that, like the alchemists, honest investigators will be able to cut loose from all this rag-tag of charlatany, as the former did from the gold-makers.

I should not (if I were a believer) expect any communications from Bacon or Shakespeare. We know nothing of the laws governing the other world; but analogy would make it probable that spirits—if there be such—pass on from plane to plane, or from condition to condition. It does not seem reasonable to suppose that the personality of Shakespeare is in the same condition that

it was 300 years ago. *Prima facie* reasoning would indicate the likelihood of very great changes—perhaps quite as great as that of his death in 1616. Such changes might remove him from conditions which make communication possible; or might make communication infrequent to him. The vulgar have horror of communicating with departed spirits and the latter might feel in the same way toward us.

I do not know whether there are any great difficulties in the way of communication or not, and so can neither concede nor deny. But I rest on this dilemma:—Either there are great difficulties or there are not! if there are not, why is not the communication frequent and constant whenever the favorable circumstances exist? If there are great difficulties, why is it that, when these difficulties have been laboriously surmounted and the great opportunity offers, do they communicate nothing worth knowing? Why when thoughtful and earnest people have come together, in a solemn spirit, is a disgusting buffoon, like Garland's "Wilbur" sent to them? [Of course "Wilbur" was mere fraud and trickery; but I am assuming that he was a genuine envoy.] Excuses are made for this on the ground that tricky and mischievous spirits intrude themselves and cannot be kept back. Here on earth, if an audience is assembled to listen to important matters, if a circus clown were to obtrude himself with his vulgar tricks, he would be picked up and flung out. Therefore those on the other side either cannot prevent such offensive intrusion, or have no wish to prevent it. In either case, it gives one a poor opinion of the state of things on the other side.

If I had the conduct of a seance I should tell the other-side folks that to send us buffoon spirits, or weak-minded spirits, is an insult, and we would not tolerate it, but will cut off the communication the moment anything of the sort appears. If, as we are told, the other-side folks are anxious to communicate, that would bring them to their senses, if they have any. If they have none—to which the mass of alleged communications would seem to point—then the less we have to do with them the better.

To my mind what sincere investigators like yourself have to do to gain any footing in the minds of thinking men is:—

To draw the line sharply between abnormal phenomena, which belong entirely to the domain of physics and psychical phenomena.

So get rid of all marks and concealments under initial letters—"Mrs. L." "Mr. F.": and let every witness come out openly, as scientific men do. Such disguises and hidings would discredit any statement.

To tolerate no buffoonery and mockery tricks, such as throwing things about, pinching people, etc. Let it be understood that,

when that sort of thing begins, the seance will be stopped at once. That will put an end to it.

To put serious and important questions and *insist* on serious answers.

You people let the "spirits" have their own way too much. Make them understand, once for all, that you will not tolerate any flippancy or tomfoolery, but that they must treat you with proper respect, or you will have nothing to do with them. A spirit is no such great thing anyway; and from such specimens as I have read of, he needs to be taught a lesson.

Such are some of my own poor notions on the subject. I think I should not object to attending a seance conducted on these lines; but I certainly will not go to have a spirit throw things at me, or take any liberties which I would not tolerate from a mortal.

Very sincerely,  
A. D.——.

This letter comes from a very intelligent man in his own department of literature and one interested also in all the larger questions of human thought and action. It fairly represents the objections which such men feel in connection with this subject and a desire to see the actual wheat that can be winnowed from the chaff; for they admit that there is some interest for science in the multitudinous phenomena reported in psychic research. There ought to be some way to solve the problem for them.

The complaint of fraud and charlatany is the common one and cannot be denied as so infecting the subject that only the most patient inquiry into private cases can ever dislodge the suspicions which linger about psychic research. I should be the last person to question the nauseating story which it shows. But the blame for it must be shared by the intelligent and scientific classes. The Spiritualists are most to blame, because they have so steadily refused to submit their claims to the proper kind of investigation, tho the persons that they have challenged have as often refused to investigate, or have been too ready to neglect the case after a superficial inquiry. Besides the scientists have not recognized their opportunities for discovering important phenomena in morbid psychology and hence have gone about in their superficial way ridiculing the supernormal where it was their duty

to see and study the abnormal. But all this aside as not altogether relevant, the most important thing which I wish to remark is that the intellectual classes too readily assume an aristocratic attitude in all these matters and only increase the fraud and charlatany by not putting an end to it once for all. It is their business to lead the public and to educate it, not to ridicule it and collect the revenues from those whom they despise and to neglect the guidance they owe them. If the scientific men had taken the subject seriously they might have directed public opinion instead of having to follow it when it is too late to retain their authority. Unfortunately, however, in a democracy the educated classes are too aristocratic and show a disposition to withdraw from their duties and live in a fool's paradise patting each other's backs and leaving the plebs to do the thinking and governing. They follow when it is too late to sustain their own authority, and then complain when their judgments are not respected. Their business is to lead and not to neglect duties until it is too late to make their performance effective.

I think also that the writer has taken the material of the popular magazines too seriously. There is no use to form our conceptions of what spirits are from such cases as are mentioned in the above letter. The literature to be studied is the work of the English and other reputable Societies. They do not show any such phenomena as make the subject ridiculous, and their publications do not show any definite conviction as yet regarding the existence and character of spirits. Mr. Garland himself I believe does not accept the spiritistic interpretation of his phenomena. He speaks of "fluidic arms" and "emanations from the organism" of the medium and refuses to believe that they are the spirits of the dead. This may be as absurd an hypothesis as spirits or even worse, but it does not treat the theory of a spirit existence with due credit to represent his narratives as fair examples of it. I certainly quite agree with the writer that we should sharply distinguish between the physical and psychical phenomena and have always done so, insisting that, even if genuine supernormal phenomena of the physical kind are proved to exist, they, when taken alone, do not tend to prove

a spiritistic theory. But it seems impossible to get even intelligent investigators, much less the unintelligent, to admit the correctness of this position. It will have to be insisted upon, however, until it is recognized. In the meantime we cannot assume that the "spirits" that presumably characterize such exhibitions are what they appear to be. This is especially true when we have to urge, whatever the scientific interest excited by such phenomena as Mr. Garland's, that the records are too imperfect to discuss any theories upon the basis of them. Mr. Garland's "Wilbur" may be neither a spirit nor a fraud. He may be a product of hysterical conditions. There is nothing in Mr. Garland's story that justifies explanations but only investigation into similar claims superficially based upon such cases. Consequently I should not feel called to discuss any theory of spirits in connection with them until I had better evidence that there were such realities.

The complaint that people should sign their names to their experiences has some basis, but while I think there is often much unnecessary timidity in this field, I know many cases where it is advisable to withhold names. There are often economic or other reasons associated with men's influence that make it imperative to maintain some sort of privacy in experiences of the kind in which the Society is interested. I know a President of a large Trust Company who said that depositors would cease leaving money with the company if they knew he was interested in psychic research. This is only one of many examples that I might quote. But people in our boasted republican institutions, where we are always shouting about liberty, need to be more tolerant of human opinions, if we are to expect men and women to sign their names to psychic experiences.

The complaint of buffoonery and triviality in the communications of which the writer speaks is a very common objection to the material of psychic research, or rather of the phenomena that spiritualists present in support of their claims. If we are to take Mr. Garland's incidents as a measure of the case and also many of those presented by the average spiritualist, it is a natural complaint for a man to make who has

spent his life of intellectual reflection on the best literature of the race. But it is a proper reply to make to the criticism that it does not take into account the publications which the Societies for psychical research have issued. No such objection can be made to the Reports on Mrs. Piper. We may think ill of their triviality, but cannot complain of buffoonery in them. They are quite serious enough, and so is the work of Stainton Moses, whatever we may think of their merits or claims.

But I fear that the writer mistakes the whole problem. It is not whether spirits are in a low or exalted state, but whether they exist or not. We have to approach the problem on the assumption that there are no such things as spirits of any kind, and the writer's frequent statements of suspended judgment implies that this is the issue. Accepting it as such, it is no objection to say that such as are claimed to communicate are buffoons or mischief doers. If the facts prove the existence of intelligence independent of living organism and at the same time prove it to be that of low grade, we shall have to accept it. Aesthetic considerations do not militate against the truth. Indeed the cosmic workshop is not very aesthetic, any more than a chemist's laboratory, tho the product may be. Our business is to accept it at its real character and not to deny it because we do not like it. If Mr. Garland's "Wilbur" is a spirit and the evidence proves it, science can not halt because he is a buffoon. I do not think the evidence sufficient to prove him such, tho I might concede it if I had other evidence to prove the existence of spirit at all. In any case, however, the issue will not allow us to reject his claims on the ground of his character, but only on the ground of evidence of the supernormal bearing upon his identity.

The writer admits that we do not know enough of the conditions of a spiritual life to demand that Bacon or Shakespeare should communicate. The same maxim will apply to the character of the spirits that do or are supposed to communicate. Those very elastic conditions might limit the communicators to "buffoons," or what some people regard

as "earth-bound" spirits, whatever this may mean. There may be all sorts of conditions limiting the nature of communications, and even affecting the character of those that come from the highest intelligence. Indeed it is the opinion of the present commentator that the limitations and difficulties are so great as to seriously affect the mental condition of communicators and so to determine the character of the messages. It is possible that contact with material conditions not only produces morbid mental states, but also limits communicators more or less to memories and characteristics of a past life, while there may be added to this that only those can stand the conditions necessary to "control," who have no high intellectual development and who serve for the transmission of the messages of others. What the facts are we do not yet know, but all these are possible, and for us at present the only problem is whether the facts require us to explain them by the hypothesis of spirits, regardless of their character. They may be degenerate, so far as the scientific problem is concerned. The ethical issue does not come first, neither does the aesthetic.

I am sure that the writer of the above letter would repent the advice he gives regarding the way to handle communicators, if he ever seriously tried it. That is the great mistake which so-called scientific men have made. They assume that spirits have no difficulties to meet and that they are in a normal condition when they are communicating. There is no evidence that either assumption is true. The dilemma which the writer states is not complete. We cannot suppose that the difficulties are at any time completely surmounted. There is much to show that they never can be.

In the first place we must not forget the enormous difficulties attending perfectly normal intercourse between living beings. There is no natural mode of communication between living people. Language and signs have grown up as an artificial system of symbols existing only between those who live in constant social relations with each other. In these circumstances each individual has the advantage of an organism which he has used successfully all his life for pro-

ducing physical effects that can be interpreted as symbols of his mental states. Even then their meaning will depend upon the ability of the receiving person to interpret them. But when a soul leaves the body assuming that such a thing exists, it has no such relation to the organism of another living person as to reproduce its habits with perfection, unless it dislodges that individual from his own organism and takes his place. The capacity to do this would introduce into the cosmos a large possibility of evil. Consequently some sort of difficulties besides those of new relations to physical bodies would have to be added to the existing limitations to enable communication to take place at all and consistently with the individuality of the living. That condition must constitute a perpetual difficulty that no amount of experience would wholly surmount without interfering with a normal universe. So far as I can see it is only the law of continuity that will make any communication possible and the law of ethics that would make it desirable at certain times. Now if we add to all these difficulties necessarily attending the interruption of the conditions necessary to normal intercourse between the living, the complicated facts that the mediums must be in an abnormal condition to get into rapport with a spiritual world and that possibly the spirit has to be more or less in a similar mental condition we may easily imagine what would affect the communications themselves. There is evidence that this hypothesis has to be tried, in order to understand the phenomena psychologically that purport to come from spirits, and it is certain that it applies to the medium. We well know what effect somnambulism produces on the mental activities of its subjects, and anything that disturbs the normal mental action of spirits must reflect itself on the character of the communications. There is indeed a whole system of difficulties in the phenomena that we have to consider, and they are not applicable merely to the hypothesis of spirits, but also to that of telepathy and even to the intercommunication between different personalities in the same organism. That is, we have the same questions to face in the facts of double or plural personality, the existence of which no intelligent man

questions. Hence I must insist that, for the present, all such complaints as the writer of the above letter brings forward as objections are not such at all. They are only additional or subsidiary problems *within* the spiritistic or other hypotheses, and not objections to them. They are of interest only after we admit the existence of spirits, not difficulties in the way of admitting it.

EDITOR.

## BOOK REVIEWS.

*The Immortality of the Soul.* By Sir Oliver Lodge. Ball Publishing Co. Boston. \$1.00.

This little book is of extreme interest to all interested in psychological research. The two essays—of which it is composed—are entitled "The Transitory and the Permanent" and "The Permanence of Personality" respectively, and their titles sufficiently explain their contents. In the second of these especially is reference made to telepathy, "praeternormal psychology," and "automatism" as evidence for the persistence of consciousness; while the author also finds support for his contention in Mr. Myers' conception of the subliminal consciousness, genius, and certain aspects of mental pathology. Of course the author cannot do more than merely allude to these facts in his essays, as it would have been impossible for him to advance any great showing of proof in the limited space: but his arguments are certainly striking and forceful, and are couched in clear and excellent English. Consider, for example, the following passage: "The brain is our present organ of thought. Granted; but it does not follow that brain controls and dominates thought, that inspiration is a physiological process, or that every thinking creature in the universe must possess a brain. Really we know too little about the way the brain thinks, if it can properly be said to think at all, to be able to make any such assertion as that. We terrestrial animals are all as it were one family, and our hereditary links with the physical universe consist of the physiological mechanism called brain and nerve. But these most interesting material structures are our servants, not our masters: we have to train them to serve our purposes; and if one side of the brain is injured, the other side may be trained to act instead. Destroy certain parts of the brain completely, however, and connection between the psychic and the material regions is for us severed. True; but cutting off or damaging communication is not the same as destroying or damaging the communicator: nor is smashing an organ equivalent to killing the organism. When the Atlantic cable broke, in 1858, intimate communication between England and America was destroyed; but that fact did not involve the destruction of either America or England. It appears to be necessary to emphasize this elementary matter, because the contrary contention is supposed to cut straight at the root of every kind of general argument for survival hitherto adduced." (pp. 56-58.)

"Never in physical science," says Sir Oliver Lodge, "do we surmise for a moment that something suddenly springs into being from previous non-existence. All that we perceive can be accounted for by changes of aggregation, by assemblage and dispersion. Of material aggregates we can trace the history, as we can trace the history of continents and islands, of suns and planets and stars; we can say, or try to say, whence they arose and what they will become; but never do we state that they will vanish into nothingness nor do we ever conjecture that they are from nothing." (pp. 30-31.)

And so, since our personality is undeniably *real*, it not only should but *must*—according to Professor Hoffding's theory of the "Conservation of Value"—persist: and Sir Oliver Lodge elaborates and defends this view. His concluding words are worthy of lasting remembrance and recognition. They are:

"Let us study all the facts that are open to us, with a trusting and an open mind; with care and candour testing all our provisional hypotheses, and with slow and cautious verification making good our steps as we proceed. Thus may we hope to reach out further and ever further into the unknown; sure that as we grope in the darkness we shall encounter no clammy horror, but shall receive an assistance and sympathy which it is legitimate to symbolise as a clasp from the hand of Christ himself." (pp. 100-101.)

HEREWARD CARRINGTON.

*The Evolution of Matter.* By Dr. Gustave le Bon, Membre de L'Academie de Belgique. Charles Scribner's Sons. \$1.50.

This book is one of the most striking that has appeared in many years, in its own field. It is devoted entirely to a study of matter, from the point of view of the physical sciences, and does not contain any (or hardly any) metaphysical speculations by the author. But its striking character is just this, (and if believers in the physical phenomena of spiritualism do not use this book as a club to belabor the unbeliever, it will be their own fault!) Matter, our author says, can be resolved, in the physical laboratory, into non-matter! It can be resolved into energy, and, that once accomplished, we no longer have matter, but energy,—and the matter has entirely disappeared! It has vanished, never to return more; and so we find our author calmly talking about the "dematerialization" of matter, and the "materialization" of matter, and even devoting a whole book to this subject! He says, in part:

"Matter is not eternal, and can vanish without return... Force and matter are two different forms of one and the same energy. Matter represents a stable form of intra-atomic energy;

heat, light, electricity, etc., represent unstable forms of it. By the dissociation of atoms—that is to say, by the dematerialization of matter, the stable form of energy termed matter is simply changed into those unstable forms known by the names of electricity, light, heat, etc. . . . .”

On pp. 164-5 we are treated to some photographs of materialized matter, and very remarkable they are! It must be remembered, in this connection, that Dr. Le Bon is not a spiritist, in any sense of the word, and is even sceptical about the phenomena occurring through the mediumship of Eusapia Paladino. But here we read of materialization and dematerialization, just the same! And all this in the chemical laboratory! Well, well!

Dr. Le Bon has interestingly sketched for us the probable fate of the Universe, according to his theories. It is the gradual disappearance of the material Universe: it will be dissolved, in the course of time, into electric atoms, and these into vibrations in the ether. And these vibrations will die out, and have no more individuality and persistence than the waves of the ocean. And so the world will be dissolved into nothingness; from which it came. This appears to be the verdict of science: that the material world and all therein came from, nothing, and goes back to, nothing! But is this not merely the Biblical account of “creation” and the “end of the world,” simply changed into other language?

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### OBSERVATIONS APROPOS OF TELEPATHY.

By James H. Hyslop.

In the paper replying to some of the strictures of Prof. Newcomb on the problem of telepathy I emphasized the limited conception of it that could claim scientific evidence for the fact, and I wish to take up here some considerations that should be kept in mind when using the term telepathy in connection with the various coincidences between different minds that may suggest a causal connection. The popular idea that it is somewhat analogous with wireless telegraphy; that it is associated with some sort of vibrations emanating from the agent; that it is a direct process of communication between living minds; that it is a "natural" mode of communication, and that it may find analogies with radio-active energies has no scientific basis for its existence and so gives rise to confusion in the investigation of unusual phenomena. But there will be no clear thinking on this subject until men and women interested in the subject take the trouble to do critical work in connection with their conceptions of the term. Unfortunately in these latter days the public does not ask itself Socratic questions and goes about using terms as if they had a definite meaning when the fact is that they are as unintelligible as abracadabra. It is high time to put a stop to this way of dealing with the problems before us and

to get down to something like clear ideas of what we are discussing.

The first thing to learn about telepathy is that it is a *descriptive* and not an *explanatory* term. It only describes a coincidence between two people's thoughts that is not due to chance. It does nothing more, save, perhaps, that the corollary of this conception is its discrimination between other facts claiming some different explanation. At the same time that it denotes a causal rather than a casual coincidence it may indicate certain differences of relation as compared with phenomena classified as clairvoyant and premonitory. But this is a part of its descriptive function. The older spiritualists had resorted to spirits to explain everything that could not be easily reducible to ordinary causes, and hence the terms telepathy, clairvoyance, and premonition served an important function in limiting the kind of facts for which any such explanation was sought. They indicated that such phenomena as were classified by them had no claim to be treated as evidence of the spiritistic hypothesis which required for its proof a certain specific kind of fact and conditions assuring its reality. But in the course of discussing the claims of the spiritualist the critics and opponents of that theory have themselves dropped too often into the habit of assuming the explanatory nature of telepathy and clairvoyance, leaving premonition as either unproved or as a mystery. All of us, in fact, have gotten into the habit of using the phrase: "That is explained by telepathy," instead of "that is telepathy" when trying to controvert the claims which some hasty spiritualist puts forward. This tendency has been very much aided by the indiscriminate application of the term in the "*Phantasms of the Living*" and other publications of the Society for Psychological Research. Using it to limit the evidence for spirits we have consciously or unconsciously assumed that it explained the facts instead of merely discrediting their evidential character. Forgetting that we used the term only to deny, not the possibility of spiritistic interposition, but an evidential characteristic for that view, we have assumed that we had a positive explanation implied by it distinct from a *tertium quid* of the spiritistic theory.

That is to say we forgot that we were only naming new facts, not explaining them, or discriminating them in their nature from those which would be relevant to the hypothesis under examination and criticism.

This extension of the term from the descriptive to the explanatory conception came about from considerations of policy in discussion rather than from the purely scientific nature of the problem. This was that we supposed that we had no right to entertain any hypothesis of spirits in the case and that we must explain the facts by something else. This assumption was very often made and is very different from the assumption that we must not resort to spirits until other causes have been exhausted. The two assumptions have often been confused, and both of them also confused with assumptions necessary in the problems of conversion.

The scientific problem of explanation and its rights is so different from that of producing conviction on any issue that we may actually make false assumptions for the latter end, in order to enlist interest in the really scientific question. This important fact we are constantly forgetting and so go about assuming that the method necessary to convert men is the same as that of determining the nature of the facts and explaining them. We may easily set up standards for accomplishing conversion that have nothing to do with the merits of the case, and this is often done, and then go on using the method of conversion after it has accomplished its purpose. The conversion of a sceptic, for instance, requires concession to his prejudice, but the concession may have nothing to do with the real nature of the problem. Now in the scientific nature of the case we have the right to entertain a spiritistic theory without trying to exhaust other theories. There is no more duty to disregard a spiritistic hypothesis than there is to disregard a "naturalistic" one, whatever that term may mean. We have perfect right to use and insist upon the spiritistic theory to explain any facts whatever, relevant or irrelevant, if we like, and it will be quite as scientific as any other as long as we can make out applicability to the facts. It may not be the correct explanation in any case, but so far as the right to apply it is concerned, and this too in total dis-

regard of the "natural" explanations, there are no duties to prefer others in scientific problems. I might even conceive it my duty to reject others in its behalf, so far as mere right of choice is concerned. But it is certain that a purely scientific mind will have no preferences for one or the other except as the facts suggest it.

When, however, it comes to handling the sceptical mind it is quite different. Here we have to concede everything to the situation. The assumption which the sceptic makes, I mean of course, the materialistic sceptic, that transcendental agencies are not possible or not probable then imposes a duty to ignore the claims for spirits and to exhaust all other theories in the case, but not because the spiritistic theory has no intrinsic rights, but simply because the prejudices we have to meet will not admit that view to consideration. In converting him we have to outdo him in the assumption of "natural" causes, tho he never even thinks of the fact that we may question whether any such thing as "natural" causes exist, at least as initiative agencies! But in converting him to the admission of anything beyond his usual conceptions it only offers a change of venue to dispute the explanatory nature of the "natural" and raises another issue altogether. So matters of policy require us to accept his position and to present facts which his assumptions will not meet. But this is merely a policy, not a necessity of scientific method. No man can easily be converted to a new truth on any but his own premises. All arguments must be *ad hominem*, and these may often be *ad rem* at the same time, but they are not always this. With the sceptic of our own position they must be *ad hominem* whether anything else or not. So our policy of converting the world may not involve strictly scientific methods at all, but the regulation of work to suit prejudice until it can be made to respect the real grounds on which truth is to be established.

In the habit of making the materialist and the dogmatic sceptic listen, we have pressed telepathy as if it explained facts and even deceived ourselves as to its legitimate import. In employing it to prevent the application of a spiritistic theory we naturally suggest to our own minds and others that it is

an alternative explanation, when it is nothing but a means of limiting the evidential problem in the consideration of another hypothesis. But we require to make our position clear if the scientific world is to respect our investigations. What a consideration of theories requires is the utmost clarity in the use of terms, conceptions clearly defined and illustrated, with such limitations as enables us always to recognize their fitness when asked to apply them to facts. This has not been the case with the telepathic "hypothesis," as we have allowed ourselves often to call it. It is in no legitimate sense an "hypothesis" at all. It is nothing more or less than a name for certain coincidences as facts that cannot be referred to chance. It does not imply a known cause of any kind nor any recognizable process, tho this is perpetually assumed in using the term, the assumption being some direct process between living people, when, in fact, this is a separate problem and one that has not even approached the consideration of evidence.

I am not implying by this that we have any more right to assume that external agencies like spirits should be assumed as the mediators of such phenomena; for the evidence that they are such may be as lacking as for any direct process between the living. What I do insist on is that we should admit our ignorance where it exists, regardless of the fortunes of either telepathy or spirits as explanations. We shall not receive the respect of the scientific world unless we do. It is easy to fall into the bad habit of the public in using terms without a defined and certified meaning just because it is respectable to appear sceptical rather than correct. There is no duty to appear sceptical, as most people conceive that term. Its real import is an attitude of ignorance with a desire to know. It is not denial and a desire to destroy. The latter has all the nature and faults of belief and none of its merits, because it is negative.

Moreover the evidential problem, which after all is the main object of psychic research, does not require us to pose either as sceptics or believers, but to test hypotheses by their fitness to meet the facts and to disregard all the limitations which the problem of conversion imposes.

Mrs. Sidgwick in her recent Presidential Address before the English Society admitted that we do not know the nature of telepathy, and it would have been well all along to have kept this position as much in the front as the fact that we were using it to rival other explanations. But we have allowed the popular mind to think that we were explaining things away by the term when our primary duty was to emphasize the fact that telepathy explains nothing whatsoever and that we have not the remotest indication of what the process is that is involved in it, and perhaps quite as ignorant regarding the directness or indirectness of the process. The evidential problem in the conversion of the sceptic required us to speak of it as if it were a direct process, and perhaps a "natural" one, whatever that might mean. But the explanatory question did not and does not require us to make any such assumptions. We may assume anything we please in explanatory processes, provided only that the causal agency involved is one with whose real or supposed action fits the facts or is a familiar one to us. But where we do not know any causal action like the one we need to assume we have only to confess ignorance on this point and be content with the classification of our phenomena.

I repeat then that telepathy is a name for facts and not for any cause whatever of which we know anything, and for that reason it cannot be invoked to explain anything. It is only a convenient way of postponing the day of judgment for the sceptic and limits conversion to a special theory, not explanation.

With this limitation of the conception to coincidences that have some cause not yet known we need to remark that this limitation is also to the coincidences between present active states of mind in the agent and percipient. The evidence in the Society's records confines the conception to this field. But the public has stretched the idea beyond all such restrictions. It is taken to include or denominate all sorts of selective agency on the part of a percipient rummaging about in human memories, as if there were no distinction between active thoughts and events dormant in the memory. There is no scientific evidence for this last supposition, and

yet in the evidential problem we may have to reckon with the assumption of it, not because it has any rational merits, but because the resolute credulity of scepticism makes that a condition of conversion. We have to tacitly admit that wisdom is on the side of denial and not of insight. We must bear the suspicion of being fools until we can demonstrate to our would-be critic that we are more careful even than he is, and then he will imagine we are wise because we have behaved ourselves as he does! All this may be good policy, but it is not necessarily science.

In excluding the application of spirits from the explanation of such coincidences as were named telepathic it was not on the ground that spirits might not actually be capable of doing the work, but on the ground that the sceptic did not admit their existence as a fact, and hence the problem was one of converting him to their existence, which had to be done by a totally different type of coincidences. Those bearing indications of relevance to personal identity of the dead were the only ones that could be used in deciding that issue, and it was certain that telepathic coincidences representing thoughts of the living did not bear, necessarily at least, upon the personal identity of the dead. In the process of adjusting our methods to meet the demands of the sceptic, we have allowed ourselves to indulge the illusion that we were limiting explanations and making telepathy explanatory, the fact being that this conception had no meaning but causal agency without a knowledge of what it was. But wherever spirits are accepted as a fact, or as sufficiently accredited to suppose them hypothetically, there is no such limitation to explanations as we have to assume when they are not conceded as probable or actually proved. The problem of the existence of spirits is one thing, and the problem of their explanatory activities is another and wholly different one. Telepathy may restrict the evidence for their existence, but it cannot, as we are obliged to conceive it to-day, limit their explanatory agency, until we have ascertained something about its nature or mode of action. We are not yet in the way of imagining this.

If we are to ascertain whether telepathy can be consid-

ered a specific cause, rather than a name for mere facts, which it is at present, we shall have to determine whether the process is a direct one between living minds or not, and above all this we shall have to ascertain also whether that process has any essential resemblance to known causes. We may well assume that it is direct for the lack of evidence that it is indirect. Prudence at least would suggest and perhaps oblige this assumption. But this as an accepted fact would not imply that the agency, tho direct, was a known one. In making the term explanatory we should be obliged to ascertain a process of the direct kind with which we are familiar in different phenomena. This we have not yet done.

The first supposition that seems to have recommended itself to many minds for making telepathy intelligible in terms of the known has been to appeal to vibrations and wireless telegraphy analogies. In physical science it has been usual to explain things by vibrations of some kind until it has created the habit of supposing that vibrations will explain anything, and they are appealed to in the most unlikely relations. Then wireless telegraphy, with its apparent absence of a medium of communication, seemed to offer a clear indication of what might occur in telepathy, especially that all sorts of analogies with it could be sought in the imaginary brain condition of the human mind.

These assumptions, however, unwarranted as they are by any evidence of a scientific kind, require us to deal with the elementary features of the problem, which are affected by the use of conceptions which we do not critically examine. We are so familiar with what we call the "communication" of information by the telegraph, wireless or otherwise, the telephone and similar methods, that we forget their real nature, that is, the characteristics which distinguish them absolutely from the assumptions which we make in trying to make telepathy intelligible, that is, intelligible as more than a name for facts. Hence we must examine just what "communication" of thoughts is. That is, if we are to do anything to show that telepathy has connections with "natural" processes of communication we must point out the identity of the process involved with those with which we are familiar.

and not rest upon wild analogies which have no essential resemblances to the processes necessary to establish an identity.

To understand why telepathy must appear perplexing as a process of communication between mind and mind, we should always keep in mind what that process is in normal life. Until science discovered that sound consisted of air waves or undulations there was no illusion about it. Communication of thoughts or intellectual intercourse was carried on by a system of symbolism and no one complicated this symbolism with vibrations of any kind. But the moment that sound waves were connected with the process phrases crept into usage which give rise to illusions, tho the symbolic character of the process remains exactly as before. This mode of expression is something like this: "Thoughts are communicated from one person to another by means of vibrations." Or that we communicate by sound waves, etc. Now it is true that sound waves are the "means" of communication, but they do not constitute either the thoughts communicated or the process by which we understand each other. The thoughts of each person remain "in their heads" and are not transmitted at all. The sound waves are only physical phenomena instigated by one person and received by another. They do not transmit thoughts with them. They produce nothing but physical effects, and unless we have formed some social agreement as to what a physical symbol shall mean to the person who receives the sound waves, this person does not know what our thoughts are. They remain locked up in the mind which has them and the other person is as isolated from our thoughts as if he were in another form of existence. This is to say that, properly speaking, thoughts are never transmitted normally. They are only related in some way, perhaps causally in some sense, to the sound vibrations which affect the sensorium of the person who hears the sound. Then these sensations have to be interpreted in accordance with the previously accepted symbolism ascribed to these sounds.

This means that there is no normal mode of "communicating" thoughts after the analogy of physical transmission

of force. Minds are completely insulated from each other in so far as the communication of consciousness from one to the other is concerned, unless some supernormal method can be discovered. Normally there is no method of direct transmission of ideas or mental states. Thoughts may have a causal influence to produce physical phenomena and if we can manage to agree upon some common actions or effects to be used as symbols we can indicate to each other what our mental states are, and this agreement can be effected by imitation and mimicry to start with, and when the first step can be made the use of established symbols can be adopted for extending their creation. In this way language has been created and developed. But it all depends upon an artificial means for the communication of thoughts. While vibrations are the means for effecting this they are not in any respect convertible with mental states or the vehicle for carrying thoughts with them. They are as distinct from mental states as if the latter never existed. It is only an accident of social relations that the two ever get correlated.

Our illusion about the "communication" of ideas with vibrations is caused by the use of the common term in physics. There we talk of the communication of motion or force from one medium to another and hence the employment of the same term for ideas carries with it the conception of similarity of process, when in fact there is no resemblance whatever. In one the motion is actually carried from subject to subject, from substance to substance, and in the other the mental states are confined to the subject or substance in which they occur and the motion which is used as a means to connect the two subjects is a mere symbol, or an effect which we learn to interpret as a symbol of what is in the mind.

In normal "communication" of ideas, therefore, we have two things always to consider as essential to our conception of it. (1) There is sense perception, which is the condition of physical connection between mind and mind, and (2) the use of symbols for indicating our thoughts. Normally there is no "communication" of ideas without ordinary sense perception. This means that some physical stimulus that is appreciable by normal sensation is necessary, and that the

“communication” of thoughts involves a process of interpretation, not transmission of mental states.

Now when it comes to telepathy as a mode of “communication” between mind and mind there is a whole nest of problems associated with it. In the first place the term only names a group of facts which require a cause, it does not name or indicate what the process is that may be regarded as the explanation of the facts. This I have insisted upon at various times and places, and repeat it here for the sake of making the position clear from which the discussion must proceed. It simply describes or classifies a set of causal coincidences and does not indicate what that cause is, whether a direct or indirect process between living minds, nor whether it is in any way connected with sensory processes below the threshold of normal sense perception. The usual definition of it excludes the “ordinary channels of sense,” but some instances of it might possibly be related to hyperaesthesia of the senses, tho such a supposition can hardly be entertained when the distance is many miles or many hundreds of miles. Consequently hyperaesthesia may as well be disregarded and some process assumed that has no known resemblance to the normal sensory agencies. What that is we do not know. But in such cases as the experiments between Miss Miles and Miss Ramsden, published in the *Proceedings and Journal of the English Society* (*Proceedings* Vol. XXI pp. 60-93; *Journal* Vol. XIII, pp. 243-262), the process can hardly be associated with anything that we could recognize as similar or related to sensory stimuli as we know them normally.

The consequence is that we have either to profess entire ignorance regarding its nature or to suppose some sort of vibrations connected with it. This latter alternative seems to be the popular one and everywhere we are confronted with wireless telegraphy and similar analogies to make the process intelligible. But those who propose such an explanation of telepathy do not seem to recognize the difficulties in such a view. The utmost that can be said in its favor is that it is an analogy and nothing more, and a very remote analogy at that. The analogy might as well be made between ordinary telegraphy and telepathy as between wireless telegraphy and

telepathy, but for the fact that wireless telegraphy is supposed to be without a physical medium. The only resemblance between telepathy and wireless telegraphy is the fact that both are conceived to represent a connection between two points separated from each other and without the connection of physical media. This is a purely negative resemblance and not one that is qualified to make the two intelligible in terms of each other. The usual assumption is that they resemble each other in the "communication" of ideas. But the fact is that in all telegraphic "communication," as well as normal human intercourse, there is no "communication" of ideas whatsoever. There is only the transmission of physical motion, interrupted in such a way as to be interpreted as a symbol. The existence of common ideas in all cases of the kind is the result of previous agreement as to the meaning of symbols, as already indicated. Hence with this excluded from the account, as not involved in the analogy, the remaining feature has no importance in the case. As thought is not "communicated" or transmitted in either case, the mere fact that an apparent medium is not present in telepathy and wireless telegraphy is not a basis for comparison in any question involving essential characteristics.

The supposition of the analogy is also associated with the assumption often made that consciousness or mental states consists of vibrations. The fact is that there is not one iota of evidence for such a view. For all that we know mental acts may be of the nature of undulatory phenomena, but there is not a single fact as yet shown to prove this, and the hypothesis of it is only a wild work of the imagination, and until we show definite experimental evidence that it is a fact the assumption must remain a work of the imagination. But even if mental states were a mode of motion this fact would not help us any in the theories of "communication" or transmission, as it is usual to assume that the vibrations employed in the transmission are something else than thoughts and hence mere means or vehicles for this end. But if thoughts themselves are vibrations there is no need of assuming the instrumental action of other modes of motion to transmit them, and we would only conceive them as transmitted on

their own responsibility. But as mental states have no evidence for their being a mode of motion it is a double hypothesis to assume that they can be transmitted as such. The consequence is that telepathic transmission has no foundation either in physics or psychics for making the process intelligible in terms of the known.

But let us assume, for the sake of argument, that telepathic "communication" is through vibrations of some kind we should have two questions to ask before having a clear idea of what to expect in the discussion of it. First whether we meant that thoughts were themselves transmitted in the form of vibrations, and secondly whether the vibrations supposed were merely the means of producing effects that are interpreted as in normal "communication" or intercourse. In either case we should have many complications to deal with, and we should not be able to relate the process definitely with the known process of intercourse. Supposing that mental states were themselves modes of motion, we should have to ask why the normal process has to be symbolic and so did not involve direct transmission between living minds. Telepathy would remain an exception or something wholly different from normal "communication," assuming that it involved the transmission of ideas without symbolism. On the other hand, if thoughts are not modes of motion their transmission by telepathy by means of vibrations without symbols would involve an exception to the normal method. If then mental states are not modes of motion their transmission by vibrations would involve us either in the symbolic interpretation of the vibrations, as in the normal life, or in a process wholly anomalous to experience while it is the purpose of the hypothesis of vibrations to make them intelligible and to explain them. It does not seem to do this in any sense of the term, but to increase our perplexities with the phenomena.

In normal "communication" of ideas there is no identity between the ideas and the physical process by which they are "transmitted." The relation between the two is purely conventional and artificial. The physical side of the act is symbolic, as we have shown. In telepathic "communication" we must either make the process identical with mental states

in its character or some artificial relation, as in the normal. To make the two identical, that is to construe thoughts and the process of transmission as identical in nature, is to make it absolutely different from what we know normal "communication" to be. There is no explanation or interpretation of the one in terms of the other, thus making telepathy anomalous, which it is the desire of the person explaining it not to do. On the other hand, if the process involves an artificial relation between ideas and their transmission by vibrations we have a still greater perplexity than before to cope with, as we have no known symbolic characteristic to make the thing intelligible for us and no known interpreting agency to meet the situation. In fact, the one great perplexity in telepathic "communication" is the apparent absence of symbolic factors in it. Telepathic hallucinations seem to imply identity of mental states in two different persons, while our known mode of "communication" does not involve this identity. The similarity of the effects may be there in normal communication, but if there is any identity of appearance to the imagination it is based upon previously similar experience. Unless convention had enabled us to interpret the symbols according to similar experiences there would be no identity of ideas as a result of normal transmission. But in telepathy there is no apparent conventional symbolism and no known relation between mental states and the hypothetical vibrations assumed to transmit them. Again the conception is of an anomalous process. The only way to make it intelligible is to ascertain in some way whether any analogies can exist between it and the normal process of "communication" involving symbolic methods. But what we find is the apparent absence of all indications of this. Whether vibrations are connected with it or not it is clear that telepathic hallucinations would suggest something more direct than anything we know of normal "communication" of ideas, and there would seem to be no means of explaining it by normal experience.

It will not help matters to make the vibrations different in kind from those of normal sense perception. That would only complicate matters. It would only suffice to make the

"communication" more anomalous to our understanding normal experience. If the vibrations were the same in kind we might seek some process by which the same symbolism might be associated with the result and so make it intelligible in terms of experience. But the moment you assume that a new kind of vibration is assumed you are in the toils of a problem that requires you, if made intelligible to normal experience, to get a new symbolism attached to new modes of motion. What evidence is there of any such process? How can we conceive thoughts as transmissible in such a way? What can make the thing intelligible except an illusion as to the real process of known "communication?" What ground have we to suppose as possible any process of "communication" but the one with which we are familiar? An unfamiliar process may be possible, but not intelligible as long as the familiar process is our scientific standard of conceivability and explanation.

It will thus be seen that telepathy offers us no "natural" explanation within the realms of either physics or psychology. In physics ideas are not transmitted at all and in psychology they are also not transmitted, but have only a conventional relation to the physical phenomena that indicate their existence. It is thus a process which presents no claims as yet to being understood, and we must be content with the position that it merely describes or names a fact. It will never be intelligible or usable as an explanatory agency until we have either identified it in some essential characteristic with the normal process of "communicating" ideas, or shown how other processes may connect ideas without symbolism. Neither of these things has yet been done. Telepathy simply remains as a name for a group of facts for which we have not found or consistently conjectured an intelligible process.

When it comes to estimating the relation of telepathy to a materialistic theory, it represents a curious situation, and this all the more from the assumption that it is anomalous and not identifiable with any characteristics of normal phenomena. If we assume that normal "communication" of thoughts is consistent with a materialistic hypothesis we shall have to raise the question whether telepathy, sup-

posedly not explicable by anything we normally know, can be accounted for on a materialistic interpretation of mental states. It would have to present some intelligible relation to the known in order to come under its explanation, but as it does not do this we should have to resort to some explanation other than the materialistic to render it intelligible, and it would not matter whether we associated it with vibrations of any kind or not. On the other hand, if we regard telepathy as explicable by vibrations of any kind and so intelligible to materialism, what becomes of normal "communication" of ideas on this theory? If vibrations imply materialistic theories why do we find "nature" adopting an anomalous process for normal "communication!" This would seem to imply that normal intercourse was not conducted on materialistic lines. Consequently, it would appear that materialism is in a dilemma, unless we could interpret telepathy in terms of experience. As long as it is conceived as an exception to the normally known it must require materialism to explain either the normal or itself. If the normal "communication" be the method of a materialistic theory telepathy is not, and *vice versa* if telepathy be materialistically explained the normal cannot, and a materialistic theory of the universe or of mind would have either to deny the fact of telepathy or reduce it to the symbolic method of explanation.

Modern materialism has identified itself with that conception of the transmission or transmutation of energy that implies its passage from subject to subject without loss in quantity. At one time this was not so. Before the discovery of the doctrine of conservation of energy materialism was defined by the conception of resultants in connection with atomic composition. It was not then found necessary to suppose any physically causal relation between the mental and physical, that is, their convertibility in kind. But when the conservation of energy was discovered a new conception of physical causation was set up. It was supposed that antecedent was converted into consequent and so identical with it in kind. This has not always been the conception of the doctrine, but usually it has been expressed so that no other conception of it was acceptable. To the present writer the

true conception of the doctrine does not require us to suppose that identity between cause and effect, as assumed in the notion of transmission of motion, and hence does not have any bearing upon philosophic theories. But as most physicists have used it in mechanics and chemistry, the conservation of energy has implied identity between antecedent and consequent, and hence in affirming a causal relation between the physical and the mental, if they admitted it at all, they have implied their identity. On this hypothesis normal "communication" of thoughts would appear anomalous and telepathic the "natural" one, supposing it to represent the convertibility of mental states and the modes of motion by which supernormal "communication" is effected. But to experience telepathy is anomalous and the non-convertibility of thought and motion the "natural" thing, so that we shall either have to reject the materialistic interpretation of telepathy or that of normal "communication." There is only one resource open to the scientific mind in this connection, and it is to reduce telepathy to some normal process and either to disprove the symbolic mode of normal "communication" of ideas or to show that telepathy can be made intelligible in terms of such a process. The search for Blondlot rays or similar modes of interpreting it will only lead to still greater intellectual confusion than now exists, and that is great enough. The best that can be done without accomplishing this is to admit that telepathy is a name for facts, and not to conceive or press it as an explanation of anything.

## A CASE FIFTY YEARS AGO.

By James H. Hyslop.

When Berkeley wrote his "*Theory of Vision*" at twenty-three and Hume his "*Treatise on Human Nature*" at twenty-six, philosophers were more or less astonished at such precocity, but when Mr. Hudson Tuttle, a boy at seventeen, writes the "*Arcana of Nature*" no one is interested in it. Berkeley and Hume had the advantage of libraries and books, Mr. Tuttle, according to his own statements, had none to read. Berkeley and Hume worked in accordance with the law of normal experience and their production was the natural result of ordinary reflection and understanding. Mr. Tuttle worked without normal experience in reading on the subjects he discussed. Why then the surprise and interest in one case that are not expressed in the other?

There was, of course, a difference, and that of an important kind. Berkeley and Hume could claim that the work was the product of their own mental action and at their age it seemed precocious. Mr. Tuttle claimed that his book was the work of spirits and so had to discount his own talents in it. Besides the claim that spirits either existed or were able to produce such works through the living organism of another was so preposterous fifty years ago that men would neither believe it or give any mind the credit for intelligence who did believe it. Hence a work like the "*Arcana of Nature*," whatever its truth, would not receive attention, so engrossed are men in a very different origin for their beliefs.

But if such a book would not receive consideration on the nature of its contents it might have excited interest on the ground of the conditions under which it was produced. But it is interesting to observe that like the works of Andrew Jackson Davis and Judge Edmonds, that of Mr. Tuttle did not awaken even a psychological interest and it remained for another age to discover its importance to the study of the

human mind, and we may even yet say that the age has not awakened to the consideration of such things as it should. It is not wholly the fault of Mr. Tuttle and his associates in such phenomena that they are unnoticed. The bigotry and stupidity of the scientific mind is the primary cause, tho its faults have to be shared too often by the unwillingness of the spiritualist to submit his facts and a detailed account of them to a scientific jury. True the scientific jury has not always been inclined to treat such matters seriously, but only by submitting to it can we shift the responsibility for negligence upon it. In any case, however, we should think intelligent men, when their attention had been called to the facts, would at least desire to investigate. The fact is, nevertheless, that they have been too slow to notice them. The inertia of established opinion has been too strong to be moved, and with it went various intellectual interests and indolence that have long prevented the consideration of such claims as a book of this kind presents.

The present edition of the "*Arcana of Nature*" is by Dr. Emmet Densmore, the second within a year. It also contains Mr. Tuttle's book on "*The Philosophy of Spirit*," and essays on the lives and labors of Emanuel Swendenborg, Andrew Jackson Davis, Cora V. Richmond, and W. J. Colville. These latter are not essential parts of such a work and must have been included on account of their allied interest. One thing might be remarked and it is that their work, whatever we may think of it from the scientific point of view, has a better claim to have been the source of spiritualism—I shall not say "modern spiritualism"—than the Fox sisters. Possibly Dr. Densmore had this in mind when he included their work with Mr. Tuttle's.

The object of Dr. Densmore must not be misunderstood. He does not republish the book on the ground of its validity, that is, on the ground that its philosophy is true, but because of the importance attaching to its origin, making it a work of great psychological interest. He has been careful to state this fact and his relation to it is entirely a scientific one, and bears no mark of propagandism. The life and experiences of Mr. Tuttle, the narrative of which is included in the book,

were sought by Dr. Densmore for the purpose of bringing out the history of the book and are the incidents which give it the interest that it possesses.

Mr. Hudson Tuttle was born, according to his biographical account, in 1836, in Berlin, Ohio, a small place near Lake Erie. His boyhood life was spent on a farm. His father was a very religious man of sombre and melancholic temperament, made so perhaps by the sombreness of his creed in spite of its Unitarian character. Mr. Tuttle's education was very little. His own account of it is as follows:

"My education had been sadly neglected. The district schools were poor affairs and I did not accept the little they offered. I could read, write and spell before I attended school. I think my mother must have taught me. Altho a truant and disliking the atmosphere of the classes which I did not attend more than one day in the week, I had an intense desire for knowledge for its own sake. I thirsted for it as a famished traveler on a desert waste longs for the splashing fountain. Yet it seemed there was no possible way for the gratification of my desires. This came in a strange and unexpected manner.

"Retrospecting after these many years' experience with the knowledge I now have, I recognize that I had been previously at times under a psychic influence then unknown to me, but which I am now able to study as tho it concerned another person. Memory will ever retain the impression of the first time my hand wrote without being moved by my will. Wholly inexplicable, confusing and bewildering, I doubted my sanity and was troubled with the fear of the consequences. I was then in my sixteenth year. I was invited to attend a séance at the home of a friend, a retired Congregational minister, Mr. Crawford. He was a disciple of O. S. Fowler, the phrenologist. The Rochester rappings had aroused Mr. Crawford's interest and he called in a few friends to experiment. As yet there had been no mediumship manifested in the neighborhood, and these meetings were held in the hope that some developments might be made."

Then follows some account of his visit to the circle and his own relation to the results at that meeting. He showed psychic tendencies and went into a trance of some kind, doing automatic writing during it. When he recovered normal consciousness and could examine what he had done he came to the conclusion that he had been deceiving others and him-

self, and resolved never to allow himself to repeat such a performance. But his resolution was not allowed its fulfillment, and his later work was the result.

Between this date and his seventeenth year his automatic writing produced a work which the trance authors asked him to destroy, as they regarded it too imperfect to publish. The trance personalities rewrote it and assured him that it would get a publisher, but that they would have to make corrections in it. This was done during the next two years, and finally in 1859, the year that Darwin published his great work, the "*Arcana of Nature*" was published, and not long afterward "*The Philosophy of Spirit*," written under the same auspices.

The most important incidents in connection with Mr. Tuttle's experiences cannot be quoted here, as it would take too much space. But they are of the evidential type, showing what reason he had to believe that he was influenced by outside agencies. They are eminently worthy of record and had they not been put on record in his own book it would have been well worth our while to record them here, whatever we might think of their character. They would at least have the importance of an interesting human experience, and would justify, if accepted as credible, the more serious consideration of the claims made regarding the philosophic part of the work. I can only refer readers to the book itself for the facts which will certainly have all the weight that comes from the testimony of an intelligent and honest man as Mr. Tuttle seems to be.

The phenomena to which I have just called attention are of the usual mediumistic type and represent the evidence to Mr. Tuttle of supernormal influences. But the point which interests this review is connected with the nature of the "*Arcana*" and its view of the cosmos purporting to come from the "other side" of life, and the interest even in that is its relation to the previous education of Mr. Tuttle. For psychology that has a transcendent interest, regardless of theories of the supernormal. We may raise sceptical questions about his veracity in it, but if we do so it will be largely for the reason that we concede, hypothetically at least, that we cannot ordinarily explain the facts. Doubt of a man's verac-

ity, when he has the position of Mr. Tuttle, is the last trench of scepticism as it is usually exhibited, when asked to account for such claims. This is not very creditable to the resources of that attitude of mind. But it is the fact that it very quickly raises that issue when it gets into embarrassment with explanations.

But, while we always have the right to raise the issue of veracity, to me scepticism should not rely too confidently on its position in such matters. It is an issue that can easily be settled, if it would only investigate instead of acting like the dog in the manger. Its own poverty is soon betrayed when it rests only upon that resource. For much more important questions have to be considered than the veracity of the reporter. I think the sceptic would be easily conquered in raising that issue, while he might not be so vulnerable if he rested upon another view of the problem and the facts.

The public has a remarkable tendency to assume that a philosophic or other revelation of this kind can be accepted as true, if only it comes with the credential of honesty in its favor. They reject the claims of anything that savors of fraud, and rightly enough. But not because fraud has been discovered is a thing false. It is only made untrustworthy evidentially. It might be true tho revealed fraudulently, but it could not be accepted with such credentials. So a thing is not necessarily true because it has no flavor of fraud in connection with it. The criterion of truth is some sort of consistency with facts, and we do not know the facts in case of a revelation about a transcendental world. There are no means of verifying any statement about another world except by comparing such with the results of centuries of scientific experiment through different sources. So a revelation is not valid on the ground of its source but of its conformity to known facts.

We must remember, however, that Mr. Tuttle's book is not a revelation about another life. It purports to give a scientific account of the order of this world and can be tested by the same means that we apply to any work of the scientist. The unique feature of it is that it claims to come from discarnate spirits and so to have the stamp of that authority.

People who believe in the infallibility or superior intelligence of spirits would give it the greater credence on that account, after being convinced that it came from an honest man. But they constantly forget that it is not authority in such matters that counts. We may well listen to such revelations after the authority has proved its right to speak, but this latter is the problem and in any source not accessible to terrestrial investigation the task of investigation is a thousandfold more difficult than the investigation of earthly facts. We have no reason to accept a statement because it comes from a spirit. I dare say that Mr. Tuttle would concede this unhesitatingly, but his readers might not act upon such an assumption. Spirits may be even more fallible than living people and their opinions might not be worth as much as those which we meet in normal life. They may be worth more. But the verdict on this matter has to be decided in the same way that we determine all systems of truth. We do not accept them on the authority of the revelator, but on their fitness with the facts which we know, and hence whatever philosophic value such a book has must be tested in the usual way, a position which Mr. Tuttle would grant without dispute, probably. But it is necessary to keep readers of it in mind of this limitation to its nature. The first thing to do is to explain such books, not to believe them. The question of credence is wholly distinct from that of its source and should ever be kept before us. It matters not whether the source be Mr. Tuttle's own mind or some outside agency, the validity of the statements will have to be determined by wholly different credentials than the fact of its source. We have no more reason to believe that spirits are to be believed than we have to accept the statements of living people. When we do accept their statements it will not be on their *ipse dixit* but upon the same grounds that decide our acceptance of truths with which we are familiar, namely, their consistency with what we know normally and any evidence that can be produced.

As I have remarked the first thing to do is to explain the book. The facts which give it an interest in this connection are the age and the conditions under which it was produced. Mr. Tuttle was only seventeen years old and he had no books

to educate him in the direction of the subjects discussed. The remarkable thing in this also, according to the claim made, is that various works were quoted which Mr. Tuttle never saw and did not have in his possession at the time. Any one that will read the book can see that it presents the characteristics of a well written work and great familiarity with scientific questions. The theory of Nature set forth is quite in accordance with the knowledge of that day and not especially in advance of it. Tho it was written simultaneously with the work of Darwin it does not hint at the doctrines of natural and sexual selection, but in other respects the views maintained are quite like the general theories of nature as held by physicists and geologists at that time. This fact, of itself has no importance, but the claim that it was written without any previous education on these subjects and without the reading of works on that subject is what challenges attention. I understand the obstinate scepticism of that day regarding the possibility of any such claim being true, but it would have been easy at that time to have ascertained what the facts were upon which such a claim was advanced. It is the scandal of science that it was not investigated.

Some measure of the nature of the doctrine obtained through trance personalities and of its consistency with the general scientific doctrines of the day as indicated in the story which Mr. Tuttle tells of Büchner, the German materialist. This writer had read the book, which had been translated into German, but did not look at the appendix which explained how it was written, and quoted from it in his defence of materialism. Afterward he delivered a lecture in this country, to which Mr. Tuttle was invited and where he was introduced to Büchner, and the latter when told the facts about the book after his lecture on materialism, could only treat it as a joke. He could not be induced to accept the story of its origin tho using its material as scientific! He had thought from its character that the author was a professor in one of our colleges! The point, I repeat, is that the views expressed do not conflict with the scientific body of beliefs at the time and were so consonant with them that

they could be taken for recognized truth. But what of the alleged source of them? What was done to ascertain the trustworthiness of Mr. Tuttle's statements about their origin? Nothing. No one seems to have been willing to do the simple investigating necessary to protect his statements against scepticism. Lazy scepticism preferred to sit in its chair and deny or doubt instead of inquiring. The whole question at first was to ascertain what the evidence was that Mr. Tuttle was not educated sufficiently to explain the nature of his trance utterances. Accepting Mr. Tuttle's account of its origin the book presents a very perplexing problem to the psychologist who bases his philosophy upon normal sense perception, and he is not in a position to explain it according to the usual laws of experience, if he admits the facts of its alleged origin. So much is clear.

In making up our minds regarding the case we should have more information on certain points than we have. For instance, we should know exactly what literature Mr. Tuttle had read during the period of writing the book. He admits a passionate desire for knowledge, and often, in the country even, there are old books which contain a fund of scientific knowledge that may fall casually into the notice of those interested. But even tho no case can be made out for suspicion on this point, it would be important, in estimating the probabilities psychologically, to have a complete list of the literature that fell into the way of Mr. Tuttle's reading up to the date of publishing the book. It is not sufficient to merely mention that the "district schools were poor affairs." As he confesses truancy and a desire for knowledge we can make the most of the fact that self-education is often more effective, under such circumstances, than that by others. Hence we cannot tell how much we are to admit as probably independent of some sort of education until we know exactly what his reading had been.

Moreover being psychic, which means independently of if any library was near enough for him to visit in somnambulism his own admission that he early had trances, we need to know bulistic conditions, when his normal consciousness would have no memory of his actions during the somnambulism.

It would be important to know accurately just how his time was spent. I do not mean to insinuate that there is any reason to believe that he was somnambulist or that he had unconsciously acquired his knowledge in the way implied, but scepticism has the right to press this possibility, in the absence of evidence against it, before accepting the alleged origin of the work. The testimony of others would be most important in settling a question like this.

One of the greatest misfortunes in understanding the work, and accepting the genuineness of its production was the loss of the original manuscript. The trance personalities were not satisfied with the first effort and ordered it destroyed. Mr. Tuttle did not appreciate the scientific importance of urging that it be preserved, tho not published. Hence he followed the advice of his "guides" and destroyed the first copy. This was an irreparable mistake. The utmost importance would have attached to a comparison of this with the later production. Its agreements and variations would have been priceless material for the psychologist some day, but this is gone beyond recovery. If any such work be produced in the future it is hoped that some one will see that not a word of it is lost, whatever revisions are suggested and carried out.

Then, too, it was quite as important to have saved the corrections of the manuscripts which was published. This is to say, that we should have had that original and with it the corrections made. We should also know above all else what alterations in the way of proof reading and the use of normal judgment were made while it went through the press. Nothing is hinted at in the present history of the facts. But for the psychologist they would mean everything and would have probably removed many a sceptical inquiry. It may not be too late to have some conception of the influence of such changes on the original, but they have not been indicated in the volume which we are discussing, tho they would be so valuable, if they could be obtained.

There can be no doubt about the interest which the book has as related to the story of its origin, even after the materials were supplied which the above observations ask for.

There is enough to offer perplexity to the ordinary psychologist after all his questions have been answered, unless they vitiated the veracity of Mr. Tuttle. But accepting that the phenomenal character of the book would be true on any hypothesis of its origin, and we only need information on the points mentioned in order to understand the relation of the work to what we know of normal mental processes and experience. It would be easy to say that it was a subliminal production based upon what had been casually acquired normally. But if Mr. Tuttle's story be given any credence at all, it would be quite as difficult to prove any such theory as the claim of spiritistic origin. The scientific views and conceptions are more natural than the usual secondary personality, and if they are not the result of changes and additions made by the normal consciousness the reference to subliminal action will only hide our ignorance, and if that is to be the verdict in estimating the book we might as well admit it sooner as later. But it would be exceedingly interesting to ascertain much more about the details of its production than we have, and it may not be the fault of Dr. Densmore that we do not have them. Nor may we have any better right to lay the blame wholly at the feet of Mr. Tuttle. There was no disposition at the time the book was written to investigate such things and to impress upon him what the evidential problem was. Indeed I am not sure that even the wisest psychologists of that period knew anything more about the real question than did Mr. Tuttle. At any rate the evidence that a strict constructionist demands is wanting, and it will require the repetition of such cases to decide the question of its probable explanation.

## A MEDIUMISTIC EXPERIMENT.

By James H. Hyslop.

The following record was the result of an experiment with Mrs. Chenoweth, the same psychic that figures in the report on the case of Mr. Thompson in the Proceedings (Vol. III, Part 1). It is a first sitting. That is Mrs. Chenoweth had never seen Mrs. B., the sitter, and Mrs. B. had never seen Mrs. Chenoweth. The sitting was one of the first series that I had in this city, bringing Mrs. Chenoweth two hundred and fifty miles for the purpose. The record is verbatim, or as nearly that as a good stenographer could make it and that is as nearly perfect as an accurate account requires.

Mrs. B. had some psychic powers of her own and has been previously reported in this *Journal*. I had found that psychically disposed persons were likely to have better sittings than others and tried the experiment to test that issue quite as well as the capacities of Mrs. Chenoweth. The notes will explain the result. Being the first sitting we do not have to raise any issues of fraud. The method was oral. Mrs. Chenoweth can do automatic writing, but usually, in fact, very rarely employs it, her work not making that method either convenient or necessary. This sitting was a test of her normal mediumship, and the reader may judge of it for himself.

Mrs. Chenoweth goes, as remarked in the above mentioned report, into a light trance in which there is amnesia but apparently no discoverable anaesthesia. The control purports to be a young Indian, but there are no evidences of this in the style of the work. It is merely a matter of historical development and statement of the case.

One of the most interesting characteristics of the sitting is the correctness of the description of Mrs. B.'s psychic nature and experiences, tho the statements cannot be verified in the way that certain kinds of incidents can be. The only way

that I can best indicate its accuracy is to say that all who know Mrs. B. could not have stated it more accurately from normal knowledge. The other incidents indicate clearly enough the existence of supernormal knowledge by Mrs. Chenoweth and will prepare the reader to recognize the meaning of the statement that the reading of Mrs. B.'s psychic nature and experiences is accurate.

I publish the record in further defence of Mrs. Chenoweth's mediumistic capacity. It was exposed to objections in the Thompson case partly on the ground of the paucity of evidence in the first sitting and partly on the ground of having learned something of my connection with the Thompson case before I had finished it. This record, however, is not exposed to either of these objections, and the notes will explain its nature and limitations. The notes are by Mrs. B., except those in brackets which I have inserted.

I regard this and other records of Mrs. Chenoweth's work as extremely important for the light they throw upon subliminal processes and conditions affecting the supernormal. What will strike the average reader, especially those who have entirely false conceptions of this problem and of spiritistic phenomena, is the amount of "chaff" apparent. I remarked this in my comments on the Thompson case and repeat it here to remind the reader that I am not unaware of the usual point of view, and publish this as a deliberate and perhaps defiant challenge of that type of intellect. In this problem, where understanding its perplexities is as much or more important than evidence of the supernormal, the "chaff" has as necessary a place as the "wheat," and indeed it is the opinion of the present writer that we shall never see daylight in this question until as much attention is paid to this chaff as to the more interesting details of the supernormal. Consequently I make it an essential part of this work to deal as seriously with every detail of subliminal revelations as with the evidence for something beyond it.

There are two incidents in this record which are priceless, tho they may be said to be purely subliminal. Taken in connection with as unconscious statements through many mediums they might become evidential, but taken alone they are

only suggestive hints. There is not the slightest evidence that they are from spirits, tho I do not deny the possibility of this origin. On the surface of them they appear to be the deliverance of Mrs. Chenoweth's subliminal consciousness.

The first of these incidents occurs in connection with the allusion to Mr. Myers (p. 480). The medium expressed surprise that he might actually be present when the sitter accepted the relevance of the claim, and at once indicated that his presence might have been the effect of previous sittings. The remark: "I thought it was perhaps left over" is a distinct admission by the subliminal that there is difficulty in distinguishing between the actual presence of a spirit and the subliminal memory of a previous presence. This would imply that subliminal thoughts become hallucinatory and appear as reality. The unconscious admission of it here is extremely important, especially that I have remarked the same phenomenon in Mrs. Smead. Once she was haunted by an apparition of the communicator for two hours after the sitting, and I have no reason to suppose, even on the spiritistic theory, that this spirit thus lingered about. Apparently the apparition of Christ in connection with Stainton Moses as alleged communicator is an illustration of the same law, and Dr. Boris Sidis seems to have proved the existence of subliminal hallucinations.

The second incident is the statement (p. 481) that "a spiritual manifestation is like a physical manifestation." This is consistent with the above discussion of hallucinations and with the idea that the ethereal world is a replica of the physical, a view which physical science may favor.

Hotel Westminster, New York, Saturday, June 15, 1907, 9.58 A.M.

Sitter, Mrs. B. Medium, Mrs. C.

Previous to the sitting Mrs. C. remarked: I feel good this morning, I don't feel worried and there ought to be a good sitting, as far as I am concerned.

[Head forward on hand, short pause, sigh. [Cough.] Hands clasped on table before her.]

Hello, hello Dr. Hyslop.

(Hello, Starlight.)

Hello, Miss [stenographer.]

(Hello.)

I will be ready in just a minute. I suppose you are in kind of a hurry because you don't want to rush at the other end. [Referring to the fact that Mrs. C. was to take a noon train after the sitting.]

(That's all right. Miss R. expects to bring a gentleman with her at the next sitting, who's an intimate friend of the lady who came last winter.)

I don't remember—oh, yes, that lady who had ulcers in her stomach.

(Yes.)

That lady came to the sitting and told a number of things that she had left and I told Miss R—— to look them up, and I guess that it's better that that man comes,—makes it stronger. That will be a week from today?

(Why possibly so, yes.)

And a week from tomorrow, in the morning?

(Yes.)

Well, I like to know because Sunday isn't a day we usually work: I watch my medie's book, that's the way I know.

(I see. That's all, from me.)

Did your old gentleman friend go home happy yesterday?

(Yes, he did.)

I don't know's he'd like to have me call him old. But he's a good man, you know.

(Yes.)

All right, bring your friend. I think it is better Miss T—— that I didn't come last night to speak to you. Referring to a suggested sitting for Miss T——.

(Yes, I do, too.)

It wouldn't have been good to use up so much. [Dr. Hyslop returned, bringing the sitter.]

(Well, goodbye, Starlight.)

Goodbye.

(I will see you some day.) [Dr. Hyslop went out.]

Mrs. B.: (Good morning, Starlight.)

Good morning.

(I am very glad to talk to you.)

Are you?

(Yes.)

Well, I have to wait just a minute to get the conditions just a little speck settled, to see what I can see. I am always glad to have people glad to talk to me, because they help.

(Yes, can I hold your hand just a minute?)

Yes, if you want to. You are psychic yourself.

(Yes.)

All through you is that vibration. The instant I take your

hands I feel such power. You ought to be getting things yourself. There is not the consciousness altogether, but the spiritual influence. It has been growing and growing all your life, and sometimes set aside for something else until at last it comes to be a spirit demand to you, and not only to you, but to your friends in the spirit. They seem so glad to draw near to you, to give you something of their assurance and confidence and strength and help, for all the effort that you have in your life. You know I like to do that. [Freeing one of her hands.]

(Yes.)

Because I like to use my hand, because I feel a little bound if I can't.

(Yes.)

Before I tell you about the spirits.....I see so much: Your life as though it stretched out to such breadth, and all the past seems like stepping-stones to the future. All your life follows in sequence, if you know what I mean.

(Yes.)

It seems that every event fits into the following one and is like a stepping-stone to the next. It hasn't any sharp angles that bring sharp cuttings-off, that bring things new and strange and foreign in. It is really a spiritual life that stretches on outside yourself into such capacity and breadth that it is just beautiful to see. You know you seldom lose your poise: there are times when the sea,—oh, like a tumult is inside you, but almost unconsciously you calm down: it is like a wheel that goes so swiftly and then goes so slowly, slowly. That's the way the tempest goes in your life, and grows little, little, little, and you say that 't isn't any use to fuss or fuss at conditions. As I look at the future stretch out before me, there are so many things you are eager to do. You know naturally you are impulsive, impetuous, strong; that's what makes it wonderful that you keep your poise. Do you understand?

(Oh, yes, quite.)

And that's why it is remarkable that a person with all that can keep so steady. You could have a terrible shadow on your life and yet step right out into the world and smile. It seems to be power, like a cape that covers you and keeps the world from reading your heart. [Note 1.]

(Yes.)

And that's where I find the little seething and tempest, and wanting to do so much.

(Yes.)

So much that your body can't seem to hold you, you just want to break away from it, you know.

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1. All the statements in this passage are correct enough as applied to myself except that, as I think, I have passed sharp angles in my life.

(Yes.)

Your friends are not—you don't mind what I say?

(Say everything you wish.)

Well, your friends do not understand. . . . .

(No.)

Your greatness in expression.

(No, they don't understand me at all.)

Not a bit. It is because you are. . . . . this isn't a compliment to you, I don't want you to feel that I am flattering you: it is because you are so much spirit and so little physical.

(Hm.)

Oh, you like all the physical things, but that's only as the carriage in which you ride to express your spirit, and it is because of these expressions largely that you are here, and so you just go on with your little smile, and all the time yearning, yearning, hungering, thirsting after expression. Some women get that in one way and some in another. Sometimes when a woman has a yearning like this, it comes out in some expression of love or something of that sort. Yours will come from the spirit, so that bye-and-bye you will just live the conditions. They bother you now, but they are really good for you. It seems as though, when you get away from them, you will see how many of the very bulgy expressions that would have been dark to your impetuosity will smooth out.

(That's a comfort and a great help.)

Well, it's true. You can't always see the thing when it's right in your lap.

(Yes.)

You have to get a perspective in order to see, and that's what spirit can do. To see you come out of this into a future bigger, more beautiful, and a more expressive woman: and you know I see, oh, so beautiful—I was going to say strange it is so beautiful! Haven't I seen you before?

(No.)

Well, you seem so familiar to me.

(Well, once, just in passing.)

Well, me, Starlight—or the medie?

(The medie.)

Oh, well, isn't that funny?

(Yes.)

I seem to see such a familiarity to you.

(Yes.)

You know you are still young: humanly speaking you have got so many years to be lived and to have lived so few, and yet you feel so old, don't you know?

(Yes, that's true.) [Laughing.] (I say that, Starlight, all the time, that I feel as if I had been here several hundred years!)

Is that so? Well, it seems to have lived so long.

(I have lived so much!)

Yes, and beside that, you have guides that have lived so long that they kind of overshadow you.

(Dearie, can you tell me about those?)

Yes indeed, because I see them. One is a man with a robe: that always shows me that it is a very ancient man you know.

(Yes.)

And he has a very peculiar jewel, doesn't seem quite like a gem but very like it. [Note 2.]

(Is it a cross, Starlight?)

Like it, but not quite. It glitters, you know. Every time he breathes, it rises and falls. It isn't perfectly straight: its got some wiggles in it, you know. You don't mind how I express it?

(No.)

It is very, very ancient, the jewel is, and it just hangs there on his neck, and as though you have a love for a jewel that hangs that way. I don't know that you would wear them much, but it is a sort of a poetic fancy for a thing like that.

(Yes.)

His hair is long, way down to his shoulders, and oh, beautiful! He's not old as a man, but old as a spirit, and he's sweeping along in such a graceful way and drops on your heart as a star. All this is emblematic, as though you are his star here. You are never alone; if you were on a ship and crossing the water and stood there all alone, you wouldn't be alone; you would have guides all about you. Your guides whisper to you: you can almost hear it.

(Yes.)

You will get it; you would, even if you had never come to me. It will be normal, you won't go into a trance like my medie. [Note 3.]

(Yes. Can you get his name, Starlight?)

2. I do not recognize any meaning in the reference to a man with a robe and the jewel. I know nothing to suggest the presence of ancient "guides" about me.

[Mrs. B. is very psychic and the statement by Mrs. C. to that effect is true. Mrs. B. has done most of her work in a normal state and has seldom allowed herself to go into a trance. All this was absolutely unknown to Mrs. C. who had never seen Mrs. B. and had not seen her normally at this time.—J. H. H.]

3. The two here represented as guides are not recognizable. I do not know any girl about me and tho I thought of Father Damien, who has communicated through me, I know nothing in what is said to give evidence of him.

Well, I will try. I know this is the one you are familiar with, because he drops his hand down. Oh, it is beautiful! He must be a man that is well known, you know. He's somebody historical, you know, because.....

(Yes.)

As I see him here, I think it would be a name that people would know. And I know that he's a guide to you, and while he'd have an influence over other people, but there are times that he takes this garment, this gown that is long and throws it about you to protect you from all the evil that might come against you from the world. Now, you are a brave little lady; you don't want to be sheltered, but it is only that this garment gives you love, gives you strength to go out again. Now, with that man are two others; one is a girl,—she's old too, an old spirit; she's very beautiful, very fair; her hair is light; she's like a nymph in her beauty. I should think you would rather feel her influence—that is a very funny thing, but I should think you would feel her influence as you undressed at night. You will understand when I get through telling you. But sometimes at night it seems you must let down your hair and just parade around a little in your nightie.

(Yes, that very often happens.) [Note 4.]

It is just like a little nymph feeling that comes to you. You would even look in the glass and toss your hair in different shapes, and then just let it down. That spirit—you are practically controlled by her influence. It is hardly yourself, the minute it is done it seems kind of foolish to you.

(Yes.)

It is she getting so close to you, and many times I feel it is when you are undressed that you are throwing off the world with the garments, so that her influence is nearest you then. And there are many times in the day, too. Another spirit is an old gentleman, who's of the modern time, you know.

(Yes.)

He's nearer to the earth life of today: gray hair and rather a broad brow; his hair is quite heavy and it falls a little speck over the forehead, not negligently but just heavily. He's tall, broad shoulders and dressed very much like a clergyman and very much clerical—is that the word? [Note 4.]

(Yes, clerical.)

Well, you know he seems to have something to say to you through your hand. Do you ever write?

(Yes, I have.)

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4. The description here is a good one of my grandfather. He was tall, broad shouldered, and dressed clerically. He wore a broadcloth suit and a white stock. He had gray hair.

Well, I can see this one who writes, writes, writes through his hand.

(Can you get his name?)

Well, I don't get it yet.

(Well, if I ask, can you tell if it isn't?)

Yes.

(Is it Father Damien, my friend Father Damien?) [Note 5.]

He nods his head in that way.

(He's controlled me for a long time; Father Damien, the leper priest of the Molokai Island.)

Well, I didn't know you had been controlled, but he is very energetic, you know, quick. Where the other was calm, peaceful, he's quick, got a lot to do, got so much to do that I must hurry it. He writes here, but you know he writes in another place, too, you know.

(Yes.)

Because I can see this. He must be very highly educated, because he knows so many things. [Paused a moment on account of a noise heard in the hall.]

(Miss T.: That's not for her.) [As disturbance in hall ceased.]

He's been away from you a little time hasn't he?

(Yes.)

Well, there is a slip here, you were going along finely and something happened, and there was like a little whirlwind in your mediumship. Do you understand what I mean?

(Yes, I do.) [Note 6.]

He went away and left you in the care of the ancient spirit, and he's going to bring some new forces to you. And he's coming right back and there will be a very strange and remarkable thing that comes through your hand, something of value, not only to you, but to the world.

(I am very glad. May I ask a question?)

Anything you want to.

(Why am I so afraid of this influence and why does it at times affect me so badly?)

Not his.

5. The context appears to show that I am controlled to write by this grandfather. I have done automatic writing, but it has apparently come from Father Damien. I have had oral communications purporting to come from Robert Louis Stevenson. It is possible that there is some confusion of several personalities in this, as the falling of the hair heavily over the forehead would suggest Stevenson, as pictures show him, and his apparent influence has been a calming one.

6. I have passed through a perfect storm and stress period regarding mediumship. I have felt the temptation to give up to it, but as strongly resisted it and it was a severe struggle to overcome it.

(No, but there are some conditions that affect me so badly that it takes several days to throw off an influence.)

It doesn't trouble you, does it?

(It has troubled me very, very much.)

Well, let me tell you what I see: you are developing, you have grown sensitive and more and more sensitive and haven't grown positive enough with the sensitiveness to throw it off enough. I think that's why this spirit is brought here; to keep you sensitive and yet to keep you positive. That comes in time. You can't get it all at once, little girl.

(No.)

If you could step right out of your life and get into the other conditions at once and be developed, that's one thing, but you cannot. It is a rose and the winds come and it is developing, it is unfolding: when it is a bud it withers and blights and all sorts of things, but when it gets to be a rose, the winds and the rains can come and fall upon it, but it is a rose and can stand. That's what you are, what you will be. Well, your heart just opens up like the heart of a rose to the spiritual possibilities, and as it unfolds you will find yourself of a living world.

(Yes.)

Something that hurts, you are too tender, too young; but after a little these leaves unfold and you are mature, strong; then it can come when it can, but.....but you are still there in beauty and fragrance. Of course, that's only a metaphor.

(Yes.)

Do you take your time regularly with the spirits?

(Oh, no, I haven't time.)

Well, what do you..... Haven't you fifteen minutes a day?

(Oh, yes, I frequently spend a time in concentration at night, because my nerves have been going to pieces rather of late, and I need that to keep my poise.)

Well, I am glad the nerves went to pieces.

(I'm not.)

Well, it is perhaps the only thing to call attention to this and bring the remedy. If you have this power and don't give it any time, they'll come and take it.

(Yes, they do.)

Now you can't help it, you are elected. You have had this a long time.

(All my life.)

'Tisn't like going to college and electing a certain course of studies but it seems almost before the child is thought of, you know, in this life, the spirits are watching for that to come and that grows along with it.

(Yes.)

Now, while I feel sorry, humanly speaking, for any loss of nervous energy, I know that sometimes that's the knock on the door that makes you open the door and take any guest in. Now, you don't need any great time; you want to hear the spirit. You are between hay and grass, to speak in a homely way.

(Yes.)

You are neither developed, nor undeveloped.

(Well, I am afraid I don't want to yield my will.)

You don't need to. Don't get any notions in your head. This is an important thing in your life. You don't need to give up your will or anything in your life; it is a co-operative work.

(Yes. If I were sure it is Father Damien and good influences always, I wouldn't be so afraid.)

Well, these things that come up and make you feel so bad and oh, . . .

(Irritated.)

Yes bite a nail. You might think that's an evil influence, but I don't think they are.

(You don't?)

No, ma'am. No evil ones could come and stay with this guide. They couldn't stay. You take a saint, a saintly person, and they are trying all the time to do some particular thing. They bring a friction. It is a frictional influence, not bad. Now, if you take about fifteen or twenty minutes, as you have been forced to do,—

(Yes.)

But willingly. Be here, "Here I am, asking for the spirit," asking them to come close to you and guide you, knowing that they will lead you through all these things. It takes a little trust and a little confidence, but I am willing, I am, myself, to put my hand in yours and warrant that in six months you have such a beautiful and holy expression coming through you that you will be sorry that you neglected it at all. Now, of course, Father Damien,—is that what you call him?

(Yes, Father Damien.)

It is not that he wants to take your individuality away from you; no spirit can do that, it is God's world. Beyond all these spirits is law and they cannot absorb your life and take away from you your own expression; that's the beautiful thing about spirits; but if you are apparently in their influence, apparently in their power, trying to escape, pull, haul, pull, haul, that's all it is.

(Yes.)

Now, if I were you, every night, no matter what time, but after you are in the bed, apparently quiet and asleep, just say, "I am giving myself to you. I will put away all thought of to-

day, all thought of tomorrow. I am just going to the spirit." Just as though you were going to be wafted out to the spiritual day. If you do that, they will lead you, and then after a little, if you will take a little time each day, just as you would a bath,—all this is fundamental, it is important: it is your soul's food. You haven't anything much that you care for outside of this. You keep coming back after you try to get interested in other things. Do you understand what I mean?

(Yes, there is a constant seeking.)

Yes, you haven't got a slow development; it is too rapid.

(Yes.)

It is so easy to come to you that they just drop in before you know it. They're right in there and have used influence before they know it. There is nothing evil about you, little lady, not an evil influence there.

(Lovely!)

Well, it is so. It is beautiful, it is good, it is good for the world, and it will come any way; it is bound to, only you can save yourself agony and pain. If you fight it. . . . .they'll do it, because it is your life; it is more you, but if you fight, fight, fight, you can thwart them, upset them and make it very, very hard. But if you want to, you can help them. It isn't for them so much, it is for you, it is for your own soul's experience right here and now. You see how much more beautiful. . . . .

(Yes, I have only one ambition in life, really, and that is, to be useful. I have only one ambition. I want to help my fellows. I want to do it from the Christian standpoint. Do you understand?)

Yes, I do. I don't see any reason why you shouldn't do it with the Christian standpoint—not theological.

(Yes, I mean the love of Christ.)

The spirit looks more like Christ than anyone else. It is just one of those ancient spirits. It seems more like the Christ influence than any other I know. Yes, you have got that influence there. Any theological or churchianic influence is away.

(Yes,—churchly. I am very devoted to my church. . . .)

Yes, but I am talking about the theology and the churchology and all that hasn't got anything to do with it.

(Yes, I understand.)

Your work certainly leads you that way. There is nothing antagonistic to the highest spiritual appreciations. Have you read Stainton Moses's book?

(Yes.)

Well, I thought so.

(Everything in that line that I can lay my hands on.)

Well, you need something like what he had. [Note 7.]

(Yes, and Mr. Myers appeals very much to me. His gentle, beautiful, aristocratic nature, and the beautiful teachings he wrote, everything he wrote is very attractive to me.)

Well, I can see Mr. Myers here.

(Is that so? My right arm is dead.)

Well, I know Mr. Myers very well, because he comes in the other sittings. I thought it was perhaps left over. But I don't think so. He steps right over there, puts his hand right out, and says, "My child, I am glad to help you in any way I can. Do you think the need for the work I did died with me? We need more, and as we begin to open our eyes to this spiritual truth, there will be more teachers moreover. I would like to have an opportunity to express through you some of the things as I have found them." That's what he says to you.

(Well, I should be so glad to be his amanuensis.)

Well, there isn't any reason why. . . . Immediately I say that though, I see a little twinkle in Father Damien's eye, because you can't take up Mr. Myers's work until *his* is done.

(That's very good, because Father Damien has said he would never give me up to anybody else.)

Well, they're good friends.

(Does Mr. Myers know what of his I have in my room?)

Well you have his picture?

(Yes, that's very good.) [Note 8.]

Well he smiles and he says, "Oh you have my picture," you know. I am sure there will be no quarrel between those two, because if Mr. Myers wanted to send a word through your hand Father Damien would be glad to have him do it.

(They are in harmony.)

Oh yes!

(Miss T.: Mr. Myers, did you say?) [Sitter nodded.]

Yes, she did say Mr. Myers. Did she nod her head to you?

(Miss T.: Yes.)

I thought perhaps she was absorbed.

(Does Mr. Myers know what happened in my office day before yesterday?) [Short pause, and repeated question.]

Yes. I was watching to see.

(I thought perhaps he didn't hear.)

7. [All that is said of Mrs. C.'s mediumship here is perfectly accurate and true. There are no means of making this clear to a reader, but it is wonderfully correct. It is not evidential in any respect, accurate as it is, but any one who knows her experience as I do would recognize it at once. It is a good illustration of the kind of thing which those who know may admit as suggestive, tho they cannot attach any scientific importance to it as evidence of the supernormal.—J. H. H.]

8. I have a picture of Mr. Myers in my room.

Yes, they catch it very quickly. I don't think they always hear your voice, I think they catch the thought. Sometimes they have to have it spoken loud, but sometimes it's just catching the thought. I see a book, quite a big book open about the middle of it. Rather broad margins and not very close print, and there seems to be. . . You know all I see is that book and I see it laid open as though it fell open that way.

(Yes, well—?)

Has that got something to do with what happened?

(It may have.)

I can see you there.

(Where?)

Near this book.

(Yes.)

But as though you had come in from somewhere else into this room that you call your office. But there is somebody else, too, two people there.

(Yes.)

But it is not. . . I don't know whether it is a discovery or a talk, but. . . I don't know what it is, but it is as though suddenly I feel you look around like that. I can't tell you any more about it. Did you feel a strange experience come to you?

(Yes, something very strange happened and I thought perhaps Mr. Myers could explain it.)

Perhaps he can. It seems it's connected with another person too.

(Yes.)

You and another. And it seems as though explaining it—there isn't any noise, is there?

(No, it was very quiet, except—will I help you at all?)

No, I would like to get it out myself, it would be worth more.

(Yes, very much.)

Yes. I hear something, you know, while I am there.

(What is it like, Starlight?)

Whether it is a voice, it is entirely from the spirit, whatever I hear.

(Yes.)

It is entirely from the spirit. I see you looking about to find the cause, but you can't find the cause. But it is a noise. Nothing fell, did it?

(No.)

But it is a spiritual manifestation but that spiritual manifestation is like a physical manifestation. I don't see you under control but I see as though he is so close to you. Don't you feel them close in the daytime?

(I don't know who it was but I felt a very severe shock.)

Well it is from him, I see him.

(And the message came in a very singular way.)

I see him put his hand right on the back of your neck. It is just as you touch a key. Put his hand there, and the response came to you. You seem to turn around as though you feel somebody back of you. You know what I mean?

(Yes.)

He says: "Don't be afraid. It will come again."

(Well who was the message to, that he sent?)

Ha. [Short pause.] Was that to a man?

(Yes.)

Well is it to a man I know—Dr. Hyslop?

(Yes.)

Well I thought so.

(Can he tell me what it meant, because neither of us knows.)

Well he'll give the explanation through him later. He laughs. You know this is just a few days ago that this came.

(Yes, just day before yesterday.)

Yes. Well he's been coming, you know, here. All the time he's trying to get at Hyslop—that's the way one man speaks to another.

And wanting to get at Hyslop, he just strives any way that he can reach it, and so strives to tell you.

(Well, can't he tell you, Starlight, how he sent that message? I would love to have you.)

I will try. Didn't you know it was he?

(No, I have never been controlled by him that I have known of.)

You have a very good understanding of Dr. Hyslop... The same sort of spirits would come to both you people, they might come to teach him something, they might come to teach you something. And Mr. Myers was looking all about to find some other way to express, this week, and then come here and tell about it. You know he thought he would do that.

(Yes.)

But he didn't get the whole thing complete. But he will, and then you will hear from him again.

(Yes.) [Note 9.]

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9. [This long passage in reference to Mr. Myers apparently has considerable interest. When the reference was made to a noise and a spiritual manifestation, Mrs. B. thought of an incident which had occurred two days previously, and which she mentions without detail a little later in the sitting. I quote the record which I made of the incident at the time.

1.50 P. M., New York, June 13th, 1907.

Just now Mrs. B. exclaimed in alarm and asked me to come to her. She had noticed in copying a record, that she had written down some-

Have you got something like a shell, a fan-shaped shell, you know, a little end to it and comes out long, like that?

(No, I have no such thing at all)

It seems to me that it is something that attracts this Father Damien.

(No, I have a beautiful portrait of him that I keep with me all the time.)

That's not it—of course I have to tell you what I see.

(Yes.)

It seems almost like a little bit of a shell. It is very hard. It is possible that it is porcelain or china or something, but it is a hard surfaced thing and it is a tiny little thing, about two inches and a half, or something like that. And it looks more as though it is on a shelf, you know, and as though it is lying right down flat, just a flat thing, not an ornament, but just lying down there.

(I can't think.)

Do you know little scallop shells that they sometimes cook things in?

(Isn't that strange?)

You know I would . . .

(Miss T.: It may be a pilgrim shell.)

What is a pilgrim shell? [Miss T. explained briefly.] This is opened a little. Well I guess you will have to have a pilgrim shell to go on your pilgrimage.

(Well if Miss T. will tell, I will be most happy; I shall have to have one now.)

Yes, I think you are to have one. I am not staying too long, am I?

---

thing not in the record on the copy of the page she was typewriting. I investigated and found the following which was not in the record, tho articulating with the phrase "very sensitive plate" in the writing, but not in the sense. . .

"is not in very good condition for several, if James wants to see the one who is to be questioned about the thing he has in. . ."

It was at this point that Mrs. B. discovered her automatic action and exclaimed at it in surprise and confusion. A few moments later, after the mental confusion had calmed down, she heard auditorily the sentence finished, as if by voice:—"mind, he must act promptly and with dispatch." Then she heard the word "fairly."

I was thinking at the time of a certain person whom I wished to have called up at my sitting in the afternoon. The statement addressed to me was perfectly pertinent tho not evidential.

There has on one or two occasions of Mrs. B.'s automatic writing, without any knowledge of hers, been evidence of the presence of Mr. Myers, and so it was pertinent to have his reference here to me and this incident, as the reader will remark. The reader will also note that the incident occurred just two days previous to this sitting, and is approximately indicated in the statement by Mrs. C. that it was a "few days ago that this came."—J. H. H.]

(No, it is only eleven o'clock.) [Note 10.]

Do you know anyone in the spirit, medium height, smooth hair and has got a big round pin, black with some twisted gold, not twisted alike all around but has got two rings of gold and the outside has got two rings around it. Do you know anyone like that? Have you a grandmother who was thin, slim, rather prim in her way, and a plain black dress? Yes, black silk, and I think there was a picture with her like this and this pin.

(Yes, with hair in it.)

That's what the dark is; and some gold; and prim as prim can be.

(Yes, she's a beautiful old soul.)

She's a beautiful angel.

(Yes, a beautiful spirit.)

She just comes and drops her arm right over your shoulder, pats our face, and her eyes fill with tears; and seems so glad to come to you and says: "God bless my little girl," you know, in that sweet tone. And when she went to the spirit land there is so much suffering, I have got so much pain before she went.

(Yes.)

I suffer so that it is a great relief when I went over. Now she shows me as though—oh, she never got the least bit ruffled, you know, over anything.

(No.)

Some of the marks of age are now removed. It is just maturity, not old. Because she had some sign of age. [Note 11.]

Do you know anyone named Lucy that's connected with her?

(I do not know, no.)

That's not your name, is it?

(No. I have a friend named Lucy in the spirit life, but not connected with the grandmother.)

Well were you very fond of her?

(Well I was, but she was not very near me.)

I wonder if she'd come with the grandmother. She's fair, rather a round, full face, and fair complexion and blue eyes. One of those bright, happy ones that she just takes life like a picnic;

10. I do not recognize any meaning whatever in the reference to a shell. I have nothing in my possession, which I recall, that might have any reference to any one mentioned or not mentioned in the sitting.

11. My grandmother was of average height, had smooth hair, was slim and thin, and rather prim in her manner. We have a pin of hers with hair in it. It had a gold ring on the inside and one on the outside of the part that contains the hair. We have an oil portrait of her wearing a black silk dress. She died from the effects of a fall after much suffering. Her shawl was caught in some part of a carriage as she stepped from it and she was thrown down. She never recovered from the effects of the fall.

not altogether like a picnic, but doesn't take life as seriously as you do. Would that describe your Lucy?

(No, not exactly. Your physical description would, but she had a very sad life.)

Well I think this is your Lucy. I don't see the sad life.

(Well she had.)

Funny I don't see the sadness. She's not like you. Possibly it is the reflex—not that, but what is it?

(Reaction?)

Yes. That it is past, you know. She shows me a little watch, you know, with an open face. I don't know whether she had it or not. She's been gone quite a while. Seems as though she had a little silver watch.

(Yes. Does she want me to take any message for her?)

No, I think she just wants to speak to you. I don't think her people would listen.

(One sister-in-law would.)

Well you can take this down and see if they know anything about a little silver open-face watch, almost the first one she'd have. You know many girls get one.

(Yes.)

She has a lot of her people over in the spirit.

(Yes.)

She writes m-o-t-h-e-r as though her mother is over in the spirit land.

(Yes her mother...)

Her own, you know.

(Yes.) [Note 12.]

She writes that as though she's so glad, you know. Do you know anyone of the name beginning with C?

(Yes, lots of them.)

Charles?

(Almost all my friends are named so. What of him?)

Well isn't he here, quite close, physically?

(No, he's not, he's quite far away.)

I mean related.

(Yes, he's a cousin of mine.)

Well he's a good fellow. Couldn't do a mean thing, has got one of those openfaces.

(Yes, that's perfectly true.)

I like him and I don't believe there are many of your friends who understand you better than he does.

(I doubt it very much.)

---

12. I have a friend by the name of Lucy who died many years ago. She was no relative of either myself or my grandmother. I do not recognize the open faced silver watch as relevant to her.

If he writes a letter, he gets some real word in. You are going to see him.—There is no harm to him.—Do you expect to?

(No.)

Well I think it is coming. It is rather a joy, a surprise. And I think the first thing you know you walk right in, and there you are.

(Isn't that lovely?) [Note 13.]

There is another letter here, and M. Well it is strange—and along with that M I see a spirit. This is a woman, too.

(Yes.)

Because I see the M written and then I see the woman's hand and then I see a plump arm you know, and a bracelet on the arm. Do you know if M had a bracelet?

(No, I do not, and the M that I was thinking of had not a plump arm.)

Well 'tisin't the one you were thinking of; you were thinking of an older person.

(Yes. Is she in the spirit?)

Yes.

(Well I know one that's living.)

That wears a bracelet and has got a plump arm?

(Yes.)

Well I don't think you like her.

(No—like daggers drawn.)

Well I saw that arm and it turned like a snake, you know, and I don't like that.

(Yes.)

I don't like to see that sort of thing—oily tongue, but underneath it is just like a little snake. I wouldn't take her hand. She's bad for you.

(Why is it, Starlight? I have tried to be kind to her, sick and lonely, but she turns and bites me every time.)

Well she doesn't like you. I think it is jealous, you know.

(Yes, I am sure of it.)

Because she seems to look you over, you know, clothes and voice and everything about you. It is jealousy.

(Yes.)

She wouldn't tell the truth about you, you know, because she wouldn't see the truth about you.

(Yes.)

---

13. [Charles is the name of a cousin of Mrs. B.'s. The description of him as openfaced is correct, as this is almost the expression Mrs. B. used when she showed me his portrait, and it describes him exactly. His name was given through Mrs. Smead. He frequently writes to Mrs. B.—J. H. H.]

People don't do that wilfully, but she can't see. Something's going to happen.

(I was going to ask.)

Yes. She's afraid to die, but she's going to. Yet what's she got to live for?

(Nothing at all.)

This is strange, because she's been sick quite a while but she's been up and down, up and down. She'll go right out like a flash.

(Yes, I expect so.)

Don't you try to do anything for her. You can after she goes. For the present I don't think you are good for her any more than she is for you.

(I suppose not.) [Note 14.]

To go back to the M in the spirit life; that's an entirely different person. Oh my! Wasn't that a sickness that took her to the spirit!

(Yes.)

Oh, agonizing. Here's a funny thing about it: she might almost have got well if something could have been done about it.

(No, she was sick with consumption 20 or 25 years, all my life; a beautiful soul.)

Well perhaps she means if she had lived now they would have known how to do something for her. You know she shows me two things—you knew her?

(Yes, very close.)

Two things: one is like a little portfolio, hardly that, but something she could write on.

(Yes.)

And she used to write on it. And the other thing is a little, small basket with work in it.

(Oh yes, those two things!)

And she brings them here as marks of identification. She says "I haven't forgotten you and I know Father Damien." As though they were friends. "He helps me so much and I want to speak to you and tell you to have confidence that out of all this tumult and misunderstanding comes the fuller expression of your life." Isn't that lovely?

(She was very lovely and very dear to me,—oh, a beautiful soul.) [Note 15.]

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14. I thought of an aunt Mary at first, but the mention of the bracelet led me to a Miss M. who is in the same residence with me. She wears a bracelet and has a plump arm. What is said of her is perfectly correct, but too private to make public in its details.

15. This aunt M. who is apparently meant by the second reference, had a little old-fashioned portfolio which she used for writing and held it in her lap all the time when writing. She had a little work basket be-

Yes. And you know I see f-a-t-h-e-r written here, you know. Something about your father that I want to speak. Isn't he here in the body?

(Yes. Please speak.)

He doesn't understand you any more than anybody else.

(No.)

You are no more his child than if you were born in Asia or Africa.

(Yes.)

It seems so cruel. I don't mean it is cruel. But it is only spiritually speaking because he's so devoted and you love him, you know. He isn't going to die just now.

(Isn't he?)

No, were you worried about him?

(Yes, I have been thinking he might. He has serious heart trouble.)

Well he gets quite red cheeks. He looks well though. I doubt if he goes with the heart trouble, it is something else that takes him. Does he carry a cane?

(Yes, always.)

I see him walking out. He seems to be sort of scared of teams and things.

(Yes.)

They flurry him, you know.

(Yes, he gets nervous.)

Because,—well, I see him standing around a little. He'll live quite a little while. I think it is cold weather. Do you want me to tell you?

(Yes, tell everything that you see.)

Well it seems more like an attack of pneumonia, because I see him go out where it is busy—he can do that—and seems to get busy and nervous and tired and get a cold. It is only a few days. 'Tisn't like being brought home dead, you have had that in your mind so much. He'll be in bed and have care and all that about him. It is beautiful when he goes.

(I am so glad.)

Has he got some property?

(Yes, little, very little.)

Would there be some trouble about it when he goes?

(I hope not.)

Well he'd change his mind. There will be some little discovery about it, as though it wouldn't be quite straight when he goes. It seems as though a man in his condition would have everything spread right out.

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side her always. Nothing better could have been mentioned to identify her.

(Well he has.)

Well I see just at the last some little discovery. It is some other thing that comes in. Will you tell me the time now, Miss T? [Note 16.]

(Miss T.: 11.10—five minutes more.)

(Well can you tell me something about the future? Is there anything ahead of me that seems to make life worth living really? Not the customary pain and grind?)

You read over the first part of this when she gets it written. You will see. The thing moves along. It comes through your mediumship. You are going away. You are not always going to be in these conditions.

(Hope, I hope not.)

You will go out. Have you ever had a great desire to go to India?

(Yes, very strong, to go to places that other people don't frequent.)

You go—I thought so.—You go directly, and 'tisin't like a tail to your kite, like so many other people.

(Do I go alone, I wonder?)

You mean a party?

(No.)

Have you got a man that you are very fond of?

(Yes, several.)

Well I can't know how it is, properly or anything, but I know you go and a man goes with you.

(Well I hope it is proper!)

Well I can't stop to see. You make a study of it when you go to India, and he does too.

(Historically, you mean, and from the international standpoint?)

Well a little more than that. You study these problems; you visit so many places, like shrines, you know.

(Yes.)

'Tisin't right now, it is like an event in the future. You know I am afraid I have got to go now.

(Yes. I hope I shall see you again some day, Starlight. I wish we could have some sittings together because it would be so interesting.)

Yes. Is your hand numb?

(Yes, my whole arm is numb.)

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16. My father is still living, as indicated by the communicator. He has a ruddy complexion and uses a cane. He is not afraid of "teams and things," so far as I know. I have always known him to be a perfectly fearless man. I had frequently feared he would not live long. The predictions are not verifiable. I am wholly unlike him in my nature.

That will come all right.

(Yes. If I come to Boston—but Boston seems very far away when I am busy—I certainly shall. . . .)

Does it? Good-bye. Do you know when I took your hand I saw Alice right on it. [Note 17.]

(Did you?)

Good-bye.

(Good-bye, Good-bye, Miss T.)

(Good-bye.) [Sitter went out.]

I think that Alice is a physical friend. You'd better put that down.

(Yes, I will.)

I'd better fly, I guess.

(As soon as you feel comfortable to.)

Good-bye. I would like to kiss you.

(I would like to kiss you.) [Did so.]

I shall see you some day.

(Yes, you will.)

Wasn't she pretty in the face?

(Yes.)

I knew it.

11.17 a. m.

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17. I have a living friend Alice in New York where I am staying.

## INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

[The following incidents are experiences in the life of a gentleman in the business world. My attention was called to him by an account of an experience published by some correspondent in the *Grand Magazine* for August 1906. Communication with Mr. K. led to the recording of other and later incidents which follow the one that we quote from the *Grand Magazine*.

I have made the personal acquaintance of Mr. K. since learning of his experiences and can testify that he is an intelligent man, as his writing might well indicate. He has been interested, as his letter shows, in psychic phenomena for a long time. The later experiences here quoted are corroborated by the testimony of others. Some of them seem to be premonitory and others are possibly telepathic. But it does not matter how we classify them if we have reason to consider their possibly coincidental character. They do not suggest their cause in the contents and hence will serve only as examples of incidents which later may have a collective importance.

I quote the account in the *Grand Magazine* because Mr. K. vouched for its truth in a later communication and because it represents an experience as credible as the others which are corroborated. It offers no specific clue to the explanation. Neither do the others, tho the possible premonition associated with the death of a relative's child might suggest what source we should seek in an explanation. But this is secondary to the ascertaining of the facts.—Editor.]

### Apparent Clairvoyance.

The following incident is from the *Grand Magazine*, and as indicated above, is certified by Mr. K. himself, tho here reported by a second party. The type is apparent to psychic researchers. Mr. K., instead of leaving us to copy it, with the editorial remarks, has written out the account for us from his own copy, and it varies in no detail or expression from the printed article, except in a few unimportant words here and there merely affecting rhetorical or grammatical structure of the sentence.

May 24, 1906.

To the Editor "Strand Magazine,"  
No. 8 South Hampton Street,  
London, England.

Dear Sir:—I have just finished reading, with much interest, the article entitled, "Phantasms" in your June number, and would say that I have for a long time, in fact I might say, always been deeply interested in this subject.

In addition for the last year or so, I have been gifted with the power of seeing things that are at least invisible to the average human being. While I have not seen anything in the way of a ghost or spirit of people who have passed out of this life, I am constantly seeing scenes and also people from this life, and give you herewith a few instances.

*First.*—On August 28th, 1905, I received a letter from a Mr. H. requesting that I meet him in New York on August 31st, at 9.30 A. M. at D. G. & T.'s place of business. I left Philadelphia on the 7.00 A. M. train on August 31st to keep this engagement. Before boarding the train, I bought the morning paper, which I read until we passed Trenton, and then being through with the paper, I leaned back in my seat and let my mind drift.

Suddenly I seemed to be sitting in a room facing a door which was open, allowing me to see into the next room. The sun was shining, or rather I could see the reflection of the sun, the next room being lit up by the reflection. Through this door a tall man entered; he was wearing a brown derby hat. This vision I saw as distinctly and as clearly as I have ever seen anything in ordinary life. At the time, I did not know what to make of it, as I did not recognize any portion of this scene.

On arriving in New York, not knowing where D. G. & T.'s office was, I asked a police officer to direct me. His instructions not being sufficiently clear, I stepped into a cigar store for more

information. I give you this to show that I certainly did not know anything about the place. I had very little difficulty, however, in finding the place. On entering the office of D. G. & T., I asked if Mr. H. was in, and I was asked if I was the gentleman that Mr. H. expected, and if so, that he had not yet arrived, but that they expected him almost any moment, and asked me to take a seat and make myself at home, which I did. In sitting down I faced the room through which I had entered, and immediately recognized the place as the one which I had seen on the train. The sun, however, was not shining. I waited patiently, and after a short time, the sun came out from under a cloud illuminating the next room, as I had seen it in the vision. As soon as this happened, I heard footsteps, and the gentleman with the brown derby hat appeared, came forward and shook hands with me, mistaking me for some one else. This all happened in less than two hours from the time I saw the vision.

*Second*—Another case which happened early in February of this year. While sitting at home after supper, I suddenly found myself in my place of business. I was standing near the front door. In front of me, leaning on the back of a roll top desk, with his back to the door, stood an elderly gentleman, tall, grey hair and in his shirt sleeves. I stood facing him at a distance of probably three or four feet. A little behind me and to my left was another gentleman. I could not place the elderly gentleman in the shirt sleeves, but I was positive that I knew him. As the vision did not last long I was unable to place him. The gentleman to my left I did not seem to bother with any more than that I knew some one was there. I reported this immediately to my wife, and the next morning reported it in the office to at least three people, stating in addition, that it must come to pass to-day. About one o'clock I accidentally stood in the position as mentioned above; I was talking to a gentleman who had been in the office all morning, and while doing so, a gentleman passed by the front door. Immediately on seeing him, I called to all present, "Here he comes," as I instantly recognized the man as the one I had seen the night before. The man himself had no intention of coming to see me, but knowing me and seeing me standing near the front door, stepped in. He stood leaning on the roll top desk, talking to me, and all the while, I wondered about the shirt sleeves. After a while, he complained of the heat in the store, and not only removed his overcoat, but also his regular coat, and then he went back to his original position in his shirt sleeves, this action carrying out the vision completely.

*Third*.—A few days ago about a quarter past six o'clock in the evening, I had just finished supper, when I suddenly saw before me a young lady in a white dress, wearing a black coat, but with-

out a hat. I felt positive that I would see her that evening, but other than that paid no attention to it.

Inside of an hour and a half, a number of visitors arrived at the house, and she was among them, and was dressed as I had seen her in the vision.

I learned on making inquiry that at the time I saw her, she did not know she was coming to my house. She came by accident. She boards with a family in my neighborhood, and the head of this family had intended calling on me regarding some trifling matter. After supper, and after I had seen the vision, he suggested to his family that they accompany him to my house, and of course, included the young lady. She states that she did not know until five minutes before she came that she was coming.

These things are constantly occurring and I might add that when I see these visions or whatever they may be, when I am wide awake, as I was in the above mentioned cases, I know positively that they will occur; they have never yet failed, but I am unable to tell how soon they will happen, I can only guess at the time. In a general way, the nearer the person or vision is to me, the sooner it actually occurs.

In addition to the above mentioned cases, I have seen any number of others, in fact, I am constantly seeing them, and lately have but to sit down and become passive, when they seem to come of their own accord.

I might also mention in addition to this, I am constantly experiencing a still stranger phenomena, which if you are interested in, I could write you about another time.

Yours very truly,  
J. K.

[The following represents a group of incidents which are coincidental and which may be classified variously, tho probably telepathy would be preferable to other hypotheses, whatever such a view means. They forecast certain events, but not in a way to preclude the supposition that the thought of another was transferred at the time.—Editor.]

July 16th, 1907.

Dr. James H. Hyslop, Secretary.

Dear Sir:—In reply to yours of the 2nd inst., regarding my experiences which were published in the Grand Magazine sometime ago, and which you asked me to give you, would say that I think it better to give you some more recent ones.

In the first place, I might say that for the last two or three years I have been seeing clairvoyantly, at first very little, and

gradually more and more. I cannot always do so when I want to, but generally succeed if I try, and in addition, often when I am not trying. In addition to seeing, I have also been hearing for the last year, although I do not hear as freely as I see, and lately the sense of smell has come into play. In each case, whether it be seeing, hearing or smelling, it is always something that refers to myself, and always something that will happen in the future, in anywhere from ten minutes to a week or a month, but they never go wrong. I do find, that occasionally when I see something, I make a mistake in interpreting what I have seen. In other words, I may think that what I have seen refers to a certain case, and when it actually occurs, I find it does not, but that it refers to something entirely different, but I always find that I have seen correctly down to the minutest detail, but that I have simply misplaced the scene, and am confident that this is the mistake that nearly every medium makes. I have cautioned a number of them, telling them never to say what they think a scene may mean, but always tell just what they see, and that they might add, that they think it means so and so, but never to view a scene and give the person only the meaning of it. You will readily see that in the latter case you would have no chance of recognizing what the medium had seen when it did occur.

Further, with regard to my own case, I seem to be developing more every day and some of the more recent things that have occurred are as follows:—

On the morning of July 5th, at 20 minutes of nine, I was in my private office, which is but a very small room, and built in a store which we use as a steel warehouse. In the office with me were two people, namely, the warehouse man and the stenographer. Just at the time mentioned, I distinctly smelled cigar smoke, and a very good cigar at that. In the first place, I must mention that the store had been closed since five o'clock on July 3rd, and no one up to the time mentioned had been in the store, except the ones named. Neither the warehouse man nor myself smoke. When I found the odor so strong, I asked the two that were present, if they could smell it, and they both tried, but could not. I, myself, went into the store to see if some one had come in, that we had not noticed, and found that there had not, also that the front door was closed and no such odor could have reached us from the street. I continued to smell this same odor for quite a few minutes, and both the others tried their best to do the same, but were unable. Then it passed away. In ten minutes, our salesman came in, smoking a cigar, and on coming close to me, blew the smoke into my face, saying, "What do you think of that for a cigar. Had we not better buy a few for our cus-

tomers, as I can get a special rate on them?" So much for smelling.

On Sunday morning, July 7th, about half past ten, I suddenly saw before me, and quite close, a Miss B. in a white dress, without a hat. By four o'clock in the afternoon, and I had quite forgotten about her, she was at our house, and in exactly the same position as I had seen her. I then remembered having seen her in the morning and told her so.

Again on the morning of July 9th, I awoke and found it was daylight and nearly five o'clock and on closing my eyes I suddenly had in my own hands some letters, one of which I partly read. They were all from the home office of our company. The one which I partly read told us that our monthly report of stock on hand was correct, excepting one or two items, one of which was the grade of steel which we call SaBeN. The other letters I paid no attention to, excepting the last one. I did not read it, but noticed distinctly that it was not signed and did not even have "Yours truly" at the bottom of it. On arriving at the office on the same day I reported the case to the stenographer, who, by the way, makes out our monthly reports, and asked her if the last report we had sent in was correct, and she told me she was sure it was all right.

I reported the case to her in detail and at nine o'clock also reported the case to our salesman, Mr. M., and was promptly laughed at by both of them. The noon mail on Tuesday brought several letters from the mill, one of which told us about our report just as I had seen it, and the noon mail on Wednesday brought the unsigned letter, both of which I have in my possession.

This sort of thing is constantly occurring, in fact, almost every day. Of course, the minor things I do not pay much attention to, as I am so accustomed to it, but will keep a record of the more important ones, and send them to you from time to time.

Trusting this may be of some interest to you, I am

Yours very truly,  
J. K.

[The following accounts corroborate the narrative of Mr. K. The reader will observe that some time had elapsed before this corroborative statement was secured. Mr. K. had not thought to record his experiences in the manner so desirable to psychic researchers.—Editor.]

Jan. 6th, 1908.

Mr. James H. Hyslop,

Dear Sir:—On the morning of July 5th, we were in the pri-

vate office of Mr. K—— when he detected the odor of cigar smoke, and he asked us if we noticed it. On being answered in the negative, he went out into the store to see if any one had come in, or if the front door was open, but he returned again saying no one had come in and the front door was closed.

In a few minutes after that our salesman, Mr. Thomas J. M——, entered, smoking a cigar, which Mr. K—— stated was of the same odor as he had smelled a few minutes previously.

Yours very truly,

ALICE V. Y——, Stenographer.

EDW. J. E——, Warehouseman.

Jan. 6th, 1908.

Mr. James H. Hyslop,

Dear Sir:—The writer wishes to state that on the morning of July 9th, 1907, about 8.30, Mr. K—— asked me if I was sure that our monthly report of stock for June was correct, especially with reference to the item of SaBeN (one of our grades) and upon answering "Yes," he told me of the visions he had had earlier in the morning.

I have read his report to you on this subject, and it is exactly as he explained it to me, or in other words, he told me at 8.30 A. M. on July 9th of both of these visions before either had been verified by receipt of the letters.

Yours very truly,

ALICE V. Y——, Stenographer.

P. S.—Mr. K—— also reported the above facts to me on my arrival at the office the same morning at about 9 o'clock, and I remember telling him that he had better change his drinks.

THOMAS M——, Salesman.

New York, July 20th, 1907.

I have been permitted to inspect the correspondence mentioned in Mr. K.'s letter and find it as represented. The letter mentioning the quality of steel referred to is dated July 8th, 1907, and a letter of July 9th, 1907, mentions some incidents connected with the same, and a letter of July 11th from the company in Syracuse states that Mr. K.'s letter was *unsigned* and that he may have omitted some portion of it. The reply to this explains that the oversight may have been due to sending a sheet to some other person. In any case the dream seems to have been fulfilled in the incident of the unsigned letter.

The facts then are these. Mr. K. dreamed or had a vision of an unsigned letter embodying a report to the company and that this letter was unsigned. Also he seems to have felt that some exceptions to the report were made. This was on July 9th, 1907, and the letter making the corrections was dated July 8th, but was received on morning of July 9th verifying the dream or vision. In the letter of July 11th the company indicated that some part of the report of stock was missing and then the letter from Mr. K. of July 12th indicated how the error had happened.

### Premonition.

Dec. 16th, 1908.

Mr. James H. Hyslop, Treasurer,

Dear Sir:—On Tuesday, October 13th, 1908, I went to New York on business. While in New York on this visit, I had an experience which may be interesting to you.

My sister, Madam M—— K——, has a studio in New York City. I, of course, called on her on Tuesday, as well as every day during my visit. On Tuesday evening, on leaving her, she told me not to come to her studio before eight o'clock on Wednesday morning (October 14th). I awoke about six o'clock as this is my usual hour for rising, but did not get up because I had no place to go. I stopped at the Grenoble Hotel. I dozed a little while longer, and about 7.30, while fully awake, and hearing people moving about the hotel, I suddenly saw a vision.

I saw at some little distance, say fifteen feet approximately, a grand piano with a red cover on it, similar to the one that my sister has in her studio. The back of the piano was towards me, and at the key-board on the base side of it, stood a figure dressed like a monk. I was attracted to the figure and examined it closely. I found that it appeared to be a man and that the head was a skull or death-head. While looking at this vision and wondering what it meant and trying to reason it out (I mention this to show you that I really was awake) I saw the figure take hold of the lid of the piano and slowly close it and then draw the cover over it. Then the vision passed.

I felt convinced that what I had seen was in reference to my sister's studio.

Upon seeing her that morning, I told her of my vision, and when she asked what it meant, said that it undoubtedly meant that she would be compelled to close her piano on account of death. (I do not mean permanently.)

That evening my sister and I called on Mrs. L—— T——.

who has a studio in the same building as the sister above named. and I told her of my vision. On Thursday afternoon (October 15th), I repeated the same thing to Mrs. R—— and her daughter, who came to visit my sister. I cannot give you their full names nor addresses, but you can obtain same from my sister.

On coming back to Philadelphia, I also related my experience to Miss Alice V. Y——, my stenographer, at the above address, and to Mr. John McD——. (Mr. McD—— is a member of your Society.)

From that time on, and up until yesterday morning, nothing occurred. But on reaching my office yesterday morning, December 15th, I found a telegram, stating that my brother's little girl had died at two o'clock that morning. Her home is in Pittsburgh, Pa. I immediately called up my sister on the telephone, and she, of course, had the same notice of this death, and she left for Pittsburgh last night. Incidentally I might mention that my brother, the child's father, was in New York at the time his daughter died.

My sister's piano is closed.

You may make such use of this as you see fit, and you can call or write to any of the people mentioned.

Yours very truly,  
J. K.

Dec. 18th, 1908.

Dr. James H. Hyslop,

Dear Sir:—Yours of yesterday received. The matter of J. K——'s experience of which you write is quite fresh in my memory because of its close relation in time to one he had a few days before his leaving for New York and which he told me of being fulfilled while in the "Hippodrome" there as related to me when he came back which was October 16th. Either that afternoon or the following morning he said as near as I can recollect, "While in New York, in the hotel across the street from where my sister has her studio I (when perfectly awake, conscious and hearing what was going on around me) saw myself as if in my sister's studio occupying what seemed to me an impossible position with relation to the piano where it was placed where I had last seen it. It was open and at the head of it appeared a skull or death head with black drapery hanging down towards the floor. Then the piano was closed down and the vision faded away."

I have known Mr. J. K—— about eight years or more. Have always found him reliable. He frequently tells me of such things and I him, for they occur frequently, we being pretty much in the same boat, though we don't always agree on a subject.

There is another experience in which he played a prominent part that happened some years ago and which I look upon as a very pronounced forecast. He may give you the account of it sometime again. I wish you all success in your investigations. I wish you saved from such as have written for "The Appleton's" and "Pearson's," such articles being the limit of stupidity. Why, of the Sybert commission and Coleman Sellers, member of The Franklin Institute (I am that too), and "The University of Pennsylvania" Professors!

By the way, one of the students told me this week of a few of them having séances of their own with very pronounced results. He borrowed some literature on the subject from me, "A little child shall lead them."

But I must close before getting too tiresome.

Very truly yours,  
JOHN McD—

P. S.—As to publishing name, I don't care, only friends might think I courted publicity. "Tis pleasant shure to see one's name in print." (?)

J. McD.

Dec. 19th, 1908.

Dr. James H. Hyslop, Secretary,

Dear Sir:—I have your letter of the 17th inst., regarding the experience of Mr. K——, and I take pleasure in giving you an account of same as he told it to me.

On Tuesday, October 13th, 1908, Mr. K—— left Philadelphia early in the morning, to visit some customers in Elizabethport, Newark and other towns in the northern part of New Jersey. He returned again to Philadelphia on Friday afternoon, October 16th, and on Saturday morning, October 17th, told me of his experience.

He said that late on Tuesday afternoon, he went to New York City and stopped at the Grenoble Hotel. In the evening, he went to visit his sister, Madam M—— K——, who has a studio near there. Before leaving his sister, he arranged to call on her at eight o'clock on Wednesday morning.

He awoke about six o'clock on Wednesday morning, and this being too early to get up, he went to sleep again, and wakening again about seven, laying in bed thinking, a vision appeared to him. Some distance from him he saw a grand piano with a red cover on it. He seemed to be at the back of the piano, and at the base side of the keyboard stood a figure dressed in black, looking like a monk. Looking at this closely, he noticed this figure had

a skull's head. This figure then reached over, took the lid of the piano and closed it, and also pulled down the red cover.

The vision then passed, and upon thinking the matter over Mr. K—— recognized the piano as the one in his sister's studio, and that through a death, his sister's piano would be closed.

When he called on his sister he told her of his vision, and he also told three others in New York about it.

On Tuesday morning, December 15th, at 8.20 A. M. a telegram came into the office, addressed to J. K——. I signed for this and upon opening it (as is my custom for all telegrams) I found that it told of the death of his brother's little daughter. At 8.30 Mr. K—— came in and I, of course, gave him the telegram. He then called his sister up on the long distance telephone and found she had also received a telegram telling of this death. She told him that the little girl's father, Julius G. K——, was in New York, and had left two hours before to go home to Pittsburgh, as he had also received a telegram.

On the same day, Tuesday, December 15th, Madame K—— left New York at 11 o'clock, came to Philadelphia and then left Philadelphia at 8.58 P. M. to go to Pittsburgh.

This follows out the vision, as Madame K—— was compelled to close her piano and the studio on account of this death.

Yours very truly,

ALICE V. Y——.

New York, Sunday. [Dec. 27th, 1908.]

Mr. James Hyslop,

Dear Sir:—I am very pleased to be able to corroborate Mr. J. K——'s story. It is easy to tell you the date, as I was and am very impressed by what he told me. As near as possible this is what he said, "I arrived in New York from Pittsburgh too late to go to see my sister, Madame K——, and over the telephone agreed to breakfast with her the following morning about 6.30. I was awake in bed when I saw come before me as it were, a room, in it a grand piano with a red cover over it and the lid of the piano open, and as I looked I saw a figure beside the piano, a symbolical figure draped, and the head was a death's head and it closed the lid of the piano." I asked Mr. K—— what it meant, and he said that no doubt through the death of someone Mrs. K—— would close her piano and leave her studio. The date was *Wednesday evening* the 25th Nov., that he told me this.

He also said he wished very much to have you come to Mrs. K——'s studio to talk this thing over.

If you find it necessary to mention my name you may do so, and to show you how impressed I was by what he saw, when Mrs. K—— 'phoned me last Tuesday morning and told me of

her niece's death, I turned to my friend and said, "Do you remember what I told you Mr. K—— said?"

Believe me Yours very truly,

C. I——T——.

New York, Dec. 29th, 1908.

Dr. James H. Hyslop,

Dear Dr. Hyslop:—On my return from Pittsburgh whither I had gone to attend a funeral I found your letter of December 17th, in which you ask me to give an account of my brother J. K——'s experience.

On Wednesday morning, October 14th, while paying me a visit at my studio my brother told me the following:—

M—— you must not be surprised if in a short time you will have to close your piano. On my asking why, he said: This morning I saw a grand piano with a red cover and open like yours, on one side a figure appeared, and closed the instrument. It was death.

I am sorry to say that I did have to close my piano as my little niece died very suddenly on December 15th.

M—— K——.

## BOOK REVIEWS.

"*A Theory of Mind.*" By John Lewis March. Charles Scribner's Sons. 1908.

This book is too scholastic and too full of facts of an interesting nature, to be summed up in a short review of this character. Dr. March has elaborated a definite theory which, he conceives, explains mind, matter, the relation of one to the other, and the position of both in the universe. It is a sort of monism, identifying mind and matter as the same, yet clinging somewhat also to Clifford's mind-stuff theory. The position, as summed up by Dr. March himself, is this: "Matter to itself is mind; mind as it reflects itself to another mind is matter. Matter and mind are thus to be considered identical." On the next page but one, we read: "The realm of mind is the realm of matter, as that realm is to itself." Dr. March contends that, although there may be many objections to his theory, the whole trend of modern science is in favor of it, and away from any sort of dualism. This the author endeavors to maintain at length through the rest of the book,—chapters being devoted to "fusion," "the elements of mind," "the building up of the mind," "first truths," "similarity of the instincts," "the maternal instinct," "the personal instinct," "the social instinct," and the "social units."

The exception one might take to it, as to all books of a similar nature, is that it does not go far enough. The philosophical controversy as to the nature of mind and matter, and their relation to one another and to the universe, will probably go on for many years before it is solved,—if indeed it ever is solved. The only rational, final and satisfactory method of determining the correctness of any theory is to refer to known *facts*. If the theory covers and explains all these facts in a satisfactory way, it is probable that the theory is true. If it does not so explain them, there is direct evidence that the theory is erroneous. Viewed from our standpoint, then, one might call upon Dr. March to explain upon his theory, the facts of psychic research; and he would of course be totally unable to explain them. Let these facts be established, therefore, and his theory, together with all others of a similar nature, must fall to the ground and be proven erroneous.—no matter how logical or accurate, they may be, or with what detail they may be elaborated. The issue, in other words, is not a philosophical, but a scientific one, and it can only be determined by the facts in the case.

HERWARD CARRINGTON.

"*The Maid of France*," by Andrew Lang. Longmans, Green & Co., 1909.

This vigorous new book by Lang gives a concise account of the life and death of Jeanne D'Arc, based upon first-hand accurate historical information and forms a reply to M. Anatole France's book on Jeanne D'Arc, issued some time ago in France. The particular interest to our readers would lie, not so much in the actual biographical account, nor in the details of her military exploits, nor yet in the valuable historical side-lights which Mr. Lang is enabled to throw upon her life and fortunes; but in the psychological analysis of the Maid and her visions, furnished by Mr. Lang. The whole tone of the book is, in fact, a defence of the supernormal or inspirational source of these visions and voices, and he has discussed this question at length and as scientifically as may be desired, in a separate Appendix. In this, he quotes the opinion of various eminent neurologists and their views on Jeanne, but comes to the conclusion that such views are unable to account for the facts. It is hardly necessary to say that France, in his estimate of the Maid, came to the conclusion that she represented little more than a hysteric,—swayed by enthusiasm and capable of swaying others in moments of a nation's upheavals. Andrew Lang replies at length to this view, and contends that, no matter how "neurotic" Jeanne might have been,—her achievements and the nature of the voices inspiring her, remain positively unaccounted for. He shows, further, that there is no evidence whatever, physiological, mental or moral, to show that Jeanne was hysterical, or neurotic or possessed of any of the qualities which should entitle modern psychiatrists to classify her in any way as an abnormal type.

The book can heartily be recommended to those interested in psychic research.

HEREWARD CARRINGTON.

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OF THE

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Section "B" of the American Institute for Scientific Research

Vol. III

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### MR. PIDDINGTON'S REPORT.

By James H. Hyslop.

The last number of the *Proceedings* of the English Society (Vol. XXII) is one of the most interesting, and in some respects, one of the most important published in the history of the Society's work. Mr. Piddington calls it "A Series of Concordant Automatism." This means that it is a series of experiments on "cross references" or "cross correspondences," as they are often called. Briefly indicated the experiments were these. Efforts were made to get (1) a series of common messages through different "automatists," as the report calls them, carefully evading the use of the term "medium," and (2) a series of "messages" that represented, besides a common content, the presence of associated incidents completing or supplementing information obtained through another, and so really or apparently illustrating the existence of independent intelligence. This last feature of the experiments seems to have been the most impressive one to those who were conducting the experiments and great stress is laid upon it by them regarding its possible significance in favor of a "third intelligence" as involved in the result, the *tertium quid* of Mr. Gurney some years ago. The psychics involved were Mrs. Piper, Mrs. Verrall, Miss Ver-

rall, Mrs. Forbes, and Mrs. Holland. Mrs. Forbes seems not to have been an important factor in the result, and Mrs. Thompson, tho tried, was wholly ineffective in them, in so far as the report is concerned. Consequently, the other named automatists were the only ones having any importance in the phenomena.

To make the subject of "cross correspondences," or "concordant automatisms" a little more clear for the layman I would further explain the experiments. A "communicator" would try to get some message through one of the automatists and to repeat it through another. In a few cases a message was given by the experimenter to be repeated through another psychic. This was effected in a number of cases, with certain additions really or apparently due to the natural law of association in a supposedly independent intelligence. This will be illustrated at length after summarizing the general contents of the report.

It should be noticed by all who have to consider the facts that the automatists were not kept wholly unacquainted with each other and also were not at all times kept apart from each other. This does not mean that the results considered in this report were affected by the acquaintance of the psychics, tho this claim might be set up, but only that whatever the total record of experiments the circumstance has to be remarked in a fair account of them, while the experiments and results here emphasized were connected with the separation of the automatists at the time of the significant correspondences. That is, the stress is laid upon those concordances that occurred when the psychics were not in the same place and knew nothing of what had occurred with the others. I take Mr. Piddington's statement of the conditions under which the experiments were performed.

"Mrs. Verrall had ten sittings with Mrs. Piper, Miss Verrall five, and Mrs. Forbes four; and exactly the same precautions were observed with them as with the other sitters. They did not enter the séance-room till the trance had begun, and they left it before Mrs. Piper had recovered her normal consciousness; and they did not hold an intercourse or communication with Mrs. Piper except at these sittings.

"The common messages and 'cross correspondences' which are discussed in the report occurred when these various automatists were separated from each other, or under circumstances which involved other sitters than themselves at the time. This will be explained in the illustrations to be given of the facts.

"Mrs. Piper's sittings in England extended from November 15th, 1906, to June 2nd, 1907. At the sitting of the first of these dates it was Sir Oliver Lodge that suggested experiments at 'cross correspondence,' and during the period named Mr. Piddington selected the instances published from the following material.

"During this period Mrs. Verrall produced in all sixty-three pieces of script (automatic writing), on fifty-nine different days, the first piece being written on November 16th, 1906.

"During the period Miss Verrall produced seventeen pieces of script on seventeen different days, the first being on November 20th, 1906, and the last on May 26th, 1907.

"Between November 15th, 1906, and July 10th, 1907, Mrs. Holland produced thirty-eight pieces of script on thirty-eight different days.

"Both Mrs. and Miss Verrall knew of the experiments with Mrs. Piper; but until the middle of March Mrs. Holland was entirely unaware that any such experiments were being conducted.

"Miss Verrall's seventeen pieces of script were written at irregular dates and hours, except on two occasions when the hours were preconcerted to synchronize with Mrs. Piper's trance.

"With Mrs. Verrall a more systematic plan was followed; twenty-seven pieces of the script having been written, mostly by previous arrangement, either just before or during Mrs. Piper's trances.

"Mrs. Holland remained throughout the entire series of experiments in absolute ignorance of what was written by the other automatists. So likewise did Mrs. Piper, unless it be that she remembers in her normal state things said to her during her trances; and even then the evidential value of the results would be unaffected, for all she could have learned in this way was either that an experiment had been successfully accomplished or that it had failed. Mrs. Verrall saw at various dates certain portions of Mrs. Holland's and Miss Verrall's script; and Miss Verrall read or was informed of a few passages in Mrs. Verrall's script. Careful note was taken at the time of the extent of the knowledge thus normally acquired and of the dates on which it was acquired by Mrs. and Miss Verrall.

"It need hardly be said that I shall not bring forward as evidence of supernormal reciprocation and coincidences which can be explained by Mrs. Verrall's normal knowledge of Mrs. Hol-

land's or of Miss Verrall's script, or by Miss Verrall's normal knowledge of parts of Mrs. Verrall's script.

"The word or sentence given to the Piper trance personalities for reproduction by them through one or more of the other automatists was selected in eighteen cases by those in charge of the sittings; five times by Sir Oliver Lodge, eleven times by myself, and twice by Mrs. Sidgwick. Rather over a hundred subjects for experiment were chosen by the trance personalities; one by Imperator, two by Prudens, three by Rector, sixty-one by 'Myers,' twenty-one by 'Hodgson,' six by 'Sidgwick,' one by 'G. P.' and in a few cases the choice was not attributed to any special control.

"Of the eighteen words or phrases selected by the experimenters only one can be said with certainty to have been successfully transferred. Of the success achieved in the transmission of messages chosen by the trance personalities themselves it would be idle to speak in general terms. Each case where complete or partial success was attained must be described and studied in detail."

The material and such portions of the detailed records as were associated with the experiments make up a volume of 440 pages, including eighteen pages of Mrs. Sidgwick's presidential address. It is an exceedingly detailed report and may be read with different judgments of its value. I shall summarize the facts with some care, and make the result a subject of later comment, tho pausing occasionally to consider certain features of difficulty or favor in the question of their supernormal character, as the occasion may require. I begin with the first instance of cross correspondence occurring in connection with the sitting at which Sir Oliver Lodge suggested this type of experiment. I shall omit from the summary the more complicated cases which do not make the coincidences superficially apparent.

The first incident to be quoted will not be so striking as may be desired for proving the supernormal, but it has characteristics which are noticeable in work of this kind and hence deserves mention.

At the sitting of November 15th, 1906, with Mrs. Piper, Sir Oliver Lodge asked the communicator who purported to be Dr. Hodgson, if he would try to give a message elsewhere. The communicator replied that he would and said: "I will

go to Mrs. Holland." No interest attaches to the mention of this name as Mr. Piddington, at his sittings in this country after Dr. Hodgson's death, had mentioned Mrs. Holland to the trance personalities. We must assume that this name at least was a subliminal memory of Mrs. Piper. When Dr. Hodgson as communicator was asked what he would send replied "St. Paul." The communicator said he would go at once.

The name St. Paul did not appear in any of the automatic writing of Mrs. Holland, but in the script of December 31st, 1906, was a reference to "II Peter 1, 15," which reads: "Moreover I will endeavor that ye may be able after my deceased to have these things always in remembrance," and the further statements: "This witness is true—It is now time that the shadow should be lifted from your spirit—Let patience have her perfect work. This is a faithful saying." The reader will understand that the verse which I have quoted from II Peter was not in the automatic writing, and is given to indicate the relevance or irrelevance of its contents to the promised name of St. Paul. Mr. Piddington explains:

"*This witness*, etc., is not, I believe, a textual quotation, but is reminiscent of several passages in the writings of St. John. *Let patience*, etc., is a quotation from the Epistle of St. James. *This is a faithful saying* occurs at least three times in St. Paul's Epistle.

"The only name actually written is Peter, and this Peter is clearly *Saint Peter*. If we suppose that the scribe was aiming at getting 'St. Paul' expressed, it looks as if he felt his way towards the name or notion of St. Paul by quoting first from St. Peter, next from St. John, then from St. James and finally from St. Paul."

Whatever we may think of the source of the messages, whether subliminal on the part of Mrs. Holland or actually from some transcendental agency, the coincidence is there, tho not itself evidential of the supernormal.

But the writing of Miss Verrall is more suggestive. Her script of January 12th, says Mr. Piddington, "opens with a sentence in Latin, and then totally unconnected with it fol-

low these words:—"The name is not right robbing Peter to pay—Paul? sanctus nomine quod efficit nil continens petatur subveniet."

The script of February 26th contained the following:—"A tangle of flowers with green grass between wall flowers pansies. Why such hurry. Did you know that the second way was shorter. You have not understood about Paul. Ask Lodge," and some more Latin.

The name Peter and Paul do not occur elsewhere in the script of Miss Verrall. Their mention here with the request to "ask Lodge" makes at least an apparent coincidence of some interest corresponding to the promise through Mrs. Piper.

The next instance is a much better one and is not exposed to the objections which may characterize the one just quoted and which would perhaps imply that the interpretation of the incidents as involving a cross correspondence was very much strained. Accepting this view of it the same objection will hardly apply to the following one.

At a sitting with Mrs. Piper on January 16th, 1907, Mr. Piddington asked the communicator, who purported to be Mr. Myers, if he could not try to put "a triangle within a circle" at the end of some message he gave elsewhere, as a sign that it was a case of cross correspondence. He agreed to do so. Mr. Piddington asked that he try to send it through Mrs. Verrall and Mrs. Holland.

In the automatic writing of Mrs. Verrall of January 28th a circle within a triangle appeared at the end of a remarkable communication which was an excellent piece of cross correspondence and which will be given later. Mrs. Holland's script did not contain any circle with a triangle *within* in it, but on May 8th she drew a triangle, a circle outside it, a straight line, a segment of a circle and again a segment or rather semi-circle with its diameter and a straight line at right angles to it that was a little longer than a diameter. Apparently it was an attempt to reproduce the promised triangle within a circle. In her drawing of the triangle within the circle Mrs. Verrall also drew a semi-circle with a triangle in it.

What will strike the reader with interest, if not suspicion, is the long interval of time involved before any real or apparent success was attained. It makes no difference what the explanation and whether we are entitled to treat it as a supernormal cross correspondence or not, the coincidence is there. On any theory of the supernormal associated with it there is evidence in the case—and the same is to be remarked in this same feature of the other successes—that there are great difficulties in getting such messages through.

On February 4th, 1907, Mrs. Verrall wrote in her script the following message purporting to come from either Mr. Myers or Prof. Sidgwick. "Tell Mrs. Sidgwick that, and something about the Gurney Library which I think she will remember." On February 6th there was another allusion in Mrs. Verrall's script to a library and mention made of a laurel wreath, and some figures drawn probably representing this latter. In the sitting of Mrs. Piper on February 5th, Mr. Piddington present, there was an apparent indication that Mr. Myers communicating was anxious to say something about a message given through Mrs. Verrall. On February 6th at a sitting with Mrs. Piper, Mr. Piddington present, Mr. Myers purporting to communicate, said, referring to Prof. Sidgwick apparently, "I referred to matter pertaining to the college, if I remember rightly, also a library matter." On February 19th, at a sitting with Mrs. Piper, Mr. Piddington present, Dr. Hodgson purporting to communicate and referring to Mrs. Verrall asked if she wrote of the "Edmund Gurney Library," which the reader will see had been mentioned by Mrs. Verrall. The whole incident, however, is not clear and contains very little matter that would seem to be evidential, especially as it is buried up in so much conversation by Mr. Piddington about the experiment and its contents. The next incident is more interesting. I abbreviate it so as to make clear reading, but without altering its sense or evidential value. I first quote the detailed record of a sitting with Mrs. Piper on February 11th by Mr. Piddington, with such omissions as are not relevant to the question involved. The incident began in the sitting connected with the previous case.

[Myers communicating] Did she [i. e. Mrs. Verrall] receive the word. Evangelical.

(I don't know but I will inquire.)

I referred to Browning again. [Reference to a previous attempt which had failed.]

(Do you remember what your exact reference to Browning was?)

I referred to Hope and Browning. I also said Star.

[Sitter is admitted.]

(Now Myers, I must say good-bye, as the friend is here.)

Do I U. D. [understand] that I am to go.

(Yes; I'm sorry, but we can, I hope, have a good talk the time after the next.)

Meanwhile look out for Hope Star and Browning.

The reader will remark that the claim is that these words had already been given through Mrs. Verrall. Examination of the records of Mrs. Verrall for the dates of January 23rd and 28th show the extent of the success. Before quoting these, however, it will be important to consider the corrections of the word "Evangelical" which took place as a consequence of a question by Mr. Piddington at the sitting with Mrs. Piper on February 13th. It is necessary for throwing light upon the messages that came through Mrs. Verrall on the dates mentioned. I quote Mr. Piddington's notes.

"On my return home after the sitting I looked through Mrs. Verrall's script and found in her script of January 28th what I took to be a representation, tho in expanded form, of 'Hope, Star and Browning;' and the next day (sitting of February 12th) I told Myers of the success, as already described in the last section (p. 55 of Report). The word 'Evangelical' had not appeared in Mrs. Verrall's script; so on February 13th I said to Myers:— 'You said you gave the word "Evangelical" to Mrs. Verrall. When did you give it? Was it lately since you have talked with Mrs. Verrall at this light?' [Mrs. Verrall had had sittings with Mrs. Piper.] To this Myers replied:—'No I believe not; but recall it as one of my own words which I tried to give her.'

At the sitting of February 27th 'Evangelical' is again, and this time spontaneously, referred to by Myers, first as 'evangelic,' a second time apparently as 'evangelical,' a third time, in capital letters traced with care and much apparent effort, as 'E V E E V L,' and finally as 'E V E L Y;' and as these last letters are

written Myers adds:—'I am too [weak] to-day. My thoughts wander.'

Then on March 6th, George Pelham, who is represented as the active co-operator with Myers and Hodgson, says that among other things Myers had given 'Evelyn EvELYN Hope' to Mrs. Verrall. Whereupon the following conversation took place between George Pelham and myself:—

(Is that the word that came out here as 'Evangelical'?)

Yes.

(I begin to see. Thank you.)

It was very stupid of Rector I must say, as Hodgson and Myers both kept repeating it over and over again to him."

It will be clear now what to expect in the script of Mrs. Verrall which the communicators had said should contain references to "Hope, Star and Browning." The following is her record for January 23rd, 1907.

Justice holds the scales. That gives the words but an anagram would be better. Tell him that—rats star tars and so on. Try this. It has been tried before RTATS. Rearrange these five letters, or again tears stare. Seam, same and so on. Skeat takes Kate's Keats stake steak. But the letters you should give to-night are not so many—only three. a s t.

On January 28th Mrs. Verrall's script continues the same subject and gets additional material.

Aster [Greek for Star] teras [in Greek letters and word for 'wonder' or sign] The world's wonder and all a wonder and a wild desire. The very wings of her. A WINGED DESIRE. Hupopteros eros [in Greek letters] Then there is Blake and mocked my loss of liberty. But it is all the same thing—the winged desire, eros potheinos [passion; Greek letters] the hope that leaves the earth for the sky—Abt Vogler for earth too hard that found itself or lost itself—in the sky. That is what I want. On the earth the broken sounds, threads. In the sky the perfect arc. The C major of this life. But your recollection is at fault.

Then follows the drawing of the circle with a triangle in it completing the cross reference, tho modifying it as suggested.

The script of Miss Verrall on the date of February 3rd, which was eight days before any statement had been made

through Mrs. Piper about the attempted messages, shows a figure of a star, a crescent and the message "and the star like a thunder-riven oak, the grim remains stand on the level desolation of the plains," etc. Then came the drawing of a bird and the word "bird" written, evidently explaining the drawing. On February 17th, after Miss Verrall had been told that references had been made elsewhere to an anagram and other incidents, substituting "Planet Mars" for "Star" and "Virtue" for "Hope," Miss Verrall again drew a star with the message, "that was the sign. She will understand." Then after some further messages referring to the "heavenly harmony, the mystic three," she wrote something like short-hand and added: "And a star above it all. Rats everywhere in Hamelin town. Now do you understand." No similar combination is found in any other script of Miss Verrall.

It will be impossible within the limits of a short summary like this to explain all the details which indicate the cross correspondence in the cases of the words "Browning" and "Hope." It will be clear to the reader that the name Abt Vogler implies Browning and the phrase "the hope that leaves the earth for the sky" is a reproduction of the line in Browning "The passion that left the ground to lose itself in the sky," with the substitution of "hope" for "passion," apparently of a set purpose. What is meant is apparent, whatever we may think of the character of the coincidence. But the pointedness of "Star" is much more apparent. Mr. Piddington did not observe at first any meaning in the anagram, but finally he vaguely recalled seeing something like "star, rats, arts, etc." somewhere and then it came to his mind that he may have seen it in Dr. Hodgson's papers. Inquiry of Dr. Hodgson's executors in Boston brought him the very paper which contained many of the anagrams in Mrs. Verrall's script and the allusion to "rats" in that of Miss Verrall. This paper contained in one column the anagram "star, tars, rats, arts, and tras," and in another the word "aster," but not "teras." There were a number of others not involved in the coincidences and that need not be mentioned. The drawing of the *star* by Miss Verrall has its sig-

nificance in connection with the evident reference to the anagram in the words "arts" and *rats* underscored.

Apart from the evident coincidences in the phenomena the most important circumstance to be observed is the apparently enigmatical method necessary to get the messages through Mrs. and Miss Verrall. It will be noticed that their styles are the same and that the Latin language is a frequent concomitant or vehicle for the messages, and in both cases there appears to be great difficulty involving this roundabout process to get any message through. It makes no difference what theory we suppose the peculiar difficulty is evident.

A curious complex incident occurred involving a cross correspondence between three psychics. Mrs. Sidgwick had a number of sittings with Mrs. Piper and at several of them the word "Thanatos" was given, coming "Sanatos" at first and once "tanatos." The word "Thanatos" is a Greek word and means *death*. This occurred on the dates of April 17th, 23rd and 30th, 1907. On April 16th, 1907, Mrs. Holland's automatic writing shows the following: "Maurice, Morris, Mors. And with the shadow of death fell upon him and his soul departed out of his limbs. The most agreeable sensation of which I was at first conscious was that I was no longer deaf." The confusion in the word "Mors," which is the Latin for *death*, as indicated in the names Maurice and Morris is most interesting, as repeating phenomena in Mrs. Holland that are so conspicuous in Mrs. Piper. Then the play of the thought of the automatist about the idea of death helps to give significance to the word "Mors," and so also the message about the first sensations after death. Whether altogether subliminal or only partially so, or even not so at all, the evident intention is to make sure that the right idea is communicated. On April 29th Mrs. Verrall wrote some messages which show the presence of the idea of death. The first was the Greek letter D [Delta] which Mrs. Verrall explained in a note meant to her or was suggestive of death. She also quoted a Latin line beginning with "pallida mors," meaning pale death. The significance of this lies in the fact that Mrs. Piper does not know Greek and the alleged com-

municator did know it, and in the process of its coming through the other two psychics it was converted into Latin, or what was Latin in them was transmuted into Greek through Mrs. Piper. The obvious criticism that would be passed upon the hypothesis that the coincidences were not due to chance would be based upon the circumstance that the idea of death is so buried in a mass of other matter that the irrelevant ideas are too numerous to justify the supposition that death was intended. This view, however, may have as much difficulty in sustaining itself as the other. The critic may hold out against conviction that it is not due to chance, but he can only express his opinion as does his opponent, as he may not be able to prove chance coincidence in any circumstances, while it will always be open to others to conceive that the very setting of the idea of death fraught with the fundamental associations which that idea would naturally arouse tend to sustain the view that the coincidence was intended and not casual. But whatever the explanation the coincidence is there.

The next incident is a very remarkable one and is called that of "Crossing the Bar" by Mr. Piddington. It is one of the best and will have to be detailed at some length. The experiment was conceived by Mrs. Verrall and the complications involved give it special interest. The following explains the nature of the experiment and the conditions under which it was performed, and represents the statements of Mr. Piddington.

"In the early part of 1907, after six sittings with Mrs. Piper in which Mrs. Verrall had been struck with the *vraisemblance* of the Myers personality, and also with the knowledge shown of unpublished portions of her script connected with that personality, Mrs. Verrall decided to ask at her next sitting a question which it would be reasonable to suppose that Myers—the Myers purporting to communicate through Mrs. Piper, if this personality really had access to the memories of Frederic Myers—would be able to answer. For this purpose certain conditions seemed desirable, some arising from the circumstances of the particular experiment, and others suggested by general considerations derived from previous experience. The important conditions were:

1. The question should be unintelligible to Mrs. Piper her-

self, in order to prevent the medium's own knowledge from affecting the result.

The question should be short, on account of the difficulty and slowness of communication between sitter and communicator in the present conditions of the Piper trance.

3. The question should concern a subject which had not only been known to, but which had been thoroughly familiar to Frederic Myers, so that, had it been addressed to him in his lifetime, he would have answered it instinctively, without a moment's doubt, hesitation, or reflection. It should therefore concern a matter not merely of intellectual acquisition or learning, but of knowledge so completely assimilated as to have been a stable part of his personality.

4. The answer should be complex, tho not necessarily lengthy; and in order to avoid the risk of an accidentally successful guess on the part of Mrs. Piper, it should not be expressible in a single phrase, but should require for completeness allusions to more than one group of associations.

5. The answer should be such as could be proved to have been known to Myers; that is, the verification should not depend on Mrs. Verrall's personal knowledge or impression but on unmistakable external evidence.

6. The question and answer should, in fact tho not in appearance, be connected with a range of subjects already alluded to in Mrs. Verrall's own script by Myers.

It was not easy to find an appropriate question. Some of the required conditions would be met if Greek were the language of the question; and it seemed desirable, with a view to condition 5, to frame a question based on a Greek quotation to which reference had actually been made in some published work of Myers', tho condition 1 demanded that this reference should not be obvious or easily discoverable.

It was on January 22nd, 1907, that Mrs. Verrall decided to apply this test, if only she could think of a satisfactory question. On the evening of January 23rd it suddenly occurred to her that the words '*kai autos ouranos akumon*' would serve the purpose. The words may be translated 'and the very heaven waveless.' They come from the 5th book of the *Enneades* of the Neo-Platonic philosopher Plotinus, and form part of a passage in which he recites the conditions that should precede and accompany the attainment of ecstasy, or communion of the individual soul with the divine; these conditions being perfect calm of soul and body and of external nature as well. A translation of the passage from Plotinus will be found in the second volume of *Human Personality*, p. 391, but the Greek words are not given, and in the translation no emphasis is laid on any particular phrase in question. It is

there rendered 'calm be the earth, the sea, the air, and let Heaven itself be still,' and this sentence is in the middle of a paragraph of some eleven lines.

The four words in Greek (followed by the name of the author, Plotinus, but by no further reference) occur once in Myers' published works, namely, as the motto to a poem on Tennyson published in *Fragments of Prose and Poetry* (p. 117). They are not there translated."

Investigation apparently shows that Mrs. Piper had not known or heard of this work.

On January 29th at a sitting with Mrs. Piper Mrs. Verrall put her test question, having to spell it out for the supposed communicator. In the event of a satisfactory answer she had a right to expect a translation of the words, a reference to Myers' poem on Tennyson, and a reference to Plotinus in the latter part of *Human Personality*. I quote the report for the results the next day.

"On January 30th, the day after the question was put, Mrs. Verrall had another sitting with Mrs. Piper. There was no direct reference to the test question, but Mrs. Verrall thought that some of the phrases used in the trance, tho only disconnectedly introduced, showed that the associations for which she had asked were present in the thoughts of the communicating intelligence; that there was in fact what might be called 'preliminary emergence' of them. Thus the phrase 'Haven of rest' was mentioned as likely to recall to Mrs. Verrall a memory of Myers; and towards the end of the sitting there was a disconnected allusion to 'Larches' and 'Laburnum.' Both these words have Tennysonian associations for Mrs. Verrall; the spring budding of the larch and the first flowering of the laburnum always bringing to her mind Tennyson's descriptive phrases—both from *In Memoriam*—'When rosy plumelets tuft the larch' and 'Laburnums, dropping wells of fire.'"

As nothing more was said with reference to the issue until February 6th, these Tennysonian associations may have been connected with an allusion to "Celestial Halcyon Days" on January 15th which apparently had an association with a phrase in Tennyson very closely connected with this allusion

to "Larches" and "Laburnums." Hence apparently the coincidence is with another matter than the test question. It may, however, have been an evidence of the communicator's understanding of the test question and an allusion to earlier messages which had been intended to remind her of Tennyson. This is conjectural and we do not require to regard the incident as more than a coincidence, except that Mrs. Verrall interpreted it as a possible indication of the communicator's appreciation of her question.

In the further account of the facts Mr. Piddington groups Mrs. Verrall's cases of automatic script together and it devolves upon the reader to watch for the chronology of the phenomena. I shall here observe the order of time in the summary of the facts.

On February 6th, Mr. Piddington, at a sitting with Mrs. Piper, read a letter of Mrs. Verrall to the trance personalities indicating that she, Mrs. Verrall, thought the messages of January 30th at her own sitting were evidence of an understanding on the part of Mr. Myers, the supposed communicator, of the test question. Mrs. Verrall's letter asked for clearer statements of what the Greek words recalled to him.

On February 12th, Mrs. Verrall's script or automatic writing shows an allusion to Tennysonian associations. The reference is apparently to "*Morte d' Arthur*." Some of the very phrases of that poem are quoted, but as they are attributable to Mrs. Verrall's subconscious we need not quote the passages, the interest in them being the mere fact that the contents seem to point to associations which Mrs. Verrall wanted to obtain through Mrs. Piper.

On February 25th Mrs. Verrall's script showed another and similar allusion to another poem of Tennyson. It again is subject to explanation by her subconscious. But on February 26th her script became more definite and shows direct appreciation of what had been suggested in the test question put through Mrs. Piper. The passage is as follows:

"Autos ouranos akumon [written in Greek language]. I think I have made him [probably 'Rector'] understand but the best reference to it will be made elsewhere, not Mrs. Piper

at all. I think I have got some words from the poem written down—if not stars and satellites, another phrase will do as well. And may there be no moaning at the bar—my Pilot fact to face. The last poems of Tennyson and Browning should be compared. There are references in her writing to both—Helen's I mean."

"Rector" is the trance personality through whom all the messages in the Piper case usually purport to come, and the allusion to him here apparently indicates attempts on "the other side" to send something through and the existence of certain difficulties involved. But as all this is subject to discount on the ground of Mrs. Verrall's subliminal knowledge it can be used only for its relation to other and later information obtained through Mrs. Piper.

On March 6th the script, written at 10.45 A. M., was more explicit, and the subject to similar exceptions as the above quotations will at least have its psychological interest.

"I have tried to tell him of the calm the heavenly and earthly calm but I do not think it is clear. I think you would understand if you could see the record. Tell me when you have understood.

"Calm is the sea—and in my heart if calm at all, if any calm, a calm despair. That is the only part of the answer—just as it is not the final thought. The symphony does not close upon despair—but on harmony. So does the poem. Wait for the last word."

This script, Mr. Piddington says, was signed "Tuus," which is the signature often referring in Mrs. Verrall's automatic writing to Mr. Myers. The evident allusion of the contents to Tennyson's *In Memoriam* is the interpretation of the authors of the report.

On the same date, March 6th, Mr. Piddington had a sitting with Mrs. Piper. The hour is not mentioned, but if the same custom was maintained in England as Dr. Hodgson observed in this country, it would be simultaneous with the writing of Mrs. Verrall. Dr. Hodgson held his sittings between 10 A. M. and 12 M. On this date Mr. Piddington reports of a sitting with Mrs. Piper that Mr. Myers, the purported com-

municator, "in the course of various cross correspondences which he claimed to have transmitted to Mrs. Verrall gave without explanation three words: 'Cloudless, Sky, Horizon,' followed by the phrase: 'a cloudless sky beyond the horizon.' In the waking stage (of the trance when she is returning to consciousness) Mrs. Piper uttered the words: 'moaning at the bar when I put out to sea.' A little later she pronounced the name of Arthur Hallam; then almost directly said it again: 'Arthur Hallam. Good-bye Margaret,' Margaret being Mrs. Verrall's Christian name. Finally she spoke this unfinished sentence: 'There was some man Arthur Hallam. Myers says it was he—he about.'

The coincidence of this with the passages quoted from the script of Mrs. Verrall will be apparent to the reader, especially the allusion to "moaning at the bar," etc. The name of Arthur Hallam is clear enough reference to the *In Memoriam*, as the poem was written in honor of Tennyson's deceased friend by that name. One important point in this reference is the fact, noted by Mrs. Verrall, that "it is known that Arthur Hallam was a student of philosophy and the volume of his *Remains in Verse and Prose* contains passages showing familiarity with the doctrines not only of Plato but of the Neo-Platonists. That the account of the ecstasy of Plotinus was known to him in the words of the author is proved by the appearance in his Essay on Cicero of an allusion in the original Greek to the experience of Plotinus."

On March 11th the script of Mrs. Verrall contains allusions to Plato and Tennyson with phrases about "unseen or half-seen companionship," "voiceless communing and unseen Presence felt" in such a way as to suggest both Plato and Tennyson. Mr. Piddington remarks that the language is "reminiscent of the last stanza of Mr. F. W. H. Myers' *Stanzas on Mr. Watts' Collected Works*." Mrs. Verrall's script seems to show nothing more.

Mr. Piddington remarks that the words "Cloudless, Sky, Horizon" are a fair translation of Mrs. Verrall's Greek words told to the communicator through Mrs. Piper, the language being unknown to Mrs. Piper. But on March 13th at his

sitting with Mrs. Piper Mr. Piddington reports as claiming to come from Mr. Myers: "I saw Mrs. Verrall and gave her a sign like this (a rough drawing was then made) and said I have crossed it." When Mr. Piddington asked what the drawing meant the reply was the word "BAR," written as here in capitals. The communicator at once added: "I thought she might get a glimpse of my understanding of her Greek." He then summarizes the data up to this point:

"It appears that, in the absence of all intercourse between Mrs. Piper and Mrs. Verrall after January 30th, on the one hand the 'Myers' of Mrs. Verrall's script on February 26th and March 6th, respectively, connected *Crossing the bar* and *In Memoriam* with autos ouranos akumon; while on the other hand the Myers of Mrs. Piper's trance on March 6th alluded to *Crossing the bar* and mentioned the name of Arthur Hallam in close conjunction with Mrs. Verrall's Christian name; claimed on March 13th to have given Mrs. Verrall a quotation from *Crossing the bar*, and further explained that he thought this reference would make Mrs. Verrall understand in part what significance the Greek words had for him."

Mrs. Verrall had been kept ignorant of the extent to which the cross correspondence had succeeded and now Mrs. Sidgwick took charge of the sittings in place of Mr. Piddington. Under this new supervision Mrs. Verrall had a sitting on April 29th and repeated her Greek words to Mr. Myers purporting to communicate, and explained that one group of associations had been given and asking that the name of the Greek author be given. "In making this suggestion Mrs. Verrall took care to mention no distinctive names, but to use only the general term 'associations,' so that, in this repetition of the question, no clue was given to it, which statements by Myers had led Mrs. Verrall to the conclusion that her question had been understood and partly answered." At the sitting of the next day, April 30th, Miss Johnson was present at first alone and was then joined by Mrs. Verrall later. "To Miss Johnson when alone it was plainly stated by Myers that his 'reply to three Greek words' was that they reminded

him of 'Homer's Illiard'." When Mrs. Verrall entered the room the following occurred:

[Rector communicating] Good morning, I am glad to greet you again.

(Mrs. V.: Thank you, good morning.)

I have seen Mr. Myers and he gave me his reply to your Greek words and I gave them to the other lady before you appeared. Tell her to speak them. All right. HOMER'S ILLIARD.

"This seemed to Mrs. Verrall mere nonsense, and suggested random guessing on the part of Mrs. Piper, but she did not express any criticism. Later in the sitting Myers claimed to have completed the answer to the Greek question, reminding Mrs. Verrall that she had asked for the author's name and saying that this reminded him of 'Socratese' as well as of 'Homer's Illiard'."

Neither Mrs. Verrall, Miss Johnson, Mrs. Sidgwick, nor Mr. Piddington, all of whom discussed the record soon afterward, saw any meaning in this. But later in the day Mrs. Verrall recalled a dim impression that "in the second volume of *Human Personality*, close to the passage about the vision of Plotinus in which occurs the translation of the words *kai autos ouranos akumon* was an allusion to the famous vision of Socrates, in which the woman of Phlia addressed him in a line from the Iliad.

This shows a close connection between the Greek words and the message, and also suggests what name must have been in mind when it was given. On May 6th Mrs. Sidgwick had intended to repeat the inquiry for the name of the author at the sitting of that date, but was anticipated by the automatist who immediately after his greeting said:—"Will you say to Mrs. Verrall—Plotinus." Mrs. Sidgwick did not read it at first and it was repeated in capitals, "PLOTINUS." Mrs. Sidgwick, not understanding what it meant, asked: "What is that?" and Myers, who purported to be communicating, replied: "*My answer to autos ouranos okumen.*" The reader will remark that the last of the three Greek words is not spelled correctly in the message and should have been "akumon." But the name completed the desired messages,

as Plotinus, as we have seen, was the author of the Greek phrase.

If the reader could study the original records and keep in mind that it thus required six weeks to answer the question he will observe some evidence of the difficulties of this work, on any theory of it. That is perhaps the most important lesson to be learned from it. But for the present the general reader is interested in the case as evidence of the supernormal. Mr. Piddington and the authors of the report do not doubt that the incident is one which cannot be explained by chance and with that judgment I think all intelligent persons would agree.

There was a number of other cross correspondences and among them one very complicated one in reply to a Latin question. None of these can be outlined here, as there is not space for the detailed explanations necessary to make them intelligible. The reader may study them in the report of Mr. Piddington. I have given the most important cases for easy understanding and that will illustrate the character of all the others. They all illustrate the existence of coincidences between different psychics that cannot be due to chance, and some of them show a psychological process going on that is not easily attributable to telepathy as that is often conceived, tho as others often conceived it I imagine the process is assumed to be capable of anything whatever short of forging iron. But this aside the important point is that the phenomena exhibit a group of concordant messages which certainly confirm an hypothesis suggested by the earlier reports on the Piper case and by the mass of phenomena accumulated by the Society.

When it comes to summing up the meaning of all these phenomena it may not be so clear. There may be wide differences of opinion as to their exact significance. It is noticeable that the report has made a sensation in some scientific quarters in England, a sensation, however, that is not of the excited character. It seems that a larger interest has been shown in the report than in any previous publication of the Society and it seems to be due to the peculiar nature of the phenomena as cross correspondences. Mr. Piddington

has not offered any specific theory of the facts. He has also as carefully refrained from explaining them away, as it has been the usual custom of the Society in the past, assuming that unless it quarrelled with supernatural interpretations, barring the use of telepathy, it had no excuse for its being. But in this report there is no attempt to argue away the significance of the facts. Mr. Piddington thinks that they are not due to chance and does not offer any special theory to explain them after urging this fact in their favor. There are allusions now and then to a "third intelligence" as perhaps required to explain the phenomena, but there is no definite identification of that intelligence, except by innuendo. It may be that the prejudices of certain parties requires this type of cautiousness and I am not criticizing the policy, but stating the facts which indicate how free from theoretical explanations the report is. No one can question the cautious and conservative character of Mr. Piddington's attitude on the problem. He simply presents the facts with great detail and with unusual patience in regard to the perplexities of the phenomena in which the significant facts are found. No one can accuse him of displaying any bias on either side of their possible interpretation. All the facts that may weaken or protect them are given as fully as the most critical person could desire. No expressed conclusions stand in the way of denying or affirming a large meaning for the facts. I know one reader who thinks the report worthless and he is a man who is interested in the work, is in sympathy with conservative methods, and has written favorably of a spiritistic interpretation of the Piper and other phenomena. Others seem impressed with Mr. Piddington's report as the most important for spiritistic tendencies that has yet appeared. The report has certainly left that impression in England among certain persons. But the report itself does not lend any support to either view in so far as advocacy of any theory is concerned. It is entirely non-committal, and only casual remarks would enable any one to discover where Mr. Piddington's sympathies really lie. These are defensive remarks replying to some anticipated sceptical objection, but are so

guarded that they do not give ground for criticism from the most bigotted sceptic.

I cannot but think, however, that there is some tendency to magnify the importance of this report. That it is important, in fact, one of the most important ever published by the Society, is unquestionable, and as such is not to be too greatly appreciated. When I say, however, that it seems to be too much magnified by some who have commented upon it I refer to the tendency to treat it as if there had not been as good or better evidence of the same theory remarked in it in other publications by the Society. There can be no gainsaying the value of such a system of cross references as is here collected. But it is noticeable that some are inclined to treat it as if it represented the first evidence that the Society has obtained for a "third intelligence." Mrs. Sidgwick in her Presidential Address alludes to it in this spirit, and if it were not for Mrs. Sidgwick's perpetual habit of playing "the scientific racket" in her form of expression I would attach more importance to her reserved style. There is no need to remark the influences which led to this estimate of the facts. That is not relevant. But as for myself I do not think that the report bears, even in a small proportion, anything like the value of Dr. Hodgson's second report on the case of Mrs. Piper as evidence of a "third intelligence" or spirit. I think even that Dr. Hodgson's first report on the same case was much stronger for a third intelligence, in spite of the limitations exhibited in the Phinuit phenomena and the failure of the Hannah Wild incident. I regard the first report on the Piper phenomena by the English group themselves as stronger for a spiritistic theory than this case of cross correspondences. I think too that the publications of the Society in other cases contain as strong evidence, and perhaps some would say stronger evidence than Mr. Piddington's report. The reason for this judgment lies in the nature of the criterion for estimating the facts.

For complicating the facts and excluding certain preliminary hypotheses there can be no doubt that the report is the best that has been published. But for proving a spiritistic

hypothesis I do not think it is nearly so effective as previous reports. The reason for the failure to appreciate this fact I think is that the group of men working at the problem have failed to realize just what the real standard of evidence is in the case. The complication of several psychics in the results has this importance, namely, that it excludes the ordinary suppositions from discrediting the facts. For instance, you would have to include a number of very respectable people in the fraud that would have to be assumed to explain them after chance coincidence had been eliminated and before admitting a more serious theory, and I am not sure but it is this respectability that constitutes one of the report's most effective claims to consideration. Some would not want the hardihood to say that some of the psychics were not properly guarded as Dr. Hodgson had guarded Mrs. Piper and that the interval elapsing between the messages claiming to be cross correspondences diminish the value of the evidence for even the supernormal. But waiving all this as unnecessary it seems to the present writer that the importance attached to the report as evidence of a "third intelligence" is based upon an entirely false view of what the problem is and what the real evidence should be for a spiritistic theory of the phenomena.

In the whole report there is but one of the cross correspondences that points in any way to the personal identity of deceased persons, unless we make the anagram "star, rats, and tars" the exception. The "Crossing the Bar" incident undoubtedly has interesting features of identity in it. These are the associations which Mr. Myers would be expected to have with the Greek words read to him as an alleged communicator through Mrs. Piper. All the other instances, save the anagram mentioned, are of the kind which do not illustrate the personal identity of the men alleged to be communicating, tho they do indicate indisputable evidence of the supernormal. Personally I should regard them as good evidence of the same personalities, independent personalities, if you like, but not as affording the primary evidence of their identity with the living persons whom they claim to be. The messages or cross correspondences certainly indicate beyond

a doubt that the supernormal information obtained plays about the same alleged personalities, but only a few of them tend to prove that you are dealing with the deceased persons alleged. To me the evidence of surviving personality must be something else than either cross correspondence or an alleged source of them. Cross correspondences only complicate the evidences for a conclusion established in another way. Let me make myself clearer on this point.

The existence of certain information obtained through psychics is accepted by all as evidence of the supernormal. I need not explain this fact. When the facts purport to come from the dead and are acceptably supernormal the only hypothesis which has even a claim to respectable mention against the superficial character of phenomena illustrating the personal identity of deceased persons is that of telepathy. Readers know what I think of that hypothesis in certain types of phenomena and I need not go through the tedium of analyzing this again. All I require to indicate here is that the chief objection to that hypothesis in explanation of such facts as Dr. Hodgson recorded is their selective and synthetic character as evidence of deceased persons. No one can question that they usually related to certain definite deceased persons and are often just such facts as these deceased persons might be expected to give in proof of their identity, or even when given are clearly relevant to the supposition that they are in some way meant to point to them, whatever explanation we finally adopt. But what I have contended for against the telepathic hypothesis in explanation of them is that they have certain limitations which telepathy should not have if used to explain them. What seems to me to be the proper evidence of the existence of those who have died is that natural unity of the facts which makes the spiritistic hypothesis more rational than any other. This standard of evidence enables us to take account of all the phenomena that have been reported during the history of man's development. I do not think that the evidence is confined to the material of the Society. All that the Society has done has been to give better credentials to phenomena that have been reported from time immemorial and it is absurd to treat its records as if

nothing had ever occurred to suggest evidence of a future life before. What makes the evidence strong is the constant recurrence of the phenomena in the history of man and in the common experience of mankind. This gives it a collective meaning and force which may even be better than individual tests in such cases as the present reports record. But when taking those records as the measure of the evidence I think it is not the cross correspondences that represent its primary evidence, but it is *the synthetic and selective unity of certain facts relating to the personal identity of certain persons*, that determines our right to entertain the spiritistic theory, if acceptable at all. If an alleged communicator consistently chooses facts in his former earthly life, or to put it with less coloring of assumption regarding such existence, if the facts are chosen with reference to a given person and represent some natural law of association to him, this suffices to justify the hypothesis of spirits, and telepathy cannot be adduced as a rival view without admitting its liability to such extension as cross correspondences might also claim. Once admit the application of telepathy to the collective group of Piper phenomena in Dr. Hodgson's report, with their characteristics of confusion and complete reproduction of all the natural difficulties attending communication between two isolated forms of existence, and it would be easy to stretch it to meet such phenomena as Mr. Piddington's report contains. It is the doubt about this selective process with its contradictory limitations that constitutes the right to prefer spiritistic intervention, and this is based upon the unity of the facts selected in illustration of personal identity. It is not sufficient that mere intelligence should be exhibited in the presentation of supernormal facts, but these facts must bear the stamp of personal memories. They should show the selective unity that they would possess if sent over a telegraph line in proof of a doubted identity, and so contain those little touches of identity that will exclude simulation and impersonation. It may not be easy to say just when we have reached that perfection of fact which will scientifically exclude such alternatives in individual cases, but when the total mass of phenomena in human experience has been taken into account we may well

feel that a reasonable criterion exists to limit the ordinary objections. In the individual case we may have a standard in the complex unity of widely separated facts which had a natural association in the mind of the person purporting to communicate, and it was that illustrated on a large scale that constituted the point of Dr. Hodgson's report.

Now if cross correspondences, besides illustrating identical messages through different automatists, will also illustrate the selective unity of earthly memories they will serve as proof of personal identity. But if they represent only similar contents and not the memories of the communicator, whatever value they have as evidence of the supernatural, they will not constitute evidence of the first power for a spiritistic interpretation. They are invaluable after the criterion of personal identity has been satisfied, but without also conforming to the criterion of past memories and natural associations they are secondary and will lose all their significance unless the first standard has been applied.

The chief value of Mr. Piddington's report seems to me to be in the light which it throws upon the difficulties of communicating, not in the first proof of spirits. Four hundred pages of matter on such a small number of coincidences is decided proof of almost insurmountable difficulties in communicating, and we can hardly overestimate the value of the report for its contribution to this feature of the question. It has always been a perplexity in the Piper records that messages should not be given more easily when so much seems to come without difficulty. But with the evidence in Mr. Piddington's report that chance coincidence can not be considered in making up our mind and with the conformity of the facts to such evidence of identity as Dr. Hodgson's report exhibited, we may well appreciate the obstacles which apparently stand in the way of ready communication between a sensible and a supersensible world. The very limitations of the phenomena are so much against the extension of telepathy, which had already been made far larger in its imaginary application to the Piper phenomena in earlier reports. To concentrate the evidential case upon these phenomena in cross correspondences is to lose sight of the real problem and its evidence and

to minimize the importance of the larger human experience, which, in the end, will constitute as good, if not better, evidence than any case of individual experiments. What they should do is to confirm an hypothesis based upon other and more relevant facts, not to give its initial impulse.

For a spiritistic theory I think it would have been better to have published the entire detailed records of the experiments, including all the matter not related to the cross correspondences, as the psychological complexity of the facts with the evidence of personal identity in them, would be the most effective argument against telepathy that might have been conceived. This, however, is not a criticism of Mr. Piddington's limitation of his material. That was inevitable in bringing out the nature and significance of his cross correspondences. It would have greatly confused his problem. But I mention the circumstance only to enforce what I deem the proper way to approach and defend the application of a "third intelligence" in such phenomena. If it had been recognized in Mrs. Sidgwick's remark about the extension of telepathy and her further observations of what might be involved in the facts that the evidence for this alternative view was not presented in this report there would have been no reason for calling attention to the limitation actually present in it. But with the tendency in public opinion to attach a value to the cross correspondences which is not their primary character it is important to emphasize the real criterion by which we have to judge the case.

The point of view here maintained may be summarized thus. The cross correspondences contained in the report do not supply initial evidence for a spiritistic hypothesis, but only corroborative material along with complications which make other theories essentially absurd. There is no use to say or suppose that the "third intelligence" which is here surmised as a possible explanation is a non-human or extra-human mind; for we are not entitled to suppose any such thing with the problem of personal identity before us and the facts directly bearing upon that. We should be admitting far greater perplexities into the case by assuming intelligences which we could not reasonably suppose capable of

using human instruments and processes for their communications, and if we are to assume these latter the identity of certain persons has to be assumed in order to tolerate the hypothesis of impersonation which such other intelligences suppose. Hence with the identity of specific persons implied we should scientifically require that we limit the "third intelligence" to such as we knew working under limitations that make the revelation of their personality imperfect. In every way that we can view the issue the argument is only for an hypothesis which points definitely to deceased human persons and the cross correspondences only illustrate it in a specially cogent form without suggesting it.

**EXPERIMENTS WITH PRIVATE PARTIES.**

By James H. Hyslop.

The following two records have some interest, at least for psychology, in the light they throw upon mediumistic phenomena. The first record represents a group of eight persons of whom I was one. They were all private persons who had experimented somewhat for their own private purposes and tho they had not succeeded in getting anything remarkable they did obtain the usual phenomena of amateurs. These were interesting enough to attract my attention and an opportunity was offered me for experiment. I have a record of earlier experiments by Dr. B. which has much interest in the investigation of the problems of psychic research and may be published some time later. It was this that first stimulated me to try experiment and the present group was arranged for with the hope that it might help to obtain results, as it apparently did, if we are to compare the second sitting with the first. But the type of phenomena in the second was different from the first. I thought it best to take the method and conditions to which the group were accustomed, but tried the method of automatic writing for the second, which in the undeveloped condition of things did not bring much success. But it did throw light upon the limitations which we must expect in the early stages of mediumship, and I am sure that this is quite as important a matter for psychology as the supernormal.

The first sitting consisted simply of allowing the phenomena to take their spontaneous course, and readers will see from the record what these were. The occurrence of Greek words with one of the boys who knew nothing about that language has its interest, tho the circumstances and results do not help to explain the phenomena. We should require to have cases where a foreign language is given more

intelligently, or rather with more intelligence in the messages, with some facts that would suggest the source of it. We might then indulge in theoretical explanations. But this cannot be attempted here. I only remark the fact that psychologically the incidents represent the usual impersonation of spirits, tho there is no reason to assert that it is subliminal, any more perhaps than there is to assert the intervention of foreign agencies.

November 2nd, 1907.

Some time ago I received a letter from Dr. B. of ———, narrating some experiences in his family in which his wife and children were concerned and with them the family of some neighbors. I was invited to be present and investigate the phenomena. I responded and the following is a report on what I witnessed at a seance. The phenomena were of the control type with auditory expression of results.

They invited the neighboring family in, which consisted of husband and wife, two grown sons and one child eight years of age. The name was Harwin (pseudonym), and they were farmers near by. Dr. B.'s family consisted of himself, wife and three children, the oldest nineteen years, the next about twelve and the youngest a little more than eight or thereabouts. I did not ask for his age.

The room was slightly darkened by removing the lights. One lamp burned in the hall and curtains hung up between us and it, but the light shone over a transom sufficiently to give some light, enough for me to see to write notes. We all sat about the table. The object was to have control phenomena.

Hardly had we got the people seated when the two older children of Dr. B. began to show evidences of control. They had sat down some minutes before. The older one, nineteen, jerked his arms and shoulders considerably, the younger one next to him did not exhibit the same type of muscular action in his evidence. He kept convulsively moving his hands about the table, sometimes in the air, and sometimes rubbing his face and eyes. Finally the older arose and began pounding the table and shouting like an Indian and wanted to shake

hands with all of us. We accepted the invitation and the grasp and shake were very strong and violent. His pounding of the table would seem to have bruised his hands and his violence would make any layman think he was insane. After some minutes of this and talking which I could not put in notes he sat down and seemed to recover normal consciousness but was breathing as if exhausted and perspiring very freely. He had also shown disturbed breathing when he began to indicate tendencies to control.

The younger soon showed similar signs of violent control and pounded the table, but not so violently as his brother. He too wanted to shake hands with all present and this was done. He then recovered his normal condition tho apparently being in a condition to receive impressions as was also the older brother. The two afterward told me that they remain semi-conscious most of the time that the control exists, whether in the violent or the calmer condition, and so remember most that occurs. Rarely do they lose consciousness wholly.

The elder of the two suddenly broke out with the expression "cut throat" and in a few moments alluded to a bread knife. It was explained to me that this referred to a suicide who had been mentioned at earlier sittings and who was described sufficiently to prove identity. The suicide was a friend of the Harwins present. Then in a moment he also said there was an old man near Mr. Harwin, with grey, long beard, and thought that Mr. Harwin knew him. Mrs. Harwin recognized who it was and it seems that the name had been mentioned before. A little later the man seemed to give evidence of his identity and mentioned a picket fence about the house and a driveway on the side. This was admitted, and the boy went on to say that he used to keep wood near the corner of the house. Mr. Harwin said the woodshed was there. Then reference was made by the boy to a small window with the glass out in the shed, and that the barn sat back and a path ran from it and curved into the back door. This was recognized as accurate and the remark made that a shed connected the barn and the house. This last statement was by Mr. Harwin, who knew the facts. It seems

that the boy knew nothing about the picket fence, the path, woodshed and the window in the shed which was substantially correct. They represent facts in New Hampshire where he had never been and about which he was said to know nothing.

While this was going on one of the Harwin boys, men in fact, showed signs of going under control. He lay with his head on the table and groaning slightly. To hold him several of us tried to hold his hands, but he rejected all but Dr. B.'s, who remained some time holding the fellow's hands. He remained in this groaning condition for an hour.

The younger son of Dr. B. was remaining silent all this while tho at times exhibiting indications of "influence." Once he patted Mr. Harwin on the back when he seemed to recognize the man whom the older son of Dr. B. had described. After a pause of some minutes, with the disappearance of the man who was related to Mr. Harwin, the older son of Dr. B. suddenly remarked that he saw a Greek about me wearing a toga or a loose robe which was worn in ancient Greece. The man was said to have a high forehead, and I asked them what he was doing and the reply was that he stood by me. I asked the boy to communicate with him, and after a pause he said, "I don't get the idea. He seems to be speaking to a class, discoursing on something and giving out his theories."

Suddenly the younger brother broke out with the word *spiro* and paused, as if trying to get more, and in a few moments said *qui* and then with some doubt the word *poncias*, as I have to spell it from the sound. At this point the youngest child on the opposite side of the table complained of the "shivers." But nothing more came of him except some convulsive actions. In a moment the younger broke out with the word *Xenia* and said there was one more word which he could not get, and presently exclaimed *edisonches*, I having to spell this phonetically. He seemed to be trying to write on the table and I offered paper, but this was refused. Then he said: "I can see these Greek letters?" and in a moment uttered *menza* or *mensa*, using the soft 'z' sound if the latter word was meant. Then the older boy exclaimed *Kedas*, and

the younger *pollakis*, and asked if there was anything like a motto in it. I remained silent. He then, with intervening pauses, said: "*Vanzikis*, *Minos*, *Pollakias*, *Eutyclus*, *Abdia*." Then the older exclaimed: "Be careful." The younger replied, "I don't get them very plain." The older spoke up: "No, I think he is speaking in Greek and gets only a word once in a while." The younger said he saw someone in a red coat and the older broke out laughing and said: "He is laughing, isn't he?" I said, "well," and he went on. "I think he is funny. He gets between him (myself) and the Greek. Two things cannot occupy the same space at the same time," and laughed heartily.

The younger then exclaimed, *Solimentes*, on \* \* or in \* \* , and the older was then seized by a young Indian who has controlled before, a silly young personality who could not talk intelligibly at all. The younger kept on with his utterances and between pauses said, *Psymnichus*, *Blancus*, and *sentimus*, *Reensis*. Then he remarked that he saw one standing on a book back of me reading to a class. The older asked if he had a scroll in his hand and remarked that he used to be a Greek teacher, at least a scholar. The younger went on with apparent names. *Zachias*, *Sorrentis*, *Monikras*, *Somachias*, *hanc*, and some word like this which I cannot get to you. With a pause he said: "hincus is it?" Then he made some allusions to a dark room and a stormy night which had no pertinence so far as could be seen. In a moment, however, allusion was made to a young girl about eighteen years of age and on inquiry as to whom she was connected with I tried to hold the boy's hand but was rejected and the statement made that it was west and that the man was hurt by a gun or an accident. Mrs. Harwin recognized a relative in Western New York State who was killed by a gun accidentally. The boy knew nothing of the facts, according to statements made to me.

Near this point of the seance the younger of the Harwin boys showed a tendency to more definite control and in response to the urgency of the older son of Dr. B., after almost violent telling the control to leave, this Harwin boy became more rational in his actions and after the most painful efforts

to make himself intelligible by signs and grunts for yes and no indicated the following prescription for his own stomach trouble, this prescription purporting to come from the Indian in control.

3 Narrowdock roots, 1 Chepu (English name not gotten), 2 Burdock roots, 10 Dandelion roots, 2 gallons of water, boil three hours, strain twice, bottle with 1 pint of "fire water" and dose 2 tablespoonful.

It took much time to obtain this. Nothing important with the other boys occurred in the meantime.

The Greek about me is a fair description of a personality that has elsewhere been alluded to as a Greek in a robe about me. The personality is recognizable from statements made about him through Mrs. Piper and two other mediums, tho the facts are not assuredly evidential.

Before closing the younger boy went through the motions of playing on the violin and singing. The control was one that was familiar to the families present.

But the most interesting phenomena of the evening was the joint Indian dance and singing of the two B. boys. They did the dancing or timekeeping in imitation of the dance with their hands and uttered the peculiar and plaintive sounds which the Indians utter when performing the dance. I witnessed such a performance two years ago and again this summer at the Grand Canyon. The notes, sounds and words uttered by the boys and the time keeping were so strikingly imitative of what I witnessed that I was perfectly amazed at it. What struck me with astonishment was the close resemblance in the plaintive simple tone of voice and Indian words in the boy's utterances. No one could mistake the resemblance, and it is all the more interesting when we are told, as I was by the parents, that the boys had never seen an Indian dance and had no known opportunity to determine its nature otherwise.

There was every reason to believe that the boys were not faking. They were doing only what they do in the private family sittings and seemed to be sincere earnest boys. There is no way to make this clear for a reader who cannot witness the performance. Faking could do much better than they

did in matters that might impress the public, and yet could not do so well in phenomena that look like the genuine. Many of their actions were absurd on the faking hypothesis, and they frankly admit their consciousness or semi-consciousness during the control, and the giving of incidents not normally acquired favor the genuineness of the phenomena. But there is no way to prove this for a reader who cannot witness the experiments.

One thing should be remarked. The youngest Harwin child also showed decided "shivers" and convulsive actions a number of times, tho there are suspicions that his imagination and imitative instincts may account for this. Excluding this supposition, however, the evening showed clear control for three boys present, decided traces of it in two others, and convulsive actions and impressions in another, the oldest of the Harwin boys, making six persons in all exhibiting psychic phenomena of one type or another. Neither of the ladies showed any signs whatever of doing anything. Mrs. B. does automatic writing, but there was not a sign of any influence exercised over her. Dr. B. also had no indications of psychic conditions. I became very sleepy at several stages of the experiment, as I often do at such seances. It may have been attributed to ennui, tho much of the time I felt none of this, being too much interested in the phenomena, and I do not recall at any time feeling so. I was tired, however, and need not suppose it due to anything else.

JAMES H. HYSLOP.

P. S.—The oldest son of Dr. B. once showed signs of wanting to write. I placed pad and pencil under his hand and he wrote, "Kedas" and two symbols like the Greek "ph" and "n." The younger boy knows no other languages than English. He has never studied any of them.

November 23rd, 1907.

I previously arranged with Dr. B. to spend the evening with the family and to have some further experiments without the presence of the Harwin family. We tried for automatic writing with Mrs. B. and the two sons in the order of

this record, Mrs. B. coming first. Mrs. B. in time past has been controlled by some personality claiming to be Oliver Cromwell but who apparently turned out to be a Catholic priest. As soon as she had discovered this deception she contracted a strong repugnance to the writing and refused to experiment with it. She had some fears that it would return on this occasion. But there were no traces of his personality. She remarked that the influence was gentler and more welcome than ever before in her experience, tho automatic writing of a legible type did not occur for some time in the experiment. There was a long period of scrawls of various kinds on the first sheet becoming very rapid and violent at the end.

The first type of scrawl was making circles followed by figure 8 lying on the side. Then came line like the letter 'm' repeated over and over. This was done several times on the page, interrupting it with circular scrawls.

The second page began with a clear attempt to make letters. The first letter is a clear 'm' followed by 'u' and letters that might be either 'e' or 'l.' Then came the letters "meemm," and apparently the word 'message' which was repeated two or three times. The writing then became so rapid and so constantly accompanied at the end of a word or a line by flourishes of the pencil that I could not read it and the page shows no other effect than scrawls. Some of the letters are clear, but the words would be mere conjecture. It is possible that the last words on this page are attempts to write what is clearer on the next. One of the words is evidently this and is a perfectly apparent attempt to write the word 'money.'

On the third page the first two letters are clearly 'mo' and the rest like two 'u's' and 'y.' The second attempt is clearly 'money.' Then come attempts at some words with 'm' beginning they and next two clear cases of the word 'follow.' The rest of the page was scrawls.

The fourth page began with scrawls of figure S lying on its side and then the words 'good' and 'right' repeated over and over again.

The next page begins with 'm' and circular scrawls, and in a few moments 'me' is repeated and terminates in the

word 'memory,' which is rewritten several times. *Memory* is rewritten on the next page and after some scrawls or illegible attempts apparently the words 'all but one' are written. Then "one thing can no \* \* \* \* remember remember."

The next page was taken up with attempts at "nameless until perfect message \* \* \* \* \* you." This was an apparent response to Mr. B.'s expressed desire to have the name written. I said not to ask this. But I asked that the writing be more slow, and this word was frequently written on the page following the request. On the same page came the words 'right track' written over and over again. Then on next page "slow sure and \* \* \* \* times." The word 'times' is repeated and so also 'slow and sure,' followed by "the tide turns and \* \* \* \* nameless until perfect message," when scrawls ended the attempt.

Curious scrawls on the next page were followed by the word 'Like' followed by illegible words and finally the word 'slowly.' Then "slowly and surely, not \* \* \* \* slowly \* \* message \* \* ," ending Mrs. B.'s attempt in scrawls.

We then asked the younger of the two sons to try. He was reluctant at first, but finally tried and the writing began and varied the scrawls between circles, straight lines and figure 8 lying on its side.

The second page showed first an attempt to make letters, but got no farther than 'm' and degenerated into scrawls which soon developed into clear efforts to write legibly, but the letters are not decipherable. The rest of this page and the first part of the following were given to rapid circular scrawls, and then came apparent attempts at letter 'm' followed by a number of scrawls like the figure 8 and then apparent attempts at a plus mark or cross, the difficulty in this interpretation being that the horizontal line is too near the top to be sure that it is intended for a cross. Illegible scrawls continued for two pages.

Most of this time Mrs. B. held her hand lightly on that of the son, and when she removed her hand from his he slowly stopped the automatic writing, but soon became able to write

without her hand, tho he did this best when her hand rested lightly on his. Finally it was removed permanently.

The next page began with circular scrawls and lines like the letter 'm' repeated. Then came scrawls and illegible attempt at letters or words followed by letters 'myr' and possibly 'es' used with some apparent clearness the words 'to siggest' and illegible words when 'myers' came clearly enough to be read so, but followed by less legible attempt at " \* \* try it again." The remainder of the page became entirely illegible, the scrawls are followed by an apparent attempt to write words only occasional letters of which are decipherable.

The next page began with the letters "mmyre" and scrawls followed by an illegible word containing apparently "mry \* \* \* followed by clear "my" and possibly requests \* \* \* \* \* and not myself [?] [scrawls.] my re . . . [apparent attempt to erase.] [scrawls.] \* \* \* \* [scrawls.] not [apparently 'noo.'] noting [read so and erased.] nothing men men men are are men are not [erased.] [scrawls.] many many men meny young men are many \* \* \* \* [scrawls.]"

The next page has a number of futile attempts to write ending with a clear "my name is," and then scrawls with "name my \* \* my name is Remington, Remington John not read at time. John, Joan, John."

At this point the experiments with the younger son ceased, and the older who is nineteen was tried. He, too, began with circular scrawls, and varied in practice between circular scrawls, letter 'm,' figure 8 on its side and figures often represented in art. I do not know the technical name, but they were the three sides of a square alternately with the closed side at top and bottom of line. Then a figure like a picture in a frame was drawn and apparently a name signed to it which we could not decipher with certainty. After another page of scrawling came the words "ozone" and "ether" repeated, the latter with the desire to have it read rightly, which we had been reading "either," when "No, no, no" was written. Then "better many many days to to be Live live live and and \* \* you Hyslop do great work for years to come.

[period inserted and made emphatically.] you great brain. [period inserted as before.] never be forgotten. [period inserted as before.]

Then the writing ceased and after a pause we made no further efforts at automatic writing. It should be noted that this last young man is interested in drawing and art to some extent and thinks of taking it up as a calling. The Indian controls which characterized the boys' work did not show itself until this last moment.

With a view to supplementing what we got in the automatic writing by an oral control we tried the trance with the two boys. They both went under quickly and the younger went through the actions of an Indian sewing his moccasin. The movements were perfect even to shortening the movements of the hand to suit the length of the thread as the work progressed. After this was continued for some time he went through some of the Indian music and dancing song, followed by what was perhaps an Indian dirge. Then when asked to proceed he described a Greek behind me with a book and wearing a white gown, hesitating for the word to describe it and not accepting my suggestion of a "toga."

Another person not recognized was minutely described and the older was asked to try something, but failed.

The writing as a whole illustrated very beautifully the appearance of practice. There was perfect inability at first to write anything legibly, but soon there appeared clear indications of more intelligent muscular control, a circumstance wholly inexcusable on the part of Mrs. B. if it were wholly secondary personality, and perhaps unexcusable on the part of the older son, who has done automatic writing before. The evident appearance of practice was a most interesting psychological phenomenon.

No less interesting was the allusion to money following. I had just come from a series of sittings in New York where I had tried an experiment for the distinct purpose of influencing some one to give endowment to the work. It was alluded to in a supernormal manner at this series of New York sittings. Perhaps also there was an attempt to give the name of Mr. Myers. This was done so frequently and the

letters are so apparently to be thus interpreted that it is worth mentioning that this, too, if the correct interpretation of the words, is very pertinent as I was expecting him to give certain letters prearranged for the purpose. Neither of these facts was known to the family. They had not known even that I had been experimenting, a fact that I carefully withheld from their knowledge. *Xenia* is the name of my home.

JAMES H. HYSLOP.

## INCIDENTS.

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### A CASE OF TELEPATHY.

By Professor J. Clark Murray.

May 23rd, 1909.

My dear Dr. Hyslop:

Recently I got an account of an interesting case of telepathy. It occurred in the family of the Rev. Hugh Pedley, minister of Emmanuel Church in this city, who was a student of mine thirty years ago. He is one of the leading clergymen of Montreal, universally respected for moral character, as well as for intellectual power. He told me of the incident himself first, but I asked him to get his wife and son to write a statement, as they were the persons brought into telepathic *rapport*. Their statements explain themselves, but a brief note from me may introduce the essential facts.

Mr. Pedley had another son, Norman, occupying a position in the Illinois Traction Company at Springfield, Ill. On Tuesday morning, January 12th of this year, he was fatally injured and conveyed to St. John's Hospital in Springfield. His mother, telegraphed for, reached his bedside on Thursday, the 14th. He seemed to be steadily getting better till Saturday night, the 16th, when at 10.15 o'clock he fell into convulsions. His mother in the belief that he was dying, and thinking of his father in Montreal, exclaimed in despair, "Hugh, Hugh, I wish you were here!" Apparently about the same moment her son, Hugh, in Montreal, heard his mother's voice calling for his father "Hugh." Mr. Pedley, the father, explains to me how his son knew that it was not himself that was called. The mother, it seems, in addressing him, always naturally uses the diminutive "Hughie."

This will put you at the point of view for grasping the purport of the statement. I have Mr. Pedley's permission to let you make any use of them you think proper.

Yours very truly,

J. CLARK MURRAY.

The following are the accounts of the agent and the per-  
cipient in the case. It will be noticed that they have been  
written out with fair proximity to the events narrated.

[Feb. 9th, 1909.]

On January 12, 1909, my brother, Norman Pedley, an em-  
ployee of the Illinois Traction Co., was struck by an electric train  
near Springfield, Ill. He was taken to St. John's Hospital,  
Springfield, in an unconscious condition. My mother left Mon-  
treal on Thursday, January 14th. During the days immediately  
following the accident telegrams concerning my brother's condi-  
tion indicated a steady improvement, so we were not under any  
great anxiety as to his recovery.

On Saturday night, I went to bed about 11, and after being in  
bed for a short time, I distinctly heard my mother call out in  
agony, "Hugh" calling not myself but my father. The voice  
was weak but quite distinct. I do not know the exact time, but  
it must have been very near 11.15. The experience did not dis-  
turb me much at the time, as I was not in an anxious state as to  
my brother's condition. The following day, Sunday, we received  
a telegram saying that Norman, after being quiet all day, had  
been seized with violent convulsions at night and was very near  
death. My father left for Springfield Sunday night. On Mon-  
day night my brother died. My father and mother arrived home  
with the body on Thursday, January 21st. I asked my mother  
on Thursday night as to the exact time when Norman took the  
first convulsion. She said on Saturday night about 10.15.  
Springfield time is one hour behind Montreal time. I then asked  
her whether she cried out at the time. She said that she first  
called to the nurse, and then in her agony screamed out, "Oh  
Hugh, if you were only with me" calling to my father. The  
only word which reached me was "Hugh." Of the other words  
there was no suggestion whatever. It was my first experience of  
such a nature.

HUGH S. PEDLEY.

Montreal, Que.

My son, Norman, had been injured very badly by a motor car  
near Springfield. I had gone from Montreal alone to be by his  
bedside in St. John's Hospital, Springfield. He seemed to be  
somewhat easier, when suddenly on Saturday evening at 10.15  
o'clock, the 16th of January, 1909, he went into convulsions, and  
in my grief and despair I said, "Oh nurse, he is dying," and im-  
mediately, wild with grief, I rushed down the hall to telephone

for the doctor, and on my way there, I said, "Hugh, Hugh, I wish you were here." I was frantic with grief.

G. L. PEDLEY.

Montreal, Tuesday, Feb. 9th, 1909.

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## A POSSIBLE CASE OF THOUGHT TRANSFERENCE IN A DREAM.

By Professor H. Norman Gardiner.

Northampton, Mass., June 7, 1909.

Dear Hyslop:

The following coincidence which suggests to the narrator thought transference in a dream, was reported to me by a former student of mine in a letter dated May 6, 1909. The testimony of the two principals in the case came this morning. The documents tell their own tale and need no comment. Standing alone the incident, of course, proves nothing, but it seems worth recording for the sake of any possible value it may chance to acquire through comparison with other incidents of a similar type.

I will first give Mrs. F.'s narrative, then the brother's, then the father's, using false initials in all cases in deference to the brother's request for anonymity. But I send you the original documents.

Yours faithfully,

H. N. GARDINER.

### Mrs. F.'s Narrative, May 6, 1909.

My father and brother are both ardent hunters, you should know. Recently my brother trapped a muskrat, which quite oddly was alive when he got to the trap. At this season they usually drown very soon after being caught. My brother was alone and my father did not know where he had been. All he knew was the fact of his finding a muskrat alive in his trap and killing him. I established this fact by careful inquiry of both of them.

The next morning father said that he dreamed the night before that he was trapping muskrat, and that when he got to one trap it had a live rat in it. (So far the dream was merely the reproduction of what he had been told.) But he went on to say that the rat was some distance from the shore, and that he hunted around and found a very long bean-pole and with that dispatched the rat. Then Walter said: "I killed mine with a bean-pole." "Mine was sharpened at the end," said my father. "And so was mine," said my brother. It will not occur to you how odd that was, be-

cause it is unlikely that you ever hunted muskrat much. If you had, one of the last images which they would call up would be cultivated fields and gardens. I asked Walter if he had told anyone about using the bean-pole, and he said he had not. I then asked father if he ever in his life had done the same thing or in any way connected muskrat and bean gardens, and he could recall nothing to bring up the dream.

It seems to be thought transference. In our family this is not strange. My brother, sister and I all agreed that we all of us to some extent read father's mind.

#### Mr. Walter S.'s Narrative.

Maine, May 29, 1909.

Prof. H. N. Gardiner,

Smith College, Northampton, Mass.

Dear Sir:—My sister, Mrs. F., has asked me to give you a statement in regard to a rather curious circumstance wherein my father, Mr. S., included in a dream of his something which happened to me a day or two before, but of which I had not told him in anyway. I hardly think the account will be of much use to you because it all hinges upon a point which to the average person cannot seem very unusual, and especially since there is no possibility of their knowing the background to the matter; however, I will give as clear an idea of the matter as I can. Mrs. F. has no doubt stated to you that it concerned the capture of a muskrat with a bean-pole. You will recall her account.

The facts in brief, as I recall them are these:—but first let me state that the account given by Mrs. F. was told her the very morning that it took place so that it was in no way constructed upon an after-thought. (However, I did not write you at once. E. H. F.) But for the account. My father, now a man over seventy-five, for years owned land a few miles from here through which runs a wandering meadow stream with slight current and good banks. Here he trapped muskrat for years as a diversion. This spring he urged me to trap there and at length carried me out to the spot with his team. He advised me particularly to set a trap at a spot where he had caught muskrat years before. I did it to please him although I saw no signs. He drove further out into the country and did not see me set either the first trap or any of the twelve others which I set that day.

This trap was placed on and attached by a staple to the end of a double bunk to a bunk-and-rail fence, a stick nine inches through and four feet long, the outer end which held the trap being thrust out into the stream, the inner end being pinioned to the bank by a forked stick.

My father seemed to be anxious that his judgment as to

where to set a trap should prove good and that night asked particularly about this one and I told him carefully how it was located and arranged. The other traps were all set differently according to circumstances.

That night it rained hard and the stream was very much higher next day, perhaps  $2\frac{1}{2}$  feet. I got two muskrat. The last trap to be looked and the one farthest down stream was the one my father was interested in—we will call it trap A. Trap A was not in sight nor was the stick upon which it had rested. I decided that it was held under water by the forked stick, but the water being so high and so muddy I made no effort to secure it. With dry weather the stream would become normal again in twenty-four hours and I could get it with ease. I returned home and my father asked particularly for this trap. I stated the facts. He said he thought a muskrat had got into it and carried it off and all had gone a bit down stream with the flow of the water. I hardly thought this likely, but he was eager to believe in his plan, telling me to look down stream for it.

The next day I got two muskrat; looked trap A last; saw no sign of it, nor of the forked stick which held the fence bunk; decided that it had been stolen and being in a hurry, came home. My father asked about trap A. I told him as above. He asked where I got the muskrat. I told him briefly, more briefly than usual for a reason which I will soon state. I will first, however, say that he was still inclined to believe that I would yet discover trap A with a muskrat in it.

The reason why I did not go into the details about the two muskrat that I caught that day was this. One of them, the first one, was alive in the trap when found and I had a disagreeable time killing him. It is the pride of a trapper to do this work cleanly. A muskrat is supposed to be drowned when found in a trap. To have one suffer in the trap is to be avoided to make a mis-stroke in killing one is also. I did both. By inquiry my father found that the muskrat had been alive when found. I told no details. I avoided them. There was nothing unusual about the incident, but it was not as planned. The trap had been set on the lower end of a heavy plank attached at its up-stream end to a branch which trailed mid-stream at a point where the current was strong and swift. The brush on my bank was very dense. A muskrat had got in, entangled himself, but did not drown; he was likely to escape by taking his foot off, as they frequently do and I could not easily get at him. Looking back I saw a peeled and clean-looking cedar bean-pole standing upright in the turf near by. It was a full half mile from the nearest house in any direction, and there was no cultivated land, not even grass land very near. It was rough pasture ground. The bean-

pole had evidently been brought there recently by children playing about the stream when free from school on Saturday. I had observed both it and their tracks when setting the trap, and, fearing their return had taken more than usual precaution to conceal my trap to avoid possible loss of it. I thought of the bean-pole, set out to remove it as an object to draw attention to the place and then decided to leave it, as its removal might cause still more further trouble.

But to return to the rat. I took the bean-pole, partially killed the rat but not wholly because of the density of the brush, and then, using the pole to draw in the plank I at length got hold of the animal's head, and was obliged by conditions I cannot stop to explain, to pull the muskrat, trap, plank and all toward me by my grip on the muskrat's head, the strain coming on him. The animal was senseless, but the idea was not to my liking; I have a regard for animals even though I trap them.

Later I took the bean-pole, washed the signs of blood off it, and placed it again upright in the turf. To the best of my knowledge nothing was said to my father about this bean-pole at any time. I avoided the whole matter for the reasons given above. Neither did I say a word to anyone else. Neither did I ever at any other time in my life, which included some twenty years of intermittent muskrat trapping, ever use a bean-pole that I know of to kill a muskrat with, nor did I ever know of my father doing so in his life. Moreover bean-poles do not originate around this stream. They have to be brought there. A cedar sapling is different, a bean-pole will be sharpened. This one was sharpened and I noted particularly the clean axe-work of its flat surfaces. It was also peeled, and looked clean, although it had been cut more than a year.

So far so good. Here is the rest of the tale. A morning or two after when my father first came down stairs, he spoke quickly, saying that he had had the queerest dream about my trap (meaning trap A which was lost). He said: "I dreamed that I was out there at the brook for something and I went down to the bank to look for your trap. When I got there, there was a rat (muskrat) in the trap, and he had pulled out the staple and was swimming around and trying to get away with the trap. I thought I ran up and down trying to get at him and he raced back and forth, till finally he seemed to get caught for a moment in the weeds and I looked around for something to kill him with, and there was a new bean-pole. And I took the bean-pole and killed him. I had quite a time. I thought. That is just what I told him [that is, me]. I thought that was what had happened, only I didn't expect him [the muskrat] to be alive."

Said I, "What did you say you killed him with?"

"I said I found a new bean-pole," said he.

"Are you sure?" said I.

"Yes," said he, wondering.

"Well," said I, beginning to laugh, "you got it all right on one thing. You had my bean-pole. That's what I killed *my* rat with."

"It was?" said he. "You never said anything about that."

"No," said I, "I didn't because I made such a mess of it. I kept still about it. But that's what I killed him with."

"Well, that's queer," said he. "This was a new bean-pole, a sharpened bean-pole."

"Was it sharpened, did you say?" said I.

"Yes, it was sharpened," said he.

"Well, that's my bean-pole all right that you had," said I laughing. "I don't know where you got it, but you had it all right." And then we both laughed about it.

This is all of the account. You can make what you will of it.

The only other remark to add is that several days afterward I found trap A a quarter of a mile down stream, still attached to the fence bunk, sprung, and trailing where it had floated with the overflow.

The entire statement is given merely for your and for Mrs. F.'s amusement. If by any chance it should be put to any other use would you see that my name was not connected with it in any way. I am,

Yours very truly,  
(Signed) WALTER S——.

#### Mr. M. S.'s Narrative, June 4, 1909.

This certifies that one night this spring I dreamed that I found a live muskrat in a trap belonging to my son who was trapping them, and that I killed him by sticking him with a bean-pole. On telling my son he said that the morning before he killed one with a bean-pole left by some boys who had a raft. He asked me about how the pole looked, and I told him it was one used last year and had been sharpened with an axe to a long point, which he said described the one he used. He had never told either myself or any one of the family about it, and in catching many hundreds of muskrats I have never seen a bean-pole anywhere near one, and it is one of the last things I should have thought of being where he could get it to use.

(Signed) M—— S——.

**SYMBOLIC AND OTHER EXPERIENCES.**

The following incidents comprise an apparent premonition tho symbolic in form, if they are not to be treated as undeveloped psychic experiences, and certain symbolic experiences which apparently occurred either in a trance or in the borderland between trance and the normal state. The apparition of the cross seems to have been a response to a moral need and it matters not whether we suppose it a subliminal message transmitted to the normal consciousness as a suggestion or warning of patience and calm or as a foreign intrusion from outside agencies, the psychological interest is the same. The hypothesis of subliminal suggestion to the normal mind is the more remarkable as it has fewer examples in its favor than the intervention of foreign agencies. There is no evidence of this latter in the case, but it exhibits a natural affiliation with cases that have more weight and may be assumed to be possibly a borderland instance of it. Nor is there any better evidence of the incident which is interpreted by the reporter, second hand, as a premonition of death. The incidents do not suggest their own interpretation, but the apparition of the lights, in one instance by two persons, unless it was unconscious suggestion to the lady as a child, has its interest in connection with similar cases that are more evidential, and so may again be treated as borderland.

Carlisle, Mass.

Dr. James H. Hyslop,

Dear Sir:—Your letter of January 2nd received. The experience you mentioned was not very recent, occurring nearly three years ago.

For some time I have had cares that have caused me much worryment, and at the time, I may have been dwelling on them greatly. I had several times dreamed, I suppose, altho it did not seem to me to have some meaning, but this experience was when I was walking about attending to my household duties. I very often have, not exactly dizzy attacks, but strange feelings in my head, and it seems as if the floor sways and would fall. It lasts only a second or so, and I have thought it resulted from my eyes, not being in good condition, but I have never seen anything at any other time than the one I will tell about now.

Another experience may interest you. I would like an opinion of it. While walking about, attending to my household duties, I all at once had a queer feeling come over me, as if I would fall, then I saw, in the midst of the waters, like the deep sea, at the top of the waters, but covered, by the waters, a Cross, and myself clinging, seemingly by a finger, to the cross floating in the water, and being carried back and forth by the waves, and carried nearer and nearer the end of the cross, and I seemed to think come what will, I will not let go of the cross.

I do not know of any special occurrence before or after, other than it seemed to bring comfort.

I do not know as this will prove what you expected, but is nearly correct as I can recall it. At times it comes to my mind as it did when writing to Mrs. S. I would like to write you another experience, as nearly as I can, and as briefly as possible, so that I may not take too much of your time. I must tell you a little of family matters.

When I was only a child of four years, my father went with others of the little New Hampshire town in which we lived, to California. Some years later when I was perhaps nine or ten years of age, this experience occurred. My older brother was mother's help about the garden and mill. My uncle, father's brother, lived in another town about ten miles distant. We planned to drive over to spend the day, having a neighbor's horse. My brother occasionally went in the evening to a neighboring city, and the evening of which I write, had done so. We used to sit in the kitchen. The room in which mother, my younger brother and myself slept, opened through a short passage into the kitchen, my brother's room opening from ours, diagonally across from the kitchen door. I remember distinctly, as if only last night, my little part in the incident. I suppose, child-like, I was excited at the thought of our visit and was *perhaps* restless. Possibly there was *another* cause for my waking.

The kitchen stove was near the door leading to the bedrooms. During the night I awoke, and noticed a light in the kitchen. I asked mother if she left the light burning for brother. She said, "No, he is at home and in bed." I then said to her, "then there is a fire in the stove" and again went to sleep. The next day at my uncle's, mother was telling about it. After I called her attention to it, she said the light began at the bedroom door, about the size of the head of a nail, and went around and around, until it was about the size of a plate, then flashed all over the room. It did this three times. She did not know what to think of it, and told my uncle of it. He said, quite likely some one passed with a lantern and the curtains were up, and it shone in. Mother

was sure the curtains were down. When we returned, before retiring, mother made sure the curtains were drawn.

That night, she said, the same thing occurred, the lights three times, the third time flashing across the bedroom, to my brother's door.

People all said it is a warning. As I remember, mother used to tell of it, saying that within two months of each other, my brother, father and aunt, mother's sister, died.

In her later years, when I think she had forgotten, she spoke of brother and father dying within three months of each other, but I think the former correct. My brother passed away first.

I trust these experiences have not been tiresome to you. I have thought it very strange, and also wondered at *my little* part in calling mother's attention to it.

I do not think I would care to have my name used for family reasons.

I shall be pleased if these experiences can bring any *good*. There are a few others, dreams, I suppose, that seemed strange to me, but might not be of interest to you.

Very sincerely,

Jan. 5, 1908.

Carlisle, Mass.

Dr. James H. Hyslop,

Dear Sir:—Your note of January 7th was duly received, and I will try to relate the dreams (?) as clearly and briefly as possible. It may be well to tell you something of my thoughts for some time before, that you may judge if they were the result of my mind. I was as a child, and before I married, in the habit of attending church and Sabbath school. I learned my lessons, and I supposed believed them all, but I suppose had not a very active mind, and never questioned nor wondered as many children do. Later I did not attend church and did not think much of serious matters.

My husband was taken ill about two o'clock Saturday morning. I was awakened by his heavy breathing. I jumped out of bed and tried to arouse him. He lay there breathing heavily, his eyes set and staring. A physician was called, but he could not save him. At ten o'clock he passed away. How I dreaded to see that awful stare. But just at the very last his eyes moved, opened wide, and a look I could never fully describe came into them. My thought at the moment was that it was like a wonderful surprise, that he saw something more wonderful than he ever could have dreamed of. That look took from me all fear and worry. I will also say, I am a *very hard* sleeper. Many times I have been so sleepy it would seem I was tired almost

enough to die. For some time after my husband's death I would be so sleepy on the street, it would seem as if I must lie right down on the walk and sleep, and I told my friends if they heard of such a case, they might know who it was.

One evening I had been out, and on returning was so sleepy, I did not remove my wraps, but sat in a chair and fell asleep. Mother had retired, but she felt I would be better in bed. She told me the next day that she was badly frightened. She spoke to me several times, but I did not answer or move, and I looked as if I were dead. She did not know what to do, so waited till I finally awoke.

At one time, there had been a business transaction between my husband and another, who I thought took an unfair advantage of conditions, and it made a difference of quite a sum of money. At the time I was very angry, but soon made the best of it, and had no hard feelings toward the parties. At the time of the first dream (?) I had been attending to some business, possibly looking for a house, I do not recollect, but I had been walking a great deal and was very tired, and I began to think of this business affair, and felt if my husband had been honestly dealt with, I would not now be so worried, and I kept those bitter thoughts till I went home. I was *so* tired. I sat in a chair and rested my head, and still kept thinking those hateful thoughts. All the time I was thinking (it did not seem to me I slept) there was a cross, just a plain dark wood cross, about as large as myself, moving back and forth before me. I saw it, knew it was there, but did not think it at all strange, and all the time kept thinking how mean those people had been, when all at once I glanced farther, and saw a small cross in the distance with Christ on it. *That* woke me, if I *was* asleep, if otherwise, brought me to myself, and I thought how strange I should see Christ, when thinking such hateful thoughts. It brought me comfort. For all I had for so long had my thought about Christ, I had not.

Another time, I was greatly distressed. I have a brother, a dipsomaniac, and he came to me for a home. I have done all I know how for him, and at the time of which I write he was very bad. Some told me to turn him adrift, others to have him confined. In my circumstances, the only place I could send him, was like a prison. With his temperament, I did not see how to reach his *soul* in such a place, and I was greatly troubled. I was sewing one day on some work I wanted to finish. I became *so* very sleepy I could hardly sit up. I told mother I would sit in a chair and sleep, and to awaken me in half an hour. As soon as I sat down, I began to think, "*What shall* I do with brother. Christ would never turn anyone away." I suppose I really did sleep that time. This is what I saw. In front, a little to the right, a

face, with the covering of a sister of charity or mercy, seeming to me like a Madonna. I realized that I thought it strange to see the face of a Madonna. Then directly in front of me, a face, not distinguishable. It was like fleecy clouds. I called it a shadowy face. On the head was a wreath of large roses I should think and large thorns protruding over it. All this was as I said, like clouds. That seemed to awaken me. If it was a *dream* that was all there was to it. Just the two faces, one more like a picture, or a real face, the other vapory or cloudy. That also brought comfort.

Perhaps there may be a few other experiences I could tell but not just of this nature.

About the lights in the kitchen. I have told it of late years many times to people I have thought might be interested, but cannot recall them. I fancy I told Mr. B——, a friend of Mrs. S——. Mother passed away three years ago, at the age of ninety years. I am sixty years, so you see it happened about fifty years ago, and those who knew of it are gone.

Very sincerely,

Jan. 9, 1908.

### DREAMING AN INVENTION.

The following dream was mentioned in a newspaper and I was able to obtain the facts from the lady herself. It is interesting as showing how the dream life may occasionally be either very rational or very practical, or perhaps the reader would say, both. There is no evidence of the supernormal in it, but it will have its interest in connection with that problem as lying on the borderland.

Denver, Col., Oct. 25, 1906.

James H. Hyslop,

Dear Sir:—In answer to your letter referring to my patent, I am pleased to give you all information I can. The only truth in the clipping was that it came in a dream. I cannot give any exact dates, for I have been sometime getting it under way. I think the idea came more in a vision than a dream, as I was partly awake and clearly saw the cover. I drew it as well as I could at once and then in the morning had a good drawing made, from which I got a patent. It is now being manufactured, and will soon be on the market.

I believe I saw this clairvoyantly, and I have seen many things in the same way, but this is the only one I have tried to

work out. As nearly as I can remember this occurred some three years ago this winter.

If you can use what I have given you, I shall be very pleased as I am very much interested in your Science, and belong to one of the New Thought centers here. If you wish to write me further, please address me in care of Mr. Jno. H. Gabriel, at above address.

Very truly yours,  
(Signed) MIRIAM KINGSBURY.

### DREAM.

The following dream shows an interesting coincidence between several stimuli which tended to suggest the same general phenomenon, namely, a storm. Of course it is probable that one of them, probably the blasting, suggested the storm and the other stimuli were at once assimilated and participated in the illusion. The chief points of importance, however, are the distortion of the impressions and the attempt to unify them in spite of their natural discordancy. The fact will help to throw light upon all the phenomena associated with abnormal mental conditions.

New York, March 12th, 1908.

Last August while in the mountains of western New Jersey, I had the following dream. Very early in the first morning of my stay I dreamed that I was in the hay loft hunting eggs when a terrific storm came up, with thunder and lightning so severe that I could not get to the house. The rain poured in torrents. I was awakened by my brother knocking on my door, and opened my eyes to find the sun shining brightly on my face. My brother had come to my door to ask if I had been blown away, as he had just found it was the custom to blast some rocks in a quarry about a half mile away every morning at 5.45. This blasting was the thunder of my dream, the lightning was the sun in my eyes, and the sound of pouring rain was the rippling of a small trout stream which ran near my window. L. B——.

### DREAM.

The following dream has its interest entirely in the interaction between the rational faculties and some unusual sensations which show how absurd the mental process will appear to the normal mind while the whole procedure seems perfectly rational to the dream life, a thing that is universal with the

dream life, but that is here intermingled with vague adumbrations of the irrational. The chief interest, however, lies in the fact that many of the incidents were occasioned by a newly aroused curiosity with reference to psychic research. The gentleman was boarding in my house at the time and it coincided with the work that I was doing to organize psychic research in this country after the death of Dr. Hodgson, and in the course of our conversation the gentleman became much interested in the problem and in spite of both scientific and religious prejudices that might have turned him away from the subject exhibited an open mind and intelligence about it that indicated the action of his mind. In this dream the reader will observe how psychic research affected the stream of consciousness and also how it was complicated with his mechanical habits; for the man was an engineer in his education and work. The dramatic play of consciousness is evident and had we a large collection of such carefully recorded dreams we might discover some natural tendency in them of a common character while we observed also a corresponding characteristic apparent in this of a connection with those dreams which resemble or suggest the experiences of being out of the body. Here the normal experiences and their associations predominate and add to them the attempt to rationalize the sensations in terms of normal consciousness, tho all the while aware of the conflict with a sensation which was not normal.

New York, January 8, 1906.

James H. Hyslop, Esq., Ph. D.,

My dear Sir:—As per your request I give you below an account of the air-flotation dream of January 4th, to be used in your *Psychical Researches* as you deem fit.

I should first mention that I have on previous occasions dreamed that I had the power of walking through the air, but I do not recollect ever having had such a clear dream on this subject.

During the greater part of the dream there was a continual strife in my mind as to whether I was dreaming or whether I was awake and the events actually happening. The impression was so realistic, that I should not have doubted the truth of it only that, because of the wakefulness of my reasoning faculties,

they persisted in asserting the absurdity of the phenomena. I would step off two or three feet above the ground or floor and walk through the air with the greatest ease. In order to prove to myself that I was not dreaming, I went through this performance before some spectators, who were much astonished, and began to spread the fame of such a remarkable accomplishment. I told them it was just as mysterious to me as to them. I felt that I was the only person who had this power, I then went before one of the associate editors on our paper and convinced him by a demonstration of the truth of the phenomena, afterward remarking to him "if a hard-headed practical machinist and mechanical engineer like you believes in this, it must be true and no dream."

When I am in the water I am perfectly at home and haven't the least fear of sinking; in the dream I was physically equally comfortable in the air, but I had an intellectual distrust of my unknown means of support against the force of gravity, not being able to understand it, and continually speculating as to whether it were really so, and what the cause might be. Once a lady who, when very sick, had had morphia given her as an anodyne and hypnotic, told me that after several days dosing it produced in her a most unbearable sense of lightness and airiness, so that even while awake she could not dispel the illusion that she was floating in the air with her bed a foot or two below her; so she refused to take any more of the drug, saying the physical pain was better than that light-headed feeling. Well, I never use drugs, not even tobacco and hardly any alcohol, but one of the possible explanations which occurred to my persistently reasoning mind, was some such toxic condition. My feeling in the dream, however, was quite unlike that just described; there was no unpleasant flighty feeling; it was to me like the pleasure an expert gymnast finds in performing some difficult aerial feat of which he is perfect master, but all the time my reason was refusing to accept it, and was asking, "Why? It cannot be, it is entirely contrary to the laws of physics and all human experience," and was disputing what appeared to be the evidence of my senses, in spite of the realism which the latter possessed in the dream.

Another explanation that occurred to me, was that my soul had in my sleep temporarily left my body and was wandering around without having to bother whether it were on the ground or not.

This continual reasoning and speculating as to the cause of the illusion, simultaneously with the illusory adventures, is a very remarkable feature of this dream.

I became more venturesome and tried to go higher up, but did not use the walking to treading-water motion for the ascent,

but turned on my side and began to swim in the air, using the side stroke exactly as in the water. The evening before I had been swimming in the Y. M. C. A. tank. Tho I usually vary between several different strokes when in the water, in the dream I used only the side stroke. The manner in which I made the ascent was remarkable; it was by swimming around and around in a helical course,—the axis of the helix being vertical—until I had mounted about ten feet above the floor. Tho I was still just as comfortable in the air as I am in the water, I reasoned that it was better not to risk going any higher, for two reasons, first, I did not know what possibilities of the failure of my unknown means of buoyancy there might be, and second, as I knew that it was mechanically impossible for *air* to buoy me up, I thought there must be something in the cause which involved magnetism and a great drain on my nervous energy, and tho I did not feel at all tired, I thought there might be some injurious effect; I thereupon swam down again, but whether in a helical course this time I don't remember. While still asleep, I said to myself, "I will ask Professor Hyslop for an explanation of this phenomenon, he is an expert on all these things," and I suppose that it is on account of this that I remembered it so well, and that my first thought on awaking was to tell you about it. Of course I fully realized then that it was merely a dream. The dream did not, as dreams sometimes do, produce any after effect of fatigue.

Trusting that this may be some use in your collection I am,

Yours very truly,

H. J. KENNEDY.

## BOOK REVIEWS.

*Thought Transference.* A Critical and Historical Review of the Evidence for Telepathy, with a Record of New Experiments. By Northcote W. Thomas. Dodge Publishing Co., New York. 1905.

This little book of 214 pages is a brief summary and discussion of the evidence for telepathy. Mr. Thomas is a member of the English Society and has had access to its unpublished material and so has given some new facts as evidence for telepathy. The book is one of the few that have undertaken, in connection with the statement of facts, the discussion of scientific and other objections to such a phenomena as telepathy claims to be. It is especially careful and conservative. Nothing is lacking in the scientific spirit and it ought to be one of the most useful publications for the layman that I know, who is so ready to accept telepathy on the worst of evidence and then appropriate it for the most wonderful explanatory purposes. Unfortunately in this country the book may reach only a small class, as our public depends almost entirely on the newspapers for its knowledge of everything, and the newspapers are mostly "yellow journals." The more is the pity as such presentations of the subject ought to be widely read.

I shall not summarize the evidence, or the general contents of the book. I wish only to remark some points in the discussion that it is important to keep in mind. The first is that the author finds it necessary to defend telepathy against the gibes of the so-called scientific man and the host of impossibilities which he likes to throw at the head of the psychic researcher. This critical review of conceptions both in the way of and consistent with the claims of telepathy is a most useful piece of work and more of it should be done, in spite of the fact that it is so hard to get readers of such things.

Mr. Thomas had to meet the objection to telepathy that it implied action at a distance. He resorts to gravitation as probably an agency in nature that involves this very action, and I think rightly so. But he has to admit that certain speculative conceptions of that question are *sub judice* and he seems to have forgotten that he had an absolutely conclusive instance of action at a distance in magnetism and electricity. A magnet will move iron filings at a distance, any indefinite distance if the magnet be large enough. Nor can the physicist escape the force of this by irresponsible talk about molecular vibrations in the ether or anything else. His ordinary formulation of action by contact does not involve the idea of vibrations at all. When he is denying action at a distance he has in mind visible contact as the principle of motion and either ignorantly or knowingly evades the fact that he has abandoned sensible contact as

the universal principle of action in the phenomena of magnetism. If you talk about "contact" after admitting the phenomena of magnetism you are simply equivocating with the term in its scientific sense just to escape the admission that you are fallible or have changed your mind. The interest of the appeal to the phenomena of magnetism is that you have in them sensible evidence of action at a distance and your old limitation of a principle of nature is broken down. You can not appeal to the old conception to deny anything.

Of course the psychic researcher may also reply by making a present of the doctrine that action at a distance is impossible or improbable, and simply say that he does not care a penny whether it be true or false. He may deny that telepathy implies action at a distance, even regardless of the question whether consciousness is spatial or not. If we claim that telepathy is only a name for facts that are not due to chance, that it is only a description of coincidences between two persons' thoughts that require a cause, we are not implying any process whatever by which the causal result is effected. We leave open the question whether the causal process is direct or indirect. We psychic researchers have generally deluded ourselves and others by the assumption that the thoughts are "transmitted" by some "natural" process, perhaps physical or allied to this, from the mind of the agent to that of the percipient. We have no evidence of this assumption, tho it is a natural one to make when adjusting our problem to the prejudices of the sceptic. We concede for argument's sake that it is this, and then unwittingly slip into the belief of it. When we reflect we find that we have no right to do this and that we have been conceding the sceptic more than he is entitled to claim. But if we will only consistently and always conceive telepathy as only a name for facts not implying any knowledge whatever of a process direct or indirect between living minds we shall be in a position to absolutely ignore the question of action at a distance or to claim that it is a fact in the phenomena of magnetism. On either alternative we have a complete victory. We are only insisting on facts that are not due to chance and the physicist may make the best of them.

By way of suggestion I would mention an apparent inconsistency in the book. In the first chapter Mr. Thomas says that investigation of trance mediumship, etc., can "hardly be fruitful without at least a preliminary disproof of the existence of thought transference or a determination of its limits between living persons." The alternatives here are, perhaps, clear enough and it is not necessary to take exception to the statement save that I think telepathy a step in the understanding of spiritistic messages instead of being a difficulty in the way of the theory. One kind of telepathy may limit the evidence but not the explanation by spirits. But there is a kind of assumed telepathy for which there is no evidence, and in the chapter on the net result of the investigation (pp. 177-178), Mr. Thomas says just this thing. He accuses members of frequently assigning it a "role which may well stagger the imagination, tho

no evidence, scientific or otherwise, has ever been presented for the telepathic power in the extreme form in which it is invoked to explain away experiments more readily explained on a spiritistic hypothesis." Now it is only on the supposition that we have evidence of the kind here denied to exist that we can suggest the need of "a preliminary disproof of telepathy," if spirits are to be invoked in any case. If the author, however, is merely stating the point of view of the uncritical sceptic in the first of the two statements quoted he is not open to correction, and I am inclined to think that it was his intention to so regard the matter. Hence I am only reminding readers of a pitfall rather than quarrelling with the author.

My interpretation is sustained by the title to the second chapter which distinctly says: "Telepathy a Designation, not a Theory." This and the absence of all evidence, "scientific or otherwise," I have been urging for years and am certainly pleased to find that I am not alone in it, and would have been glad to have known earlier that I had such good company.

If I may venture upon a criticism of the author at all, which I would extend to the whole policy of the Society, it would be that we cannot isolate telepathy in our theories. Mr. Thomas, in the chapter on net results says that the Society "was formed to investigate telepathy as well as spiritualism," which is all very true and seems to imply that the latter has less interest than the former and may be neglected until we find some tenable theory of telepathy. I have never understood that the Society had any prejudices or preferences in regard to the phenomena in which it was interested. Its original circulars placed all types of phenomena on the same level, but for the sake of correcting the unscientific course of the spiritualists it insisted on a discrimination in the character of the phenomena, at least in the study of evidence for the supernormal. This was unquestionably correct. But in the course of its policy adapted to classification it employed the same assumptions for explanation. This is to the present writer an entirely false position. We must classify distinctly for studying evidential problems, but if we find the phenomena associated together the explanation must assume some sort of unity. I think the Society has been led by its policy of classification into neglecting the associated phenomena in connection with its study of telepathy. We cannot explain telepathy by taking it in isolation. Its concomitant phenomena may be the most important hints of an explanation and a theory. Take the experiments of Miss Miles and Miss Ramsden (*Proceedings of the English S. P. R.*, Vol. XXI, pp. 60-93, and *Journal of same*, Vol. XIII, pp. 253-262), which show most interesting psychological concomitants, some of which have not been published, perhaps not inquired for, by the Society, having been transmitted to me in reply to inquiries. To me the most hopeful direction for theoretical explanations is precisely in finding the various concomitants of the telepathic phenomena and they will always remain a mystery or perplexity until these associated incidents are investigated. The supernormal has some sort of

unity, as is evidence in the fact that we nearly always find trance mediums occasionally showing telepathic phenomena in their normal states, or clairvoyant and premonitory phenomena in either the normal or trance states. This is a very significant fact and no scientific man can afford to isolate his facts and to neglect their actual or probable environment when seeking a theory of them.

Isolation for classification must be made and perhaps for certain aspects of explanation the same separation must be considered. But the field of the supernormal involves such articulation of its various phenomena that the isolation can only be one of convenience for other than explanatory objects as a whole.

*Crystal Gazing.* By Northcote W. Thomas. Its History and Practice, with a Discussion of the Evidence for Telepathic Scrying. Introduction by Andrew Lang. Dodge Publishing Co., New York. 1905.

This is a most excellent little book of 162 pages. Most of the facts are new and there are no explanations of them indulged. It will not be necessary to more than commend the book very highly to every reader who wants to know the facts of crystal gazing. The book, however, is not a mere narrative of the facts. It engages in critical examination of the evidential aspects of its data with some allusion to their possible or probable classification, and will be a most useful volume to all persons scientifically interested.

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# JOURNAL

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## American Society for Psychical Research

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### PERSONAL EXPERIMENTS WITH EUSAPIA PALLADINO.\*

By Hereward Carrington.

Eusapia Palladino was born of Neapolitan parents on January 21, 1854, in a village of La Pouille. Her mother died while giving birth to the child; her father was assassinated by brigands eight years afterwards. Eusapia Palladino is her maiden name. She was married at Naples to a merchant of modest means, named Raphael Delgaiz, who died some years ago. She has married a second time, and her second husband has adopted her maiden name, as did her first husband.

Eusapia Palladino was a poor storekeeper in Naples before her remarkable gifts brought her into prominence. She discovered these powers by accident when she was thirteen or fourteen years of age. She happened to attend a séance, when it was found that she had the power of moving a large table in an apparently inexplicable manner. She was told that she had remarkable mediumistic gifts, and was advised

\*The following article has been somewhat abbreviated from the one published by *McClure's Magazine*. Occasional expressions have been altered by the Editor to suit more accurate scientific description and speculative observations have been omitted. The republication of the material has been in deference to the need of record in this *Journal*.—Editor.

to develop them. She did not do so for several years, being afraid of the consequences, and attributing the remarkable phenomena occurring in her presence to the devil. During these early years, Mme. Palladino received but little money for the sittings she granted, which were mostly given for the benefit of her personal friends. She happened, however, to fall under the attention of Professor Chiaia, of Naples, in 1888, and later of Professor Lombroso, and soon became the center of scientific investigation. Since then she has been investigated by a large number of famous savants in Italy, France, England, and elsewhere, but, except Dr. Hodgson, who has been dead for some years, I am the only American investigator who has had the privilege of attending a number of séances with this remarkable woman.

The circumstances of Eusapia's introduction to the scientific world were these: In August, 1888, Professor Chiaia published in a journal issued at Rome, an open letter to Professor Lombroso, giving a brief statement of some of the séances he had attended with this medium,—the results of which he could in no way account for—and calling upon Professor Lombroso to hold séances himself. It was only in February, 1891, however, that Professor Lombroso, whose curiosity had been strongly excited, decided to go to Naples and examine these curious phenomena for himself. Two séances were held at this period, which were attended by Lombroso and other men of science, including Professor Tamburini. Remarkable phenomena were seen, which resulted in the practical conversion of M. Lombroso. In a letter dated June 25, 1891, he says:

“I am filled with confusion and regret that I combatted with so much persistence the possibility of the facts called spiritualistic. I say facts, because I am still opposed to the theory.”

The result of M. Lombroso's conversion was that a large number of scientific men formed a committee of investigation. They met in October, 1892, in the apartment of M. Finzi, at Milan, to conduct a series of experiments. The committee consisted of Professors Schiaparelli, formerly director of the Observatory of Milan; Gerosa, professor of Physics, and

Ermacora, Doctor of Natural Philosophy; Aksakoff, Councillor of State to the Emperor of Russia; Karl du Prel, Doctor of Philosophy in Munich; Charles Richet, of the Sorbonne, Paris; and Professor Buffern.

Again, the results were such as to convince the investigators that genuine phenomena had been obtained. In 1893, another series of experiments was conducted in Naples, under the direction of M. Wagner, Professor of Zoölogy of the University of St. Petersburg. These were followed by still further experiments in Rome in 1893-4, under the direction of M. Siemiradski, Correspondent of the Institute in Warsaw, in November, 1893, under the supervision of Dr. Ochorowicz; in Carqueiranne, under the direction of Professor Charles Richet; and in the Ile. Roubaud, in 1894, under Professor Richet, Sir Oliver Lodge, Mr. F. W. H. Myers, and Dr. Ochorowicz; in 1895, at Cambridge, England, under the direction of Mr. Myers, Professor and Mrs. Sidgwick, Miss Alice Johnson and Dr. Richard Hodgson; in September, 1895, under the direction of Colonel de Rochas; in September, 1896, at the house of M. Marcel Mangin; in 1897-8, by M. Flammarion, of Paris; and, during the past few years, by Professor Enrico Morselli, the famous neurologist of Genoa; Drs. Bozzano and Venzano, of the same city; Drs. Bottazzi and Galeotti, professors, respectively, of physiology and pathology of the University of Naples; Dr. J. Maxwell, Judge of the Supreme Court in Paris; Drs. Herlizka, Charles Foa, and Aggazzotti, assistants to Professor Mosso, and Professor Pio Foa, of the same university, professor of Pathological Anatomy, Director of the Anatomical Museum, and general secretary of the Academy of Sciences. Eusapia has also been studied by M. and Mme. Curie, Dr. Gustave Le Bon, M. Courtier, and Youriévitich, of the Psychological Institute in Paris; Professor Sabatier, Dr. Dariex, Mr. Gilman Hall; Dr. Moody, Professor of Physics of the College of the City of New York; and by the Hon. Everard Feilding, and Mr. W. W. Baggally (both of whom shared the sittings that I attended), and a number of other men and women famous in science.

It must be emphasized, in this connection, that the ma-

majority of men and women who have investigated Eusapia have done so, not because they believed in the tenets of spiritualism, or were desirous of being converted, but because they wished to ascertain the truth or the falsity of the phenomena, and discover, if possible, a new force, that operates during these séances, and that physical science does not as yet recognize. It may be said, also, that the majority of the investigators who have issued reports oppose a spiritistic interpretation of the facts, and rather incline to the belief that we deal, in Eusapia's case, with the operation of an unknown but intelligent force—directed, perhaps, by the subconsciousness of the medium—which has the capacity, at times, of externalizing itself, as it were, and creating images and phantoms, outstanding and real at the time, but, nevertheless, reflected images (such as those we see in the looking-glass) which disintegrate and vanish at the conclusion of the séance, just as the living image seen in the glass vanishes when the mirror itself is shattered.

To return, however, to facts: During the experiments in Milan it was found that the medium apparently lost weight in a manner that could in no way be accounted for. The medium and the chair in which she was sitting were placed upon the scales, and their combined weight was carefully measured. She was then watched carefully, to see that she threw nothing away, and also to see that she derived no support from the surrounding surfaces—the floor, etc. Nevertheless, in the course of from twelve to twenty seconds the scales showed a decrease of about seventeen and a half pounds in weight. At the fifth sitting a similar reduction was observed, under conditions which the investigating committee considered perfect.

Levitations of the table were also observed by this set of investigators, and touches by invisible hands, which they could in no way account for. In order to test this further, however, the following device was tried:

A portion of the room was curtained off from the rest, and the medium placed in the aperture of the curtains, which were joined a little over her head. The space curtained off was left in absolute darkness, but the rest of the room was

dimly lighted by a lantern with red glass sides, placed on the table round which sat the medium and the experimenters. On one occasion Professor Richet himself took up his position in the darkened part of the room, behind the curtains, his chair placed back to back with that on which Eusapia sat. The medium's hands were held on either side by M. Schiaparelli and M. Finzi, and the latter's stocking-clad foot was placed between the two booted feet of Eusapia. Under these conditions M. Richet was touched three times on various parts of the body. He writes:

"At one moment she became rigid, and said, 'Hold me tight, hold me tight,' upon which M. Schiaparelli on one side and M. Finzi on the other held her with all their strength. M. Gerosa took notes. I said to M. Finzi, 'Are you holding her left hand?' He replied, 'Yes.' Then I asked M. Schiaparelli, 'Are you holding her right hand?' He replied, 'Yes.' Then I again asked M. Finzi, 'Are you holding both her feet?' He replied, 'Yes.' Then, on turning my head slightly to the left, I saw that something was preparing, by the fact that the curtain was bulging and seemed to be approaching Eusapia, as though to make the shadow deeper. Then I was touched on the right shoulder by a hand which seemed to me to be a right hand. . . . Almost at the same instant, after Eusapia had asked me to put my head near hers, I was touched by two fingers, which pulled with some force, but without hurting me, the hair on the nape of my neck; I was certain it was a hand that touched my shoulder and neck. At the same time M. Finzi was touched on the ear, on the forehead, and on the temples by fingers that were behind the curtain, while the hand that touched me was free from the curtain."

At some of the sittings on the Ile Roubaud, which were attended by Sir Oliver Lodge, Professor Richet, Mr. F. W. H. Myers, and Dr. Ochorowicz, some remarkable phenomena were observed. Not only were levitations of the table, raps, blowings-out of the curtain, and touches experienced,—under what seem to have been excellent conditions of control,—but such manifestations as the following occurred, which I quote from the original verbatim record, published in November,

1894, in the *Journal of the Society for Psychical Research*, but never so far made public in any way:

"An arm-chair in the window, four feet of clear space intervening between it and the back of Eusapia, now began to move. It was very visible to Lodge and to all, the shutters being open and sky-light glinting on the back of the chair. It was seen to approach and otherwise move a few inches several times; it also made intelligent visible tilts in reply to questions. Eusapia was well held and all conditions were perfect. No one was near the chair. . . .

"While Lodge held *both* the medium's hands on the table, and also her head leaning over on to him away from the chalet, and while Richet held both her feet, the suspended chalet was heard to be wound partially up three times, with brief pauses, taking four seconds in all, as heard and recorded by Bellier, the note-taker. It did not now begin to play, but began to flap, as if its doors were trying to open. Soon it began to play, and raps were heard upon it. While it played, Eusapia waved Lodge's hands in the air in time with the music. It soon stopped, but was immediately rewound and went on playing some time. While this was going on, the chalet began to swing, and the string was heard to break, but, instead of dropping on the floor, the chalet was gently placed on Myers' head and thence onto the table. This phenomenon occurred under quite satisfactory conditions. . . .

"M. was seized from behind while standing, and vigorously pulled and shaken about, while all four were standing holding hands round the table. L. saw him moving and felt a transmitted pull. A loaf and other objects from the buffet hard by arrived on the table, and a pile of five plates. Our small table was in front of the buffet. Everybody was now standing up, and observers were getting tired, so we asked to stop, but agency insisted on continuing. Statement made that the medium needed refreshment, but the agency said it would see to that. A gurgling noise was heard as if the medium was drinking from a bottle, and directly afterward a decanter of water which had been on the top shelf of the buffet arrived on the table; then it rose again to the medium's mouth, where it was felt horizontally by Richet, and again

she drank. It then came again on to the table and stayed there."

Such incidents, it must be admitted, seem incredible, as well as absurd. Nevertheless, they are recorded as facts, and we must not reject them *a priori* because of their apparent incredibility. If the simpler phenomena prove to be facts, there is no reason whatever for doubting the more remarkable manifestations; they would then differ in degree and not in kind. And as I am absolutely certain that at least some of the phenomena witnessed in the presence of this medium are genuine, I can see no *a priori* objection to these more remarkable manifestations, bizarre as they may appear. If unknown forces exist in nature, we cannot say to what extent they may exert an influence over organic or inorganic matter.

When an object is, apparently, moved without contact, objection is at once raised to its possibility on the ground that it involves an *actio in distans*, or perhaps the operation of some new and hypothetical force. Such objectors seem to forget that precisely analogous phenomena are happening all the time. In electricity and magnetic phenomena we have, in a sense, "action at a distance"—without apparent cause, or material connection, in the ordinary sense of the term; indeed, every time the wind slams the door, we have a movement of an object without *visible* contact. It may be objected, of course, that in all these phenomena we know the *modus operandi* of the action, and that there is no real *actio in distans* at all, since the ether is the medium through which these energies (let us speak of them thus roughly for the present) are conveyed. But the same is not true of gravitation. Here we have an action or force exerted at great distances; yet we have not the slightest idea of the nature of gravitation—in what it consists or how it acts. No body is opaque to gravitation; it seems to contradict all that is known of ordinary forces, since nothing impedes or hinders it in the slightest degree. Are we, then, entitled to deny the existence of other forces because they are in their nature unknown?

During the autumn of 1908, when I was in London, I suc-

ceeded in inducing Eusapia Palladino to grant a series of sittings to myself, the Hon. Everard Feilding and Mr. W. W. Baggally,—the former, the Honorary Secretary and the latter a member of the Council of the English Society for Psychical Research.

The first impression one receives upon meeting Eusapia is that she is of a quiet and retiring disposition, but at the same time is a woman of powerful will, possessing a keen, alert eye. She is short, rather plump, and when she has chatted some time, and begins to gain confidence in the good faith of her listeners and investigators, she has a pleasant, even sweet smile, which frequently brightens her face. Her hair is grayish brown in color, with the exception of one white lock over her left temple, covering a scar received in her childhood. During the séance a remarkable cold breeze issues from this scar.

Eusapia's psychology is a puzzle to all who know her. Brought up in a Catholic country, she nevertheless leans toward agnosticism, while believing firmly in the reality of a spiritual world. This belief, she says, she has gained through her own experience. Her so-called "spirit control," John King, is the supposed director of her séances. Nevertheless, she talks a great part of the time about "my fluid." As a matter of fact, one gets the impression that she does not understand the phenomena very well herself; and as she is in trance during a large part of each séance, it is only natural that this should be the case. We attempted to discuss with her, several times, the *modus operandi* of her phenomena, and we also talked freely with her about her occasional trickery. She replied with a shrug, "Yes, they tell me I do these things; but I don't remember them." It was impossible to extract from her anything more satisfactory.

We held the sittings in our own rooms at the Hotel Victoria in Naples. We occupied three adjoining rooms, which we fitted up for séance purposes. The middle room we turned into an experimental laboratory. The rooms on either side of this were occupied by ourselves, and the doors of these rooms we securely locked and bolted before each séance. The windows were also securely fastened and shut-

tered. As our rooms were on the fifth floor of the hotel, there being no connection between the windows, and as there was a sheer drop of some fifty feet to the pavement, we felt certain that no communication could be established from without. The floor was the usual tiled floor, common to Italian houses; the walls were of brick and stone, so solid in character that we found it impossible to drive a nail into them.

We improvised a cabinet by hanging two light, black curtains across one corner of the room, forming a triangular space some three feet deep. In this cabinet we put a small tripod table belonging to the hotel; and upon this we placed various musical instruments, such as a tea-bell, a tambourine, a tin trumpet, a musical box, and a toy piano, these being the usual paraphernalia employed at her séances. In the corner of the cabinet, behind the table, we placed a small guitar. The arrangement was varied somewhat during the séances, but this was the usual method of disposing of the apparatus.

When Eusapia arrived at our hotel, which she usually did at an hour considerably later than that appointed (9 P. M.), we would invite her, first of all to partake of a cup of coffee, an invitation that she generally accepted. It is interesting to note, however, that Eusapia never eats anything after two in the afternoon on the days on which séances are given, for the reason that she would invariably feel nauseated during the séance were she to do so. As a matter of fact, she frequently does feel uneasy as it is. If Eusapia was in a talkative mood upon her arrival, it was extremely difficult to settle her to the matter in hand, for she insisted on talking incessantly long after we had seated ourselves at the table—especially if the conversation happened to turn on her past career or personal grievances!

Eusapia sat *in front* of these curtains, from one to two feet distant from them; and before her was placed the larger, oblong séance table, upon which she and the rest of us placed our hands. Our stenographer, Mr. Meeson, was seated at a separate table, having a well-shaded lamp of his own. His duty it was to record accurately the passing of time, the nature of the observed phenomena, as dictated by us, and our

other remarks, samples of which will be quoted immediately. We had arranged a special means of lighting the séance room, as follows: From the ceiling in the center of the room hung a four-branched electric light cluster. Two of these bulbs were white, and two red, varying in intensity through 110, 150, 220, and 240 volts. The brightest of these lights was a regular 16-candle-power lamp; the faintest, the dim red light, enabled us to see only outlines of the room's furniture; but even in this weakest light we could always perceive the medium's hands, her face, and the outlines of her body. It is an interesting fact that practically *all of our best phenomena were obtained in bright light*. Only when the light was much reduced, as it was on a few occasions, did the phenomena become vague, uncertain, and unsatisfactory.

Why this cabinet? Why darkness? It must be admitted that it would have been far more satisfactory if both of these conditions could have been done away with; but we had to submit to them with as good grace as possible. The medium says that the cabinet is necessary in order to "concentrate and hold the magnetic fluid" which emanates from her person and which the spirits use for the production of the phenomena. Of course this may be due, largely, to auto-suggestion. Many mediums use cabinets, and Eusapia thinks she must have one also. But there is ground for supposing that there is a good deal of justice in her demand. In the first place, it would seem that the medium must know how she feels, and what conditions suggest the phenomena, better than outsiders possibly can. In the next place, we have frequently noticed that the nearer the cabinet curtains the medium can get, the stronger are the phenomena, and the more abundant and convincing. Most of the phenomena originate from within the cabinet, whatever may be the interpretation of that fact; so that, on any hypothesis, we can safely say that it influences their production.

All mediums insist on certain "conditions," which, they assert, are necessary for the production of their phenomena. Darkness is, apparently, one of these necessary conditions in physical phenomena. Why should this be so? It must be admitted that it is usually insisted upon for the reason that

it renders possible trickery of all kinds. But why should genuine mediums insist upon this condition? To tell the truth, it is not positively known why this should be; but various theories have been advanced, and mediums have sometimes made statements giving reasons for it. They assert that light is a very disruptive agent, possessing fine yet powerful qualities, and that, when one is dealing with such subtle forces and conditions as occur in a séance, light must be excluded, for the reason that it destroys the subtle forces produced and disintegrates the forms that might otherwise "materialize."

Is there any warrant for such an assumption? Let us take a simple analogy, which has often been used. Sensitive plates, used in photography, cannot, as we know, be exposed to the light before the picture is taken; if they were, they would be ruined, and the photograph spoiled. Darkness is necessary; it is one of the "conditions" required by every photographer for obtaining a successful photograph. And it may be so here. Light rays are now known to be very destructive to some forms of animal life, and to human protoplasm, and if too long continued they are extremely energetic, and liable to disintegrate any excessively fine and subtle body. That being the case, we are certainly entitled to take into consideration these requests of the medium; and we may consider her statements well founded, provided the imposed conditions do not admit the possibility of fraud. I may say that, in Eusapia's case, this was nearly always precluded by the amount of light allowed. During a great part of the séance there was enough light for us to clearly *see* her hands, as well as feel them. Although the light was sometimes lowered, it was at no time completely extinguished; and during the greater part of the séance it was very good, allowing us to see everything in the room with the greatest clearness and precision.

I may remark just here that this medium has been caught in various actions which might be taken for conscious trickery from time to time, and will almost invariably resort to them unless she is prevented from doing so by the most rigid control (that is, the degree of certainty obtained in securely

holding her hands and feet.) The reason for this is that Eusapia, knowing that the production of genuine phenomena will exhaust her nervous forces, resorts to this simpler method, if her sitters are sufficiently credulous to allow it, in order to save herself, from the painful after-effects of a genuine séance. Nearly every investigator has at one time or another discovered action on her part which is more or less suspicious to any careful and scientific investigator, and consists in the substitution of one hand for two, and in the production of phenomena with the remaining free hand. If, however, sufficient precautions are taken, it is a comparatively easy matter to frustrate her attempts; and when this is done, genuine phenomena are produced. Many of the phenomena are so incredible that by far the simplest explanation is that fraud has been operative in their production; but I can say positively (and I believe the records will show this) that fraud was quite impossible throughout our séances, not only because of the nature of our control of the medium, which was rigidly exacting, but because of the abundance of light. Any theory based upon the supposition that confederates were employed is absolutely discounted; first, because the séances were held in our own locked rooms in the hotel; and secondly, because throughout the séance it was light enough for us to see the whole room and its occupants. It is hardly necessary to add that we examined the cabinet, the table, instruments, and all articles of furniture, both before and after each séance.

No one who has seen the effects of a séance upon Eusapia Palladino could doubt its genuine character, as far as the medium is concerned. At the conclusion of a séance she is faint, dizzy, nauseated, extremely weak, occasionally vomits, and remembers little that has occurred during the séance, while her face becomes deeply lined, greenish yellow in color, and appears to be shrunk to almost half its natural size. Moreover, many abnormal occurrences take place, quite apart from the phenomena themselves. Thus, during one séance, Professor Morselli, of Genoa, normally right-handed, became left-handed, while Eusapia herself, normally left-handed, became right-handed. Another remarkable phenomena frequently seen is this: There is a scar on Eusapia's

forehead on the left side, about an inch long, from which issues, during and after a séance, a mysterious cold breeze, clearly perceptible to the hands. When tested by a thermometer, it has caused a fall of three or four degrees. Immediately over this scar there is, as I have said before, one white lock of hair; the rest of her hair is grayish brown in color. After one séance I examined this famous scar, touching it with my fingers, and distinctly felt the cold breeze, which was perceptible to all of us. We covered the medium's mouth and nose with our hands, to prevent her from blowing, and held our own breaths. The breeze was still perceptible. Finally, in order to test the hypothesis of hallucination, we held to her forehead a small tissue-paper flag, about two by three inches square, having covered her mouth and nose as before, and being careful not to breathe upon it ourselves. The result was that the flag was blown out from her head several times strongly, and finally so forcibly that it wrapped itself completely round the flagstaff supporting it. Thus, the objective nature of this cold breeze was satisfactorily demonstrated.

During the first three séances (except for the stenographer, who sat at a separate table, and was always visible to us), Mr. Fielding and I alone were present, one of us controlling the right hand and foot, the other controlling the left hand and foot of Eusapia. Nevertheless, in spite of our utmost precautions, and our constant observations and attempt to frustrate possible fraud on the part of Eusapia (which, by the way, she did not even attempt at these séances), phenomena continued to happen in a most aggravating manner. I shall quote a few passages from our detailed reports, illustrating both the character of the phenomena and the method of control, as well as the precautions we took to prevent their production by normal means.

Our first séance commenced at 10.35 P. M., but it was not until after eleven that phenomena began. It is an interesting fact that no matter how good a séance may ultimately prove to be, there is an almost invariable wait of from half an hour to two hours before really big phenomena take place. It seems as though the force, whatever it is, must accumulate

and gather strength; and certainly the phenomena become more remarkable as the séance proceeds. Of course there is the alternative explanation that our attention would become relaxed after we had sat for an hour or two in the semi-dark. and that Eusapia would thus be able the more easily to resort to fraud. We reply to this that we took the utmost care to rest ourselves so as to be perfectly fresh at the commencement of each séance; and as each of us had sat scores and even hundreds of times with mediums, we were quite used to the process, and it did not excite or fatigue us in the least. Moreover, as I have said before, it was nearly always light enough for us to see the whole of the medium's body, her face, her feet, and her hands, the last resting upon the table held in ours.

To return, then, to our séance. The following are typical quotations from the record, as reported by us. A certain amount of repetition is unavoidable; but it must be remembered that when we were dictating accounts of phenomena, and of the control, to a stenographer during their actual production, we had but little time for choice of words. By "complete levitation" of the table is meant the raising of the table completely off the floor without visible contact; by "partial levitation," the tilting of the table upon two legs, without apparent contact, the other two legs remaining on the floor. In the notes will be found the initials F, B, and C. These stand for Feilding, Baggally, and Carrington respectively, and indicate the name of the dictator at that particular moment.

At 11.44 P. M. a remarkable phenomena took place which we recorded as follows:

*Complete levitation of the table.*

F. My hand was on the table. Medium's right hand on top of mine, and not touching the table.

C. Medium's left foot did not leave my right. My right hand was across both her knees. I am sure that at that time the medium's leg did not come into contact with the leg of the table.

F. There was no possibility of her touching the leg of the table on this side. The table was lifted completely into the air, off all four feet.

C. The medium's right hand grasped my right hand firmly, and was over mine, mine being between hers and the table.

F. My left foot was pressing strongly on hers.

During the second séance a series of remarkable levitations followed one another very rapidly—so rapidly, indeed, that we did not have time to dictate the control of hand and foot after each phenomenon. In spite of our utmost endeavors to prevent the table from going up into the air, by securely holding the medium in various ways, it continued to do so. We were partly upon the floor, partly in our chairs, holding hands, feet, knees, ankles, and endeavoring at the same time to ascertain the distance between her skirt and the table leg, her body and the table, and to make other instantaneous measurements, such as the occasion permitted. The record will indicate this:

11.01 P. M. *The table tilts on the two legs farthest from the medium, both her hands being clearly visible, and about a foot away from the table, and her fists being clenched.*

C. The control of the feet being the same as before, except that my right hand is now also grasping her leg.

F. My right hand is across both her knees.

(The medium sat well back in her chair, and her body was at least nine inches from the table. We clearly remember the conditions of this striking phenomenon.)

11.05 P. M. *Complete levitation of the table.*

F. The table lifts about six inches; only C.'s and my hands were on the table, clasped across the middle.

*Another complete levitation of the table.*

F. Nobody's hands are on the table. It goes up all by itself!

*Another complete levitation of the table.*

C. All hands being off the table. Her right hand was free, but perfectly visible, and about six inches above the table.

11.10. F. asks medium to attempt levitation while standing up. She agrees, but presently says she cannot stand any longer. She reseats herself.

11.11. *Complete levitation of the table.*

C. Both hands of the medium were about eight inches above the table. I can clearly feel her left foot across my right; the leg of the table was not in contact with her skirt.

*Second complete levitation of the table.*

F. My left hand was underneath the bottom of the table leg,

and there was no contact between her skirt and the leg of the table. Her right hand was off the table altogether.

C. There was nine inches between her body and the table.

During the ninth séance we succeeded in obtaining a complete levitation of the table while one of us was under the table holding both her ankles in his hands. The light was abundant.

But we were not content with that! We wished to obtain levitations of the table under conditions that did not depend upon our sense perceptions at all. To insure this, we had constructed, and used, a piece of apparatus, made by a carpenter in Naples, and constructed as follows: Two tapering cones were made, and fastened to the floor. Into these wooden cones the table legs set. The object was to prevent any foot-action on the part of the medium, for it is obvious that she could not even touch the legs of the table, thus surrounded by the wooden cones. The tapering shape, however, allowed a certain amount of rocking motion on the part of the table. Across the top of these cones, and joining them, was affixed a board. This prevented the medium from raising the table with her knees; for had she raised them, they would merely have come into contact with this board, and would not have reached the lower edge of the table. We tied the medium's feet to this apparatus with rope; we held her hands, arms and head away from the table altogether (in ours), yet, in spite of our best endeavors to prevent it, it continued to levitate. After this, we felt that certainty had been reached; the levitations were true, beyond a doubt.

During other séances we obtained raps, lights, and various movements of objects, under what we conceived to be excellent conditions. I shall refer to but one or two of these.

During the seventh séance a small milking-stool, which we had placed inside the cabinet, came out of its own accord, and slid along the floor about a yard, approaching the medium. She placed her hand above it and waved it to and fro in various directions. The stool followed these motions, dragging itself along the floor, and finally rose into the air altogether. We passed our hands between the stool and the

medium, and along the carpet, ascertaining that there was no thread, hair, string, or attachment of any kind—which, however, was fairly obvious to us, as there was a brilliantly lighted space of about two feet between her body and the stool. We then picked up the stool, examined it, and replaced it on the floor. While this was being done, one of us securely held her left leg and foot (the one nearest the stool), and grasped her hand in one of ours. We did not allow her to touch or approach the stool after we had replaced it on the floor. In spite of our utmost precautions, however, the stool moved about in various directions, in obedience to waves of her hands above it, at a distance of some three feet, and finally was completely levitated. We considered that this experiment had been produced under absolute test conditions.

One curious phenomenon is frequently observed in Eusapia's séances. Her skirt will be gently blown outward as though by a breeze from within. It comes out gradually, generally approaching some object, which rushes in towards her as soon as the skirt touches it. This phenomenon was observed by M. and Mme. Curie and by Mr. Feilding, at a séance in Paris. During one of our séances this inflation took place gradually, and I asked Eusapia if I might place my hands down and feel the bulging of her skirt. She replied that I might. There was no material resistance, and certainly no solid body was within, pushing the skirt outward. It receded several times under my hand, and was then puffed out again, as the sail of a ship might fill before a light breeze. With her permission, we turned back her skirts and petticoats and examined them carefully, but found no mechanism of any sort concealed about her. We may say that at a later séance, to which we had invited Signora Rocca and Miss Crawford—and Lord Sudeley, the two ladies made a thorough search, taking Eusapia into a separate room, causing her to strip, and examining her and her clothes carefully. No mechanism was found and nothing unusual was discovered about her person.

This is interesting, in view of the remarkable touches and grasps by hands which we received during the sixth séance. At this sitting, which was attended by only the three mem-

bers of the committee, no strangers being present,\* we both saw and felt livid white hands issue from the cabinet curtains and forcibly grasp us, and move material objects—both the medium's hands, meanwhile, being securely held in ours, and *visible* upon the table. During this séance the medium passed into a deep trance state for the first time—owing, probably, to her increased confidence in us. Mr. Baggally was controlling her right hand and foot, and I the left hand and foot (the phenomena are usually more abundant on the left side), while Mr. Feilding sat opposite her at the other end of the table. After various minor phenomena (and, indeed, some startling ones), which must be omitted for lack of space, we find the following record:

12.06 A. M. F. I saw a white thing coming over her head: I could not say what it was.

C. My control exactly the same as before. I also saw the white thing. (It looked like a creamy-white object coming out, about six inches square.) †

C. The curtain blows right out twice, as though pushed by some substance. I could see the round swelling of the curtain. Her hand was pressing firmly against my hand, and I am holding it by the thumb. Both her legs around my right leg.

B. Her right hand is on my left hand, on her right knee.

F. I have asked the medium whether I could feel the hand also. She replied, "Yes."

F. stands to the left of C., and leans over with his left hand outstretched about two and a half feet above and to the left of the medium's head. Immediately after: F. I am touched by some-

\* Professors Bottazzi and Galotti, of the University of Naples, and three other gentlemen, attended the fourth séance, at our invitation. Personal friends of ours were admitted on three other occasions. The rest of the sittings were attended by the members of the committee only.

† As to this white object which appeared over Eusapia's head, it would be very difficult to tell its consistency or composition. Glimpses of these apparently "materialized" objects are always so fleeting that it is extremely difficult to get a clear look at them for longer than a second or two at a time. Sometimes these objects would seem misty, hazy, and uncertain; at other times, more solid and opaque, yet irregular, in outline; at other times, distinct hands could be perceived, having all the appearance of hands, and sufficiently solid and tangible to move material objects, and to grasp the investigators through the curtains with sufficient force to upset them in their chairs, and to precipitate them into the cabinet,—as happened on one memorable occasion. These white hands invariably disappear behind the curtains; that is, they recede into the cabinet, apparently to "gather power" for their next appearance.

thing directly on the point of my finger. I am touched again. I am taken hold of by fingers, and I can feel the nails quite plainly.

C. Her head pressing against my head. I am absolutely holding her left hand on the table. Both her legs are around my right leg under the chair.

B. I am absolutely certain that her right hand is on my left hand, on her right knee.

F. I am touched again. Grasped this time as though by the lower parts of a thumb and fingers.

B. I am touched gently on my hand, and at the same moment I am touched by a hand on my shoulder. The curtain also comes out, as though struck violently by a hand from within.

12.20 A. M. C. The medium now has her left foot on my right foot.

B. And she places her right foot on my left foot, and I am feeling her knee with my knee.

C. The medium rests her head on my right shoulder, and is pressing against it. I have my arm around her neck. I have her left hand in my left hand on the table. I saw the curtain blow out in front of me.

Under these conditions of control, which we maintained carefully throughout, frequently verifying them, and ascertaining that the hands we held were really separate hands, and the hands of the medium, and while they (and her face) were constantly visible to us, hands issued from the curtains of the cabinet, slapped, pulled, and pinched us, and on one occasion grasped Mr. Baggally so firmly by the left arm, and pulled him so forcibly, that he was nearly dislodged from his chair and pulled into the cabinet. He was at that moment holding the medium's right hand on the table, and I her left hand on her lap, while I was encircling her body with my right arm. Occasionally, hands issued from the curtain, carrying various musical instruments, and on one or two occasions I felt a hand pass through my hair, which it afterwards pulled, and tap me with some force upon the top of the head. While this was going on I remained perfectly calm, as did we all, and at the very moment was dictating the condition of my hand and foot control to the stenographer.

Frequently during our séances we all experienced a sensation of cold, as though a cold breeze were issuing from the cabinet curtains and blowing over us. All who have had

sittings with Eusapia are convinced that this cold breeze is not subjective in character, but that it is distinctly and provably objective. It is invariably noticed by all present at about the same time, and their descriptions all agree with one another as to its nature, and as to the sensations they experience when it blows upon them. This breeze sometimes seems to become denser and more solid, as it were, until it assumes the impression of icy-cold fingers. On several occasions when one of us placed his hand in the cabinet, behind the curtains, he experienced, first, a sensation of cold wind blowing round his hands; then a certain sense of solidity; and finally he was grasped by a hand from within the cabinet.

One of the most common phenomena witnessed at Eusapia's séances is the curious blowing out of the curtains, which takes place at nearly every séance, with great frequency and occasionally with violence. The curtain swells out as though it were bulged from within by a strong breeze, and does not in the least resemble the appearance it would have were it pulled by a string or thread from without. In the latter case, the curtain would come up in a point; but it invariably swells out in a large rounded bulge, as though some one were pushing against it with his head from within. If the curtain be touched with the hand over this bulging part, one experiences, as a rule, no material resistance, but occasionally one feels a solid substance, and a hand grasps the hand held to the curtain with distinct thumb and fingers. It would be impossible for Eusapia to produce this effect by fraud. In many of our séances, when these curtain phenomena took place, her legs and feet were tied to the legs of her chair with rope, her head and both her hands were clearly visible at a distance of some two feet from the cabinet curtains. No motion of her body was perceptible. During the actual process we ascertained repeatedly, by passing our hands up and down between the curtain and the medium, that no thread or hair or other attachment was present. Eusapia would usually hold one hand up towards the curtain in one of hers, and the curtain would slowly bulge out—a foot, two feet, and sometimes it would be blown right over the table, at right angles to the wall.

It is a remarkable fact that movements of objects in the cabinet will frequently correspond exactly to movements of her body outside the curtains. Thus, a small music-box was placed in the cabinet. It was operated by means of a small crank handle on its upper surface. Eusapia lifted the hands of one of her controllers to her cheek, and, selecting one finger of the hand she held, she executed upon her cheek a circular movement, such as one might make in turning the handle of the music-box. As soon as she did so, the music-box began to play. When she ceased, the music-box also ceased; and when she recommenced, the music was again heard. The two phenomena synchronized perfectly. There was no possibility of a trick. The music-box was our own, bought at a toy-shop for the séance. Eusapia had no means of touching it. It seems as though, when she executed some movement with her physical body, some "astral" counterpart in the cabinet duplicated her movements, and performed in reality upon the instruments which she played merely in imagination.

This was illustrated in our sittings in an interesting manner. A tambourine was lying on the floor of the cabinet about a yard distant from her feet. We had just examined it and found it to be free from material attachment. We asked Eusapia to fetch this tambourine, or have it brought, and placed upon the séance table. She said, "I will bring it out with my foot." Her two feet were resting securely on our feet, on opposite sides of the table, and were also tied to them with rope, so that it would have been an utter impossibility for Eusapia to reach the small object with her foot. But she does not mean her real foot; she means that some "astral double," or counterpart foot, reaches back into the cabinet and fetches the object out into full view. When she said, therefore, "I will fetch the object with my foot," we knew that she did not mean her real foot, which remained under the table, pressing on and bound to ours. She meant her "astral" foot, which, in some way, extended back into the cabinet and fetched the desired object. What she did, then, in order to obtain the tambourine, was to kick to and fro with

her foot,—still resting upon ours under her chair,—and the tambourine thereupon came out with a rush.

Exactly corresponding to movements of her hand made over it at a distance of about a yard, the tambourine then began to jump up and down; and finally, giving one big leap, it jumped upon my lap, but fell down again to the floor. While this was taking place we could clearly see both of Eusapia's hands, both her feet, her head, and her knees, all of which were clearly visible, and motionless—with the exception of the left hand, which was held in mine, and which was gesticulating above the tambourine, at a distance of some two feet above it.

I hesitate to lay the foregoing facts before my reader, feeling that they will be deemed incredible, even by those who are inclined to admit the possibility of the existence of an unknown force, capable of moving material objects, without visible contact. When I state that issuing from this cabinet, came hands and faces,—the former of which especially could be grasped, and distinctly felt,—I fear the general opinion will be, either that we were hallucinated, or that trickery must have been employed, though undetected by us. Be the explanation what it may, however, I am absolutely certain that neither one nor the other of these interpretations is the right one. We were not hallucinated, for the reason (1) that our sense impressions checked one another's; (2) that these hands have occasionally been photographed; and (3) that the result of their manipulations has been registered by the graphic method, so that their reality has been guaranteed by mechanical apparatus, as well as by the human senses.

The question of fraud is, of course, a more difficult one. Had the medium succeeded in freeing one hand, she could have produced nearly all the phenomena we observed; and it became a question of positively assuring ourselves that both her hands were securely held. Certainly these touches could not have been produced by her feet, which were controlled by ours, and tied to her chair by ropes; equally certainly they could not have been produced by her head, which remained clearly visible throughout. Both her hands, held in ours, were also visible during the greater part of the time, in spite

of the fact that only the dim red light was allowed on these occasions.

During the ninth séance I was repeatedly touched on the left side, and my arm forcibly gripped by a hand when I was holding *both* of Eusapia's hands in mine—that is, one in each hand. I thereby ascertained positively that I had her *two* hands, which I kept separated more than a foot from each other. Her feet, knees, and head were also visible, her feet still being tied to the chair with ropes.

Other investigators have obtained impressions of these hands, and of faces, in wet clay placed at some distance from the medium. These hands and heads generally differ entirely from the hands and head of Eusapia. Sometimes the hands are much larger than hers, at other times smaller. The impressions of heads that are made are occasionally of women, but much more frequently they are men's faces—large, big-boned, and having beards. These impressions have been obtained under excellent test conditions, no other persons being present than the scientific investigators who were conducting the experiments. Moreover, these séances were held in the Physical Laboratory of the University—either in Naples, Genoa, or Turin. Even supposing that Eusapia could have freed one hand, therefore, she could not possibly have produced the results obtained, since, had she inserted her own freed hand or her own face into the putty, the impression left would have been that of her own body; and moreover, marks would have been left upon her hands or face. No such marks, however, have ever been discovered.

One interesting incident occurred during the eleventh séance. The little stool which was to the right of the medium, on the ground, slowly approached the curtain of its own accord, and, while the investigators were closely watching it, very slowly climbed up the face of the cabinet curtain to a height of about a foot and a half above the medium's right shoulder, and then approached the table, drawing the curtain with it. It was then deposited on the séance table. Our stenographer records the incident as follows:

"As the control was no longer to be given in full, I had stood up to try to see some of the phenomena, and was stand-

ing behind and to the right of Mrs. H. (a lady whom we had invited to attend this séance). I was looking down at the little stool, which was on the floor, about a foot from the curtain and about two and a half feet from the medium's leg, and wondering whether anything would happen. Suddenly, as I was looking, I saw it approach the curtain, and the curtain go out toward it; it then climbed very slowly indeed up the curtain—horizontally, one corner only pointing in, and touching the curtain on the outside. It gave me the impression of being drawn up as if by a kind of magnet on the other side of the curtain. *It slid past the curtain, which remained motionless.* I felt up the curtain, as it was climbing up, on both sides of the stool, but not between the stool and the curtain, as I was afraid of interfering with the movements. There was nothing tangible behind it. When it had climbed up to a distance of about one and a half feet above Mrs. H.'s shoulder, it seemed to turn, and, drawing the curtain with it, went over Mrs. H.'s shoulder, on to the séance table. At the moment it was turning I was curious to verify the position of the medium's left hand. I began with Mrs. H.'s shoulder, felt all down her arm, and discovered she was holding the medium's left hand, which I felt right up to the medium's shoulder. On bringing my hand down again to the medium's hand, she made a violent movement as if to push it away, and said, "Somebody is breaking the current. *Fili.*"

I must not be understood to say, however, that our séances transpired without hitch or flaw. It is well known that Eusapia will resort to the usual method whenever she can, in order to save her vital energies from becoming exhausted; and we caught her, during the third séance in attempted action of this kind. It was the old method of substituting one hand for two. I immediately detected the act, and, indeed, knew that she was about to perform it before the actual substitution of hands took place. The character of the resulting phenomenon was quite different from that of the genuine phenomena which had preceded and which followed it. Knowing that she would resort to such action, if possible, it did not in the least surprise us, and it would, in fact, have surprised us had she *not* attempted it. Anyone who has seen

the exhausting effects upon Eusapia of a good séance can't help but sympathize with her. But the very fact that she attempted this proved to us most conclusively that the other phenomena seen by us were genuine, and this for two reasons: In the first place, we detected the act the instant it was attempted. In the second place, as I have just said, the character of the resultant phenomenon differed absolutely from the genuine manifestations. I have remarked that during these séances the cabinet curtains were frequently blown out, as though by a wind from within, although all the doors and windows in the room were locked. During this particular fraudulent manifestation, the curtain was thrown violently over the table (by the freed hand), and this in no way resembled the gradual bulging of the curtain, which had frequently taken place in good light and under conditions of excellent control.

I have again and again emphasized the fact that the light at our séances was abundant. My reason for doing so is that in many of the séances held by other investigators the room has been placed in almost total darkness—a very unsatisfactory condition for exact scientific observation. I may be asked why we should have been allowed a greater amount of light than many of the other investigators. I reply that it all depends upon the mental and physical health of the medium. If she is feeling low and depressed, out of sorts, worried, or angry, then phenomena are sparse and unsatisfactory. She then allows but poor control, and insists upon almost complete darkness. If, on the contrary, she is feeling well and strong, happy and confident, the phenomena begin almost at once, even in a strong light, and become very powerful as the séance progresses. Eusapia probably knows this from past experience, and when she feels that phenomena will not be forthcoming, she endeavors to stimulate their production by less light, laxity of control, and, if they then fail to appear, by resort to trickery. But no one who has attended a really good séance could for a moment doubt the objective and independent character of at least some of the phenomena.

Curiously enough, her mental state seems to affect the result more than her physical condition. On two or three

occasions, Eusapia appeared in a very bad humor, owing to some domestic trouble. The result was that we waited more than an hour before any manifestations of note took place. We were warned of this, happily, by previous investigators, and advised by them to stimulate her social nature, and endeavor to make her buoyant and happy by presents, dinners, drives, and theatre-parties. We followed this advice, and found it to be exceedingly helpful. She enjoys all such diversions in the child-like manner of all true Neapolitans, and is easily amused by trifles. One memorable dinner-party brought this into prominence in a very amusing manner.

I happened to have with me at the time one of those small toys which consist in a rubber bulb, attached to a smaller bulb by a piece of thin rubber tubing about two and a half feet long. If the smaller bulb be placed under a dinner-plate, and covered by the table-cloth, it lies flat and is practically invisible. If, then, the larger bulb is squeezed, the plate will dance up and down as though bewitched. We showed this to Eusapia one day, and told her we were about to play a trick upon her husband—explaining to her how we should work it. She seemed delighted, and could hardly contain her laughter during the carriage drive, in anticipation of the amusement. While she took him aside for a moment, Mr. Feilding and I secretly introduced the bulb under her husband's plate. When they returned, all was in readiness.

It was a delightful, sunny day. The queer little restaurant which we had visited upon her recommendation had to be approached by many winding passages. When, however, one had reached the dining-room, it repaid all the preliminary journey through the damp under-ground tunnel. We sat by one of the French windows, looking out upon the blue water of the Bay of Naples. There sat Eusapia and her husband, Mr. Feilding and myself occupying chairs on the opposite side of the table.

Soon M. Palladino's plate began to dance about in a mysterious fashion. It rose up and down, and rocked to and fro, causing the oyster shells resting upon it to clatter. M. Palladino is a very simple person. He has seen but little of the world, and, naturally enough, has implicit faith in the phe-

nomena obtained through his wife's mediumship. When, therefore, his own plate commenced to prance about of its own accord, he at once assumed that he, too, was developing mediumistic capacities, and a look of seraphic happiness spread over his face. Meanwhile his wife, sitting next to him, had difficulty in controlling her mirth, which, indeed, soon became uncontrollable. M. Palladino carefully examined his plate, holding his hand above it, at a distance of some three inches, and raising it gently in an upward direction. Surely enough, the plate invariably followed his hand—in response to a squeeze of the bulb in *my* hand. The simple, childlike manner in which Eusapia received this, and found continued amusement in it throughout the whole dinner, indicated to us clearly enough that she would find it very difficult to control her feelings, emotions, and thoughts in the way it would be necessary for her to do were her phenomena fraudulent throughout.

When I called upon Professor Lombroso, in Turin, we talked for nearly an hour about Eusapia and her phenomena, and I then ascertained for the first time the exact position Professor Lombroso held. He had been converted from his old belief in the "transformation of forces" into a definitely spiritistic interpretation of the facts. His mother had, so he told me, come to him at one of Eusapia's séances, and embraced him. He had recognized her perfectly. All this time Eusapia had remained quite visible at the séance table, and no one could possibly have entered the room, which happened to be a physical laboratory. Equally interesting was the incident related to me by M. Youriévitich, of the Psychological Institute of Paris. His father has been dead for some years. At one of Eusapia's séances a solid though unseen body, tangible through the curtain, came to him, calling itself his father. Now, his father had a peculiarly deformed finger; it tapered to a point, and the nail was deformed to suit the finger. M. Youriévitich asked if his "father" in Russian—a language absolutely unknown to Eusapia—whether his father would impress his hand in the wet clay that was in the cabinet behind the curtain. Some time elapsed, the medium being carefully held and watched meanwhile. Soon the in-

investigators were told to turn up the light, and when they had done so and examined the clay in the cabinet, they found upon it an impression of a hand, the first finger of which bore identically the same marks of deformity as his long-dead father! Similar experiences were told me by M. Flammarion and other investigators of Eusapia's phenomena.

It is obvious that if these phenomena, occurring in the presence of Mme. Palladino, are genuine, they are of the greatest importance to science, since they indicate the existence of causal agencies unrecognized by physical science as it exists to-day. Some of the phenomena, at least, we, in common with all other investigators who have had sittings with Eusapia Palladino, regard as absolutely and finally proved. The phenomena of levitations of the table, raps, and the movement of physical objects without contact, are, we believe, established beyond all doubt; and, if such is the case, it behooves science to make every effort to ascertain the nature and extent of the agencies which produces these phenomena.

**PSYCHOTHERAPY.\*****By James H. Hyslop.**

Readers of this *Journal* will have remarked that I have had occasion to criticize Prof. Muensterberg for his treatment of psychic research, and perhaps rather severely. It is a pleasure, therefore, to speak in a different manner of the work now under notice. It is probably the first work from any university man that has dealt seriously with the problem of psychotherapy. It is the first that has come under the writer's attention, and its spirit shows very clearly that an awakening in the field of psychology is coming. There have been occasional discussions by the academic psychologists of the "subconscious," but with little appreciation of either its philosophic or its practical connections. Prof. Muensterberg has thrown down the gauntlet in a rather bold way, tho exhibiting a most conservative attitude of mind toward the whole subject.

The preface frankly recognizes that, in so far as the science of psychology is concerned, there is a widespread state of intellectual and moral ferment going on. The author sees what the popular interest in the subject means and that the attention of the popular magazines to all sorts of psychological sensationalism indicates a tendency that disregards the academic aristocracy in this and other subjects. "What is needed," he says, "in this time of faith cures of a hundred types is to deal with the whole circle of problems in a serious, systematic way and to emphasize the aspect of scientific psychological theory." What he says to the physician is no less interesting and suggestive of concessions which I think even Prof. Muensterberg would not have made twenty years ago. In stating his two objects in this book he says that his second and positive aim is "to strengthen the public feeling that the

\* Psychotherapy. By Professor Hugo Muensterberg, Professor of Psychology in Harvard University. Moffat, Yard & Company. New York. 1909.

time has come when every physician should systematically study psychology, the normal in the college years and the abnormal in the medical school. This demand of medical education cannot be postponed any longer." And then as if sounding the tocsin he adds: "The aim of the book is not to fight the Emmanuel Church Movement, or even Christian Science or any other psychotherapeutic tendency outside the field of scientific medicine. I see the element of truth in all of them, but they ought to be symptoms of transition. Scientific medicine should take hold of psychotherapeutics now or a most deplorable disorganization will set in, the symptom of which no one ought to overlook to-day."

It would be possible for an interested critic to say in regard to all this that it is an unwilling concession to a movement which academic psychology cannot control and that it is trying to defend its authority by admitting the facts and rejecting the theories of the people whom we do not like. The conservative classes always surrender in that way. Popular views and assertions are first ridiculed and then when they become too strong to be disregarded they are said to be distortions of the truth and an effort is made to save the authority of the traditional powers by conceding the facts and maintaining the old explanations. But I shall not accuse the author of this policy. He is correct in sounding an alarm, if I may call it such, and if this is not exactly the correct way to describe the situation it will not be disputed that the old and the new psychology—the latter being the academic experimental psychology—must get to work if they are going to save the situation for any usefulness at all in their calling. Already we hear of the muckrake coming for the colleges, and in democratic civilizations the public has sufficient power to exact some attention to its interests, and Prof. Muensterberg's *reveille* recognizes both an opportunity and a duty, an opportunity to save the results of the past and the duty to guide the thought of the future.

The Introduction is no less effective in stating the situation for psychology. I do not mean for psychic research, as many conceive psychology to be, but the study of the normal mind. Prof. Muensterberg sees and states fully enough that

the present academic psychology has neglected its opportunities and its duties. It has remained in aristocratic seclusion and has failed to educate the classes who are doing the acting of the world. The practical tendencies of the age will surely hold it to account for its labors, and unless it accepts this task of education it will disappear from the curriculum of the college. This is the meaning of Prof. Muensterberg's alarm and he is undoubtedly correct about the matter.

I shall not enter into any detailed account of the preliminary chapters which are intended as preparations for later discussions, but I may briefly recognize their timely and useful analysis of the ideas which are paraded too learnedly by many a popular quack and enthusiast as explanations of phenomena when they are nothing more than vague words to denominate mysterious facts. What Prof. Muensterberg clearly sees and states is that all the new terms for expressing the points of view for the "new thought" propaganda have no meaning until they are properly connected and affiliated with normal experience. So long as new terms only denominate unexplained facts they are only makeshifts to conceal our ignorance, and this Prof. Muensterberg clearly sees and admits.

The Chapter on "Suggestion and Hypnotism" is an interesting discussion of the very point mentioned. The public does not seem to recognize that "suggestion" is only a name for processes about which we either know nothing at all or only that little which shows its connections with the familiar. What Prof. Muensterberg says on this subject is perhaps the best that has been said. It is not all that can be said and perhaps it will not reach the popular mind as clearly as he desires. But this may be the fault of his scientific training and experience in the laboratory and is not to be mentioned as fault. The educator may work it out more fully.

If any criticism is to be made here I think it would be for the apparent feeling that he has exhausted the meaning of the conception of "suggestion." If he intends this to be the case I should take exception. I do not think that we have made much headway in explaining all that is denominated by the term. I think there is a perfectly enormous field of ignorance

still concealed by that term and it behooves psychology to admit this and to investigate until it has some right to exhibit the confidence which its usual dogmatism assumes in referring to it as an explanation of so much. To the present writer "suggestion," while it exhibits some relation to the normal mental processes by which one mind influences another, also denotes certain facts quite at variance with these normal phenomena. It is all very well to remark the receptive mood of a listener and the readiness to respond to ideas in various situations as containing elements of "suggestion," and "suggestion" does often or always contain such elements or associated functions, but as it is known in abnormal psychology it often, if not always, shows a strange automatism which the normal mind does not show in its amenability to "suggestion." It would not appear so anomalous to science if it had no other elements than what we observe in normal "suggestion." The performance of silly acts, indeed of irrational acts, in an unconscious or automatic manner and without the deliberativeness of the normal consciousness is a factor which we do not find in normal "suggestion" and tho we are quite right in seeking its intelligibility or connections in this we must not pretend that we have fully explained its meaning by invoking what we know in normal psychology. Often as we must find this relation it is not all and we have still to find an explanation for its anomalous features which it was the object of the term to recognize and denominate. Perhaps there are places in which Prof. Muensterberg admits this and he may not emphasize it because he needs or desires to make clear its relation to what we know of normal processes.

It is the chapter on the "Subconscious" that interests the psychic researcher most. Not because we have any need to believe or deny the existence of such a thing, but because it is here that the psychic researcher comes into contact with the part which psychology has to play in the discussion of the claims to the supernormal. In regard to the "subconscious mind" Prof. Muensterberg takes very radical ground. He here shows all his strength and weakness as a psychologist. He disposes of the whole subject *apparently* in three words.

and then devotes the whole chapter to a refutation of his own views. The first sentence of the chapter is: "The story of the subconscious mind can be told in three words; there is none." This is a fine sentence for the newspapers and the ordinary Philistine to quote. It is such an easy and convenient way to get rid of a problem. But then he immediately adds the following statement. "But it may need many more words to make clear what this means, and to show where the misunderstanding of those who believe the subconscious almost the chief rôle in the mental performance sets in." Then he goes on to devote the whole chapter to the discussion of the same facts which the psychologist everywhere has described by the "subconscious," not reflecting that it matters little what terms you use, provided you recognize the facts and explain the meaning of your terms. It is what the word "subconscious" describes that is the important fact and not the illusions to which the popular mind is exposed and which seems to be the great bugbear of Prof. Muensterberg.

I cannot go into any elaborate account of Prof. Muensterberg's views, as I wish to examine the problem itself. Suffice it to say that he seems to regard as physiological what many psychologists treat as "subconscious." He then goes into an elaborate account of the functions of the brain which I think psychologists and physiologists some day will admit to be either imagination or metaphysics, if it is to be regarded as anything more than a description of facts. Whether one or the other it is not explanation.

It will be impossible to examine at the desired length the position which Prof. Muensterberg occupies with reference to the phenomena usually described as "subconscious." I should have to go deeply into the larger problems of philosophy and the interminable discussions involved. Suffice it to say, however, that Prof. Muensterberg holds to some kind of parallelism, as it is called. This view maintains that consciousness and physiological action are not convertible, but may be spoken of as independent or parallel with each other in some sense of the terms. They may be related to each

other as invariable concomitants, but not as interconvertible. That is, one of them is not transmuted into the other.

Now for our purposes here it does not matter whether this be true or false. I do not think that we are concerned with any question as to the nature of consciousness or its relation to other functions of the organism. All that we have to keep in mind in this discussion is the question whether we have any reason to distinguish in any sense whatever between physical and mental phenomena. Prof. Muensterberg concedes this right and the fact. What the nature of that distinction is makes no difference. Logical purposes are satisfied with one of any kind. This being the fact the real question in any system of classification is whether that distinction can be sustained throughout the whole field of facts.

Now we have usually regarded physiological phenomena as mechanical and so undirected by any conscious purpose within the ken of immediate introspection. That is, the various activities of the brain are classified with what are known as mechanical acts and without the directing accompaniment of consciousness. Mental states are, as Prof. Muensterberg defines them, assuming them generalized in the term consciousness, states of awareness. The physical functions are not states of awareness, or at least are not known as such. To assume them to be this would be to break down the distinction between physical and mental as that is defined and recognized. Hence ever since the time of Descartes we have thus kept consciousness and physical events apart from each other so far as known. This may be wrong, but it is not opposed to the view of Prof. Muensterberg. Hence when he denies the existence of the "subconscious mind" he commits himself to the idea that what is popularly attributed to the "subconscious" is in reality physiological. Prof. Muensterberg does not wince at this accusation. He accepts it and boldly maintains that all facts which are not conscious are physiological.

So far he is consistent enough, but he forgets what reason the psychologist generally had to mediate between the physiological and the mental and this was to bridge the chasm between things that seems to set up an irresolvable dualism

in nature. I cannot go into this question of dualism and it is not necessary. But the average psychologist found that there were phenomena that he could not classify as mechanical because of their definite characteristics of knowledge and yet they could not be called conscious in the normal sense because they were not introspected or remembered by the normal consciousness. He thus seemed to find an intermediate class of acts which he could not call one or the other without abandoning his definition of both. Hence he used the term "subconscious" to exclude them from the normally conscious while he either left the question whether they were physiological or not open to further inquiry or definitely excluded them from the mechanical. The term "subconscious" was a convenient one to denominate a field which was outside the clear facts of normal consciousness, whatever ultimate solution be given of their nature. They were not clearly one or the other of the physical or mental, so long as these were defined as mutually exclusive of each other.

It is apparent in his conception and discussion of the problem that Prof. Muensterberg thinks of the "subconscious mind" in the popular sense. Indeed it is the popular conception of everything that he is either afraid of or opposes with Catonic fierceness. He is no democrat, tho he wants to educate the popular mind. I imagine, however, that it is more to save his position than it is for any respect for that type of mind. As for myself I do not think that we should ever assume the popular conceptions to refute them. It is not easy to tell what the popular ideas are on any scientific or philosophic subject. The common mind does not use its terms in the traditional philosophic sense and careful examination will often reveal the fact that, with all its peculiar use of terms, it really thinks much as the philosopher does and the philosopher will have to learn to contradict it less and to educate it more into philosophic usage. But taking the popular conception of the "subconscious mind" as it often really or apparently represents itself I would quite agree that it needs criticism. To Prof. Muensterberg "subconscious mind" implies that there is a conscious and a subconscious entity inhabiting the same organism. I doubt if many un-

tutored minds really hold this view, because few people of the uneducated type ever get any farther in their use of terms than the descriptive one and for them consciousness and mind are the same thing. It is only for the metaphysician that mind and consciousness represent, the one the subject and the other the function. For the philosopher mind represents the thing that thinks, and consciousness the act or phenomenon of thinking. But since materialism set in there has been a tendency everywhere to identify mind and consciousness as the same thing. Hence for any school of thought outside of the orthodox type of religious belief the "subconscious mind" and the conscious mind are but terms for groups of facts which have to be distinguished from each other.

No doubt Thompson Jay Hudson is much to blame for introducing the phrase into usage in a way to create confusion for all those who desire to distinguish between mind and consciousness. But the psychologists who have used the term "subconscious" have seldom linked it with the term mind, or having done so have also made it clear that they were not playing with metaphysics in their action. For them the "subconscious" meant a set of phenomena which were like conscious events in their evidence of intelligence but not like it in their concomitant of normal memory and purpose. They were also quite as distinct from the mechanical and physiological actions of the organism as conscious acts could be supposed to be. Hence the need of a term to describe them while it distinguished them from the two extremes of facts within the ken of knowledge.

It is the scientific man's point of view and conception that has to be assumed in this problem, and not the uncertain and undefined idea of the popular mind. The latter has no responsibilities and requires education, not refutation. The question which Prof. Muensterberg has to answer is whether there are any facts that resemble the mental in their nature and yet are not within the ken of its introduction normally. To call them hysterical and physiological is not to solve the problem or to answer the question. It only raises the further question whether we can distinguish at all ultimately between

the physical and mental, and as long as Prof. Muensterberg insists on the distinction he can be held to the duty of making clear what he means by talking about various brain centers having a consciousness of their own and yet insisting upon the unity of the mind as he does.

If he is merely protesting against the unintelligible wandering and speculations of the popular mind in its usage of the term "subconscious mind" I should not quarrel with him. But I am insisting that psychologists who have employed the terms subliminal and "subconscious" have a very definite idea of what they mean and it is that there are mental phenomena lying between the conscious and the physical, even tho we ultimately discover that even the two extreme types have some resemblances. As known directly, however, they are different, and yet we find between them a set of facts that are neither of them in the superficial characteristics at least. "Subconscious," therefore, clearly indicates their relation to the normal consciousness without committing us to any assured identification with the purely mechanical. Their affiliation with the mental in respect of their intelligent character suggests that we cannot identify them with the mechanical and physiological, unless we accept a similar identification for consciousness, which would be to accept a theory that Prof. Muensterberg denies.

As for myself I have no objection to the acceptance of their identification if the facts prove it. I am not so committed to dualism that I would hold to it at all hazards. Indeed I do not think that philosophy or science have any particular issues at stake in the matter and do not care which way the question is decided. But I do not find it necessary on any ground to quarrel with the idea of the "subconscious," while I also see no reason for insisting upon its necessity for psychical research. In fact the denial of the existence of such intermediate facts or of what is called the "subconscious" is only to place oneself where he cannot make his theories for explaining the phenomena of Mrs. Verrall, Mrs. Piper, Mrs. Quentin and Mrs. Smead in any respect intelligible. Prof. Muensterberg cuts himself off absolutely

from any resource whatever for impeaching the most superficial theory of them.

What Prof. Muensterberg needs to realize is the fact that we require some term to describe the nature or relation of certain phenomena which have to be distinguished from such facts as digestion, circulation, transmission of nervous energy, etc., and such intelligent acts as he attributes to hysteria. There is a fundamental distinction between them and it is apparent in all the phenomena of somnambulism and intelligent automatic writing. All that psychologists have meant by the "subconscious" is that the latter phenomena were so distinguished and their relation to normal consciousness thus described. I quite agree that we require to correct the misconceptions of the popular mind, but it does not help matters to wholly deny the "subconscious" and to refer the facts to physiological functions which are as little known as the speculative theories of the mediaeval philosophers. Nearly all that physiology speaks of, when it does more than describe the facts, is conjecture, and often conjecture of the most remote kind. There is no doubt that the phenomena of consciousness are connected with brain or neural action of some kind, but physiology knows as little about its nature as psychology knows about the nature of the subliminal processes. It may be that we shall ultimately find some unity, not only between physiological and what are called "subconscious" acts, but also between consciousness and physiological facts. But we have not yet arrived at any such confident views of the physiological processes as Prof. Muensterberg imagines. He speaks and writes as if they were as clear as noonday, but they are in fact only the subject of hypotheses, and of a kind that are exceedingly tenuous. We know the fact that consciousness and other events are definitely related to the central nervous system, but that is about all. Certain uniformities of co-existence and sequence between brain and mind are well known, but what the nature of the process is can only be the subject of speculation, and yet Prof. Muensterberg speaks as if we knew them as well as we know the objects of vision or hearing. I do not believe that this is a fact. I believe that we have made very little approximation toward the un-

derstanding of what the nervous system does in connection with mental phenomena, whether conscious or "subconscious," and we shall not make any progress in ascertaining more until physiologists and psychologists admit this and exhibit humility enough to stimulate to the proper inquiries.

I repeat that I am not defending the existence of the "subconscious" in the interests of any theory of psychic phenomena that I may hold. Indeed I might use Prof. Muensterberg's sceptical position regarding the existence of the "subconscious" as so much in favor of the theories that I hold regarding the supernormal. One thing neither Prof. Muensterberg nor any other critic of psychic research can deny, and that is the fact that the "subconscious" has been very extensively employed as a means of making a spiritistic interpretation of certain phenomena unnecessary or impossible. The chief objection to spirits in certain cases has been the appeal to the remarkable capacities of a "subconscious mind." But if we are not to admit the existence of any such thing the way is open for the admission and extension of external agencies to account for such phenomena as are on record in the archives of the Society for Psychical Research. Prof. Muensterberg should at least recognize the sceptical motive of all those who have used the "subconscious," or the idea of it, to limit, if not refute the hypothesis of spirits for a wide field of facts. His denial of its existence only plays into the hands of the very theory which he rejects so vehemently. Prof. Jastrow would be at variance with his denial of the "subconscious" and so would many another psychologist, and it may not be out of the way for us here to pit the psychologists against each other in this problem.

I quite sympathize with Prof. Muensterberg's desire to maintain the unity of the mind, but I am not so bent upon this at all hazards as to ignore facts or the opinions of able investigators. I can conceive that various brain centers should have their own independent intelligent activity, and if facts force me to admit this I should give up the unity of the mind in deference to them. But I should still look for that kind of unity which we find even in the most refractory cases of secondary personality. However, the unity of the

mind is not any part of the problem of psychic research. Whether a unity or not the question is whether there are any supernormal phenomena or not. This means only that we are to ascertain whether there is any evidence of intelligence that is not due to the normal channels of sense perception, and no amount of denying the "subconscious" and talking about physiological functions will escape that issue. It will only throw dust in the eyes of the public which you are pretending to criticize or educate.

To me the suggestive possibilities of the "subconscious" are that the accepted fact helps to bridge a great chasm which Prof. Muensterberg recognizes but makes no effort to span. If there are phenomena which have characteristics of both consciousness and mechanical events we may well ask whether we are not approaching a solution of problems that Do Bois Raymond, Tyndall, Helmholtz and others thought might be insoluble. Anything lying between consciousness and physical phenomena suggests as much for the unity of things as any one might desire, and we might say that Prof. Muensterberg shuts the doors against the unity which he believes.

But I shall not criticize farther. I think the work as a whole is too helpful a book to exhibit any unfair animadversions against it: I think it a book which should be read by every one interested in the perplexities of abnormal and supernormal psychology. And it would not hurt any one to become saturated with the author's theories for awhile. We may be assured that facts would ultimately lead him to the truth, tho that truth brought about the destruction of the author's theories.

I have nothing to say about later chapters. They belong more to medicine and therapeutics than to psychic research. Only one question I have to ask. Where did Prof. Muensterberg get the facts which he quotes? He does not tell us whether they are his own personal observations and records or obtained from others. Before quoting instances, he remarks that he will turn "to my unsystematic reminiscences of many years," and then in each instance carefully avoids remarking whether it was a personal case under his own ob-

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servation. Indeed the remark quoted does not strictly claim personal diagnosis and record. On that point the author ought to be clear, and if he has not taken the cases from his own experience he should acknowledge the source of his illustrations.

## EDITORIAL

*Members* (those paying \$10 a year) who have not received copies of the *Proceedings* (Vol. III., Part I.) will please communicate with the Secretary to that effect. We have some reason to believe that copies were lost in the mails from being insufficiently wrapped. The number is a volume of 592 pages, with 45 illustrations. It is possible that some who are entitled to it have not received a copy.

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### Membership.

It is desirable to continue efforts for increasing the number of our members and we take this opportunity to repeat a request made last year and responded to with some heartiness by many members, namely, that we should be glad to receive the names and addresses of friends whom we may circularize with literature explaining our objects and needs. We do not publish the names of members because many prefer not to be known as interested in the subject or as members of the Society. Besides certain advertisers desire lists of names with addresses and we have deemed it best to secure members against unwelcome intrusions from that source. We have about 900 members of all ranks and it is extremely important to more than double this number. We might indeed be able to reduce membership fees if we had 3,000 members. An ever increasing list of names of persons who might be circularized with a view to possible membership is the first important step toward that end. We hope that members will always have it in mind to send us names and addresses for the purpose.

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### Immediate Needs of the Work.

It will be necessary from time to time, as in all incipient undertakings, to present the situation and needs of the work

whose duties have increased since the organization of the Society. Members will recall that we obtained the sum of \$25,000 before its organization with the right to use principal and interest in organizing and advancing the work, with the hope that we should obtain the proper endowment in the meantime. That endowment has not been forthcoming. The result has been that the investigations which were supported by the preliminary fund have had to be suspended and for the future, until adequate funds have been procured, we shall have to limit our work to the publication of the material accumulated, and to rely upon membership fees to accomplish this. But the properly scientific work of the Society cannot be effected until an endowment has been obtained.

One thing, however, can be pressed for and is, in fact, absolutely indispensable for the continuance of the simplest part of it. This is to obtain a permanent office. The work done so far has resulted in the collection of a large mass of material which requires at least to be preserved and which cannot possibly be preserved without a fund large enough to pay the rental of a permanent office. We must not forget that a large part of Dr. Hodgson's collected data, which Mr. Fielding says is of very great value, having gone over it, would have been destroyed but for its assignment to the American Society. Besides this we have three years of publications with the plates for the *Proceedings* which cannot be preserved unless we have endowment to do so. There is a more or less steady sale of publications which will keep up for years and yet supplies cannot be made for those who demand them unless the material can be kept. We have put our hands to the plow and should not turn back. The start that has been made has been a good one and the work should not lapse, as it has done twice before, for lack of means to protect it. Americans boast that they are ahead of the world in all scientific and practical matters. This is certainly not true in psychic research. Italy, France and England are far ahead of us. The able scientific men of Europe are interested and active in the work. France, I understand, has given the income of \$800,000 to such work as that of the American Institute. The English Society has an endow-

ment that guarantees a permanent office and place of record for its material. The American Society would have nothing but for the decision of a few of us to insist upon laying aside a little over \$8,000 as a permanent fund and this we have. But the income of it is much too little to pay the rent of an office and to preserve the large mass of records already on hand, to say nothing of those that are accumulating with each year's work. We have storage and insurance to pay for the material, published and unpublished, until disposed of, and it is desirable that this shall not be lost by any accident that might happen to the Secretary, to say nothing of the need for a trained successor in case of the contingency mentioned.

A permanent office will insure a place for the preservation of records and distribution of published material, and thus invite the endowment which is so necessary for carrying on the proper investigations. The phenomena in which the Society is interested have been wasted in all the past history of the human race from want of a place and men to collect and preserve them. Each man's experience dies with him, so far as scientific value is concerned, unless investigated and recorded. To have the community know that there is a bureau to which important experiences may be reported and where they can be kept for scientific use is the most important step in the effort to induce more thorough scientific investigation. Hence the effort first to secure this end.

As we have explained before, it will require an endowment of \$25,000 to pay the rental of an office, and the same amount to pay the salary of a qualified under-secretary. But the first thing is the rental of an office. The Secretary's home, which has hitherto been used for the purpose, cannot much longer be used for this purpose. In a few years it will be sold for the estate to which it belongs and the material which has been left to the Society as well as its own accumulations will have no place of preservation.

We already have \$8,400 of a permanent fund and it would be easy to raise this to the required \$25,000 in various ways, if the proper foresight and sacrifices were made. We may

suggest several ways in which the attainment of the object ought to be perfectly feasible.

1. If the Fellows, Members and Associates were to double their membership fees for the next two years with the view to one-half of them being used for the endowment it would be secured.

2. Life membership might effect the same result. If ten new Life Fellows, forty Life Members and fifty Life Associates could be obtained the same end would be secured. We mean within the present membership of the Society. It is probable that, owing to what is indicated by the rank of membership, the order of this method should be twenty Life Fellows, twenty-five Life Members and thirty Life Associates.

Various combinations would effect the same result. But there is no reason why the end could not be accomplished by the members of the Society and the whole matter of the endowment for investigations could be left to outsiders. Besides this one object accomplished we could more successfully make the appeal for the proper means for the work. The first thing that we have to establish is the belief that the Society is a permanent organization, and in fact this permanence is the most important feature of our present efforts.

It has been deemed best, however, to try but one of these methods at a time, and hence a circular will be sent to the members with a form of pledge adapted to the first plan here suggested. It will be desirable for them to reflect on the matter before the next financial year opens.

It requires about \$4,000 to \$5,000 a year just for printing and distributing our publications, to say nothing of the concomitant expenses of getting the material ready for printing. It should be apparent that an office is absolutely indispensable to orderly work and records. With an office assured the work of records will take care of itself without undue expense.

## INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

### CASES OF ALLEGED TELEPATHY.

Readers will recall an editorial in reply to the request for more facts and also the circumstance that telepathy figures as a very large hypothesis in the popular explanations of the supernatural. I have resolved here to satisfy both interests by publishing all the incidents that have been collected since the beginning of the Society and that can claim superficially to have been telepathic, at least some of them. I expect to publish another set obtained in connection with the play known as "The Witching Hour," by Mr. Augustus Thomas, and advertised in the newspapers by an ingenious method. But the present group of coincidental experiences represent all that I have been able to collect during the first two years of the Society's existence. They filled about one-half a box used as a file. The material on experiences with private mediums for the same period filled eight boxes of the same size. The material representing experiences with public mediums filled four boxes, and the miscellaneous matter representing a variety of psychic experiences of a more or less private nature or source filled seven similar boxes. Premonitions filled two boxes, clairvoyance less than one, automatic writing, private cases, two boxes, apparitions three boxes, physical phenomena one box, coincidental dreams two boxes, and other types some five or six boxes.

What I desire remarked in these facts is the disproportion between the claims for telepathy and the evidence for its existence. The scientific mind must be interested in the meagreness of the evidence in such cases as I here report, and if I had no better evidence for telepathy I should not believe in

it. The cases will serve as illustrations of coincidences which, if collected in large numbers, would suggest something more than chance, but they would not prove alone such a claim as supernormal information to a scientific sceptic. Some of them may not seem striking as coincidences and so may appear to many readers as due to chance. Of that I do not pretend to speak, as I am interested primarily in giving the evidence such as it is for a reminder of the comparative poverty of the claims of telepathy as a large explanatory hypothesis. We may estimate each incident as we please, and some of them individually are suggestive of something more than chance, even tho they may not prove it or suggest any causal relation between minds to account for them. But taken collectively they might be more suggestive of the supernormal than individually, tho they do not even then suffice to prove it, and when the infinitely better incidents of the English Proceedings do not convince the sturdy sceptic we may imagine the reception which these instances would obtain. Besides we may even dispute whether some of them have even a superficial claim to being telepathic, after granting that they present superficially indications of the supernormal.

The best instance of this is the experiences between Mrs. Bartlett and Mrs. Petersilea. They superficially claim to have been due to the intervention of discarnate spirits and whatever the coincidences, which are not so conclusive as we should desire them, they do not present as clear superficial evidence of telepathic nature as they do of extraneous interposition. If we are to suppose any such interpretation of these incidents there is nothing to hinder our supposing the same agency for the others, tho they do not present any evidence of such an hypothesis.

But the important point to be kept in mind is the relative meagreness of the evidence for so large an hypothesis as the telepathic appears in the explanatory conceptions of the popular mind. That I wish emphasized. I shall have better evidence in later incidents, but even those will be mixed and various claims can be based upon them. The present instances, however, will not shine as conclusive to any sceptic

and they deserve notice as much for recognizing this fact as for asking the public to supply adequate proof of its claims if telepathy is to have any large explanatory powers.

JAMES H. HYSLOP.

The following incident should be compared with one published in the *Journal* of 1907. *Journal Am. S. P. R.*, Vol. I, p. 596.

Washington, D. C., Jan. 9, 1909.

Dear Tom,—

At your request I hereby record an unusual occurrence. At about 3.30 A. M. Thursday the 7th inst. I was awakened by what seemed to be someone knocking me on the back, and I thought it was you.

Yours truly,

JAMES A. L——.

Wash., D. C., Jan. 9th, 1909.

Dear Tom,—

As I was retiring sometime after midnight this morning I made myself passive and told myself to go to your room during my sleep at 5 A. M. and make my presence felt. When I awoke this morning at 9 A. M. I was cold (an unusual thing) and later I had a clear recollection of having been in your room and passed the foot of your bed into another bed-room. Your room was on the second floor.

Yours truly,

JAMES A. L——.

Washington, D. C., January 9th, 1909.

Dear Dr. Hyslop,—

At last I have secured some corroborative evidence of something, and I got it while it was hot. The two pencil written slips enclosed, are "it," but they are at least better than Miss H——'s evidence. After thoroughly enjoying your lecture I repaired to a coffee house near my home where a number of young men acquaintances of mine take their midnight potations. Among those gathered around the board was a young chap named L——, with whom I had talked last Wednesday night about things occult, and on that occasion I controlled him hypnotically even in his *waking* state. During our conversation Wednesday night he requested me to experiment with him and if possible "*visit*" him *during his sleep*. He asked that I try it that same night. I promised that sometime when he was not expecting it I would try him, but not that night. However, I *did* try him that night, or rather

the next morning, for I sat up reading until after the clock struck three. Going to bed, then almost half-past three, I tried to project myself into his room and *call* him. I "pictured" myself in his room standing beside his bed.

I determined not to tell him what I had done and did not even inquire of him "if anything happened." As soon as he saw me he related that he had been awakened at three-thirty on Thursday morning (which tallies in point of time and date) by some one tapping him on the back. He says he immediately attributed it to my agency.

(This young man lately went away to study for the priesthood but returned, probably on account of his frailty. I thought it best to have him write down the record on the spot, before an *injunction*, sacerdotal, could be gotten out.)

Now the second part of this is better. He tells me that on going to bed this morning (to-day) he sought to try *his* hand at "influencing" and accordingly willed that at five A. M. he should be in my bed-room and make me conscious of his presence there. His telling me this recalled the fact that I was peculiarly aroused a few minutes after *half-past five A. M.* with the keen, definite thought "someone is trying to impress me." Upon second thought, however, I considered it very unlikely that anyone was really *trying* to do this, and so immediately relapsed into slumber. Probably I should no more have recollected this occurrence had it not been recalled by his rehearsal of the fact of his experiment. (See slip No. 2.) Furthermore, he alleges that when he awoke this morning he was cold, and he does not remember that such was the case before.

Gradually thereafter there came to him a vivid "remembrance" of visiting my room and he told me the general plan of my room absolutely correctly. He also stated that it was on the second floor, which is correct. He asserts that he had no normal knowledge of the arrangement of my home, and I believe this to be true.

In the first experiments mentioned here when I tried to project "myself" into his room he *did not hear me call* his name as I intended, but he attributed to me a punching in the back which he felt and which I had not thought of. Maybe there was some third intelligence acting here, carrying from me to him some evidence of supernatural possibilities, enough to make me "sit up and take notice." This is suggested to me, too, by hearing you say to-night that much evidence has come to you of late showing that *some* alleged telepathic phenomena may be brought about by *messenger intelligences* carrying my "notes" from one "mind" to another.

Sincerely yours,

THOMAS B. E.—

Hurricane, N. Y., August 18th, 1906.

Miss Jennie H——, daughter of Dr. H——, connected with the Johns Hopkins Hospital, told me this morning that recently while in conversation with Miss Evelyn Dewey, daughter of Prof. John Dewey, of Columbia University, she was thinking of a deceased friend and of his nose which had been remarked as an interesting one, and all at once while talking about tennis Miss Dewey uttered the word nose without connection in the sentence and felt embarrassed by its irrelevance, Miss H—— being equally embarrassed by the fact as indicating inattention to the conversation. The coincidence has a telepathic explanation, but is interesting as having been associated with the thought of a most intimate deceased friend.

Miss Evelyn Dewey confirmed the statement that they were talking about tennis and that she had intromitted the word "nose" without relevancy into her statements.

JAMES H. HYSLOP.

Johns Hopkins Hospital, September 17th, 1906.

Dear Mr. Hyslop,—

I have written you my experience connected with Miss Dewey. I would rather not use my name in connection with this unless you think it is necessary. I do not know what other experiences I told you of that you would like to have. Unfortunately some of them are of such a personal nature that I cannot give them. If I have any more to give you I will do so.

Yours sincerely,

JENNIE H. H——.

At Hurricane, Essex Co., N. Y., on the afternoon of July 23rd, 1906, I was talking with a friend about the photograph of a dear friend who had died seven months before. We spoke of his handsome features and especially of his nose. We then started for a walk. Miss D. joined us. She had not heard our previous conversation about the photograph. We were resting at the end of our walk when the conversation we had just had came very forcibly to my mind. I thought intently of my friend's nose and how it had looked in life, when I heard Miss D. put the word nose in her sentence. She was saying, "I must buy some tennis balls" and said nose instead of balls. She seemed surprised at her mistake and hastily corrected herself. I did not mention the incident at the time but when I did the following day she remembered her mistake well.

JENNIE H. H——

Chicago, Oct. 10, 19.

Dear Dr. Hyslop,—

I have attempted to write out an experience which occurred to me during the past summer which I believe might safely be classed among telepathic phenomena, or possibly coincident dreams.

I realize that my account may lack in many ways the detail and necessary qualifications which would make it worthy of interest to the Society, but I thought it *might* possibly be of some value, as the circumstances were such that I can furnish reliable and truthful information and as an associate member of the A. S. P. R. I view these matters from the standpoint of one who appreciates such unusual occurrences.

Any verifications or affidavits necessary from my mother herself or my wife, I will be pleased to furnish.

Yours very sincerely,

ALBERT H. ROLER, M. D.

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### Coincidental Dreams, Telepathically Impressed.

My father died last spring after a short illness, and two months later my mother, who is a hay-fever subject, left the city for her home in Northern Michigan.

During the night of July 16th I was suddenly awakened by what seemed to be a voice calling me by name which sounded unmistakably like that of my mother's—co-incident with a dream in which I saw my mother standing in the doorway of an adjoining bed-room which was occupied by my father during his last illness and death. In my dream she seemed to be much agitated, and evidently in some mental distress and called out to me, "Bert, oh, Bert," which was my family name. At that instant I awoke with the sound of her voice, so vividly impressed that it seemed to ring in my ears, and on awakening I was positive some one had called me by name in a voice unmistakably like my mother's.

The hallucination, or whatever it was, was so vivid that I awoke my wife, telling her of the circumstances and expressed the hope that nothing had gone wrong with mother, that whatever it was, I had heard her call me very plainly, though, of course, we both knew she was then over 300 miles away.

It was sometime before I could go to sleep again, the aural impression being such a vivid one that I could not overcome the idea that someone had called me. I even arose and explored the adjacent halls and bedroom, thinking possibly another member of the family had called me needing assistance. Nobody else was awake, the time being between two and three o'clock A. M. as I noted the time when arising from bed.

Some few weeks later while visiting my mother in Michigan I mentioned to her the circumstances of the dream and the vivid auditory impression received of her voice calling to me in apparent distress.

On comparing notes she told me that on that particular night (July 16) and evidently between the same hours of two and three A. M. she had a most vivid but distressing dream, which in fact, bordered on the "night mare" variety, during which she woke up suddenly with the impression of having called out loudly in her sleep, or just at awakening. She remembers that she dreamt calling out to me in the words I had supposed to have heard, "Bert, oh, Bert!"

The dream she experienced was, as stated, a disturbing one, she seeming to be at home in the bedroom adjoining the one in which my wife and I were sleeping, and before mentioned as being the one in which father had died. She dreamed that she saw father lying on the bed, laid out as we had him before the day of the funeral, and that while looking at him she thought she saw him move, or make an effort to rise up. This so startled her that in her dreams she started to rush out of the room at the same time calling for me in the manner stated, "Bert, oh, Bert." At that instant she awoke, and it was sometime before she was able to sleep again, as the dream had made such a vivid impression.

The difference in time between Chicago and Bay View, Mich., is very slight, and the hours agree. The occurrence happening as near as I can recollect at 2.30 A. M. July 17th. Mother states this corresponds with her time as she also looked at her watch before trying to get to sleep again. Any further information will be glad to send.

A. H. R.

15 Beacon Street, Boston, Mass.,  
December 6, 1907.

Dear Prof. Hyslop,—

I will give you a coincidence that happened yesterday. I have a daughter four years old January 25, 1908. She is very little interested in dolls. She has been asking constantly for a doll carriage to wheel her Teddy Bear in, a snow shovel, skis and other things of that nature for Christmas. Nothing has been mentioned about dolls or hinted about them. Her mother has bought her a doll for Christmas which she intends to make the clothing for. Yesterday my wife decided that she would begin to make the doll's clothes and was thinking about it when the child asked "What are you going to do now, Mama? Make me some doll's clothes?"

Very truly,  
HERBERT B. TURNER.

My dear Prof. Hyslop,—

Regarding the little incident of my daughter and the doll I cannot give you the date or time, but it was some three weeks ago and we were together in my room, she at her nursery table with a magazine and some colored pencils, drawing. I, near her, mending. We were both silent and intent on our work and when I had finished the mending started to leave the room, saying to myself, "Now I will begin on those doll's clothes." Inez suddenly looked up and said, "What are you going to do, Mama, make me some doll's clothes?" and immediately went on with her drawing, neither of us saying anything more. Dolls had not been spoken of or played with during the morning and she has never been particularly interested in them or their clothes.

I am very pleased to give you this account and have written it entirely as it came to me that day.

Very sincerely,

Sunday, December 22nd.

EVA B. TURNER.

P. S.—I believe Mr. Turner, in his letter to you, gave the date.

E. B. T.

Cambridge, Mass., December 14, 1907.

Dear Prof. Hyslop,—

Yesterday, December 13, my four-year-old daughter, Inez J. Turner, came to my bedroom at 7 A. M. while I was still in bed and asked me to buy some candy for Miss Stowell. Miss Stowell had, for eight months, been a nurse to our twin daughters, Julia and Vesta, infants, but left us October 4th, only calling upon us since then twice before December 13th, and not within six months of yesterday. Inez and Miss Stowell had no special bond of friendship.

I laughed at Inez's request and said I guessed she wanted the candy. She said no, she wanted it for Miss Stowell. I asked Inez if Miss Stowell was coming. She said, "Yes." I asked if any one told her. She said, "No." At 8 A. M. at the breakfast table, she asked again for candy for Miss Stowell and said she was coming. I laughed at her and forgot the matter, going to business, returning about six P. M. after Inez had retired.

Mrs. Turner, on my arrival home, casually remarked, "Miss Stowell had called in the morning, coming from Medford."

She came about 11 A. M. and stayed only a few minutes. Does this fit in with the case of "doll clothes."

Yours sincerely,

H. B. TURNER.

I heard the conversation quoted above and confirm all Mr. Turner has written.

Sincerely,

EVA B. TURNER.

St. Louis, Mo., Feb. 11, 1906.

Dr. I. K. Funk, Brooklyn, N. Y.

My dear Sir,—Pardon me for encroaching upon your time. I have just read your "Widow's Mite" and was very much impressed and gratified at the careful manner you have treated the subject.

I have also had some peculiar experiences which seem unaccountable. But more especially in the line of telepathy, two or three I will relate.

In the fall of 1902 I was stopping at the Wilton hotel in Sanford, Fla. I awoke one night and my thought went at once to a lady friend in Savannah, Ga. It was unusual for me to awake during the night but seeing it still dark I lit the gas and looked at my watch and saw it was 12.30 A. M. I again retired and tried to sleep but my thoughts continued to dwell on the friend until I again looked at my watch. It was 1.30 A. M. I then went to sleep.

The next evening I received a letter from this friend saying it is now 1.30 A. M., but I will write you a few lines before retiring. Then followed the letter which ended by saying "As it is now 2.30 I will close and go to bed." Taking into account the difference in time between the two places, the time of writing the letter and my awaking were the same.

I related this occurrence to a sceptical brother a short time after. He said there is nothing in it. It just happened.

A short time after our conversation I awoke one morning and while still in bed there appeared to me as natural as life my lady friend who lay down on the outside of the bed and laid her head on my shoulder. This appeared so real and I, being awake, it impressed me very much. I told this brother about it that morning and told him, to prove it, I would receive soon a letter from this friend in Savannah, Ga., five hundred miles away, saying she would like to lay her head on my shoulder.

This brother went with me that evening to the Postoffice, when, in his presence, I received the letter, opened it and read the following, "I am so tired. If I could only lay my head on your shoulder and rest."

Do you consider this anything more than thought transference? As she appeared to me no word was spoken. We were five hundred miles apart and at the time I saw her she was writing the above words.

In the fall of 1904 I was in Northern Wisconsin. She in St. Louis. I appeared in like manner to her as she arose from the supper table with her children. I appearing and standing by her side for a few seconds and then vanishing as quickly as I came. She said she had not been thinking of me at the time.

I have had several other peculiar experiences but will not encroach on your time now.

Yours for truth,

A. H. L\_\_\_\_\_.

St. Louis, Mo., Aug. 18th, 1906.

Dr. James H. Hyslop,

Dear Sir,—Your letter of August 11th duly received, and noted. I also received your letter sometime ago just as I was leaving the city and being delayed much longer than I intended, it escaped my mind before it was answered. For this please accept my apology.

Referring to the experiences which I wrote to Dr. Funk I will give them as best I can to you with the understanding that you will not mention the lady's name without her permission, as I give it to you together with her address.

It was during the fall of 1901 that I had made the acquaintance of this lady, then residing in Savannah, Ga. We had been corresponding for some time. I was in the state of Florida at the time. One night contrary to my usual habit, I awoke in the middle of the night and seeing that it was still dark commenced to wonder why I had awoke, and as to the time, I arose and looked at my watch and found that it was twelve-thirty o'clock.

I returned to bed and tried to sleep again but found sleep impossible at that time. After lying awake for some time I again looked at my watch and found it was 1.30. I had been awake just an hour. I then went to sleep.

Imagine my surprise the next evening when I received a letter from Mrs. L. in which the following was said. "It is now 1.30 A. M. but I will not go to bed without writing you a few lines." Then followed the body of her letter and in closing she said, "As is is now 2.30 I will now close."

When you take into account the fact that time in Savannah is one hour faster than in Florida you will see that the time the letter was written corresponds exactly with the time of my being awake, and I believed at the time I had been awakened by the force of the mind of Mrs. L.

Some time later I was stopping at the De Soto Hotel at De Leon Springs, Florida, and there was stopping at the same hotel a man by the name of Reynolds. We were both members of the I. O. O. F. and naturally became friends. His home was Sara-

toga, N. Y. I do not remember his first name but doubtless the register at the hotel for the winter of 1901 and 1902 will give his correct name and address. I had told him of the experiences just narrated and he seemed quite sceptical.

I had a second experience with Mrs. L., she still being at Savannah at that time, which was as follows:

I awoke one morning about five o'clock when there appeared to me the form of Mrs. L., who came and lay on the bed, on the outside of the covering, and rested her head on my shoulder. The apparition lasted for a moment and then vanished.

I related this occurrence to Mr. Reynolds and told him, as proof of the correctness of my former experience, I would show him a letter from Mrs. L. stating her desire to lay her head on my shoulder. My only idea of thinking so was the apparition I had seen that morning.

That evening Mr. Reynolds went with me to the postoffice when I received a letter from Mrs. L. and opened it in the presence of Mr. Reynolds. In this letter was the following: "It is now five A. M. I have had to work so hard I am tired out. If I could only lay my head on your shoulder and rest." The question which came to our minds was, was I awake at the time the apparition appeared or in a semi-conscious state. I felt thoroughly convinced that I was awake while Mr. Reynolds thought otherwise.

As throwing light on this incident an experience of Mrs. L. had later may explain. This occurred in the fall of 1904 at which time she was living with her children, all nearly grown, at her home in St. Louis, Mo., while I was in the northern part of the state of Wisconsin. She had just finished supper with her four children and their two friends with whom they had had a very mirthful time, and Mrs. L. said she had not even been thinking of me, when I appeared and stood by her side as natural as ever. I remained for a moment and then vanished. In this case it could not be attributed to sleep, which goes to confirm the fact that her appearance to me was, as I thought, after I had awakened.

I send this account in the interest of science and feel satisfied Mr. Reynolds, if he can be located, will corroborate the part he was acquainted with, and that Mrs. L. will do the same. The former letters were lost or destroyed, as I thought them of no value at that time for future reference.

Very truly yours,

A. H. L. \_\_\_\_\_

East St. Louis, Ill., Sept. 14th, 1906.

Since writing the above I submitted it to Mrs. L. for her approval, hence the delay in sending, as I just had it returned yesterday.

She has moved from where I stated to St. Louis, Mo. I send this with her full acquiescence, but she desires her name kept secret, although you are at liberty to write her.

Very truly yours,

A. H. L——.

May 8th, 1907.

On Monday, the 6th inst. on my way down town in the subway express, as we neared the Times Station, the train slowed down a little, and as it did this I heard the names of two men, one of whom I knew very well, and the other very slightly. These men are associated quite nearly, so it was not unnatural that they should be thought of in connection. I did not know that they were in N. Y. city. Just after reaching the house I was called up on the 'phone and on answering I found it was the friend of whom I thought as I passed Times Square. I asked where he was and he replied, "I am at the Times Square station, just stopped here to 'phone you. Dr. H. and I were at Hammerstein's and I wanted to say this to you before going away," and he proceeded to tell me what he wished.

ELIZABETH E. B.

In a letter received this morning, my cousin, who is undoubtedly something of a psychic, tells me that all day Monday he was under a terrible state of depression, and knowing of no reason for it, was rather uneasy until the mail came, fearing the coming of some evil tidings. When the mail did come, it brought the news of the death of a gentleman, whose three boys are attending the school in which my cousin teaches. He was asked to take the boys home, and not to tell them of the death of their father, but let them be told on the arrival at the house. My cousin is very sympathetic, and it was a most trying ordeal to him.

ELIZABETH E. B.

Somerville, Ky., Sept. 22nd, 1906.

Dear Prof. Hyslop,—

Find enclosed a case of "Telepathy?" from a friend of mine and a well known book cover designer, Mr. Adrian J. Smith (pseudonym). He is a man whose word can be relied upon.

Yours sincerely,

HERBERT B. TURNER.

Each year it has been the custom of my mother and sister to spend the summer school vacation away from home. This leaves me alone in Boston through July and August.

On the evening, Monday, August . . . th, I retired earlier than usual, about 9.30, as I was not feeling well, and knew by the slight irritation of both my eyes and nose that I was in for my annual seige of hay-fever. I did not sleep at all well and rose Tuesday morning in the full grasp of the disease. I managed to struggle through the day's work with my mind more on my physical condition than on the work in hand. Tuesday night was a repetition of the night before.

Wednesday morning upon retiring from breakfast I found a letter for me from my mother, the contents of which astonished me. She asked me to write to her immediately, as she was greatly worried in regard to my health. Her letter went on to say that Monday night (the night the disease made its first appearance) she had dreamed that I was very ill, although not able in her dream vision to see exactly what ailed me. I appeared to be in a torment. This continued all night and upon rising Tuesday morning she dispatched this letter explaining her dream and wishing an immediate reply.

My mother, during this time, was at Springfield, Mass., about 100 miles from Boston, and that while she knew I would have hay-fever this summer as in the years past, neither she nor I knew exactly when to expect it, for its appearance varies, sometimes coming during the first week and then again not until near the end of August.

ADRIAN J. SMITH.

Boston, Mass., Oct. 15th, 1906.

Dr. James H. Hyslop,  
New York City.

Dear Sir,—I have been in your city for the past three weeks. Upon my return to Boston this morning I found your letter. This was unfortunate, as I note it is dated Oct. 1, and had it been forwarded as I had directed all my mail should be, it would have been a great pleasure for me to call on you.

In reply to your first question I fear the letter has been destroyed as my studio has been set to rights during my absence and I cannot find it, still I will look again and mail same to you if recovered. My business letters I file away but this being an ordinary one in a way, I left it among other papers on my desk.

To question *Two* would say that I wrote the papers you have at my home one evening but was not then sure of the date. This I intended to fill in at my office where I had left the letter in question but it slipped my mind and the letter was mailed without

it, but I remembered and 'phoned the date to Mr. McArthur at Mr. F.'s office. Mr. Turner was away at the time. The date of the letter was Aug. 14th in the morning just after the dream of the night previous (Aug. 13-14).

I am able to verify this date as I have a year calendar which I marked upon my arrival to remember but which did not serve as a reminder as the letter went undated.

To question three would say that I am sure my mother would not object to your writing as she is deeply interested in this subject, but you would have to translate her letters as she can write but in French, unless you would be willing to have me write over her signature for you.

In regard to question *four* would say that while I myself have had some very peculiar dreams none of them have had any bearing on material things but as I am greatly interested in this research which you are conducting, will gladly let you have all the information on this subject and help all I can.

Trusting this letter will be clear to you,

I remain respectfully,

ADRIAN J. SMITH.

New York City, Jan. 13th, 1907.

Dr. James H. Hyslop,

Dear Sir,—I take the liberty to relate to you an incident, if so it may be called (I not knowing under what field of psychic research it should be classed), which occurred to me about nine years ago and which I have until the present time been neither able to forget nor explain. At the time it occurred I lived on the west side and had occasion to frequent a grocery store in the Bouvelard. Upon entering this store one day one of the clerks, a man whom I had never seen, and would not have known from Adam, as the saying is, walked towards me to take my order. As I looked at him the following thought passed through my mind. This man beats his wife. But I gave the strange idea no further thought at the time. Some days later I again made a purchase in the store, this time being waited upon by another clerk of whom I casually inquired where was the man who had taken my previous order, to which he replied that the man had gone out, adding without any apparent reason or provocation on my part, "He beats his wife several times a week. You wouldn't think so, would you?"

Was it mental telepathy, clairvoyance or what, that made me know, or recognize, this man as a wife-beater?

Yours most respectfully,

CLARA W. K.——.

New York, Jan. 18th, 1907.

Dr. James H. Hyslop,

Dear Sir,—In reply to your letter of the 14th inst. the arrival of which was somewhat delayed because of its having been addressed to West instead of East — St. I will say to question

1. I told no one at the time about my impression, not even the other clerk through whose words I became confirmed that my impression was really based upon a fact. It may seem strange when I say that not until quite recently, after years have passed since the occurrence, did I speak about it to some one though I have many times wondered about the peculiarity of it all. I have had a number of similar experiences but few of which I ever discuss with any one partly owing to the fact that I am of more or less of a secretive disposition and partly because the laity in general has little interest and understanding for these things. Though I often wished to get in touch with your Society, but somehow lacked the courage to approach it, but now I feel that whatever I may say or write to you will be treated with the closest confidence.

It will be slow work to find the name of the clerk-wife-beater, for the reason that at present my walk of life is somewhat different from what it then was, it is even doubtful if those people recall me. They never knew me by my own name but by that of the parties for whom I marketed, their name having been "N. S. R——," of whom also I have lost track completely, but whom I might, perhaps, manage to locate.

As soon as my time permits I will endeavor to find out the clerk's name. (It may be weeks before I can inform you of it.)

The only one to verify the circumstances would be the man who told me about the clerk beating his wife. The latter, the wife-beater, I would, I feel certain, recognize, were I to see him, but not the former.

Very truly,  
CLARA W. K——.

New York, May 20th, 1907.

134 East 76th St.

Prof. James H. Hyslop,

Dear Sir,—There is a reply due you from me in regard to an incident about which I wrote to you a few months ago. I vainly endeavored to find the whereabouts of the wife-beater of whom I received that strange impression, though I did find the grocer in whose employ he was the time. Though I explicitly stated to the latter why I was anxious to find out something direct about the man he hesitated to give information and finally became very suspicious and refused entirely to answer my questions. So I fear we will have to let that matter rest as it is.

I noticed in the Magazine published by the Society that several people wrote about their having floated in the air, that is, dreamed that they were performing that feat, a dream which has occurred to me no less than three times within a year. I seemed to float quite a long distance each time, but only once the sensation was agreeable. The other times it seemed to require an awful physical effort to perform the deed. It always happened in the open, and over pastured land. I myself, as well as the spectators, at which there were some at every performance, greatly marveling at the action.

Yours very respectfully,  
CLARA W. K——.

The same informant reports an interesting experience under the influence of an anaesthetic, but as it is not telepathic in character it is omitted here, tho I mention the fact, as I have retained the above non-telepathic incident, because it is important to recognize the fact that other types of unusual phenomena besides telepathy seem to occur in the same subject. This latter experience will receive notice at some other time.

June 8th, 1907.

Yesterday forenoon Mrs. B. spoke to me and asked me if I had any news about Mr. A. I said, "No" and asked why? She replied that for the last day or so she had frequently seen his face before her, and that just before she spoke to me she saw it again. I then told her that I had sent a copy of my Report to him the day before (June 6th). I would estimate the time when she spoke to me to have been somewhere between 11 A. M. and 12 M. I asked both Mrs. B. and Mr. Carrington this morning about the time without telling the facts to be mentioned here. They both agree spontaneously that it was about 11 or 11.30.

I received from Mr. A. a letter this morning postmarked June 7th, 1907, 1 P. M. Baltimore, Md. It was in regard to return of Report that I had sent him June 6th. He wanted one of Hodgson's Reports, but his letter ordered Vol. XVI which was mine and I sent him this. Not thinking he had ordered mine he was probably vexed at the receipt of the wrong one. This, of course, is pure conjecture. But there is a coincidence at least involved, tho it is weakened in causal value by the circumstance of other apparitions of the same face the day previous, tho these were coincident with my own thoughts as well as Mr. A.'s about what he had ordered. He is a friend of both of us.

JAMES H. HYSLOP.

Baltimore, Md. [Not dated.]

My dear Mr. Hyslop,—

Yours to hand. Now it was just this way. The mail is taken out of box at Maryland Club at 11.45, 12.45, and 2.05.

2.05 would be too late to be marked 3 P. M. as you say P. M. marked my letter.

I am quite sure I was writing you notifying return of Report at about 11, or between 11 and 12.45. I was not worried or vexed, but I was *concerned* on account of Mrs. B., so concerned indeed at time of writing that I felt impelled to send her a letter at same time thinking it might relieve her of embarrassment for this reason. My journals had been failing to reach me, and I thought it might have been part of her duties to send same, and that she might have just possibly sent me the wrong Report and so it was while writing you at the very time of writing that I felt a sympathy for Mrs. B., but did not send her a letter thinking I might make too much of the matter.

Yours sincerely,

A.

New York, February 1, 1907.

My dear Mr. Hyslop,—

Since every honest experience has some value in your investigations I take pleasure in relating two of mine.

I had neither seen or communicated with an old friend H. for almost four years, and I must confess had seldom thought of him. A mutual friend, J. whom I see about once a year, and hear from only twice as often, keeps in touch with him.

I do not remember having given my friend, H., a thought until Sunday, January 20th, when I received a most friendly impulse to write the mutual friend, J., to ask for H.'s address, and remarked to my mother at the time, "I think I'll look H. up and see what has become of him. I can get his address from J." I did not obey the impulse, however, really not caring to do anything of the sort.

On Monday, the 21st, I received a letter from J. written on the 21st, in which she said she had received a letter from H. on Saturday asking for my address.

I remember very clearly another instance which occurred a few years ago. I had just reached my office, but received such a strong impulse to go to a friend, another business woman, that for my peace of mind I had to leave everything and go to her. When she saw me she remarked in the utmost surprise, "Well, F. G. I was just thinking of you and saying to Miss — how I wished you were here to write a letter for me!" It turned out that she had become involved in some business trouble and

wanted my assistance in writing a very important letter. I find myself again and again anticipating the members of the family circle and dear friends, but do not know where coincidence ends and telepathy begins. These two instances, however, are certainly not coincidences, for the impulse to action was radically opposed to my wish in the one case, and to the natural course of my duties in the other. They may be of interest to you.

Please do not use my name should you see fit to keep the record of them.

Very truly yours,

F. H. G——.

Jersey City Hgts., N. J., Feb. 7th, 1907.

My dear Prof. Hyslop,—

I am enclosing the Dr. Hodgson correspondence of which I wrote you, so far as it relates materially to the principal cases.

Any questions you may care to ask about it I shall gladly answer if I can.

It may not be amiss to describe an occurrence which happened this very day. About the time I was getting up (I could not take my oath that it was not in the small hours before falling asleep, but am practically certain that it was just before arising) I chanced to think, and to carry on a definite train of thought, about a school-mate of mine whom I have hardly seen or heard of for the last eighteen years. A couple of hours later I received word that he is to be married to-day to a family connection of mine moving in an entirely different circle of acquaintance, and of whom I had not the slightest reason to suppose had ever heard of the existence.

He is a person who had almost passed out of my thoughts for many years and there was no outward circumstance to bring him back.

My reflection regarding him this morning was solely concerned with a peculiarity in his name, and while I do not recall distinctly how he came into my head, I believe it formed a link in a chain of trivial ideatic association, as our casual thoughts are accustomed to arrive. For that reason I am not confident of telepathy, tho this is no doubt a case of which an uncritical person would make a great deal.

Yet may not telepathy exert a gentle pull to guide our consequential thinking, our association of ideas, as well as it can thrust into our brain notions unconnected with our predecessors?

Very sincerely,

E. P. BUFFET.

The following incident came to me soon after the date of the letter—May 23rd, 1907—and I at once wrote Mrs. Petersilea with a request, among other questions, to see the original letter of Mrs. Bartlett, if it had been preserved. The reply to my inquiry, as the reader will observe, was dated June 23rd and explains itself. With it came the original letter of Mrs. Bartlett dated October 21st, 1906, and one of October 30th, 1906, from Mrs. Petersilea to Mrs. Bartlett. They are given in the order of their psychological significance.

Glendale, Los Angeles, Cal., May 23rd, 1907.

Dr. James H. Hyslop,

Dear Sir,—The following little incident may not be of any importance to you, if not you can throw it aside as worthless.

One morning while sitting at the breakfast table not long since, I burst into a hearty laugh while thinking of an incident that had occurred the evening previous. All at once I thought the spirit of my departed husband was with me, and he said, "O, how glad I am to hear you laugh once more. Laugh, laugh, and I will laugh with you." A few days thereafter I received a letter from a lady living in Plymouth, Mass., saying, "The spirit of your departed husband has come here to me and said he was with you the day that you laughed so heartily and that he said to you, "O, I am so glad to hear you laugh once more. Laugh, laugh, and I will laugh with you." The lady signed herself "Sarah A. Bartlett." This lady I never saw or heard of in the whole course of my life. I live in Glendale, California, and she in Plymouth, Mass. There was just time enough after the event occurred for a letter to reach me from her. I forgot to say that I was entirely alone at the table and no other person in the house and I never mentioned the circumstance to any one.

MRS. CARLYLE PETERSILEA.

The following is Mrs. Petersilea's reply to my inquiries and the reader will observe that it fixes the date of her experience on October 2nd, 1906. The experience of Mrs. Bartlett seems, according to her statement in a letter to me, to have been previous to October 14th, 1906.

Glendale, June 23rd, 1907.

Dr. James H. Hyslop,

Respected Sir,—I received your first letter asking me some questions in regard to my experience with the lady, Sarah A.

Bartlett, but that very day I was obliged to go away on urgent business and could not return until late last evening. Therefore, pardon me for not answering sooner.

I do not keep a diary, consequently did not write out my experience at the time but I mentioned it to a number of friends shortly after it occurred. I do not know how Mrs. Bartlett learned my address. I hope you will write to her and find out further particulars. I shall, herewith, send you her first letter. I never saw, or even heard of Mrs. Bartlett in the whole course of my life until I received this letter from her.

The following are the facts in the case. My husband's sudden death, the 15th of June, four years ago, was a severe blow to me and it seemed impossible for me to rally from it. I do not think I had laughed in all the time that had transpired up to the time of the incident mentioned.

The incident occurred the evening previous and it was something in which my husband would have been greatly interested.

Sitting at breakfast the next morning it struck me with such force that I burst into a hearty laugh. I had not laughed for so long that it seemed to shake my whole being in a very peculiar and beneficial manner. Just then it seemed to me that my husband stood by my side and as though he was laughing too, and he said to me in a forceful and not to be mistaken voice, "O, my darling, I am so glad to hear you laugh once more. Laugh, laugh, and I will laugh with you."

The incident happened the 2nd of October, 1906. You will see by her letter that she wrote me the 21st of the same month and year.

Yours most truly,

(MRS.) CARLYLE PETERSILEA.

The following is the original letter of Mrs. Bartlett to Mrs. Petersilea and to which the latter alludes in her first letter to me on the date of May 23rd, 1907.

### First Letter.

Plymouth, Mass., Oct. 21st, 1906.

Dear Mrs. Petersilea,—

"As one touch of Nature makes the whole world kin" so an interest on the same subject will bring strangers very near in thought. I might say for years I have felt a strong desire to write you, and each time I would lay the desire aside. This morning it came so strong again I waved all the pro's and con's and through the medium of mail would like a little talk with you. I read in the Progressive Thinker the interesting articles from

your pen, also have read Oceanides and for the second time have Mary Ann Carew. Miss Abby Judson, formerly a Plymouth lady, I am also interested in. This is just the preface. For while I am writing I feel in your presence a very delicate lady, only waiting till the shadow has a little longer grown, and wondering oftentimes if after all, the writings that have been given to you for the good of the people, have really done the good you had hoped they would! Rest assured the untold benefit to the people you will never know this side the line, but waiting with flowers of rich perfume, many with grateful thanks to welcome you, some day in one joyful thanksgiving for your labor and your pain. I see there are many days you seem haunted with a spirit of unrest, as if you were more there than here and as if you feared from sheer exhaustion you would be unable to attend to your daily work. Then the loving angels gather about you and with encircling arms support and help you through. So it will ever be until you say good-night to all earthly things and awake to say good-morning in strength and peace and love. No cares to disturb the quiet rest, but a reception beyond my pen to give you at this time. I feel for a long time you have wished a word from someone that did not know you, even if it was the same that had been given through your own instrumentality, as you would think sometime your own mind would be woven into the message to you.

So, I from the Atlantic, and you from the Pacific, write you words of love to give you hope, courage, and perhaps strength, to help the drooping spirit up to a higher and brighter life, while here a while longer. I hear you say, "I know I am not alone yet I am so lonely." Then you walk in the sunshine and ask for strength to bear up, if it must be so. "Cheer up," I hear someone say that is just behind my chair. "It will be all the brighter for the waiting. I am with you and will be even on to the end, for the waiting is with me the same as with you and I know just what you recently have been passing through. There will be a brighter side even to that and yet you wonder how it can be. I laughed with you quite a little time ago at an event that happened. You wondered if I knew. I did and you felt I must."

I have written you as it was given me and hope they will be of interest.

Kind wishes from

SARAH A. BARTLETT.

If the reader will compare the language of Mrs. Petersilea when quoting Mrs. Bartlett's original letter from memory, he will remark that the coincidence about the laughing is not so apparent as in Mrs. Petersilea's letter of May 23rd, 1907.

There is allusion enough to admit that both had the idea of laughing in mind, but it is possible to claim that the laughing which Mrs. Bartlett mentions is a mere association, by contrast, with the tone of sympathy with Mrs. Petersilea. The language should have been more identical to be assured of telepathic transmission. The case is an excellent illustration of the use of the judgment instead of the memory in reporting the facts. Evidently Mrs. Petersilea observed some identity between her experience and the contents of Mrs. Bartlett's letter and then remembered her judgment of it in connection with the memory of her own experience. The identity between Mrs. Bartlett's statement and Mrs. Petersilea's experience is not clear enough to serve as evidence of telepathy.

The following is the letter of Mrs. Petersilea to Mrs. Bartlett acknowledging the receipt of Mrs. Bartlett's of October 21st. It was forwarded to me by Mrs. Bartlett who had kept it.

Glendale, Oct. 30th, 1906.

Sarah A. Bartlett,

My dear Madam,—Your most kind and sympathetic letter came to hand all right and I have read it with great appreciation. That which you wrote about my laughing heartily, which I seldom or never do, is true. One day, something struck me very forcibly, which made me laugh long and loud, and it seemed as though my darling husband's spirit was there with me and was glad that I laughed; and I thought he said to me, "Laugh, laugh, dear, how glad I am to hear you once more, and I will laugh with you."

I have been going through quite a little trouble about the enormous increase of taxes, as there is no one now to earn money it comes very hard for me.

As you say, my health is exceedingly delicate, but I am not a small woman. I weigh nearly two hundred pounds, and my hair is white and I shall, very soon, be sixty-four years of age. Life is a great burden to me since he died. I am simply waiting to go and be with him.

I wish it were possible for you, or some of your friends, to send for one, or more, of my books (for it would help me greatly).

I cannot write much, for as you must see, I have writer's cramp badly, and I find it impossible to answer so many letters and write for the paper besides. It gives me no time to write

for the paper if I spend my time and strength answering letters that come to me by the hundreds.

Yours in sisterly love,  
(MRS.) CARLYLE PETERSILEA.

The following is Mrs. Bartlett's letter to me explaining her relation to Mrs. Petersilea and the correspondence between herself and Mrs. Petersilea, together with an account of their mutual experiences.

Plymouth, Mass., May 30th, 1907.

Dr. James H. Hyslop,

Dear Sir,—Your letter received and pleased to answer your questions. As a preface will say I have the gift of clairvoyance. It is not unusual for me to see people and hear voices from a discarnate spirit. Mrs. Petersilea's address was in the *Progressive Thinker*, 1904, Aug. and Sept. with her letters from Mr. Petersilea, as she writes for that paper and I have it each week. That is all I knew of her.

Previous to October 14, 1906, I heard a voice say, "Write Mrs. Petersilea." I said, "I don't know what to write, I don't know her," and paid no attention to the voice. It asked me several times. Finally I went to my desk and quietly waited with pen and paper, wrote her and sent the letter. (She answered.) While writing, a gentleman, discarnate spirit, was standing near me. A strong desire to laugh came to me. He wished me to say to Mrs. Petersilea that he knew the incident that had come into her life. He was there and laughed with her. She wondered if those in spirit life knew of it and I told her they knew all about it. I also said, "Don't feel disturbed over what has taken place recently. It will be adjusted and you will be helped." Oct. 30th I received her first letter. About Nov. 10th, 1906, I wrote an order for three books to sell for her (as she had asked me). I received the books Dec. 2nd, 1906, and did not intend to write again, but the same voice asked me to send four dollars for books as Mrs. Petersilea could carry out a plan if she had the money. Dec. 20th, I wrote her and wished her to take the journey she had so long waited, for you certainly need the change, and the time has come when certain conditions must be broken and the atmosphere and every thing will seem better on your return. I want you to go and make that visit. I also wrote her not to feel so sad and disturbed over what she had said, for the party would see all in a very different light some day and would think of what she had told them. I cannot recall all I wrote her as I have not a copy of the letters. Mr. Petersilea wished to help his wife and

learning of me in spirit life, or attracted to me by my interest in his writings, used me as a medial instrument between the seen and apparently unseen. To prove he could help from spirit realms the same as on earth, for time, space or distance is no hindrance to the spirit. In my many experiences it has been told me. The dissolution of the body does not change the spirit.

Yours for truth,  
SARAH ACHSAH BARTLETT.

### Second Letter.

Glendale, Nov. 26th, 1906.

My dear Mrs. Bartlett,—

Your very kind letter and postal order for books received, for which I thank you with all my heart. I think my dear husband is trying to help me through a most esteemable channel.

I herewith send you the books and hope you may be successful in disposing of them. I have another book here, "Philip Carlyle," which is a very beautiful and large book. I think you would like it immensely. It sells for the same as the other. I feel that the three dollars are for my thanksgiving present.

If my dear husband influences you again I hope you will write me. That which you wrote was a great test for it actually occurred. I am getting the cramp so must stop or you will not be able to read it.

Yours with much esteem and love,  
(MRS.) CARLYLE PETERSILEA.

### Third and Last Letter.

Glendale, Dec. 31st, 1906.

My dear Mrs. Sarah A. Bartlett,—

I received your dear, kind letter together with the order for four books. Now I must apologize for not sending the books according to the order. I have not any more of "Mary Ann Carew" left and have sent you my last sample book. They can be had at the office of the Progressive Thinker. I have sent you three copies of "Philip Carlyle," together with the one of "Mary Ann Carew." I am *very, very sorry* that I was not able to send the ones you wanted. I thought at first of sending back the money but concluded that perhaps I had better not as I most sincerely believe that through you my dear husband wanted to give me a New Year's present and it may be that you can sell "Philip Carlyle" as well as the other book, but if you should feel very much dissatisfied I will send you back the money.

"Philip Carlyle" is a very beautiful book and was written by

the spirit of my dear husband's great uncle and all pertaining to the old hermit is true. The book is nearly all true in detail, but is strung together a little differently from what it took place therefore it is called a romance and you will find the prophecy of Ingersoll's death in it. The book has always sold at a dollar and a quarter but I send it to you for one dollar. And now to other matters.

You must be a very remarkable medium. I had long been thinking that I should like to visit San Bernardino not far away and the old Baldy mountain. I can see the mountain from my house but to get there requires quite a little travel by rail. I think that four dollars would cover the whole expense. Now here comes the strange part of it. I have had no change since my darling died and my grief has been terrible. I told him in spirit that I wanted to go to the mountain and if he was alive he would have taken me at once but now I could go nowhere, as I dared not risk the expense for fear I would become involved. He said that he was not dead and that I should go and he would go with me in spirit and he would find a way to give me the money, and shortly thereafter came your letter with the money inside. Now what do you think of that?

I remain your affectionate sister and friend,  
(MRS.) CARLYLE PETERSILEA.

The reader will observe that there is a slight discrepancy between the statements of Mrs. Bartlett and Mrs. Petersilea regarding the amount of money sent by the former to the latter. Correspondence explains this. Mrs. Bartlett writes that she sent Mrs. Petersilea money twice, once four and once three dollars. Mrs. Petersilea writes that she recalls the four dollars because this was the sum necessary to get her vacation and that she owed her vacation to this act of Mrs. Bartlett.

In Mrs. Bartlett's letter the further statement is made in reply to my inquiries that she, Mrs. Bartlett "did not know that she (Mrs. Petersilea) wished to go" on her vacation "till she (Mrs. Bartlett) heard the voice say I want you to make that visit that you have wished so long." "Mrs. Petersilea never expressed any desire to me to visit the mountains or anywhere else."

While there was a discrepancy in the alleged coincidence between Mrs. Bartlett's experience and that of Mrs. Peter-

silea there was the resemblance in the subject matter generally. The reader can observe that for himself. Accepting the fact of some coincidence and possibly telepathic connections it should be remarked that the telepathy is associated with mediumship on the part of both ladies and hence with the apparent impersonation of the dead. This is a fact which cannot be lost sight of in attempts to explain such coincidences, if we regard them as not due to chance.

May 4, 1909.

My dear Mr. Hyslop,—

I have two more little incidents, that have transpired of late, to tell you about. Not very long ago,—I can give the exact dates by looking up the letters if you should care enough for them to give them any notice whatever,—my husband came to me after I had retired to rest, and was in that passive state just before going to sleep; he had a little boy with him, who looked about twelve or thirteen years of age. The child was thin and small in body, as though he had passed through great suffering, but his head was large. He had blue eyes and brown hair, and wore a white night-shirt, being the only garment he had on.

My husband had the boy just in front of him, that I might note every particular; then he said in a most impressive voice: "Amelia, remember: *Remember* this is a *Twini!*" Then he gave place to a young man about twenty-one or twenty-two, as I would judge. He stood behind the boy as my husband had done, looked at me very earnestly and said, "I am this boy's uncle, his mother's brother;" then I said to the boy, who looked as though he had just died: "What was the cause of your death?" The boy could not, as yet, talk to me but put his hand around over his hip, to the small of his back, giving me the impression that he had suffered long and greatly. I said to the uncle: "What was the cause of your death?" He said: "I died some years ago," and then placed his hand upon his chest and coughed.

"Am I to understand that you died of consumption?" "Yes!" Then I asked, "And what does the boy mean about his back?" He said: "He was playing ball and it hit him in the back just over the kidney, injuring the kidney and eventually causing his departure."

I then fell asleep and in thinking it over the next morning I attributed it all to imagination.

A few days from that time I received a letter from a lady in South Upton, Mass., in which she said: "Dear lady: I have seen your articles in the *Progressive Thinker*, and that is why I ask you

to help me. I have very lately lost a dear, little twin boy. He was my idol. I am dying of grief, and know not where to turn to get relief. I implore you to help me if you can."

I immediately answered her letter, telling her what I had seen a few nights before.

You will please to remember, Dr. Hyslop, I had never seen or heard of this lady in all my life. She answered my letter, saying that all I had seen was true. The little boy, after intense suffering, died in the hospital under an operation. He and his twin brother were playing ball, the ball hit the poor little fellow in the small of the back, which at last caused his death. Some years before that, she had lost a brother with consumption, who looked as I described him, and about that age. Since that time we have corresponded quite a little. The lady's name is Mrs. Adelaïde R. Alger, South Upton, Mass.

One more, and I am done. I am an elderly lady, and since my husband's death I have no other means of support than the rent of a little sea-shore cottage which I own at Long Beach. I own the house in which I live, but my support and taxes must all come from the rent of the little sea-shore cottage. With great economy and prudence, I usually get through very comfortably, but if that fails me I have nothing. I must tell you all this for what comes after. This past winter I had tenants in my cottage who did not pay the rent, which brought me into great trouble, distress, and financial privation. They told me that they were in trouble and could not pay me, but would as soon as they could. They were strangers to me, and I began to think that they were dishonest and never intended to pay me, which would mean dire disaster, if not utter ruin to me. It went on thus until I was in a most wretched, despairing state of mind; for being old, I could not earn my living. I called upon my husband's spirit again and again, but could not distinguish what might be from him or my own mind. At last I concluded that I would go down and turn these people out of my house, as they did not seem willing to go, and I really must resort to stringent measures. My preparations were all made, and I was going down in a few days to carry them out. After I had decided *to do this*—that night, after retiring and being passive, my husband stood before me. We used to own a beautiful coach-dog which was poisoned shortly after my husband's death, which grieved me exceedingly. As I said there stood my husband, and with him the dog; he was telling the dog something, and placed a letter in the dog's mouth. The dog just after the manner of a dog, offered me the letter to take from his mouth, which I did, and it was a letter from the lady who lived in my cottage, containing money for the rent of the same. My husband then said in a most impressive voice, "Faithful!" But two

or three days went on and I did not receive such a letter; when at the very last mail before I should have gone down, I got the identical letter containing the money for the rent of the cottage, and the strange part of it was that the letter looked just as it did when the dog offered it to me. Now, I do not see where telepathy can come in here. I had almost forgotten the dog, the lady at Long Beach never saw or heard of the dog, and it was my husband's spirit who bade the dog give me the letter, and this lady never saw my husband, and I had fully made up my mind that they never intended to pay me.

Yours sincerely,  
(MRS.) CARLYLE PETERSILEA.

Correspondence with Mrs. Alger brought the following letter from her in confirmation of the statements by Mrs. Petersilea.

West Upton, [Mass.], Aug. 8th, 1909.

My dear Sir:—

One year ago last March one of my dearly beloved twins was called to spirit life. I was much crushed by it. My brother gave me the *Progressive Thinker* and I saw Mrs. Petersilea's address at the end of her writings. I wrote to her as one sister would write to another, asking for comfort and she answered my letter and told me how her husband came with my dear little boy to see her before she received my letter. She described him all right and he sent a message to me and later he came again to her, this time with my half brother who had been in spirit life about 35 years, and by her description I was able to recognize him at once.

Very respectfully,  
ADELAIDE R. ALGER.

New York, May 26th, 1909.

The original letter which Mrs. Petersilea sends me is signed by a Mrs. Adelaide R. Alger, of West Upton, Mass. It is dated April 27th, 1908, and postmarked, "West Upton, Mass., Apr. 28, 5 P. M., 1908." The contents show unmistakably that it is addressed to a stranger and the writer states that she saw Mrs. Petersilea's address in *The Progressive Thinker*. The letter contains an appeal for consolation for the loss of twin boys.—J. H. H.

In a later letter (June 15th, 1909), in reply to inquiry re-

garding the use of her name, Mrs. Petersilea incidentally remarks a fact of some interest in connection with her experience about the rent. She says in the letter that the renter of the house "knew nothing about the dog, but she tells me that when she found she could not pay the rent she prayed that my husband's spirit would go to me and tell me that she was faithful."—J. H. H.

## BOOK REVIEWS.

*Cases of Spiritistic Identification.* By Ernesto Bozzano. Publisher, A. Donath, Genoa.

The object of this book, as the author announces in his introduction, is to prove that although some cases of psychic phenomena can be explained by the theories of telepathy, subconscious personality, and hypnotism, there remains a residue which cannot be explained by these theories, and as the spiritistic theory is the only one which meets all the requirements it is at least worthy of serious consideration. Professor Bozzano has evidently made a careful analysis of all the authentic phenomena beginning with the works of Alessandro Aksakoff and other pioneers of this kind of research, and ending with the voluminous collections of the Society of Psychical Research and other similar societies of the present day. He has selected the most remarkable of these cases and calls attention to many points which certainly give strength to the spiritistic theory. For instance, as sometimes happens in a séance, when the control interrupts his communication in order to consult another and more advanced intelligence, he says (pages 13 and 16), "Why this useless comedy? why, if the hypothesis of subconscious personality is assumed, does it not tell at once all it knows? But if one assumes the presence of an outside intelligence which is suddenly placed in a similar predicament the whole situation becomes at once perfectly natural." His comparison of the human mind to a telephone appeals to one on account of its simplicity. In this case he refers to Mrs. Verrall's automatic writings, when incoherent messages in different handwritings suggest the presence of more than one intelligence trying to communicate. I quote from pages 23 and 24: "What can one think of such a mixture of dialogues? Does it not seem that one is listening to the fragments of conversation sometimes gathered unvoluntarily when using a telephone? Does not this perfect analogy irresist-

ibly suggest that there must be an identity of origin between the two facts? Does it not follow that in both cases one must find at each end of the wire, or station of wireless, a real and intelligent communicator? The inference is, that if in the case of the telephone the fragments are gathered because we cannot prevent the diaphragm of the receiving instrument from responding to all the waves which come within the radius of its potentiality, in the other case it is because we cannot prevent the cerebral instrument from receiving and transmitting all kinds of psychic waves, generated by the spiritual personalities and encompassed in the circle of its potentiality. If you reject the spiritistic theory which other will you accept? Neither that of subconscious personality, of telepathy even carried to the point of absurdity nor both combined will ever account for the incidents here related. All of which must be plain for those who wish to think for themselves." And with the same directness and wholesome common sense he goes on from the simple to the more complicated cases analyzing and proving his point in a most convincing manner.

In conclusion he says (page 366), "In the field of metaphysical discipline the principal requirement is a great reserve of judgment combined with reciprocal tolerance. In the meanwhile we must wait until the constant accumulation of proofs brings us the true solution of the problem, which will therefore be accepted by all." Professor Bozzano's language is so lucid, so free from all unnecessary technicalities, that his book will appeal specially to those who though able to grasp the subject and reason it out, have had no training on scientific lines. It seems to me that he has made a fair and conscientious study of the subject. His unprejudiced attitude, and above all his courage in defending the much despised spiritistic theory ought to win the approval and admiration of all earnest and unbiased investigators.

Louise L. de Montalvo.

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Vol. III

NOVEMBER, 1909

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## JOURNAL

OF THE

## American Society for Psychical Research

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## MISCELLANEOUS EXPERIENCES.\*

By John T. Trowbridge.

## I.

It is now more than fifty years since I first became familiar with the phenomena of so-called spirit-communication. If my early investigations are worth recalling, it will be because of the interest that attaches particularly to the beginnings of great movements, and because few persons now living can

\*[The substance of the present record was published in an article contributed to the *North American Review* for October, 1908. The present story was written out and sent to us before its publication in the *Review* mentioned and it was stipulated that Mr. Trowbridge should be at liberty to use the material elsewhere. It should be noticed that the author does not claim any scientific importance for the paper, and neither can we give it that value, owing to the want of various credentials which are necessary to make the facts evidential. But the character of Mr. Trowbridge will make the incidents worthy of record as helping to suggest or encourage the investigation of similar cases when freshly discovered.

Mr. John T. Trowbridge is well known in this country as an author and editor, and anything that he may have to say on the subject of his experiences will have an interest to intelligent people. That is the reason for giving record to his article, and it will at least serve to show the perennial nature of the phenomena that are the subject of psychic research and may confirm the experiences of those who have more carefully recorded them at the time of their occurrence.

It will be apparent to critical students of these phenomena what objections can be made to many of the incidents as are here reported. It is not necessary to exhibit our critical acumen by indulging in the record of them. The article is intended to be rather historical than scientific and will have its value wholly apart from its ability to withstand sceptical criticism.—*Editor.*]

relate experiences extending so far back, with these amazing manifestations of a power that remains no less mysterious and no less real, after having been so often explained away.

## II.

### Mrs. Hayden and the Raps.

Early in the year 1852, Dr. William R. Hayden, publisher of a weekly newspaper in Boston, asked me one day in his office if I had ever heard the "Rochester Knockings." He went on to say: "I've got them, or something of the kind, in my house, and I don't know what to make of them." The "Rochester Knockings," as they and kindred phenomena were termed at the time, having first manifested themselves in Rochester three or four years before, had afterward broken out in many places, and became a subject of wonder or ridicule all over the country. I had hitherto regarded them with skeptical indifference, but what Dr. Hayden had to say of them roused my curiosity, and I eagerly accepted an invitation to hear them that evening at his house.

The séance had commenced when I arrived. The doctor placed a chair for me at a table around which were seated three or four other persons, all strangers to me, except Hayden's partner in the newspaper business, Mr. Peabody. Mr. Hayden was the medium, I then saw her for the first time. I observed her carefully during the evening, and never for a moment doubted her sincerity of character and honest purpose; an impression which some years of subsequent acquaintance with her tended to confirm. She was not especially cultured, but a woman of good sense, pleasant manner, and an amiable disposition.

When silence, interrupted by my entrance, had been restored, we all listened, and soon heard a series of rapid faint concussions, which seemed to be neither on nor under the table, but in the leaf itself, somewhere between the medium and the shaded lamp before her. Mr. Peabody, who was getting a message from his "gran'sir," passed a pen up and down a printed alphabet that lay on the table, and paused when a decisive rap was heard. Thus words,

rences, and finally a long communication was spelled out. It was something quite commonplace, such a message as any other grandfather might have given any other person present; but what astonished me was that any message at all should be given in that way. The medium's hands were in sight all the time, usually folded on the edge of the table, and she seemed to await the result of the word-building with as genuine an interest as any of us. At times a mistake would occur, which would not be discovered until it was found that the sentence did not make sense. Then the pencil would go back over it until a rap would indicate the word that was out of place or misspelled. Other messages were given, and a few names spelled out, which some present declared to be the names of departed friends, unknown to the medium, but I received nothing more definite than "Father," hard as I tried to get some initial. The séance over, Mrs. Hayden welcomed my most searching questions as to what she knew of the raps, and how they were produced, and I was convinced of her candor when she looked earnestly into my eyes and said: "I know no more about them than you do." I went away puzzled and astonished, but by no means satisfied that departed spirits had anything to do with them.

This séance was fairly representative of the early, crude manifestations which were then awakening an interest in Boston, and which I witnessed on frequent occasions in Mrs. Hayden's presence. Many surprising "tests" were received by others when I was in the circle: of which a single example will suffice. Once the word "Squeak" was spelled out for a young man, a stranger to the Haydens, and to all of us, except a friend who had introduced him. He appeared much agitated, the communication purporting to come from his mother.

"When I was about nine years old," he afterwards explained, "I had a new pair of shoes, and was so proud of making them squeak as I walked about the house that she gave me that nickname, and often called me by it. But it hasn't been in my mind—I haven't thought of it for years."

I got some tests for myself, but nothing very well worth recording until one memorable occasion when I had the good

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fortune to find Mrs. Hayden alone. She was reading evening paper, which she laid aside as I entered. The rap came on the table almost as soon as I was seated; and in a little while she said, "They want to communicate with you." I replied, "If I can get a message without taking up your time, it will give me great satisfaction. Keep on reading your *Transcript*, and let me see if anything will come."

She assented, and sat with her shoulders towards the lamp, in order to get the light on her paper, while I placed myself on the opposite side of the table. Not only was my face turned away from me, but the lamp was between us, so she could not by any possibility have seen the letters which my pencil pointed.

One of the first words rapped out was "Father." This was not surprising; it had been spelled out for me several times before, and it was in my mind at the time. My father was to me the nearest and dearest intelligence in the life beyond this, if there was any life beyond this, or any such intelligence. I said: "If you are really my father, you should be able to give me your first name;" which was immediately followed by a lively dance of raps on the table. I carried my pencil down the alphabet, and there came a response at the right initial. I had a notion that anything that came might be a reflection from the mind of some one present, and it was just possible that an unconscious movement of my own hand had influenced the rap. But the letter I next expected, which should have been *i*, was passed over, and a knock came until I arrived at *s*. I could make nothing of that; and the next letter given, *t*, was still more mystifying. *Wst* could start no orthographical combination of letters. "Is that right?" I asked; and a brief patter of affirmative raps responded. The next letter was *o*, and I had the phonematic beginning *Wsto*, which could certainly lead to no intelligible conclusion. Then an *n* was added to my rule, and, Mrs. Hayden happening to look up, I asked her if she could make anything of it.

"Are the letters all right?" she asked. Decided raps responded, yes. "Does he read them right?" In response, another rap was added, and I had *Westone*. The right reading flashed upon

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me; and when I rewrote them: W. Stone: the glee manifested by the little concussions in the board was something affectingly human. *Stone* was my father's middle name, which I had not had in my mind at all, while *W.* was his first initial. This was all I could then get of the name, which was not given in full until a later sitting.

I was quite overcome by this evidence of an operating intelligence separate from my own mind or the medium's, and possibly of my father's actual presence. I remember well the effect produced upon me, indescribable in any terms, as I sat gazing at what I had written from the mysterious dictation, and trying to grasp its bewildering significance.

Mrs. Hayden resumed her *Transcript*, and I the use of the alphabet and pencil, asking, from that time on, mental questions only, and receiving answers as direct and relevant as if I had asked aloud. Some of these came in a way as unexpected and surprising as that in which the name had been given: but as they related chiefly to my father's last illness, they cannot suitably be detailed here. Things I had forgotten, until thus reminded, came first, and matters which I thought should come first, came afterwards: but all were correctly given, although one part of the message was wholly unintelligible, until a mistake in writing it down was discovered, as in the case of the first and second names, thus affording additional proof of the action of a mind independent of my own. That the medium's volition, or cognizance of results, had nothing to do with all this, was absolutely certain; only her presence was necessary for the production of the raps. Who and what, then, was the invisible collocutor in this astounding telepathic dialogue? Where the other station, and what the nature of the instrument, that by such simple but inscrutable means transmitted messages charged with the purport of things known only to the dead, if the dead were not still alive?

I received through Mrs. Hayden's mediumship various communications after this, generally satisfactory when conditions were favorable, and all, even when trivial or baffling, as they sometimes were, tending to confirm my conviction that they came from some source beyond her consciousness or my own.

Granting that the intelligence shown might have had a sub-conscious origin in either of us, the raps by which it was interpreted remained still to be explained. That they could not be accounted for on any "toe joint" theory, I had startling proof on one occasion when I had walked home with the Doctor in the afternoon, and only he and his wife were present with me at the table. It was a heavy center table. The Doctor and I were on opposite sides of it, the medium at my right hand. I have quite forgotten what had been going on when the raps became so unusually loud that he said jokingly, "Can't you knock any louder than that?" Instantly there came so tremendous a blow in the massive mahogany, that I cried out excitedly, "Hayden, you kicked it!" "Did I," he said, at the same time moving his chair back two or three feet towards the wall. Immediately another resounding blow followed, and the table, as if impelled by it, rolled towards him on its casters, and tilted over upon him, the legs resting on his knees. "Who kicked it that time?" he retorted, while Mrs. Hayden also moved her seat back, as if to get out of the way of such antics. I followed their example so that the table had a wide space for its uncanny performances. After resting on his knees for a few seconds, the medium righted itself (his hands were held up in full view over it), glided back across the floor, gently at the start, then, with increasing momentum, and tipped over again, lightly as a feather, this time on my knees. Both the Doctor and Mrs. Hayden were several feet away from it, and I remained passive, holding up my hands until it once more righted itself and rolled to its original position in the center of the room. All this was in broad daylight. The performance concluded with several loud raps.

"Did I kick it?" chuckled the Doctor in his corner, and I was obliged to admit that he was as innocent of kicking as I was. The floor was carpeted; there was no possibility of any mechanism being concealed in or under the table, and there was an open space between it and the medium. On several occasions after this, in the presence of other mediums, I saw tables and other pieces of furniture tipped and moved, generally with curtains drawn and lights turned low; but it

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was a kind of exhibition I never much cared for, or went out of my way to witness.

It was an interesting feature of the early sances with Mrs. Hayden that no pecuniary profit was derived from them, and both she and her husband appeared to be as disinterested investigators as any of their guests. But as the medium's power developed and became more widely known, the demands made upon her time by their friends and the friends of their friends correspondingly increased; until the Doctor announced to me one day, "It's one of two things; it has got to stop, or it has got to be a business." I implored him not to make it a business; but he shook his head. "There's money in it," he said; and money was an important consideration with him just then. His weekly newspaper was not flourishing, and he had been for some time anxious to turn his attention to some more profitable enterprise. Was not here a providential offering? Opportunity to aid in giving to the world the revelation of spirit communication, and of grasping at the same time a fortune. He seemed to think so; and Mrs. Hayden became a public medium.

She was undoubtedly the best in Boston, in those days, and she soon became the most noted. The Doctor disposed of his newspaper interest, and devoted his energies to the new business. For a while it drew in a good deal of money, but this never came in quite fast enough, and he conceived a bold scheme of taking Mrs. Hayden to London, and achieving a success with her there, beyond anything possible on this side of the Atlantic. His judgment was in a measure justified by the results. He took a house in a fashionable quarter, and soon attracted to it throngs of visitors, many of them titled or otherwise distinguished, dukes, authors, reformers, men of science; Bulwer Lytton for one, then at the height of his fame as a novelist; and, for another old Robert Owen, the socialist, then an octogenarian, who, through Mrs. Hayden's mediumship, became converted from his life-long philosophical skepticism to a belief in immortality. The avowal of this conversion through her means I had from the aged philanthropist's own lips, when I saw him in London in the spring

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him through his ear-trumpet on which the most vitally interesting of all topics was paid as rapidly for admission as half-a-dollar had been paid in Boston. A dream of affluence might have been a reality if the other mediums had not soon crowded the harvest.

### III.

#### Medium and Prophecy.

One of the friends of those years was Benjamin Partington, who gained a reputation as a general humorist. He was then editing a weekly paper, mildly comic, to which he was also interested in the mysterious. We often discussed them when we met. He spoke to me of a friend whose was an extraordinary mediumistic trait. This friend was Mr. Newton, editor of the *Pathfinder*. His office was in the same building with mine. He accepted the offer of an introduction on correcting proofs at his desk, and I witnessed the manifestations in his house.

Newton was a witness for myself. This was my first personal experience, and added to my acquaintance with Mrs. Partington. She was petite in person, and sympathetic nature, generously of heart. Her husband, earnestly religious, was even then penning his remarkable sermon "The Ministry of Angels Realized." It was a personal experience, and added to my acquaintance with Mrs. Partington.

Newton's commission that had long been the subject of conversation was still dear to them. This was the first of a series of able writings on the same subject, which Mr. Newton became well known for in America. His wife's mediumship was a subject of conversation that which produced the rappings and other manifestations. When, as we sat together, the "influence" as it was called, came upon her, her features assumed a wrapt expression, and she took three or four deep breaths, in what seemed to me a trance (although she never at such times began to speak). The subject was then the Church, regarding which some were seeking them comfort and council. Not long after, for to her inward eyes the room was filled with angels, some as real to her as if they were flesh. The first communicant gave way to a series of really beautiful and inspiring things we had never seen before. The belief in the reality of spirit existence and the belief in the value of all little but the ease and readiness of communication were different from the medium's ordinary state. He turned to me and said in a changed voice, "Your father is here." I asked some questions, but got none, although the answer might have given, and her description was consistent with my recollection of his form and age, of eight or nine years. Whether he had actually, or existed in the seer's thoughts, I had no means of knowing, but I was satisfied of her intentions, and of her husband's sincerity. My visits to the house became frequent, and the satisfaction of witnessing, and the development of new phases of her mediumship. She was the first person I ever knew who had been a witness for myself. I found her words...

from a commission that had long been the habit of their lives, and was still dear to them. This was the first of a long series of able writings on the same and kindred topics by which Mr. Newton became well known to the Spiritualists of America. His wife's mediumship was as different as possible from that which produced the rappings and other more material manifestations. When, as we sat together that first evening, the "influence" as it was called, came upon her, her eyes closed, her features assumed a wrapt expression, she drew two or three deep breaths, in what seemed a condition of semi-trance (although she never at such times lost consciousness) and began to speak. The subject was their troubled relations with the Church, regarding which some invisible friend was giving them comfort and council. Not invisible to her, however, for to her inward eyes the room was full of spiritual beings, some as real to her as if they had appeared in the flesh. The first communicant gave way to others, and some really beautiful and inspiring things were spoken on the subject of spirit existence and the belief in it,—of all which I recall little but the ease and readiness of the language, quite different from the medium's ordinary speech. At length she turned to me and said in a changed voice, after a pause,—“Your father is here.” I asked some questions, hoping for a test, but got none, although the answers were such as my father might have given, and her description of him was consistent with my recollection of his form and features, after a lapse of eight or nine years. Whether these visions had any actuality, or existed in the seer's too weird imagination, I had no means of knowing, but I was convinced of the purity of her intentions, and of her husband's absolute faith in her.

My visits to the house became frequent after this, and I had the satisfaction of witnessing, and even in assisting in, the development of new phases of her mediumship. She was the first person I ever knew who had the psychometric faculty. I found her wonderfully accurate in reading the characters of persons wholly unknown to her if something belonging to them, a lock of hair, or their handwriting, was placed between her palms or on her forehead. It might be enclosed in a blank envelope; for it was not necessary for her to see it,

or even to know what it was. Once I tried the experiment enclosing letters from three different correspondents in separate blank envelopes, shuffling them together, so that I myself should not know one from the other, and afterwards taking them from my pocket at random, one at a time, and giving them to her to "psychometrize"—a newly coined word that was called into active service in those days. From two of these, she received only a confused impression, perhaps the consequence of their juxtaposition for an hour or more in my pocket; but of the third she said, "The magnetism of the letter is strong enough to overcome anything! The writer is a man, and in force and energy a perfect steam engine!" She then went on to describe with marvellous discrimination one of my intimate friends, Charles Graham Halpine, poet and journalist, later well known as the writer of the "Private Miles O'Reilly" Adventures and Letters, and Adjutant General in our Civil War. It was a note from him that was in the envelope.

Psychometry of this kind may be only a faculty of the mind, and have nothing to do necessarily with departed spirits, but that it was not so in her case I had what seemed to me evidence. Often in reading characters in this way she would have visions of spirits that were giving her impressions, and sometimes describe the departed friends or relatives of the writers of the letters. Once I placed on her forehead a letter from my sister, Mrs. Fidelity Phelps, of Lockport, N. Y. After holding it there for a moment, she said, "How many sisters have you?" I replied "Four." "This letter," she went on, "was written by one of them." I asked, "Which?" After some hesitation, she replied, "Not the one who wrote the letter you gave me the other day" (which was written from my oldest sister, living in Illinois), "nor the youngest. Some one says, 'second, second;' is it your second sister?" "Go on and describe her," I said; and she continued: "She has black hair—dark eyes—there is something peculiar about them—she has some trouble in her eyes." After much more which was perfectly accurate, as to the personal appearance and character of my second sister, she said that a child, about twelve years old, was present, who called the writer

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the letter "Mother." That seemed the only positive error, while everything else that had been said was correct, some of it even surprisingly correct. I remarked, "My sister never had such a child." The medium seemed troubled for a few moments, then replied, "He insists that he is the son of the sister who wrote this letter, and that he had been several years in the spirit world. Your father and other relatives are here with him."

Before I slept that night I wrote to my sister, relating the circumstances of the interview, even to the last apparent error; and in a few days received from her this explanation. She had had, about twelve years before, a son that died at birth, an event of which I, an absent young brother, had, naturally enough, not been informed.

That many of Mrs. Newton's visions were merely pictures presented to her mind or created by her own imagination, was quite certain. She herself was aware of the distinction, but insisted that the pictures were "impressions" given to her by spirit visitants, and that her own conscious volition had nothing to do with them. They were generally symbolic of some truth or some lesson to be conveyed, and were often highly poetic, even prophetic. When in writing the novel "Martin Merrivale" I endowed the blind girl Alice with this faculty of pictorial vision, it was no fictitious fancy, but a psychological reality, attributed to the fictitious character.

In the latter part of June, 1853, I had planned a trip to the White Mountains in company with Dr. Harris, a dentist of Worcester. Having received from him what I supposed was a final letter on the subject, I handed it to Mrs. Newton. She passed into her usual state of semi-trance, and said presently,—"You will not take that trip with Dr. Harris."

To my remark that the arrangements were made, and could not well be changed, she answered emphatically:—

"You will not take the trip with him. *They* say so. *They* do not explain why. But—" she gave a shudder—"I see a *strange* thing!" It was some seconds before she added—"A *horrible* thing! a man hanging by the neck."

I asked what that had to do with it. "I don't know," she replied, "but it is somehow in the way of your taking the

trip." And she repeated very positively, "You will not the Mountains with Dr. Harris."

As some of her visions seemed to have no special significance, I concluded that this was one of them, but I was impressed by it, as it threatened an interruption of my plan. Two or three days afterwards I saw in the *Boston Post* the item:

"Dr. Post, a dentist of Willimantic, Conn., has committed suicide by hanging himself to a bedpost." The coincidence of the words "Boston Post," "Dr. Post," and "bed post" served to fix the item in my mind, although I was far from connecting it with Mrs. Newton's vision. The date of the suicide was not given, and I did not afterwards take the trouble to ascertain it, which seems now unaccountable negligence on my part, for upon that depends the question whether the vision was altogether prophetic, or merely, in the ordinary sense, clairvoyant. My impression had always been that the vision was received before the incident took place; and I was aware how immensely the interest of the incident would be enhanced if this point could be established. It may seem strange that I did not make careful investigations of the matters to their minutest details; but they had become so common in my experience to be considered worth taking trouble about, and I had no thought of ever making use of them in the future.

It was still some days after the item appeared in the "Post," that I received a letter from Dr. Harris, saying "I find I shall not be able to take the White Mountains trip with you, for the reason that my assistant there, whom I expected to leave in charge of the office during my absence, has been called to Willimantic, to take the place of Dr. Post, who has lately committed suicide."

We did not make the trip. Whether the suicide antedated the vision or not, the prediction of a circumstance concerning me, that came to pass in this roundabout way, is sufficiently curious.

Some of the best of Mrs. Newton's perceptions had a prophetic character, unless we are to regard them as extraordinary coincidences; and they continued of not infrequent

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occurrence during many years. She now became a public medium, but she was always ready, even too ready, to "sit" for her friends, and for others whom her husband's reputation as a writer brought to the house; and I was more than once present when she gave astonishing "tests" to persons she had never seen before. I will give one more instance of her vaticinal faculty, although it belongs to a period later than those I have described.

Being present one evening when she was "under the influence," she saw around my head something like a halo of the saint. I questioned the appropriateness of this; when she proceeded: "It is not a halo; it is more like a planetary ring—one of the rings thrown off from the sun in the formation of the planets." After a pause, she continued: "Now it is no longer a ring, but it all breaks up and comes together in a single mass; and there is another ring forming." So she described the evolution of four or five rings, one after another, each in turn condensing into a planet. There were certainly four, but she was not quite sure of the fifth. To my question as to the meaning of it all, she replied:

"Your mind is the sun, and they are a series of books you are to write, all connected, belonging to one system. The first will be written very soon, and the others will follow." I had not in mind the writing of any such books, or of any book at all, at that time. But, very soon after, I was called upon, most unexpectedly, to write a serial story for *Our Young Folks* (a magazine that I was then editing) which satisfied readers and publishers so well, that I followed it with a sequel, and that with another and so on, until I had written for *Our Young Folks* and *St. Nicholas* five serial stories, each complete in itself, but all having "Jack Hazzard" for the principal character. The apparent verification of the prophecy may, of course, have been merely coincidental; but it was a pleasing fancy that the ring, in each case, corresponded with the serial publication running through the year, and that the "planet" was the volume into which the twelve numbers were duly gathered at the end.

Is there then a wisdom of the spirit, or are there invisible beings surrounding and prompting us, that "can look into

the seeds of time and say what grain is good?" Or is it an illusion?

#### IV.

#### Conclusions.

In the earlier years of which I have been writing I had no opportunity of studying the various phases of mediumistic manifestations public or private. Many of these were astonishing as those I have described; but I need not speak of them further than to say that, while some were undoubtedly leaked out by trickery, or were perhaps altogether fraudulent, I was forced to conclude that they were for the most genuine. By this I mean that they were not produced by any slight of hand or system of deception, but that mediums themselves understood no more of their nature and origin than the intelligent, unbiassed spectator. How then are they to be accounted for? All sorts of agencies have been conjectured from that day to this; electricity, nerve atmosphere, psychic force, telepathy, unconscious cerebral action, anything, often rather than the single, simple explanation to which all these phenomena, in whatever plane, unmistakably point. Even that over-driven and broken-down hack, Mesmerism, has been taken out of the limbo of humbuggery, to which science previously condemned it, curried and caparisoned, re-named Hypnotism, and ridden bravely in the crusade against the greater delusion.

I do not propose to philosophize on the subject here, but merely to point out that, while electricity may be employed in the production of raps and kindred phenomena, it hardly supply the intelligence accompanying them.

So of all the other theories except one. Why not accept the testimony of the manifesting power itself? Question the mysterious agency behind all the diverse forms of what is called spiritualism, who or what it is, and the answer never comes "Magnetism," "Thought-transference," "Subliminal consciousness," nor anything of that sort, but always and invariably "We are spirits." If aught else, why does it sometimes say so? Why will it not listen to argument, or admit that it has hitherto mistaken its own identity?

According to my experience, the different aspects of the phenomena are like a circle of mirrors, some fair and clean, others more or less murky, but all reflecting their rays upon a central focus of truth. Not that the assumption of spirit mediation explains everything. Much is still hopelessly obscure. But the wonder is not that this wireless telegraphy should encounter so many disturbing influences, but that there should be any communication at all, across the dim boundaries of states so unthinkably dissimilar.

The one incredible thing, from the materialistic point of view, is that the individual spirit should continue to exist after the body's dissolution. Difficulties disappear, when we admit this possibility. It is no argument against the spiritistic origin of the messages that so many of them are imperfect, or contradictory, or even illiterate and vulgar. The ignorant and the depraved are not, on entering the spheres beyond this, transformed at once into angels of light. It is an error to regard whatever purports to come from those spheres as authoritative and worthy of acceptance; as if we should heed all the voices that call us through a speaking-tube, to which not only the friends who have gone out from us, but the rabble of the street also, have access. Is it not equally unwise to cut off and condemn all communication, because many of the calls are false or foolish, or broken by baffling echoes?

## REPORT OF SIR OLIVER LODGE.

By James H. Hyslop.

The last number of the English *Proceedings* contains two articles. The first one is by Prof. James and is the same Report that is published in our own *Proceedings*. It represents a group of sittings with Mrs. Piper after Dr. Hodgson's death and before Mrs. Piper went to England. It is impossible to summarize it otherwise than to say that Prof. James expresses a willingness to accept the spiritistic hypothesis as a legitimate one and expresses, perhaps in his "pragmatic" way, his readiness to wager the chances on its side. The primary difficulty in the way of a more positive opinion was the perplexity he felt about the Imperator group of "controls" and the number of incidents which could not be guaranteed against the suspicion of previous knowledge by Mrs. Piper. The second Report, somewhat longer than Prof. James' is that by Sir Oliver Lodge and represents a variety of records which are not confined to the work of Mrs. Piper. The Report includes experiments with Mrs. Verrall, Mrs. Thompson, Miss Rawson, and Mrs. Piper. It is not a detailed record of all that occurred in the experiments, but a selection of the pertinent and important statements made by the mediums mentioned, perhaps I should say automatists in deference to some repugnance to the use of the term "medium." However that may be the phenomena have the same general characteristics in all the cases and have been used here with a view to interesting the public in the further investigation of the subject, rather than in the interest of an explanation of all the facts.

The public now learns for the first time that Mr. Edmund Gurney was an alleged communicator as early as 1889, his identity being concealed under initials in the first Report of the date mentioned. Some additional facts are now published which somewhat strengthen the view that the phenom-

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ena were spiritistic and illustrate very well the need of detailed records to coincide with views founded upon them and expressed before the facts are available. There may have been prudential reasons for withholding much of this evidence with the hope that it would be supplemented or repeated in other cases. But this is only to say that propriety might have dictated withholding all of it in the interest of such a result.

I cannot enter into any detailed account of this Report, nor shall I venture to examine details critically. This is not the place to go into them as the Report deserves. All that I wish to do is to give the reader some idea of the evidence which induces Sir Oliver Lodge to reiterate his opinion that the spiritistic hypothesis is at least credible in some cases.

One general criticism I may offer at this stage of the paper. It does not seem that the Notes have been detailed and explicit enough for the reader who does not know the persons and facts involved to form as clear a conception of the evidence as may be desirable. This is a fault that it is hard to overcome. The reporter cannot always place himself easily in the situation of an uninstructed reader or acquaintance of the alleged communicator and hence what may often be taken by him as clear will not be intelligible to the stranger. Besides there are cases where more detailed Notes would have enabled us to estimate the evidence much better. An instance of this may be given and it is only one of them. But it illustrates the point I am making. I refer to the first record reported. In it Edmund Gurney is supposedly the communicator. The name Edmund is given and a friendly relation with Sir Oliver Lodge asserted or implied. The Note appended is that "a letter of Edmund Gurney was handed in." We do not know how it was handed to Mrs. Piper, whether open or sealed or whether she did anything with it that would or would not suggest an attempt to read its contents normally. The situation is one in which we should know whether the opportunity of fraud was used or not. It was apparently a first sitting and if the name Edmund was not obtained by examining the letter it would be much more interesting than otherwise. Also there is no note on the de-

tail about the association of the picture handed in and the letter. For a proper psychological understanding of the phenomena all these details should be observed and explained. This defect runs throughout the Report and might be the subject of a detailed examination. But I shall not enter into it in this article.

Sir Oliver Lodge, of course, has not intended to present his Report as a complete one. He has not had the desire to exemplify any feature of it except that of personal identity, with some concomitant incidents which the problem presents. He lays no stress upon the non-evidential matter which, tho it might happen to actually come from a transcendental world, affords as yet no adequate basis for speculation. He gives just enough of that sort of material for the general reader to form some conception of what the problem is in matter that claims to come from spirits besides the incidents tending to prove their identity. This distinction between the two types of facts has been made, of course, by many investigators and was especially clear in the work of Dr. Richard Hodgson. But it is not so clearly represented in other Reports of the Society and perhaps could not be until those who make them feel more confident that a part of them is actually spiritistic. But what we find in this Report of Sir Oliver Lodge is the clear conception of the fact which enables him to form a conclusion and which will not be forthcoming, if we wait for a common explanation of all the material. The first important assumption to make, after so much experimentation during all these years, is that the mind of the medium, whether subliminal or not, affects the contents of all that claims to have a foreign origin. With that view, which seems to me quite adequately proved on any theory, we may have no difficulty in separating the matter that is evidence of a particular explanation, even tho we have to leave the amount of subliminal influence undetermined.

The first part of the record is devoted to what is called the Gurney Control. This means the early sittings in which Edmund Gurney purported to communicate. He had died only a short time before Mrs. Piper went to England for the first time in 1889. She might be supposed to have known his

connection with the work and his death, but she would not have easily obtained information regarding the little incidents which represent the right connection with the sitters, especially as this first series of sittings was guarded against the suspicion of fraud much more carefully than the later one. The habitual "control" at this period was called or called himself Dr. Phinuit.

There is not much evidence of Gurney's identity given in the account, but for those who have once had sufficient evidence of any one's identity, who feel that telepathy does not figure in such phenomena, and who know how little evidence is necessary to prove identity on any theory, will recognize the sufficiency of what is given to prove Gurney's presence. Hence Sir Oliver Lodge gives much space to non-evidential matter reflecting the kind of interest which many have to secure accounts of transcendental information. A good deal is said regarding an ethereal organism which is said to be the soul inhabiting the physical body and which is released by death. Some interesting statements are made regarding man's relation to God or the Absolute. It is impossible to take space for an adequate account of the record. But I shall quote a few sentences.

At one sitting Gurney said that he existed ethereally and in another when asked if the other life was not overcrowded replied: "No, it is a spacious place. The body is only a covering for the ethereal to grow in. It is difficult to know things when in it." Sir Oliver Lodge quotes then some statements of Dr. Hodgson which had been made in his Report before his death and which were based upon the communications of George Pelham about this same subject. George Pelham had also spoken of the soul as an "*astral fac simile*" of the physical organism and also described it as ethereal. Now the interesting question may be raised whether Mrs. Piper's subliminal may not be a factor in this conception of the case, not on the ground that the ideas suggest it, but on the ground of their common language in supposedly separated personalities. That is, is it probable that two persons who never knew each other would reflect the same expressions in this situation?

I do not mean to imply here that reference to the subliminal of Mrs. Piper here would help us out of perplexities: for we have no reason to believe that she has normally any such knowledge of things as would suggest an embodiment so fitting with the revelations of advanced physical science, especially at the time of the earlier work with her. If we ascribe it to her subliminal we might have to raise the question of its education from contact with a spiritual world all unconsciously to her normal self, and that would be to assume the spiritistic hypothesis which it is the purpose of the sceptic to dispute when talking of the subliminal. On the other hand, we might find ourselves forced to admit that it is quite possible, and even probable under the circumstances, that two distinct persons who might have associated with each other after death should describe the facts in the same way. We are not in a position to deny it and once granted we may not require to limit the possibilities to Mrs. Piper's subliminal, from whatever source it may be supposed to obtain its information.

One interesting ambiguity should be noticed tho it would not appear to be this to the ordinary reader. I refer to the statement about the difficulty of knowing things when in the body. It would seem to mean that the soul has difficulty in knowing when embodied. But it is possible that it means that knowledge is difficult when in the physical organism for communicating. This is not the most obtrusive meaning, as the context must be the natural interpretation of the language. But the change of subject is so often abrupt and out of logical harmony with environment that it quite possibly refers to the difficulty of communicating. If the statement means what Plato meant by the hindrance to knowledge caused by physical embodiment it would refer to the limitations of the soul in the normal condition. But as the materialistic theory cannot assume any soul and has to interpret knowledge by normal experience the statement is tautological or useless, as we could not conceive any other form or any clearer mode of knowledge. George Pelham made a statement apparently about the living that would coincide with Plato's view, namely, that we in life seemed to the dis-

carnate spirits like persons sleeping. But he may have intended to say this of the medium and the message got distorted. If so he referred to the conditions which I surmise to have possibly been meant by Mr. Gurney in his statement. If this is his meaning it helps to explain the difficulties of communicating.

There are many other interesting and human incidents of the non-evidential character, but they cannot be discussed here. They are interspersed here and there among matter that complete the records of an earlier period and represent other sitters than Sir Oliver Lodge. One of the most important of these was a neighbor of Sir Oliver Lodge's, whose record is published because later experiments, made after the death of a friend who was living when these first ones were made, exhibit evidence of being good ones. I shall quote some of them.

When Mrs. Piper was in England in 1889 a Mr. Isaac Thompson was a sitter and some of the results were published in the Report of the Society at that time. In 1903, fourteen years later, this Mr. Isaac Thompson died of apoplexy. An interest then arose to see what would occur at new sittings with surviving relatives as sitters. The son was visiting in America and through Dr. Hodgson obtained an opportunity to have a sitting under the usual precautions against knowledge of his identity. This sitting developed nothing that impressed Sir Oliver Lodge as important evidence, tho he admits that it impressed Mr. Edwin Thompson more than it did himself. Mr. Thompson, however, could not take a second sitting and the next day Dr. Hodgson got the name Agnes, which was referred to the sitter of the day previous and would have been jumped at, according to the statement of Sir Oliver Lodge, by Mr. Thompson as being the name of a daughter of the communicator, father of Mr. Thompson. On the next day at a sitting by Dr. Hodgson this relationship was stated and reference made to a bottle which was very pertinent as consonant with the communicator's erstwhile medical ambitions. A reference to Liverpool, to his old neighbor Lodge in Liverpool, to the number of his children, and then during the recovery of normal conscious-

ness the name Thompson came, tho this had no value from the fact that Mrs. Piper had met the man years before as a sitter. But the other incidents seem to have been at least somewhat evidential.

All this was a very short time before the death of Dr. Hodgson. The sittings quoted were held on December 11th, 12th and 13th, 1905, and Dr. Hodgson died on the 20th of the same month. But when Mrs. Piper went to England in 1906 further sittings were held with such care as the circumstances permitted.

The first sitting held on November 10th, 1906, was not striking in its evidential aspects. The names mentioned were not important owing to previous knowledge on the part of Mrs. Piper, and the one incident which might have been valuable evidence is not given, the reader being told that it would not interest him, being a reference to a law-suit which was correct. I think the truly scientific student would have been interested in it. The pertinent "impersonation" of the correct communicator, which Sir Oliver Lodge recognizes as correct enough, is not sufficient for any but the converted man or woman. The sitting on the 11th was not much better, tho the communicator called his wife by the right abbreviation of her Christian name, which may possibly not be evidential. In the third sitting the reference to the communicator's having been in the Canary Islands was correct and is regarded as evidential, and the recognition of the nursery in which the sitting was held with appropriate language was suggestive, if not evidential.

The next sitting was on July 3rd, 1907. A brother of Mr. Isaac Thompson had died in May previous, and he purports to communicate at this sitting. Mrs. Piper knew of his death. The notes do not make clear what was evidential and what not. Probably very little of it could be rescued from the suspicion of previous knowledge on the part of Mrs. Piper, and as Sir Oliver Lodge assumes the spiritistic theory on other grounds, he makes his comments turn upon non-evidential incidents in the sitting, namely, the characteristic of trivial incidents which he thinks, apart from their importance as proof of identity, may indicate that spirits are not in a normal

condition after death, at least for a time. He does not limit this to the period and conditions for communicating, but seems to believe or suppose that a sort of imperfect condition of personality prevails. This view has its rights and certainly seems to be justified by a superficial estimation of the evidence. But I cannot venture to think it scientifically justified as yet, in the light of other records which seem to me to show that more influential causes of this triviality are to be found in the conditions affecting the communication rather than normal imperfections of personality on the "other side." It is, in fact, distinctly stated by another communicator, Mr. Myers, through Mrs. Thompson that it is during the act of communication that the mental disturbance and imperfection occur.

The next series of messages purport to represent Mr. Myers and they include results through a Mrs. Thompson, a lady not connected with the sitter and communicator just discussed, through Miss Rawson, and through Mrs. Piper, with some evidence of cross reference with Mrs. Verrall. The importance of the series consists precisely in this fact that a number of psychics are represented in it. Mrs. Thompson is the psychic upon whom a Report was published some years ago by the Society with considerable evidence of the super-normal. She knew Mr. Myers before his death and knew him well, so that the messages purporting to come from him have to be subjected to the appropriate discount. But there are little incidents and aspects of them that are probably not attributable to any previous knowledge of Mrs. Thompson. The matter is so compact and the incidents suggesting the identity of Mr. Myers so imbedded in this compact mass of statements that it is not easy, perhaps not possible, to segregate them with the hope of making the case clear. Besides the fact that we do not know the limits of Mrs. Thompson's previous knowledge makes it necessary to weigh the record by its relation to the same alleged personality in the other psychics. Hence for a proper conception of the importance of the evidence the reader would have to go to the detailed account of Sir Oliver Lodge and we can only remark a few incidents here which will indicate the basis of the remarks

which we may quote from Sir Oliver Lodge. There is a great deal said about the limitations under which the communicator has to send messages. Some points have not received notes of explanation and they might have had evidential significance.

The first sitting with Mrs. Thompson was held about a month after the death of Mr. Myers on the date of February 19th, 1901. The only incidents of interest which suggest the supernatural are the following. The message "Earnest does not mind now. What do they want to mix me up with him for? Do they think I want to shine in his glory?" The obituary notice in the *London Times* had appended a statement that Mr. Myers had been a joint translator of Homer with Mr. Leaf and Andrew Lang, when the fact was that it was Mr. Myers' brother Ernest that had shared this work. There is no note making clear whether Mrs. Thompson may have known the fact or not, but it has a pertinent meaning. An allusion of Prof. Sidgwick's seeing Trevelyan and himself seems to have importance as a fact not likely known to the psychic. But the incident is perhaps the least likely to have been known by Mrs. Thompson is the following.

"There is plenty of good matter in those papers that I left, if it is gone through. You remember the discussion there was over Hyslop's paper and its length? If it is put in too much detail there is too much of it; and yet if you put it fully it is there for those who want it full; and you can pick out the points too."

There is no note attached to this incident so that the reader does not know whether there is either any truth in the statement or whether Mrs. Thompson likely knew anything about it or not. I think it extremely improbable that she did know anything about it from the nature of the circumstances, as it was a matter before the Council of the Society. The facts are these so far as I know them. There was a good deal of discussion about the length and tediousness of my Report published afterward in the *English Proceedings* which were in press at the time. I had a considerable correspondence with Dr. Hodgson who was in England when it was in press. The Council regarded the Report—

and I admit from the ordinary layman's point of view with much justice—as intolerably long and complicated. Mr. Myers shared this view of it, tho recognizing with Dr. Hodgson the value of having at least one completely detailed record in print. By paying more than \$1,000 for printing it I succeeded in having my own way about it.

Some of the incidents and their interest are mentioned in the comments of Sir Oliver Lodge on the sitting as a whole and I quote his statements in lieu of the record.

“The impersonation at this sitting was really a remarkably vivid and lifelike one. It occurred only a month after the death of F. W. H. Myers, and the state of confusion in which the Myers control found itself seemed very natural. Indeed, it would be difficult for me to invent an experience or a communication more reasonable and natural under the supposed circumstances than what we actually got. The necessity for still ‘convincing Sidgwick’ struck us as amusingly characteristic; so did several other little traits, such as that Myers ‘felt as if he ought to be taking notes’—a point on which he was always specially insistent.”

The second sitting seems to have been unsatisfactory at the time tho later reading made it appear better than at first. The next sitting cannot be quoted at length as the significant incidents are buried in a mass of non-evidential matter and besides obtain their import from a comparison with the work of Mrs. Verrall. We must be content with Sir Oliver Lodge's summary of the facts and their relation. The correspondence between Mrs. Thompson's statements and Mrs. Verrall's automatic writing may be seen in the following selection, both of the same date.

May 8th, 1901.

Mrs. Thompson, Birmingham.  
9—10.30 P. M.

1. “I cannot.”
2. “Some one is calling me now.”
3. “Let me be at rest.”
4. “False things may creep in.”

Mrs. Verrall, Cambridge.  
10—10.30 P. M.

1. “Non possum (I cannot).  
“No power.”
2. “Doing something else to-night.”
3. “Desine (leave off).”
4. “Falsehood is never far away.”

These correspondences can hardly be due to chance, whatever explanation we give them, especially when we observe the psychological environment in which they are cast. The time and circumstances of their occurrence preclude common knowledge on the part of the automatists.

Another very striking set of cross correspondences appears in the following. Through Mrs. Thompson Mr. Myers was represented as saying: "They keep on calling me. I am wanted everywhere. Do appeal to them not to break me up so. How easy to promise and how difficult to fulfil. Make one appeal to them to let me rest for two or three weeks." This was on May 8th, 1901. Miss Rawson three months earlier and soon after the death of Mr. Myers and on the date of February 7th, 1901, purported to get the following statements from Mr. Gurney regarding Mr. Myers.

"I have come to warn you for my friend to implore you not to let them call him. He gets no rest day or night. At every sitting 'Call Myers! Bring Myers!' there's not a place in England where they don't ask for him. It disturbs him; it takes away his rest. For God's sake don't call him. It is all right for him to come of his own accord. What we want for him now is to rise, and to forget the earthly things.

"He can't help any more. His life was given to it, and that must be the help. He was allowed just to say that he continued. That was his great desire, but it will help nobody that he should be called back, and made to hover near the earth. In fact it will only make him earth-bound."

In India on January 5th and 6th, 1904, Mrs. Holland was the recipient of the following automatic script, purporting to come from Mr. Myers.

"Oh if I could only get to them—could only leave you the *proof positive* that I remember, recall, know, continue..... I have thought of a simile which may help you to realize the 'bound to earth condition' which persists with me. It is a matter very largely of voluntary choice. I am, as it were, actuated by the missionary spirit, and the great longing to speak to the souls in prison—still in the prison of the flesh—leads me to 'absent me from felicity awhile.'"

The discovery of the points of identity in these messages may be left to the reader. Whatever explanation they have it is certainly not apparent that it is chance. The difference in time for the last instance prevents us, as remarked by Sir Oliver Lodge, from treating it as evidentially a cross reference. Nevertheless, the coincidence in content with the previous message through Miss Rawson has its interest. The reference to earth-bound conditions involves an idea which is not familiar to minds not acquainted with the literature of spiritualism, but it means, whether true or not, that the deceased are or may be prevented from spiritual progress by remaining in earthly environment. Assuming it we might understand the character of the communications and what the Catholic Church has meant by Purgatory, tho it may have colored this idea with the imagination. But whatever the analogies in past or present speculation about this condition the supposition of it explains much in the communications from a transcendental world, whether we regard the mental condition as one imposed by the voluntary effort to remain in that environment to communicate or by the necessities of death.

There follows a long series of records from sittings with Mrs. Piper. Many of them are taken up with attempts at cross correspondence, mostly failures, and the rest of them do not present quotable incidents. The next group of facts is called the "Joseph Marble Series." They are clearly the best evidential incidents in the Report, owing to the better conditions for protecting the claim that they are supernormal.

A lady whose pseudonym is Mrs. Grove whose husband is still living had an intimate friend by the name of Joseph Marble. Both Mr. Marble and Mrs. Grove were obscure people, and the friendship of Mrs. Grove for Mr. Marble was not known to Mr. Grove. Mr. Marble had died a few years previous to 1900, and at a sitting with Mrs. Thompson Mrs. Marble seemed to get communications from Mr. Marble, Mrs. Thompson knowing nothing about the man or the facts obtained in her trance. At the beginning of this sitting when an article of Mr. Marble's, a Scotch plaid tie, was placed in Mrs. Thompson's hand a reference was at once made to

Stalybridge. This was the place where Mr. Marble had some small "works." Mrs. Thompson's hand then touched a locket Mrs. Grove was wearing and which had been her father's and said "You know the old gentleman belonging to that locket. He knows all about the Baltic sea." Mrs. Grove's father had been a sailor. Then a letter of the deceased friend, Mr. Marble, was given and the reply made that it was written by the man that wore the tie. He was said to have worn side whiskers; that he had not been dead as long as the gentleman who owned the locket; that he disliked other people knowing his affairs; that his name was Joe, and then the name Joseph Limestone given as his name. This substitution of a sort of synonym for the correct name seems to be a frequent trick, if I may call it such, of Mrs. Thompson's control. He was said to have had pneumonia, for which he had actually been treated, and a reference to his stomach being doubled up, the fact being that he had appendicitis instead of pneumonia.

These are only samples and it would be tedious to quote the more personal incidents. What I have given suffices to illustrate evidence of the supernormal, while we may refer to the Piper sittings where the same personality reported. In these latter near the beginning an allusion was made to the name Kate, the sister of Mr. Marble being called Kate and who had died some time after her brother, and the statement made that the shawl which the sitter, Mrs. Grove, was wearing had been given to Mrs. Grove by this Kate which was true. The name Lawrence was given and it was said to be that of the lady who had nursed this Kate and was with her when she died. The name was wrong, but a lady had nursed the person named and was present when she died. Some allusion, after much confusion and difficulty, was made to a hall where they had danced and to singing which were correct, tho not clear enough to make them as evidential as desirable. Later this Kate was called Kitty, which was more correct for the actual usage when living, as she was called Aunt Kitty, the reason for calling her Kate at first being explained as a necessary concession to the difficulties of Rector, the control. Then in the same sitting came the words,

"Brigdt, Brigde. Sounds like Stale Stale Bridge Stale." Stalybridge, as we saw above, was the name of the place where Mr. Marble had his works.

These are very imperfect specimens of the record as a whole, but they represent the more salient points of interest which can be appreciated without quoting the detailed account at length. The full records are justly appreciated by Sir Oliver Lodge as good evidence and no doubt the series is given its place because the facts are better assured in their supernormal character, for outside readers, than those of other sitters. Their full import can be appreciated only by those who will study the complete records, and I summarize them only to give readers of this Journal some idea of the other facts in the world which bear out the interpretation with which they have become familiar already. Besides they carry with them the authority of Sir Oliver Lodge.

I have already alluded to one defect of the Report and that is the paucity of the Notes necessary to make a complete psychological study of the record, whether subliminal or supernormal processes are involved. There are two other limitations which should be noticed. The first one is that the full detailed records have not been given. The Report, such as it is, consists of excerpts from detailed records and it is probable that much is omitted which would throw light upon the psychological processes and contents of what we have and especially upon the conceptions involved in the hypotheses suggested by the non-evidential matter. It was, of course, not the primary object of Sir Oliver Lodge to discuss a complete theory of the phenomena, but to show what evidence existed to suggest or sustain a belief in survival after death in some way. That may be a justifiable excuse for limiting the material which shall be used. But some day we shall desire to know what it is that moulds the communications and limits their purity and transmission, and then no detail will be omitted. The third defect is the limited synthetic review of the whole from the evidential side. But I shall not be hypercritical on this point. Sir Oliver Lodge has evidently regarded this as a negligible aspect in the present state of the work, and perhaps with some justice, as we

cannot always concede everything to stupidity. Apparently it has been his primary desire to assume that the reader of these phenomena has some intelligence on the evidential question and to open up the larger problem of the conditions affecting another life and the relation of it to traditional religious conceptions.

With the question of triviality in the incidents Sir Oliver Lodge deals very effectively by showing that even "an Archbishop or Savant is willing to play a frivolous childish game and otherwise disport himself in spite of his being on the brink of eternity in a world of sorrow and sin." But he might also have employed still more effectively the point of view which he urges as explaining the source and fragmentary nature of the incidents suggesting or proving the existence of spirits. This is done at the end of the Joseph Marble series of experiments. There he had tried a photograph of Mr. Marble to see if any recognition of it could be made as identifying the alleged communicator. The success. Sir Oliver Lodge speaks of the incident, including the phenomena at large, in the following manner.

"The result of this experiment, with other experiences relating to the description of the personal appearance of a person spoken of in the trance has satisfied me that—whatever may be the cause—a visual likeness of the people supposed to be communicating in the trance is sometimes really impressed at the time upon the subconscious mind of Mrs. Piper. A veridical dream impression seems to be caused in these cases; but like other dream impressions it fades. The visual impression is merely an extension of the impression of character and of speech, which is also impressed upon the stratum of her subconsciousness, and is of a similarly evanescent character."

After a brief synthetic review of the facts in the interest of the interpretation for survival after death and stating that it has been other facts which may be said to have proved it, Sir Oliver Lodge states some things which he thinks the religious mind might consider without indulging its usual attitude of sceptical sneering. What he says well illustrates or proves the antecedent presumption which religious beliefs establish for the possibility of communication with the dead

without having to suggest it by the facts of psychical research.

“ This Report’s usefulness, if it has any must chiefly lie in the additional information to be gleaned from it regarding the process and the difficulties of conscious inter-communion between our own minds and whatever stratum of consciousness is operating in them on the other side. The hypothesis of surviving intelligence and personality,—not only surviving but anxious and able with difficulty to communicate,—is the simplest and most straightforward, and the only one that fits the facts. But the process of communication is sophisticated by many influences, so that it is very difficult, perhaps at present impossible, to disentangle and exhibit clearly the part that each plays.

“ One thing that conspicuously suggests itself is that we are here made aware, through these trivial and illuminating facts, of a process which by religious people has always been recognized and insisted on, namely the direct interaction of incarnate and discarnate mind,—that is to say, an intercourse between mind and mind in more than one grade of its existence, by means apart from, and independent of, the temporary mechanism of the body.

“ The facts indeed open the way to a perception of the influence of spirit generally, as a guiding force in human and terrestrial affairs,—active not under the exceptional circumstances of trance alone, but always and constantly and normally,—so uniformly active in fact that by ordinary people its agency is undetected and unperceived.”

Such a view is not here defended by Sir Oliver Lodge. It is only suggested as one which psychic research will have to consider in the progress of its work. It must be apparent to all who have studied the facts at large that the claims of the spiritualists in this respect must be considered, if only to be rejected as not evidentially supported. There are many facts which would suggest the hypothesis and whatever we may think of the evidence for its truth in a limited sense there are many obstacles to be overcome in sustaining it as more than a casual phenomenon. Various difficulties connected with communication between our own subliminal and normal consciousness may be greatly increased for the transmission of influences from a discarnate mind to the normal consciousness of the living, even tho we proved beyond a doubt that this transmission was easy and constant between the discar-

nate and the subliminal of the living. What we should have to do in this latter condition would be to investigate more fully both the nature of subliminal or subconscious phenomena and their relation to the normal consciousness. On both of these questions we know very little.

## EDITORIAL.

Members will recall that our policy has been to give them three months to pay their membership fees before dropping their names from the list. For the convenience of members this policy will be modified for the future, so as to give a longer time, if necessary, for the payment of fees. But we shall shorten the time for signifying their desire to withdraw from membership, resolving to regard their failure to signify this before a certain date as evidence of their intention to remain. Hence we shall adopt the plan of holding all members responsible for their fees after February 1st, provided they have not sent in their resignations previous to that date. This will both enable members to pay their dues at times most convenient to themselves and at the same time to estimate the fund upon which we can rely for publications. As the preliminary fund which we obtained, minus the amount funded for endowment, has been mostly used up in the work, the character and amount of the publications must depend upon the amount of fees collectible during the year. We have over 800 members of all ranks and this number will suffice to keep the publications at their present character for several years, with the material already on hand. It is hoped that there will be the usual support and sacrifices for the work.

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We call the reader's attention to the reply of Miss Bates to our review of her book in the *July Journal* and entitled "Speculations and Experiences." It will be the policy of this publication to encourage similar correspondence or communications, especially in the service of removing any misunderstandings that may arise from our own discussions. We do not intend to engage in controversy about the points raised, but prefer to let others have the last word. We have

only one remark to make regarding the discussion and will be for both Miss Bates and the reader an explanation of the motive which lies behind many a discussion in this *Journal*. Certain questions often require examination and analysis that can get consideration in no other effective way than in a review and we are just mischievous enough to whip some people over other people's shoulders.

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The Editor is very glad to announce the first Memorial Membership of \$200, which came a few days ago, before the present number of the *Journal* went to press. It is in memory of Miss Annette Bishop, who was an artist and poet. Before the end of her life she became much interested in the phenomena which engage the attention of the Society. In commemoration of her own experiences she wrote the following poem.

### A New Life.

Ever, evermore regretting,  
Suns that have had their setting,  
Dreading future steep to climb  
I have lingered, faint and weary,  
Looking backward to the time  
When my being, fresh and cheery,  
Hastened onward to its prime.

Now with brighter visions burning,  
From the past my spirit turning  
In the future seeks its home;  
Angel wings are folded o'er me,  
And I listen, rapt and dumb,  
To the loved ones gone before me,  
While they whisper, "Sister come."

One unseen is ever near me,  
Buried brother, risen in light!  
With his thrilling angel fingers  
Clasped in mine, my way is bright  
And my spirit no more lingers  
Mourning o'er its springtime's flight.

## INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

## Prediction.

Readers will recall the experiences of Mr. Brereton in an earlier number of the *Journal* (p. 356). The following has its interest as connected with predictions. Mr. B. writes as follows to me.

My dear Sir:

August 12th, 1908.

I think I mentioned to you that I had been astonished at the wonderfully accurate forecasts regarding the weather conditions I received on the Ouija board during the past few years, which have excelled both in accuracy and in time of forecast anything emanating from the Weather Bureau in Portland. The following is the latest test. We have been having several weeks of very dry and warm weather, with prevailing summer winds from the north and northwest. On Friday, the 24th of last month, we were told that rain would come on my son's wedding day, August 12th. That is to-day and it is now raining as I write this, and the sky is completely hid by clouds, wind from the southwest. In this morning's *Oregonian* I find the following forecast made for Wednesday (to-day) by the Weather Bureau official in charge: "For Portland and vicinity, fair, moderate temperature, north-westerly winds."

Sincerely yours,

R. M. BRERETON.

The following is the record of the Ouija board experiment mentioned above and conveyed in a separate account but on the same date.

"(August 1908). On Friday, July 24th, I asked this question. 'When will we get rain?' The answer to this was: 'Not until Cloudie's wedding day.' ('Cloudie' refers to my son Cloudesley, whose wedding was fixed for August 12th.) Between July

24th and August 12th there are nineteen days, the extent of this forecast. The weather continued fine and warm through this period and up to midnight August 11th. My aneroid showed little change during this period reading from 29° to 29° 80. At about 7 A. M. August 12th it commenced to rain, rained all day, wind from the southwest. The daily meteorological report by the Local Forecaster in Portland for Wednesday August 12th, reads thus: "Portland and vicinity, Wednesday, fair, moderate temperature, northwesterly winds." This was made at 5 P. M., Pacific time, August 12th."

### Possible Telepathy or Clairvoyance.

Brooklyn, N. Y., May 10, 1906

My dear Dr. Funk:

I have just had a rather extraordinary experience, in which I think you will be interested. One of the leading members of Plymouth Church has a son who occasionally drinks. His mother, a woman of fifty-five, has been much disturbed about her son, a young man of twenty-five or twenty-eight. Last fall I knew that the son had gone to another city, and while there had been drinking, and returned the next day showing signs of intoxication. Two months passed by, and the experience was repeated in another city. In April the mother returned home from the South. When the evening came, she asked her son to come to her bedroom, and made him sit down beside her, and began saying, "Now I want you to tell me all about what has happened in ———. Don't deceive me. I saw you in the hotel, I was surrounded by men, and I saw you when you took the drink." He then told his mother what had happened, thus all the time that some one present had written his mother that chapter had been thoroughly discussed, she said, "I want you to tell me what happened in (such and such) ———." He then discovered that she knew all about this event. The father and son had both carefully guarded the secret from the mother. The father came to me with a full statement of this other experience, in a way, prepared both husband and son with this strange knowledge. Several years ago the wife told her husband up, saying that her son had just suffered a railroad accident in the South, and the next day brought a messenger to him, saying that he had been injured but that his injuries were slight, and the railroad accident occurred at the very hour of the night when the mother saw the event. I have been investigating the matter, and can find no break in the testimony. How can I account for the experience?

Faithfully yours,  
NEWELL DWIGHT HILL

Brooklyn, June 10, 1907.

My dear Prof. Hyslop:

The lady who had the experience, and saw her son, etc., is unwilling that I should give out the story. But for this I would gladly fulfill your request.

NEWELL DWIGHT HILLIS.

It is to be deplored that the party mentioned in this incident would not consent to recording the details of the experience. It might not have received such notice as it now obtains had an account of it been made. But it has been deemed wise to give an example of the kind of difficulty that psychic research has to meet in connection with people who claim to be intelligent and yet leave the reporting of the truth to those with whom they decline to associate.

## CORRESPONDENCE.

## "Speculations and Incidents."

Whilst thanking Dr. Hyslop for his very kind, and on the whole, appreciative notes upon my little book entitled "*Do the Dead Depart?*", I hope he will allow me to make a few notes of my own with regard to his criticisms. I think most of the points of difference between us are, as usual, a question of the exact meaning of words, and this brings home to one, with great force, the unfortunate limitations of language. If we overload each sentence with explanatory interpolations to modify and restrict each word to our special application of it, well! "that way madness lies" for the unfortunate victim who becomes our reader. If we don't do this, then we lay ourselves open to misconception no matter how carefully we may have struggled to guard against it.

For example; I had supposed that nothing could be more clear than my earnest and even passionate desire not to impose my personal ideas and tentative theorizing upon any other human being. Yet an exceptionally intelligent man, such as Doctor Hyslop, considers it advisable to write "Speculations and Experiences" in the current number of the *Journal of the American Society for Psychological Research* with the special object of delivering my readers from the danger of identifying my baseless theories with true scientific pronouncements; a danger which he thinks likely to arise from the very fact that my book as a whole, is written (as he very kindly remarks) in an honest and intelligent manner. Could anything more clearly show the hopelessness of conveying one's real standpoint in any form of language?

Now to proceed to several points raised in the paper, which I have read with great interest. I must confess that it had not struck me (nor does it now strike me) that the fact of indicating that my book, although written as honestly as I could write it, has no strictly evidential value, should preclude my being allowed to discuss possible theories in a chatty and friendly manner. My "frank avowal" was intended as a warning of the very kind which Dr. Hyslop considers it necessary to emphasize. But he does more than this. He questions my right to discuss any "speculative issues" even after so frankly warning my reader to attach no special value to my theories and to remember that they represent merely a personal point of view. Surely after such

a "frank avowal" one is at liberty to give one's own very tentative thoughts on subjects of such vital importance, as to which we know so little and must of necessity—as intelligent human beings—think so much? Such writing would be obviously out of place and indefensible, in the pages of Dr. Hyslop's Journal or of any other scientific magazine. It appears to me perfectly legitimate in a book of this kind, especially when the author has been careful to warn his or her readers, that theory is only permissible where it is never for a moment identified with fact.

As regards the word *supernatural* (p. 375) I was obviously combating a superstitious use of the word, which has made it, quite reasonably, antagonistic to any scientific mind. To insist upon calling psychical or any other phenomena *Supernatural*, is to claim that we know all about the *natural* and just where the pegs ought to be put in to "mark out the claim"—*quod est absurdum*—considering that we have had to shift these pegs over and over again in the past; even as regards present physical life. Dr. Hyslop is of course at liberty to regard as *natural* all that has been hitherto accepted under that term, and as *Supernatural*, all that has not yet been "pegged out" by the human intelligence. This is a perfectly clear, but also I venture to suggest, a somewhat arbitrary and limited distinction?

In trying to interest the general reader and avert the wrath of the more scientific mind (with both of whom, the word "supernatural" is generally identified with illusion or imposture) I felt myself justified in indicating the more comprehensive and cosmic sense of the word *natural*. Where are we going to place our pegs? At the end of our own little estate? or to hold them in readiness for further fields—first of vision; and then of conquest?

Again; as regards Death. I never denied the occurrence of death as Dr. Hyslop seems almost to suggest; nor had I the least desire to "perpetuate" any "illusion." I merely emphasized the undoubted fact (for all except rank materialists) that it is only the physical body that "dies." Certainly we may be said to "die"—*as regards the body*; as we may be said to "slip out of a great coat," although it is the great coat that slips off our physical body.

I am willing to abide by my words "*a man cannot die*," promising that I take "man" to include the *entire man*, which is surely reasonable? A great coat does not represent the whole of a man. There is in addition, the physical body, which I look upon, in this respect, as a second coat; to be also shed. The outer great coat is shed when he undresses himself; the next great coat is shed when Death undresses him.

I have clearly stated that, my book not being purely scientific, I am *not* addressing the "thorough paced materialist." Dr.

Hyslop says it is a "great error" on my part to assert that thorough paced materialists are an expiring race. Again, this is merely a question of definitions. *His* definition of such a person appears to be (p. 378, line 4) one who is not yet "converted to psychical research or spiritism." I need not say that I was looking upon materialism from a much less specialized point of view. *My* peg would be placed here even beyond those who consider that all such human phenomena as thought, emotion, sensation, etc., may be mere products of the physical brain and therefore dependent upon the latter for existence of any kind. *My* peg would be placed to mark out those who assert that this is the case and that no other conception is reasonable or tenable; the people in short who would deny the force of Sir Oliver Lodge's brilliant illustrations of a smashed organ not necessitating an extinguished organist; or the historical breaking of the Atlantic cable not involving the destruction of America and England. Any materialist more open-minded than this, is not "past praying for," whether he be a psychical researcher or has entirely refused allegiance to the idea of possible communication with the discarnate. It was the dogmatic materialist—of whom there were quite a number, twenty or thirty years ago—that I spoke of as being as rare as a dead donkey; thanks, amongst other factors, to the late *bouleversement* of scientific opinion, with regard to the real nature of matter.

Coming to the second and third paragraphs (on p. 378) dealing with clairaudience and clairvoyance, I may at once admit that I find here justification for Dr. Hyslop's remark that "there is a whole mass of debatable metaphysics in this which is assumed." But I must again remind Dr. Hyslop that I am writing avowedly from the standpoint of purely personal experiences and that at present, it is impossible to "prove" the existence of clairvoyance or clairaudience in any final and universal manner. To those who have had personal experience of either or both—the question is settled, *for them*; and they have as much right to speak with decision upon this subject as upon the question, let us say, of the effect of certain food upon their digestion; or any other personal matter. Dr. Hyslop would not object to their speaking with confidence on such questions. It is true these are personal *physical* facts. But surely one has the same rights as regards personal *metaphysical* facts, under similar personal evidential conditions? In either case the facts are personal to the speaker and not of universal application. In writing this chapter on clairvoyance, I am frankly assuming that my readers, as a whole, accept the idea of some body more ethereal than the outer physical, as covering for that mysterious essence which we elect to call SPIRIT—the divine spark in man. We may call this cover-

ing, the etheric body or the astral body or the spirit body. Some prefer the last as being the Pauline distinction. All these terms are to some extent arbitrary, the only really vital matter is to understand what is meant when any one of the alternative terms is mentioned. Now as I was *not* writing a scientific treatise but was writing for those who are willing to admit the existence of some such super-physical covering, it seems to me the most reasonable and legitimate conclusion; that when certain specially gifted persons, called *mediums*, see and hear what the normal man does not see and hear, they are functioning, however inadequately, from this inner covering, which, if an organic body (can we assume it to be less than this?) must surely possess higher physical organs, capable of conveying the sensations of sight and hearing to a far more extended degree than our "physical-body" eyes and ears? Again; there are several well attested cases of the double seeing and hearing (as well as being seen and heard) which surely prove that some perceptive senses must be attached to the inner body?

For instance: in the well attested case of Bishop Walsham How. Where he and his sister made a sudden detour on their journey to Yorkshire (?) in order to visit friends in another county and on arrival at their original destination were met at the door by their Yorkshire hostess who said at once "Don't tell me the cause of delay—I will tell you what happened last night." She then proceeded to give an accurate account of their previous evening with numerous trivial but very evidential circumstances, mentioning a special sofa in the room and making the remarkable observation, that, although she did not in the least understand how it happened, "*She had certainly found herself sitting on that sofa the night before and had seen and heard all that went on.*"

Of course it would be possible, here as elsewhere, to suggest a dream, plus telepathic communication between the Walsham Hows and their hostess; but I think Dr. Hyslop would be the first to suggest that in a case of such extraordinary detail, this would be stretching the telepathic theory beyond any legitimate bounds of experience. If the simpler explanation should always be sought for first, then it is certainly simpler to suppose that the lady *was* present for a time, in her etheric or astral and therefore, invisible body; and saw and heard what was going on. The non-appearance of her expected guests would of necessity induce her thoughts to be directed towards them and their possible surroundings.

Phantasms of the living may undoubtedly, in many cases, be purely subjective to the percipient. This does not invalidate the evidence for cases where these have been consciously or unconsciously, projected by the agent. The words *Phantoms* and *Phan-*

*tasms* are unfortunate as begging the question by suggesting illusion, which has no physical reality back of it. My suggestion is that in many such cases there is a (higher) physical reality back of it in the shape of an etheric body which may become visible to some others, under certain special conditions. It may be as well here to explain that I use the term etheric body merely as a matter of convenience and not in any sense as begging the question. It is clumsy to be forced to say in each instance "etheric or astral or spirit body."

If Dr. Hyslop objects to my talking of a "higher physical reality" my answer is that I must call it *something* and that I will call it anything he likes; so long as we both know what we are talking about!

On page 380, line 14, Dr. Hyslop speaks of "the anomaly of being in the body at one place, *normally conscious* and really seeing objects which we should naturally suppose required our presence elsewhere," as making the telepathic theory more natural. But in the Walsham How and similar cases, the body is probably *not* normally conscious but asleep or in some temporary state of trance. The Yorkshire hostess was probably asleep at the time, as it was a late Christmas party festivity in which she joined so unaccountably.

Extended visual and auditory capacity of the etheric body organs, would meet other cases quite as well as the telepathic theory—probably no one explanation ever really covers all the ground, only we are naturally inclined to favor one special theory and to make it as elastic as possible. I am quite willing to accept the telepathic theory within all reasonable bounds, but the most elastic substance has a breaking point; if we stretch it too far.

Dr. Hyslop takes exception to my remark that the etheric body is still *matter*, in a greater state of tenuity. Again I must remind him that I am theorizing and philosophizing and am *not* writing a scientific essay. It is reasonable to assume that the spirit body, which we have at least apostolic, as well as experimental authority for saying we already possess, must still be matter of some sort, although possessing capacities which are not normal as a rule, to the physical body. My physical body is not less matter than the physical body of the oyster, but it has far more extended capacities, even without taking the etheric body into account.

For those who accept any evolutionary theory, it would be difficult to imagine the very next shell or covering of the real man as not being composed of *any kind of matter*.

May I here make one small correction? On page 381, line 22. Dr. Hyslop says of me, "She even goes so far as to indicate that there is any number of 'spirit bodies' for the various incarnations

of the spirit." I did not indicate that there is any number of anything! My words were much more modest. I said (*Do the Dead Depart?* page 116, line 6), "We do not know how many still more attenuated forms of manifestation may exist beyond the etheric and in due time form envelopes for the ever advancing human entity."

I cannot understand why Dr. Hyslop objects to my saying "nobody has ever *seen* a spirit." I am obviously referring to physical sight here. Has any one, with the physical eyes ever seen that mysterious entity which we know exists back of our phenomenal self and which we feel to be our truest self?

I could not possibly have asserted that "*what we call spirit is really fine matter.*" It was the etheric body which I spoke of as fine matter. My reason for discarding the term "spirit body" in favor of "etheric body" is simply because the former expression may lead to this very misconception. To me the "spirit body" and the "spirit" can never be convertible terms. Personally, I reserve the word "spirit" to indicate that divine mystery which dwells in each one of us—the ultimate reality of the man whom God formed in His own image—the reality which not one of us has ever seen, either with physical or super-physical eyes. Here again we run up against the old question of definitions.

Dr. Hyslop says (page 382, line 5) "All that any one requires to mean by 'spirit' is, that something else than the familiar matter, is concerned in the survival of consciousness." This is his view of the word "spirit" but, as first indicated, it is not my view at all and therefore I could not truthfully use the word in that connection. What he calls "*spirit*" here, is exactly that which I should call "*psychic*," for to me, spirit is that essence in man which goes deeper even than the soul. Whatever this may be, it certainly is *not*, merely "*anything else except the familiar matter.*"

As regards Reincarnation, my views are so absolutely tentative and *not* dogmatic that I will not waste time on the subject but must notice one or two objections which Dr. Hyslop presents to my remarks upon it.

I think he makes too much of the outer physical appearance of sex, as being identical with personality in any wide sense. We all know men who are essentially feminine and women who are essentially masculine. It is the *essential* masculine and the *essential* feminine which count. The outer embodiment in such cases may merely correspond with the tunic which a woman dons when she takes the "part" of a page; or the woman's clothing in which a stage hero escapes from prison.

I am quite in agreement with Dr. Hyslop, that St. Paul's doctrine of the spirit body has nothing to do with Reincarnation; but I do *not* think that personal identity need be lost with personal

memory, as he asserts. If this were the case, as we grow older, most of us would be losing our personal identity at an alarming rate! Since a second severe attack of rheumatic fever last year, my memory has been seriously impaired (only for a time I trust) but my personality is as strong as ever—the latter depends upon temperament; tastes required; temptations succumbed to or combated; in fact, upon *character*. With some, the evolution of character is so slow a process, that one, short incarnation here seems scarcely worth while, anymore than it would be worth while to send a backward and lazy pupil to an excellent school for a single term. Others again seem to evolve morally and spiritually at a rate so obvious that outsiders often remark of some man or woman "How wonderfully such a one has changed and developed since such a sorrow or experience came to him or to her!"

Now if I believed absolutely and finally in Reincarnation (which I do not, as a matter of fact, for the evidence is insufficient) I should certainly point out that the entire loss of an antecedent physical memory, is perfectly compatible with starting a new earth life, from the point of character (*the true personality*) acquired through the experiences of the last incarnation. To my view, the mere memory of earth incidents and locations, does not affect the personality in any serious degree, because, for me, personality lies in character and temperament and not in the outward events of an earth life or even its passing emotions.

This again shows, that Dr. Hyslop means one thing and I mean another, by the same word. If we could only communicate with each other telepathically, we should probably find ourselves in far greater mental harmony! On page 385, he says, "The fact that memory prevails between the present and the next state, and that none is established between the present and supposed past existence, is so much against re-incarnation, at least as evidentially sustained."

May I venture to criticise my critic by suggesting that in his first sentence here, he is "hoist with his own petard?" Would not the scientific world, with few exceptions, accuse him of "setting up a disputable metaphysics" by asserting continuity of memory between this stage and the next, as a *fact*? But apart from this, the argument has no cogency if we assume, as the Reincarnationist undeniably does assume, that the dip into Lethe is intentional and carries with it obvious educational value.

If we only avoided the mistakes of a past life *owing to our memory of past results*, the moral value of free choice would be lost. This would probably not apply to the *next* stage in the soul's evolution, which is presumably either rest or progress; or a combination of the two—whereas, Reincarnation, at best, is a case of "*reculer pour mieux sauter.*"

It does not seem to me quite fair to speak of physical Birth (page 385) as a *disincarnation*, although it leads to an injurious suggestion; but is not this rather a case of "equivocating with terms?" It seems scarcely admissible to say of Birth that it is "a rejection of maternal embodiment" without at the same time admitting that it is the emergence of the entity in its own embodiment? To emerge from the prison house of the maternal flesh and to emerge from the prison house of one's own flesh may certainly be considered analogous; but the first perfect manifestation of the human flesh body can scarcely be legitimately called a *Disincarnation?*

Personally I am delighted to find that Dr. Hyslop approves of my chapter on materialization and finds little to criticize in it. It seems almost ungracious to remind him that probably the next critic would condemn this chapter *in toto* and consider it the great blot upon an otherwise harmless book! The fact is that our standard of criticism as of everything else *must* be of necessity personal to ourselves, struggle as we may to be impartial and impersonal.

This merely means that we are human beings, with human limitations.

I will not call this paper a Defence, but rather an explanation of my position. I will close it by saying, in Dr. Hyslop's own words, "that it seems an ungracious task to carp" at any features in his interesting and careful remarks upon "Speculations and Experiences" when I feel that he has done me more than justice on the whole and that he has written of my book in such a kindly and sympathetic manner.

E. KATHERINE BATES.

### MR. CARRINGTON'S THEORY OF EUSAPIA PALLADINO.

In an article about Eusapia Palladino in *McClure's Magazine* for October, 1909, Mr. Carrington has something to say that reminds one that explanations are dangerous, when not based on adequate scientific knowledge. He says (page 665):

"It may be said, also, that the majority of the investigators who have issued reports oppose a spiritistic interpretation of the facts, and rather incline to the belief that we deal, in Eusapia's case, with the operation of an unknown but intelligent force,—directed, perhaps, by the subconsciousness of the medium—which has the capacity, at times, of externalizing itself, as it were, and creating images and phantasms, etc."

Mr. Carrington here represents the majority of investigators as denying that the force is spiritistic and at the same time affirming that it is an "intelligent force." In other words he puts them in the curious position of holding that there is some "intelligent force" that is not spirit, or else that spirit is non-intelligent.

The latter alternative flatly contradicts generally accepted ideas. "Intelligent force" is usually regarded as of the essence of spirit. Indeed for all scientific purposes the universally accepted definition of spirit, is in effect, something other than a brain or a physical organism, and that is conscious and exhibits intelligence and will. It should be observed in passing that though defined as something distinct from any physical organism spirit as usually known is associated with a body, and proof that it has an actual or objective existence, or proof of spiritualism as against materialism, must rest upon evidence of its continued existence after having been dissociated from its body by death. This must be obtained, if at all, by some manifestation by which it can be identified, coming through other channels.

Turning now to the other alternative, one is tempted to ask what can be meant by an "intelligent force" that is not spirit. There is no evidence that there is any such thing. We have no knowledge of any "intelligent forces" other than those associated with will and consciousness. Indeed, the only force we know anything about as a final cause is that of will thus associated.

What, then, is to be thought of an explanation based on an "intelligent force" that excludes a spiritistic interpretation. Perhaps an avowed materialist might undertake to reply.

In the closing paragraph of the same article Mr. Carrington appears to venture something further in the way of explanation. He says:

"It is obvious that if these phenomena occurring in the presence of Mme. Palladino are genuine, they are of the greatest importance to science, since they indicate the existence of a force or forces unrecognized by physical science as it exists today. There is no *a priori* objection to the existence of such a force, since the nature of the vital action within the human body is but little understood, and it is only necessary to conceive that this vital or nervous energy might extend, at times, beyond the periphery of the body (whereas, normally, it is terminated at the surface) in order to account for many of the phenomena observed. Certainly such a theory would not explain the more remarkable phenomena,—such as the appearance of heads and hands,—and these remain absolutely inexplicable."

Does Mr. Carrington really intend to suggest that mysterious facts can be explained by some little understood force—a vague something about which nothing is known beyond the facts it is invoked to explain? A fact, considered by itself and apart from other things, needs no explanation. Indeed, it can have none. Explanation only shows how it is related to other and more familiar facts. In its onward march science is confronted at every step by new and novel phenomena, and one of its principal functions is to explain them, or to discover how they should be articulated, with things already observed, in a coherent system intended to represent with as much fidelity as possible some aspect of the universe in which law and order are believed to reign throughout.

Though Mr. Carrington admits that this assumed vital force is little understood he proposes by it to explain such unusual manifestations as moving furniture and smashing tables without the intervention of any of the ordinary mechanical means, notwithstanding the fact these strange phenomena have no obvious connection with any vital forces known to the physiologist and biologist and defined in terms of circulation, respiration and assimilation.

These singular exhibitions do, however, display abundant evidence of will and a directing intelligence other than that of the medium, and therefore have manifest spiritistic associations. Why, then, should the explanation of such facts be looked for in some little known or newly invented vital force. Can anything illuminating be found in such a suggestion? What has it to offer in preference to a natural interpretation?

It is to be observed that Mr. Carrington has an article in the October *Journal* covering substantially the same ground but that his explanation is omitted, which makes one suspect a friendly editor may have tried to shield him from criticism. Evidently he does not himself feel much confidence in his proposed theory since he admits that even this externalization of vital force does not explain all the phenomena.

But why invent theories that do not cover the entire field? Why not content one's self with stating the facts and then wait for their explanation till some theory can be framed to cover that large group of kindred manifestations now well attested as facts. There is a single question of fact that remains to be definitely determined to the satisfaction of the scientific mind. Is there evidence that amounts to proof that the spirit of man survives his bodily death. Strong evidence sustaining an affirmative answer has already been accumulated and the near future appears to have something further to offer. Many of those best fitted to judge now accept the proof as sufficient and encourage the hope that it

will become conclusive. When this is generally accepted the comprehensive theory is already formulated and awaits an application to a great variety of phenomena now made the subject of much fantastic speculation. This fact, if it be a fact, calls for a theory of nature and its manifestations that will revolutionize the scientific conceptions in a great variety of ways and call for practical application of the greatest moment to the world.

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### BOOK REVIEW.

*Hindu Magic.* By Hereward Carrington. Published by *The Annals of Psychological Science*. London, England.

This little book of fifty-two pages is printed from *The Annals of Psychological Science*, and represents a very useful one for the public at the present time. We are always hearing about the remarkable phenomena that occur in India and no one gives us satisfactory evidence that anything half so interesting occurs as what we can witness on the stage any time in the performances of the ordinary conjurer. One of these stories I have heard for fifteen years, a story that originated out of whole cloth in the office of a western paper and represented events that never occurred in any form in India. It seems impossible to disillusion the public about it. Cf. *Journal of the English Society*, Vol. V, pp. 84-86. To all believers in this sort of thing this little book will be a great help.

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**R. H. GREAVES**

154 Nassau Street

NEW YORK CITY

# Books on Psychic Subjects

¶The Society will procure for its members any books upon psychic subjects that may be desired. The following is a brief list of important works dealing with the subject of Psychic Research.

¶In ordering books always include enough to prepay postage, which amounts to about ten per cent of the price of the book. Of course if the books are to be sent by express only the price of the book need be remitted.

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# JOURNAL

OF THE

## American Society for Psychical Research

Section "B" of the American Institute for Scientific Research

Vol. III

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## EXPERIMENTS WITH TRANCE PHENOMENA.\*

Since reading the contributions of Mr. Hamlin Garland and the request of *Everybody's* to report authentic experiments with the Shadow World, I have decided to submit the following account without attempting, in my present state of knowledge, to pass judgment or to explain my experiences. I am not biased in favor of any particular philosophy of life

\* The present paper is by a physician and surgeon in one of the large cities of this country. His name, if mentioned, would at once command respect in his profession, and as the experiments here summarized were conducted in conjunction with another physician of high standing, whatever reluctance we may have to take them at their superficial value, they will have the interest of having been reported by sceptical men who had no other motive than scientific observation to satisfy. We hope to give a much more full and detailed account of the case in the *Proceedings*, where its nature and importance may be discussed at length. Hence the present preliminary account may be understood to give only a superficial view of it. It will at least suffice to show what often goes on in private circles and passes for the supernatural without the right of the outsider to question it on the usual grounds of objection. We cannot easily suppose that private people are trying to deceive themselves and tho there has been latterly a desire to exploit the case in the usual way, it did not begin with that in view. It had a purely private interest to satisfy and then the two physicians were called in to solve a mystery for those concerned. The outcome was not entirely in accord with the expectations, but it did show some very important phenomena that may widen our interest in cases of the kind without demanding of us all the belief that would appear on the surface. That is the spirit of the writer's story.

I must emphasize the fact that a later article will be published in the *Journal* which will show that later developments of the case exhibited interesting unconscious trance deception, with a possible margin of supernormal phenomena. Names have been changed and places omitted in order to conceal identity.—Editor.

and I believe in the scientific attainment of truth. For seventeen years I have followed the work of professional mediums and in all this time, with a single minor exception, I never saw or experienced anything of a phenomenal character that could not be traced directly to the fraudulent operations of the medium, or of his confederates. I know also that among the professional class of mediums there is an absence of belief in the genuineness of physical manifestations.

In the study of the case that figures in this account there is nothing about it that savors of the "professional" and there are a great many things that seem to me inexplicable with our usual methods of reasoning.

The principal is Anna Burton, a psychic nineteen years old, born at Rochester, New York, of French parents. She is the youngest of six sisters. Four are known to be dead; two having died from tuberculosis, one from some form of inflammation of the brain, and the fourth, from spinal meningitis. The mother died when Anna was seven years old. At twelve, the child came with her father to ———, and being without a home she was placed, temporarily, with Mr. and Mrs. H. P. Galton, whose wide sympathy and kindness secured for her all the advantages of a membership in the family. She stayed with them one year and I now have the statement of Mr. Galton, whose veracity I know and trust (Mrs. Galton at this writing being dead), that while at his home, on going to awaken her in the morning, raps, distinct and clear, were heard about her bed while the child lay asleep. Mrs. Galton also heard them and interpreted this as having psychic significance. After leaving the home of Mr. and Mrs. Galton the child lived at two or three places covering a period of one year, but returned to the Galton home, where Mrs. Galton continued a motherly interest in her welfare. At this time Mrs. Galton's sister, Mrs. Murray C. Milton, who will be represented as playing an important part in this account, became interested in the child and agreed to take her and provide a home for her.

Mr. Milton and Mr. Galton fill important positions with the ———, Piano Dealers, of our city, having remained with this firm for twenty-eight and nineteen years, respect-

ively. Mrs. Milton and Mrs. Galton are two of a group of four sisters, daughters of a noted psychic, Mrs. Mary A. Waterman, deceased. Mrs. Waterman for many years practiced, wrote and kept alive an interest in the art of metaphysical healing. She was known and very highly regarded by many of the best known people of our city. It was through the untiring efforts of Mrs. Milton that Miss Burton developed her natural gifts as a psychic. Not gifted herself beyond receiving, as she says, "mental impressions," Mrs. Milton possessed a sincere and unswerving belief in the powers of mediumship. For three years this simple belief, indoctrinated by her mother, inspired the two to sit for "development" which, according to their own story, consisted in retiring to a quiet room and there, in an attitude of expectancy, wait and watch for manifestations, to be at times, through utter failure, disappointed and discouraged, and again, after renewed effort, rewarded by a slight show of results. When it is remembered that Anna at the beginning of their work was a child passing into womanhood, when the nervous system is unsettled and restless, some estimate may be conjectured of the amount of effort and colossal patience displayed by Mrs. Milton in her desire to extend the field of psychic research. I know Mrs. Milton very well. I know her sisters. I have attended them when they were sick. I have been present at the birth of their children. I knew when Anna, as a little girl, came to make her home with Mrs. Galton. I know their minds. I know of their simple faith in spiritism. I know of their honesty and I know that not one of this group of interested workers would consciously contribute to the perpetration of anything fraudulent.

The history of the "psychic development" of Miss Burton, as I have collected it by talking with the participants and others, is, I believe, of special interest, not because it carries weight against fraud, but for the reason that if future investigations substantiate the supernormal, it may help others to a similar development and further our knowledge along these lines.

In the beginning, we should recall the statement of Mr. Galton of Anna, that during her stay at his home, while a

child and asleep, raps could be heard on her bed. These raps were studied and interpreted by them as something of psychic import. We have, in this instance, a statement which, if supported by future investigations, is evidence that certain individuals possess peculiar physical bodies that make it possible for beings, living in a world of shadow, to communicate with us and to physically greet us on our own plane of existence. I understand that to most of us the world of shadow is a matter of conjecture. I am not interested in proving its existence; I am interested in getting at the facts, if the facts are obtainable. These raps appeared at a time when the child could have no interest in things psychical. They appeared, also, when she was asleep and independent of her waking intelligence. When the raps or signals were addressed it was found that the sounds responded to questions, and that back of them was a guiding mind.

When Mrs. Milton commenced systematic sitting with Anna for "development" it was with a view to interrogate the guiding intelligence that produced the raps. For a long time the raps were the only physical phenomena that seemed possible to secure. During their first efforts they attended séances, which, I have reason to believe, were counterfeit; but they honestly think that much of what they saw and heard was genuine and possibly this inspired them to continue their sittings. It did this; it caused them to provide themselves with all the paraphernalia of the professional mediums. They secured a trumpet, two bells, a pair of bones, a tambourine, and to this was added a Victor phonograph, and later thirty-eight feet of rope having a diameter of about three-eighths of an inch.

The first sittings were in a subdued lighted room. The raps continued and other physical phenomena occurred, such as moving the tambourine, rolling the trumpet, ringing the bells and tipping the table. The tambourine was lifted on one occasion from the floor to the top of the table. The instruments were, at this time, placed on the floor under the table. The table used was a large oak extension, weighing something over one hundred pounds. When fully extended it measures eleven feet. Through signals and automatic

writing instructions were given to shut out all light and to keep the Victor phonograph running to supply music, as this would help the development of phenomena. The instructions were followed with surprising results.

Up till this time the "control" purported to be an Indian intelligence. Let me explain that by "control" is meant the leading intelligences from the Shadow World who presides over the séance and directs the medium. When the change was made from the lighted to the darkened room the "control" changed. The new intelligence represented itself to be Dan Rulland, an American soldier of the Cuban War. From this time on the manifestations increased in magnitude and in importance. The ex-Indian "Control" remains with the band of "Intelligences" that make themselves known at the séances. During the meetings he frequently disputes the authority of the present "Control" who is called, to be brief, "Dan." His visits are announced by powerful knocks and slaps.

The changed conditions were followed by the appearance of supernumerary hands, first under the table and near the floor. The hands would touch, pat and squeeze the feet and ankles of the sitters. Soon they appeared upon the top of the table and would visit upon request, or without invitation, the various members of the group gathered around the table. This physical manifestation occurred for the first time a little over one year ago. It has developed until now it excites little surprise among those who attend the meetings. It is among the first phenomena at the beginning of a séance. The hands are different; some warm and dry, some warm and moist, some cold, and as to shape they could be described by the terms slender, broad, short, hard, soft and pudgy.

About the time the supernumerary hands appeared Miss Burton found that she was struggling against surrendering herself to a new mental phase called the "trance." After sitting through the evening in the séance room toward the end of the "sitting" she would be, after a few muscular twitches, transformed into a passive physiological mechanism with a loss of her ordinary waking intelligence. In this state the psychic appears to act as an automaton for executing the

will of extraneous intelligences. Normal sensation seems to be abolished; she neither hears, sees, nor feels, but gives evidence of responding to an intelligence not her own. In this condition she shows by movements and moans that she is extremely sensitive to white light. This is not, it is believed, a retinal effect, because the eyes remain closed all the time. Another peculiarity is that she becomes hypersensitive to something which seems to be radiations from other persons. It does not appear to be the sense of touch that is stimulated but a physical antagonism which she repels.

The "trance" state seems a requisite to the production of physical phenomena that are new. In all test experiments in physical manifestations the psychic is entranced, and you are impressed by moans and disquieting muscular twitches preceding the test demonstration that a great effort is about to be made. This restlessness, however, is always dispelled before the phenomena are produced. The supernumerary hands appear and one can hear and feel the hands working over the psychic's body, stroking her and making passes which have the desired effect in restoring the necessary tranquility. In the "trance" state the pulse is very variable; the breathing is at times quiet and again jerky and very superficial. The skin does not respond to pricks, and the superficial reflexes seem to be lost.

After the "trance" state was inaugurated new phenomena appeared in rapid succession. The tambourine was taken from the table and carried about the heads of the "sitters" by an intelligence that could play upon it most skilfully. The hand of the intelligence that plays the tambourine is very slender, the fingers are small and long and are used very deftly in thrumming on your hand, or on the table, in perfect time with the music. This intelligence represents itself to be a Spanish dancing girl whose first name was Lenore. The development of the tambourine phenomenon was followed quickly by skilful bell playing. The two bells were seized and carried around the eleven foot extension table, patting with them the heads and hands of the members of the "Circle," and keeping perfect time with the music of the Victor. The bell ringing is quite as deftly exe-

cuted as the tambourine movements. The hands that carry the bells are slender but a size larger than those of Lenore and are characterized by their dryness. The intelligence that handles the bells introduces herself as Mrs. Galton, the deceased sister of Mrs. Milton, who was instrumental in securing a home for Anna, the psychic. Mrs. Galton, it will be remembered, was well known to the writer of this article. She passed out of this life with a severe form of pancreatic diabetes and this may suggest, without desiring to emphasize it, the reason for making herself known by the dryness of her hands. Trumpet singing and whistling followed in rapid succession but efforts in this direction were very feeble at first, only a few notes being whistled, or sung, when the trumpet would suddenly fall to the table or to the floor. Repeated trials over a considerable period has perfected these phenomena until they have become extraordinary and one can sit now through a séance and hear artists whistle that would do credit to our best stage management.

The singing is not equal in relative quality to the whistling, but there are voices that are pleasing to hear and one voice in particular that affords, through her rendition of "By the Watermelon Vine," a great deal of enjoyment and amusement. It is a deep contralto and the enunciation is clear and under perfect control. Her singing fills the room with its resonance. The intelligence in this case represents herself as a girl friend of the psychic whose first name was Oma. I am told that in life this friend had a contralto voice and sang a great deal.

The individual character of each voice that sings or whistles is very striking. For instance, there is a whistling intelligence giving his name as Signior Pietra Domuria, a Spaniard, who executes his runs and cadenzas with all the fire and the temperament of the Don. This singing and whistling is the more remarkable when it is remembered that Miss Burton is not known by any one to ever sing or whistle. She has, according to Mrs. Milton's statement, never evinced any interest in things musical except liking to hear music.

Trumpet and independent speaking have developed along with the singing and now the trumpet and independent

speech are freely used in giving directions in the séance room. The articulation is rarely more than loud whispers. Vocal speech has been heard. Independent speaking occurs very often. The source of the spoken words appears at times to come from above or immediately in front of the "sitter" within, we will say, six inches of his face.

Eight months ago the phenomena had so far developed that it was thought best to begin some move to secure test conditions. Mrs. Milton put on the séance table thirty-eight feet of ordinary domestic rope, such as is used for clothesline. To the surprise of every one immediate use was made of this by the control in tying the psychic. The entire thirty-eight feet of rope was used at the first demonstration but Mrs. Milton placed upon the table a large pair of scissors and with them, I am told, "Dan," the "control," cut the rope into two equal parts. Now the work of tying the psychic proceeds with one piece, unless an exceptional test is to be given and in this case both pieces of rope are used. By sitting near, the supernumerary hands can be heard and felt busily arranging the rope around the body, feet and hands of the psychic. After the tying is accomplished, "Dan" calls for a light and the members of the "circle," each for himself, is granted an opportunity to inspect the arrangement and the knots of the rope. No one method is followed but "Dan" displays an originality that would satisfy the most critical. He is not partial to his own tying but often accedes to the wishes of those of little faith and permits anyone to arrange the rope to suit himself.

It matters not who ties the psychic, "Dan" is ready, always to satisfy the most sceptical that the phenomena proceed quite as well when the psychic is tied as when she is free. This tying of the psychic is almost always resorted to by "Dan" during the séance to carry conviction to the doubting Thomases. Another and further test "Dan," the "control," contrived and that was, after the psychic was securely and satisfactorily bound, to call for a large handkerchief, remove it from the pocket of someone in the "circle" and bind it very tightly over her mouth with the knot at the back part of her head. He then calls for further inspection

and after the light is turned on and off the séance room is once more enlivened with song and whistling. During these demonstrations the supernumerary hands are busy proving to you that the psychic is not directly responsible for the phenomena by taking the hands of those near by and placing them on her mouth and hands.

"Dan," it must be admitted, evinces no desire to thwart a test; he seems to delight in showing the sceptical their error.

An interesting bit of play is often interspersed to quicken the interest of the members of the "circle." The supernumerary hands pass around to the different members and gather up rings, combs, pocket handkerchiefs, etc., and exchange them, putting them on different people and afterwards returning them to their owners. One thing that excites surprise is that the Intelligences never fail to return the right article. All this is accomplished in the dark with unerring accuracy. In replacing rings, the supernumerary hands carry out the operation without the ordinary groping for the hand of the sitter. Often the ring will be slipped on the finger without a miss, or slip, in the operation. At times "Dan" takes delight in hiding the rings of the "sitters" and calling for a search. After the light has been turned on and everyone has tried in vain to find the hidden article, the "sitters" take their places around the table and the instant the light is turned off, "Dan," in a taunting manner, taps on the chandelier above the table with the lost article. Time after time this experiment has been performed and the mystery about it is, what does "Dan" do with the hidden objects? Frequently he keeps them for several days, when plenty of time has been given to very carefully search the entire house. Never has anybody succeeded in finding out how "Dan" performs the trick, but he never fails and he always returns the hidden objects to the proper person.

One of "Dan's" specialties is to operate the phonograph without the assistance of anybody. He goes to the music case upon which the phonograph rests, opens the door, makes his own selection, removes the old record and puts on a new one, changes the needle, replaces the arm of the instru-

ment and starts it, cranks it and stops it. As a diversion he will often load the "sitters" with records taken from the music case and one of the amusing features of this part of the entertainment is to take the records from one person to another sitting at the most distant parts of the table. This he does with lightning-like rapidity. Needles taken from the needle box of the phonograph are also passed around and it is not an unfrequent occurrence for the supernumerary hands to arouse a "sleepy-head" by a mild prick with the point and sometimes the experiment is made upon the psychic to show that in the trance state she is entirely insensitive to pain. Occasionally the needle is run under her skin and left there for inspection.

Another feat which "Dan" exhibits that excites surprise is his display of strength. He has, in an unknown way, lifted and slid along the floor a six hundred pound upright piano without more explainable assistance by those on our side of life than the mere contact of the fingers of the psychic and of the witnesses. His usual arrangement for this experiment is to wait until near the end of the evening in the séance room, and then, personally, visit each member of the "circle," and with the supernumerary hands, take the hands of the "sitters" and place them near the edge of the table. The psychic is visited in the same way and when the preparations are completed, with everybody seated, the large oak table, weighing over one hundred pounds, is lifted off all four legs and frequently, to the time of the music of the phonograph, the table floats as though on an elastic body. It does not matter if the table is fully extended or where the psychic is seated. It is quite as easily lifted extended as when it is more compact.

At the conclusion of the table lifting, the good night greeting is given through the trumpet and each person is visited by a delicate hand which takes hold of the fingers of the "sitter" and lifts his hand high in mid air and upon the upper side or dorsal surface is implanted a kiss, leaving the tactile impress of the lips and features of the face that happen to come in contact with the hand. Often this demonstration is repeated several times to satisfy the curious minded of the singularity of the phenomena.

## PART II.

At this point in our chronicling I wish, in the phraseology of the legal fraternity, to submit a *brief* of the case with all the evidence for or against genuine physical manifestations of a supernormal character. The reader may then judge for himself whether the evidence is sufficient to constitute proof.

Part I sets forth the scope of this examination and the first thing naturally to claim our attention here would be the reputation and personal characteristics of the individuals concerned in the production of the manifestations. Something has been said upon this subject in a general way, which will be amplified here in order that we may be fully prepared to judge the forthcoming evidence.

Mrs. Milton, whom I have represented as being responsible for Anna's psychic "development," is an affectionate mother, proud of a son who is at this time State Editor of a leading paper in one of the Middle States. Through her kindness of heart, she became the foster mother of Anna and at the death of her sister, Mrs. Galton, took the latter's three little children into her fold. She naturally recoils from being classed with "professionals" and charlatans, but her enthusiasm and faith in the new experiences impress one with her sincerity and the strength of her convictions. After reciting a short history of their work, she said to the writer with emphasis, "We have gone as far as we can go with our experiments. We are unable to explain the phenomena and we would like you to help us." This request was made with earnestness and my acquaintance with Mrs. Milton and her willingness to engage in a searching examination interested me in the case.

Anna, the psychic, is modest, single-minded and girlish, with a touch of shyness in her make-up. She does not unfold readily to strangers and her mental state changes quickly from depression to one of gaiety. She is sensitive to loss of esteem, and, being opposed, is subject to fits of emotion. There is nothing about her actions to indicate that she is conscious of, or appreciates, her gifts.

After being told of the wonderful manifestations, I was invited to attend a séance and while I believed that in some way Mrs. Milton was being deceived and misled, I consented to go. I had no thought of being interested beyond watching how the deception was accomplished. When I arrived, Mrs. Milton, Mr. Milton and Mr. Galton greeted me, and as I had not been in their home for more than a year, Mrs. Milton assured me that they had not been sick enough to need a physician and when the children had been indisposed she depended upon her spirit helpers. This last utterance gave her a chance to talk upon the subject nearest her heart and I soon found that I was talking to a person who was seriously in earnest. I interrogated Mr. Milton and Mr. Galton and learned that Mrs. Milton was being corroborated and that these two sane, hard-headed men, whose veracity I had never had occasion to question, were also believers in the genuineness of the phenomena. I then made up my mind to talk very little and keep a close watch for possible confederates.

The séance opened in the dark with the phonograph reeling off popular airs and with this I was not pleased, because I was acquainted with the possibilities of carrying out deception under such conditions. I was placed in a chair by the psychic and I never strained all my senses quite as much as on this evening. I soon found that I was being outwitted. I could duplicate many of the things I heard but I began to feel that the phenomena were getting most extraordinary and that it would require the most resourceful "medium" that I had ever met to produce the results I was witnessing. I thought all the time of confederates, but I also knew that it would require a big pay roll to get a band of artists to do the acts that were being executed without cost to anybody. When the séance was over, I expressed myself as delighted and wonderfully interested and requested the privilege of attending another meeting.

On my second visit I found that the members of the "circle" had changed and still the phenomena were repeated with variations. My third visit was arranged to take place when I could be alone with the psychic and Mrs. Milton. We met by agreement and I was again seated by the psychic,

who became entranced very quickly after the séance opened. On this occasion the moon was shining brightly and its light came into the room at the side of the window shades, enough to see if anyone entered. The séance table was in the shaded part of the room and "Dan," the "Control," arranged a test without my request. He bound the psychic, tying her left forearm above the wrist to the frame of the table, her body to the chair and my left wrist to her right, leaving her right and my left arms unrestrained to move to her face and left side. He then called through the trumpet for a pocket handkerchief and when I indicated that mine could be used, a hand took it from the pocket and placed it over the psychic's mouth and tied it at the back part of her head; her hands being bound it is hard to understand how she could have participated in arranging the handkerchief. All this time Mrs. Milton was seated at the phonograph and could be accounted for every minute. The light was turned on and the test arrangement examined. Being satisfied, the light was turned out and soon the whistling, alternating with singing, followed and I was permitted after the appearance of each phenomenon to inspect the mouth and left wrist of the psychic. The inspection was carried out in this manner; a supernumerary hand would come and take my left hand, tied to the psychic's right, and carry it to her mouth and then to her left wrist and hand. At other times, acting as if under the suggestion of "Dan," the psychic would make the round herself by using as the directing agent her right hand bound to my left. This would give me a chance to use my left hand to inspect her mouth and the knots of the rope securing her left wrist. Frequently I requested to make the inspection in the light, which was unhesitatingly granted. After this test, the phenomena detailed in Part First were regularly produced and I returned home at the close of the séance in a thoughtful mood, but without mentally assenting to anything. It was at this meeting that Mrs. Milton requested me to study into the cause of the phenomena.

I took up the work with the understanding that I should be allowed to select an assistant and I proceeded to interview a medical gentleman whose scientific attainments and equip-

ment for such study were all that could be desired. He agreed to help me but refused to allow the publication of his name in connection with any report. He explains that his only reason for withholding it is to avoid annoyance and useless conversation on the subject. I accepted his assistance on his own terms and in the remainder of this account I will refer to him as Dr. Hamilton.

Dr. Hamilton is a prominent specialist in one of the departments of medicine and has a habit of keeping abreast in his reading and interest in the thought of the day. He has read widely the best things relating to psychic research, especially the works of Professor Lewis, Davy and Hodgson. He is conservative in his thought and scientific in his methods. He comes into this work with a knowledge of the methods of fraudulent "mediums" and is also versed in legerdemain. In the latter field he has acted in the capacity of amateur entertainer.

Our first séance working together under strictly test conditions was held on June 1st, 1908, although during the month of May we attended together several meetings, when no one else was present except the psychic and Mrs. Milton. The latter séances were not held under test conditions but were for the purpose of getting an idea of the character and range of the phenomena to be critically examined.

Our method of procedure consisted in examining the room, the floor, walls, ceiling, possible entrances and exits and the furnishings. We found the room to be one used for family dining and furnished for the purpose. It had a hardwood floor, two doors and two windows. One entrance, closed by a swinging door, led into the kitchen and the other, by two sliding doors which opened into the music room that looked out upon the street. The two windows were each guarded by full length screens and these were lockable on the inside.

We adopted for the test conditions, when we were satisfied that all entrances were understood, locking the screens, driving a wedge under the kitchen door and closing the sliding doors and sealing each entrance with wafers bearing our signatures inscribed with an indelible pencil. In order to

keep a record of our work, Dr. Hamilton arranged a system of note taken in the dark by numbering the sheets of a small book pad. As the phenomena occurred he wrote a brief account of it on a numbered sheet and at the close of the séance the sheets of paper containing the written record were gathered up and placed in the order of the numbers indicated on the margin. In this way we were enabled to keep a correct and orderly account of events. These notes were transcribed the following day and put in readable form and we would then meet by arrangement and together go over them carefully for correction. In this way we have avoided the errors that arise from defective memory, and in the preparation of this article when reciting an account of manifestations reference is constantly made to our joint record.

To eliminate the question of concealed entrances and exits in the séance room, several meetings were held in the writer's private laboratory with equal if not superior results. In the latter place the phenomena occurred under conditions that precluded all possibility of confederates and also conceivable fraud upon the part of anyone present. We grouped ourselves around a table measuring thirty inches in diameter. The phonograph was placed between Mrs. Milton and the psychic high upon the laboratory table. It could be reached by Mrs. Milton by turning her chair away from the table and the psychic could hardly touch the instrument by leaning with outstretched arm in that direction. The usual paraphernalia, ropes, tambourines, bells, and trumpet were put upon the top of the table. The mouth of the psychic was covered tightly with a handkerchief, Dr. Hamilton sat on her right and held both of her hands and with his left leg crossing in front and hooked around her's he was able to prevent any use being made of her feet without his knowledge. Mrs. Milton sat on my right and Mr. Milton, who happened to be present, on my left. I placed both of Mrs. Milton's hands carefully together and grasped them in my right, and, in a like manner, the hands of Mr. Milton and grasped his in my left. Mrs. Milton placed both of her feet upon my right foot and Mr. Milton rested his feet upon my left. With this arrangement, phonograph records were specially selected by

invisible agents, the arm of the instrument released, the old record removed and a new one adjusted, the arm again turned down and the instrument started and stopped at will. This was repeated so often and with such promptness that in order to go on with our experiment we had to express a wish for other tests. Supernumerary hands, varied in shape and personal qualities, visited each member of the "circle" and would not only touch, but would stroke the "sitters" and perform many little intimate acts that would make one familiar with their possessor. Binding the psychic with rope, singing, whistling, tambourine and bell playing, all of which have been previously described, never appeared with greater promptness and vigor of execution. One phenomenon of special interest occurred near the end of the "sitting." While the contralto voice described in Part First of this article, was singing, I expressed a desire to feel the throat of the intelligence at the end of the trumpet. The trumpet is made of paper fibre and consists of two sections of about equal length. The large end which was being used measures eighteen inches long. It was placed over my left ear, with my face turned to my right side, the free end resting somewhere above and near the centre of the top of the wooden table. In this position a supernumerary hand came and grasped my right hand and carried it to the end of the trumpet over the center of the table and there I could feel a face and neck and during the singing my fingers were allowed to rest upon the larynx of the invisible form where I distinctly detected the sonorous vibrations that produced the tones. Up till the moment I released Mrs. Milton's hands the test conditions were maintained. In addition to this, with the psychic seated the hand of each member of the "circle" was carried, by a supernumerary hand, high up in mid air, as high as each one could reach standing, and there upon the upper surface was implanted the usual good night kiss, leaving behind the tactile impress not only of the lips but also of the nose and other features of the face that accidentally or otherwise would come into contact with the hand. It would be impossible for any one present to perform this act without mounting the table and this is not to be considered as the

table is of light build and would hardly bear the weight of an adult and besides such deception could not be carried out under the circumstances without easy detection. These same experiments with similar results have been repeated so often at the Milton residence under rigid test and varied conditions that a conservative scientist would almost be forced to believe in the supernormal character of the manifestations.

In operating the phonograph a point has been made in determining what effect distance from the psychic has upon the strength and promptness of the result. We found that the rules which apply in the production of one physical phenomenon, apply with equal value in all. All rules regarding the sphere of action of the psychic vary according to her state of general health and susceptibility to influences that affect the mental harmony of the meeting. An increasing distance diminishes in proportion the force of the psychical manifestation, unless the added distance, in some way, is counteracted by what seems to be strength drawn from the members of the "circle." In one experiment the phonograph was at a distance of eight feet from the psychic and the rule of holding both of her hands and the hands of Mrs. Milton was observed, no one else but Dr. Hamilton and myself being present. The instrument was started and stopped after considerable delay. During this time the psychic, who was entranced, showed signs of great effort and mental resistance to the controlling agency. Moans and audible mutterings came from her throat when we would insist on "Dan" starting or stopping the machine. The mutterings were very much like those heard when people dream and carry on a disjointed conversation and then lapse into deep sleep. Some of the articulate words could be properly connected into short sentences and would be apparently an answer to our questions, or to the insistence of the control, who, driven by a desire to meet our demands, required the psychic's assistance.

At another time while experimenting along the same line, Mrs. Milton was led by a supernumerary hand from her usual seat at the extreme end of the table to a point opposite and to my left side where her hands were placed in mine. Mrs.

Milton's position at the table was at a distance of five feet from the psychic and I was seated across the table, nearly opposite, four feet away. The invisible hand that led Mrs. Milton took her from her chair and guided her along the side of the table where I was seated and delivered her hands into my custody. This was at the beginning of the experiment. A moment later the hands of the psychic, as though under the direction of an outside master, were carried to Dr. Hamilton who held them while the experiment was in progress. The distance from the psychic to the phonograph measured, from the tips of the fingers of her outstretched nearest arm, twenty-one inches. With this carefully planned test the phonograph started and stopped at will.

Evidence of the supernormal character of the singing and whistling has been offered in such a variety of ways that it would be tiresome and unprofitable to take it up in detail. The illustration accompanying this shows a common arrangement of the grouping around the table where a great part of our experiments have been conducted. The table shown in the figure when extended measures between extreme ends eleven feet and four feet between the sides of the table. This makes it possible to change the grouping, which we so frequently do, by varying the length of the table. The writer in this illustration is shown in the foreground of the picture holding the hands of the psychic, while Dr. Hamilton is seated at the other side and end of the table with the large end of the trumpet to his left ear and grasping with his right hand the hands of Mrs. Milton, who is seated on his right. In this position, with the open end of the trumpet directed away from Mrs. Milton and on a line four feet from and perpendicular to the mouth of the psychic, the Spanish artist whistler, calling himself Signior Pietra Damuria, poured into the suspended end of the trumpet such a volume of high class whistling that it was hard for us any longer to doubt the source and the supernormal character of the manifestations. The same experiment has been made by varying the position of the outer end so that the trumpet would be on a line perpendicular to the plane of the table. Here as before the face of the whistling intelligence could be felt pressing against the

free end and directing the sound downward into the trumpet. At other times the trumpet has been held high in midair, as high up as I could reach standing, and still the whistling tones came clear and loud from the trumpet.

In connection with the singing and whistling a very important discovery was made. Aided by a supernumerary hand we, in turn, were permitted to examine the larynx and lips of the psychic while the singing or whistling was in progress. To our surprise we found, that without being able to detect sound issuing from her throat or mouth, the psychic's larynx vibrated in sympathy with the deep contralto tones produced in the trumpet several feet away. In whistling, the larynx, as in the case normally, did not vibrate but the lips were slightly drawn and pursed and the tongue muscles contracted as if imitating the movements in the execution of the trumpet's phenomenon. Dr. Hamilton, during the experiment, placed his ear near the mouth of the psychic and reported that no sound could be heard coming from her lips. We repeated these experiments with variations by sealing her mouth with a handkerchief and holding her hands, and satisfied ourselves that while the psychic is not directly connected with the phenomena, she imitates with her own organs whatever is going on remote from her. I believe this is not only true with the lips, throat and larynx, but it is also true with her hands. When not entranced the psychic herself says that "when the trumpet is in use during the singing, whistling and speaking, she cannot speak when addressed without an interruption of the physical manifestation." She says further "that she is not conscious of being used except a feeling of constriction about her throat when the singing and whistling are in progress," and this I interpret as indicating the unconscious exercise of the throat muscles put into sympathetic action by the phenomena. Upon this Dr. Hamilton and myself are in perfect accord, but we are unable as yet to understand in what way the psychic is connected with the production of physical forms that project themselves apparently at a distance of many feet from her own body and there execute difficult movements, sing and whistle. The astounding thing about it all is that we have not only been per-

mitted to examine the mouth and throat of the psychic but we have also examined the throat and mouth of the supernormal forms and found that the two operate in perfect sympathy during tone production.

In discussing this problem over the séance table and trying to arrive at an explanation, an intelligence speaking through the trumpet said, "The psychic's throat and organs are used but she does not do the singing and whistling. We use her and build up from her." Is it not possible that this explanation is full of scientific meaning and is worth pondering over?

Another experiment bearing upon the same subject was comparing the pulse of one of the supernumerary hands with the pulse of the psychic. We asked to be allowed to make the experiment and this raised the question as to whether the supernormal hands possessed a pulse and immediately a hand was presented to me across the table from the psychic with the arm held parallel with the edge, and after several trials to detect a pulse I had to acknowledge that I had failed; whereupon Dr. Hamilton requested an opportunity to feel the wrist of the supernumerary arm for a pulse. The hand offered to him was presented at his right side. He was seated on the right of the psychic (the illustration is not reproduced) and was holding with his left her right hand. He very readily detected the pulse and addressing the intelligence asked it to allow me to make further trial. I again sought the hand and to my surprise I felt the pulse beat which I was unable to determine a few minutes before. Dr. Hamilton, who on this occasion made an effort to compare the pulses, thought there might be a slight difference in the time of the beat. I have repeatedly made the same experiment since and experienced no trouble in determining that the two were in perfect accord in quality and synchrony. The question as to the possibility of feeling a carotid pulse was suggested by someone, and in a few minutes my hand was lifted about a foot above the framework of the large extension table and placed upon the neck of an invisible form, where, after a few trials, I succeeded in making out the carotid beats. Dr. Hamilton, who was holding the hands of the

psychic, also repeated my experience. Seated as I was across the large table from the psychic, the supernormal face was at least two feet from her's and occupying such a relative position with the parts of the table that it would be very difficult for anyone to fraudulently duplicate the phenomenon.

A most convincing test bearing upon the same subject occurred at one of our meetings when we were studying supernormal voice production by feeling the larynx of the invisible agent at the trumpet. Dr. Hamilton thought he discovered an enlarged gland and spoke of it and asked the singing intelligence to permit me, seated on the opposite side of the table, to examine the throat for the gland. My hand was lifted up and carried to the throat of the invisible form, where I examined it and satisfied myself that Dr. Hamilton was mistaken. I requested it to return to Dr. Hamilton for further inspection, which it did, with the result that he satisfied himself that there was no enlargement and so confessed at the time. The invisible face and neck were apparently free from fat and this made possible a very careful and decisive examination. The thing of interest in this experiment centers upon the fact that the psychic possesses two swollen sublingual glands, which are situated under the chin in the space bounded by the body of the lower jaw. They were each about the size of a large chestnut and were conspicuous not only for their size but their hardness, and impression made upon the sense of touch. It was this gland that Dr. Hamilton had in mind when he thought he detected a swelling upon removing his hand from the invisible form. After we satisfied ourselves of the dissimilarity of the supernormal face and the psychic's, I suggested that a face and neck containing the enlarged glands be produced for us to inspect. After a little delay without any thought that my wish would be granted, I was given a surprise by having my right hand again lifted by an invisible hand and pulled across the table, where it was placed upon the swollen glands of the psychic. After I examined and made a mental note of the sensation produced by the hardened and swollen structures, I was pushed back into my chair where, after a little waiting, my hand was raised again and carried to the under part of appar-

ently the same invisible chin that we had examined some time before for the swollen glands. I was in ignorance at the time as to the nature of the experiment being prepared, as I had simply made a request and was not aware that it would be answered. I thought if the enlarged glands were reproduced a face would be presented bearing these structures fully formed, but to my utter amazement the demonstration took on a most convincing character. While my index, middle and ring fingers pressed upward the under surface of the chin of the invisible form immediately in front of me, the swollen glands were produced at will and the demonstration repeated so often for my edification and the edification of Dr. Hamilton and Mrs. Milton, that there can be little doubt left of the supernatural in this demonstration.

## HALLUCINATION AND THE PHYSICAL PHENOMENA OF SPIRITUALISM.\*

By Hereward Carrington.

The discussion started by Count Solovovo, and continued by Miss Johnson, is assuredly of supreme importance to psychic research. Whether or no many of the alleged "physical phenomena" are genuine, or whether they are merely hallucinatory in character, is a question which involves—not only the phenomena themselves,—but psychology and human life in general, and even influences strongly science and scientific experiments in other fields—though it would, of course, be treason even to suggest this. The senses are to be relied upon in every science other than psychic research; that seems to be the *dictum* of the world, and strange and even absurd as it may seem, it is, as we know, more or less founded on fact. In no other science is fraud practised as it is in this; in practically no other line of research are the mental and physical qualities so strained out of their usual or normal relations and perceptions as they are in this. It is only right, then, that caution should be the password, and should be most rigidly employed in all such investigations as these.

While admitting all this, however, one must also admit that it is easy to go too far in the opposite direction, and reject evidence which depends upon the senses simply *because* they depend upon them. This, I think, is invalid reasoning. No one would be more willing than I to admit their fallibility and untrustworthiness,—especially when we are dealing with conditions and phenomena where mal-observation is possible; but I do not think that any negative conclusion can be drawn from this. The case is still an open one; nothing is *proved*

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\*The following paper is in reply to criticisms by Count Solovovo and Miss Alice Johnson, which appeared in the *Proceedings* of the English S. P. R. Both these critics tended rather to favor the idea that some of the physical phenomena of spiritualism were due to hallucination. The following paper replies to this attitude. Those interested should consult the original reports.

one way or the other, and, in such work as ours, proof—and not mere conjecture—must be forthcoming. Very true it is that proof of the sort desired is often impossible; but it is obtained sometimes. If a medium be caught masquerading in a white muslin “robe” and a mask, we are doubtless within our rights in saying that the medium has been *proved* a fraud. But failure to detect such trickery does not prove the phenomenon genuine. That would depend upon other considerations, and would only raise a *presumption* in favor of their authenticity. In such a case, “proof” is largely a question of relative probability, and can be obtained only by making the probability in favor of the reality of the phenomenon so strong that the negative aspect is rendered logically unsound by the sheer weight of evidence against it.

These trite remarks were nevertheless rendered necessary because of the enormous amount of misunderstanding which exists in connection with these phenomena, and of the general methods and objects of psychic research. The papers that have already been published on the question of hallucination in relation to the physical phenomena should do much to clear away many of these misconceptions, for in them we find (i) a willingness to treat the phenomena seriously; (ii) an admission that the witnesses described what they thought they saw, and (iii) a certain amount of evidence advanced to show that the alleged phenomena were in reality hallucinatory in character, while appearing to be external physical realities to the onlookers. Let us now examine the evidence advanced, and see in how far it is conclusive of the theory entertained—the hypothesis of hallucination.

As both Count Solovovo and Miss Johnson have concentrated their attention upon the phenomenon occurring in the presence of D. D. Home, I shall do so likewise in the first part of this paper. As briefly as possible, I shall review their papers, before passing on to more general remarks—remarks which it is the object of this paper to bring into prominence.

Count Solovovo thinks that it is evidence in favor of the hallucination-theory that: “a flower or other small object is seen to move; one person present will see a luminous cloud

hovering over it, another will detect a nebulous-looking hand, whilst others will see nothing but the moving flower." \*

Miss Johnson agrees with this, and in fact goes so far as to say: "If these hands had been completely invisible to some person with normal sight looking directly at them in a good light, we should then have good evidence that they were hallucinatory." †

To this I cannot agree. I find myself completely differing from Miss Johnson in my interpretation of such an incident as this. For, while hallucination is one possible theory to account for the phenomena, another equally plausible theory is that the hands were in fact objective and real, but were only perceptible to various individuals in varying degrees. This aspect of the problem is hardly touched upon by Count Solovovo, but is discussed at some length by Miss Johnson. In this connection, she says:

"Here [in the hand, *i. e.*] is a kind of matter which is not only temporary in character—a fact of itself extraordinary enough—but exhibits another quite unprecedented characteristic in the arbitrary selectiveness of its effects on other matter. In order to be visible at all, it must reflect light. How does it manage to reflect light that affects the retina of one person and not the retina of another? We may reply that the difference must lie in the retinae, one being more sensitive than the other. But we do not find the same difference of sensitivity in regard to the light reflected from ordinary objects. It seems to follow then that the light reflected from the spirit-hand is a peculiar kind of light, lying outside the limits of the ordinary visible spectrum. But in that case, why is not the person with the more sensitive retina constantly affected by it? For, of course, all ordinary objects are constantly giving off radiations outside the limits of the visible spectrum; but our supposed sensitive apparently does not perceive them." (p. 487.)

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\* *Proceedings*, Vol. XXI, p. 441.

† P. 488.

First, as to the matters of fact. Where is the evidence that those with the most sensitive retinae were not the very ones who perceived, most perfectly, the spirit-hand? Were a series of experiments conducted to show which of the on-lookers possessed the most sensitive eyes? If so, where are these experiments recorded? It is quite possible that the body is constantly giving off a kind of *aura*, perceptible to some—invisible to others; and the fact that some do not see it is no proof that it is not there. If the experiments of Reichenbach and others go for anything, indeed, there is very good evidence that such emanations do take place—and I venture to think (however rank heresy this may appear) that these experiments have never been completely refuted, and the results obtained shown to be traceable *in toto* to suggestion. The eyes of certain individuals might be attuned to receive vibrations or impressions quite imperceptible to others, no matter how sensitive their retinae to normal perceptions or sensations.

But, quite apart from such purely “physical” speculations, I can quite conceive that these hands were not “seen” in the ordinary sense of the word at all. The physical eyes may have played some part in their perception, but only a small part. It is quite possible that “hands” of the character here seen were active and functioning upon another plane altogether than the sense plane, and were perceived at the time by a species of *clairvoyance*. What “clairvoyance” is I do not pretend to know, (unless spiritism be true, in which case I can quite easily conceive its *modus operandi*), but the mass of evidence in its favor seems to place it quite beyond the pale of doubt. But even if this be not granted, I can quite see how a certain *rapport* between the sitter and the hand—or the intelligence behind the hand—might easily enable one sitter to perceive it, and not another. Analogies from trance phenomena and even from experimental thought-transference might be drawn here, in favor of such a theory. The whole theory of apparitions at the moment of death depends upon this established *rapport*. As, if it did not exist, and affect the results, the apparition might just as well appear to Tom, Dick and Harry as to the percipient—and the

percipient is such (supposedly) simply by reason of this pre-established *rapport*.

There might be, then, a certain *rapport* between some sitters and a plane of activity upon which such hands manifest, enabling these individuals to see the hands,—while prohibiting others from seeing them. The receptivity or capacity might indicate a greater or lesser degree of psychic capacity—they would be “more mediumistic.” That is, the more mediumistic the sitter, the more likely is he to perceive such hands. And of course we all know, in this connection, that mediums or psychics in a circle will perceive hands and faces and other forms quite invisible to the ordinary observer. The usual recourse, in such cases, is to assume that the mediums are fraudulently in league with one another; but when unprofessional psychics experience the same sensations (or perceptions) there is good ground for calling a halt, and asking whether or not the sensations were not possibly genuine in the case of the professional mediums also.

In other words, and to summarize this part of the discussion, I can only say that there seems to me no valid reason for thinking that the spirit-hands, in Home's *séances*, were probably hallucinatory in character, because only some of the sitters saw them. This might just as well be explained by supposing that certain of the sitters were more psychic or mediumistic than others, and these saw—clairvoyantly or by some similar mode of psychic perception—hands and forms invisible to those less sensitive. It need hardly be said that the carrying about of objects by these hands renders their objective nature and existence far more probable than if such movements had never taken place. These physical phenomena remain, no matter what view we take of the visible (or invisible) hands.

In speaking, next, of Home's “full-form phantasms,” Miss Johnson draws attention to the fact, so often pointed out by Mr. Podmore, that the various witnesses, in subsequent accounts, do not describe the phenomena in the same terms or in precisely the same manner. The narrative differs in the various accounts, and the phenomena appear far more remarkable in some than in others. The inference is that none

of them are right—certainly not the more remarkable ones—and that the inaccuracy of the records invalidates the evidence.

Now, I have nothing to say against this method as a method. But I think it can be pushed too far, and wrong deductions drawn therefrom. It is right to discount the value of the evidence, but that is a different thing from discrediting it altogether. If individual records differ, when describing any particular phenomenon, it is right that the less marvelous be accepted as the more probable; but that is not saying that the phenomenon did not take place at all. Any two accounts of a given phenomenon must necessarily differ—more or less, according to circumstances. But if all the accounts obviously concern a given phenomenon, and if they agree, even in the essential outlines, it is probable that the event resembled the description more or less; and if, in all these accounts, there is no evidence of fraud forthcoming, and no indications that it existed, we must take it for granted that no suspicious circumstances were noted and no fraud detected—for otherwise it would have found its way into the records. And the fact that it never did find its way into any of them (with the one doubtful exception recorded in *Journal*, S. P. R., January and May, 1903,) seems to indicate—not that the phenomena were necessarily genuine, but that the central theme of the account, so to speak,—the phenomenon—was seen alike by all, and was variously described by the witnesses afterwards, in the subsequent reports. The minor discrepancies do not suffice to explain away the phenomenon altogether. They serve, merely, to render it less marvellous. Many psychic researchers, however, seem to imagine that, because the various accounts do not agree, the fact recorded probably did not occur at all. That is surely an entirely unwarranted supposition, and were this carried to its logical conclusion, would suffice to disprove the whole of the past history of the human race.

Miss Johnson's discussion of Home's famous levitation out of one window and in at another is surely masterly, and is precisely the kind of criticism which psychic research needs. After reading her account, I can only say that, were

this case an isolated incident,—unsupported by any similar cases of a like nature,—it would be so far “explained away” as to lose all evidential value. At the same time, I think that Count Solovovo sums the whole argument up when he says that none of Home’s phenomena were ever *proved* to be hallucinatory; all that has been done by the discussion is to show that some of them *might possibly* have been so. And there is a great difference between the two. There is a natural tendency in many minds to assume and take for granted that, because a given phenomenon might possibly have been produced by fraud, it was unquestionably produced in that manner. That is quite an unwarranted supposition, and fraud should be clearly *proved* in every given instance before a medium be charged with trickery. This is a rule far too seldom observed by sceptical investigators, but an important one, nevertheless.

Leaving aside this particular case of Home’s levitation, however, it may be said that there are others on record far more conclusive in character, and against which many of Miss Johnson’s criticisms could not be levelled. Taken singly, it is probable that no single case of any class of phenomena would prove convincing to a sceptic—sufficient objections could be raised, and sufficient discrepancies in the records pointed out—to invalidate any evidence whatever. Quite apart from any *a priori* objections, any single incident can, almost invariably, be “explained away.” It is the weight of a great *mass* of cumulative evidence which tells the tale. The most expert and exact description of the fall of a meteor would not have forced an acceptance from the scientific world; the relative improbability of the whole of the past experience of the human race would have been so much greater than the fact that the latter would have been discredited. Gradually it would have receded in the mind, and even the original witness might ultimately be persuaded that he had not, in reality, seen a meteor at all.

And so it is with psychic research, and so it is with the theory under discussion. No single incident, taken by itself, can be said to prove anything; only the great mass of facts, taken together, and all pointing in the same direction, can

be said to do so. One can quite see how this would be the case in, *e. g.*, Mrs. Piper's automatic utterances or writings. No matter how conclusive any individual "test" might be, it would prove nothing by itself. No matter how well attested an apparition at the moment of death,—singly, it would indicate no telepathic communication nor other supernormal factor at work. But together these cases form a strand\* which become too strong to be broken, and which, taken together, practically prove telepathic communication at the moment of death—at least so thought Professor Sidgwick's committee, of which Miss Johnson was one member. (See *Proceedings*, S. P. R., Vol. X, p. 394.)

In Home's case, then, the evidence for his levitation phenomena rests, not on any one case, taken by itself, but on the mass of cumulated testimony, offered by scores of witnesses. However completely one case might be explained away, the other cases still remain to us—each case standing on its own merit—and many of them excellently observed, if not so well recorded. For example, the cases mentioned by Sir William Crookes, (*Journal*, S. P. R., Vol. VI, p. 342), are certainly far superior, in point of observation, to the famous case so severely criticized by Miss Johnson. And I think that if one is going to offer an hypothesis at all, it must be one that covers *all* the facts, and not merely one which explains only some of them. The hallucinatory theory of Home's phenomena is certainly not inclusive—it does not include many of the more striking incidents, to say nothing of the lesser phenomena. For this reason, it does not appear to me to be *conclusive*, either.

After a brief discussion of Home's fire-tests, which Miss Johnson practically admits are inexplicable by any process either of fraud or of hallucination known to her (p. 498), she

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\* Critics are apt to compare psychic phenomena to the links in a chain—each phenomenon being a separate link. As the chain is only as strong as its separate links,—it has been pointed out,—and as each case, taken by itself, can be shown to be inconclusive, it is obvious that the whole of psychic research comes to naught. This objection is met, it seems to me, by the following consideration. Each separate case represents, not the link of a chain, but the thread of a woven rope, which, taken by itself, is weak enough, but which, when placed beside hundreds of others, becomes so strong as to be practically unbreakable.

passes on to what are called "quasi-hypnotic effects." To many of the incidents classed by Miss Johnson as due to suggestion, I should be inclined to give an entirely different interpretation. Some of them doubtless resemble hallucinations in a striking degree, but what evidence is there that, *e. g.*, "passes" made over the heads of the sitters can induce identical hallucinations in all of them; or that, because one of the circle becomes hysterical, the others are thereby rendered susceptible to suggestion? But I defer this question until we come to discuss hallucination in general.

After some wholesome criticisms devoted to the "recognition" of materialized forms, and the very true statement (p. 509) that "a very small error in perception may sometimes lead to a very large error of inference," Miss Johnson ends her remarkably interesting paper with two illustrations—one a hallucination (?)\* induced by false association of ideas; the other an incident in her own experience, occurring at a séance with Eusapia Palladino. Both of these are of importance, and should be studied carefully.

I find I have been completely diverted from Count Solovovo's paper, into a discussion of Miss Johnson's, but I must now return to the former, and shall take it up *seriatim*. Count Solovovo considers it somewhat in favor of the hallucination theory that hands were found to melt in the sitters' grasp, when they were forcibly retained (p. 441). I cannot agree with this. It is a different thing,—to say that hallucination might account for the facts, and saying that the facts tell in favor of hallucination. Chance might account for an experimental apparition, but the fact that the apparition occurred does not prove it to be chance. One must be careful to distinguish facts and inferences, in a case of this character. Whether or not the hands were hallucinatory will depend, not upon *a priori* probability, or the fact they were visible to some, invisible to others (for all this might just as well be accounted for on the opposing theory) but on the fact that, so far as we know, there is no analogy whatever between this

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\* This appears to me to be rather an illusion than a pure hallucination. Miss Johnson's own case appears to me to be an illusion also. See the discussion on this point later on, however.

oft-recorded fact and any of the phenomena of suggestion known to us. If we offer a theory to explain certain facts, it must not only explain them in a rational manner, but must dovetail into what we know—into *the known*. That is the whole method of science. If, therefore, a man advances "hallucination" as an explanation of such facts as those under discussion, he must show how it is that hallucination might be supposed to work: he must bring forward some analogies and examples of somewhat similar instances in order to have a case at all. In science, we cannot speculate *in vacuo*, but must connect with what is already known, if we wish to be scientific at all. What analogies, then, have we that spirit-hands, similar to those described, can be created by suggestion,—and that suggestion can cause a number of investigators, at various times in various places, to believe that these hands melted in theirs while they were trying to retain them?

I venture to think we have no analogies whatever. It is quite possible that a subject in a hypnotic trance might be induced to believe that he was holding a hand while in fact no hand was there, and, further, that this hand melted away in his grasp while he was holding fast onto it. But I can see practically no resemblance whatever between the two cases. For, in the case we have supposed (i) the hand did not move any material object; (ii) no one but the hypnotized subject saw the hand; and (iii) the illusion was only induced by repeated verbal suggestion to a subject already hypnotized. Where is the analogy in the two cases? Home's hands moved objects; they were seen by several people at once; and, so far as the records prove anything, they prove that constant verbal suggestions of the kind necessary were certainly *not* given, while there is no evidence whatever that the subjects were hypnotized. On this very subject, speaking of Home's séances, Sir William Crookes has said:

"General conversation was going on all the time, and on many occasions something on the table had moved some time before Home was aware of it. We had to draw his attention to such things far oftener than he drew our attention to them.

Indeed, he sometimes used to annoy me by his indifference to what was going on. . . . .” \*

Does this look like suggestion? Is there any similarity between the two cases? Their differences are too obvious to dwell upon. And, apart from the performances of the Hindu fakirs (which I have discussed elsewhere, † and which Count Solovovo himself thinks too few and too weak evidentially to require serious consideration) there is no similarity between an hallucination induced in a hypnotized subject by constant verbal suggestion, and one supposedly induced instantaneously in a large number of persons, not hypnotized, without any suggestion. The cases cannot be considered similar, or even as resembling one another in the slightest degree,—while the improbability is heightened a thousand-fold by the fact that these hands apparently performed physical actions and moved physical objects at the same time. The coincidence would have to be explained as well as the hallucination, in that case.

Both Count Solovovo and Miss Johnson lay particular stress upon the fact that the Master of Lindsay seems to have been extremely suggestible. Assuredly, that is an important point in so far as his own experiences are concerned, but the fact in no wise affects the experiences of *others*. In order to prove that suggestibility played any important part in the phenomena, it would be necessary to show that *all* witnesses of the phenomena were suggestible—for the phenomena were seen by all in a slightly varying degree. Yet there is no evidence that many of the witnesses were suggestible at all: they did not see things Home suggested they should see, while, on the other hand, they saw things quite on their own account, when Home was busily engaged in conversation with someone else. The whole case must be

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\* *Journal*, Vol. VI, p. 343.

† See my *Physical Phenomena of Spiritualism*, pp. 386-93; and my pamphlet *Hindu Magic*, for a discussion of these performances, and of the theory of hallucination in connection therewith.

made to hang together, and if "suggestion" be the key to the puzzle, it certainly fits the lock remarkably ill.\*

In summing up his paper and the evidence contained therein, Count Solovovo concludes:

"For my own part I lay it down as a general proposition . . . that the testimony of several sane, honest and intelligent eye-witnesses is, broadly speaking, proof of the objectivity of any phenomenon. If there are people who maintain an opposite view, let them make experiments themselves." (p. 477.)

That is precisely the position I should assume: I do not believe that collective hallucinations of the kind supposed exist at spiritistic séances, except perhaps very rarely, and to special gatherings of individuals. Let me now adduce the evidence in favor of this position, and the reasons for my taking this stand so strongly.

First, then, let us distinguish between *illusions* and *hallucinations*, as this is of the very greatest importance, in a discussion such as this. An illusion is a false sensory perception, the basis of which is, nevertheless, real. Thus, if an old coat in a corner of the room be mistaken for a dog, that would be an illusion. A *point de repere* is there,—a peg, upon which the mind hangs its false inferences or perceptions. An hallucination, on the other hand, is entirely a creation of the mind, and there is, in this case, no *point de repere*, which exists externally, and serves as the basis of the hallucination. Roughly speaking, this may be said to be the difference between the two. Now, let us apply this to Home's séances, and to spiritistic séances in general.

During the course of ten years' almost constant investigation, I have had many score séances with various mediums—slate-writing mediums, materializing mediums, physical mediums, clairvoyant mediums, *et hoc genus omne*. Speaking,

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\* See, e. g., Count Solovovo's position which he was driven to accept,—that the chair-threading witnessed by him was due to unconscious telepathic suggestion! (p. 469). The position appears to me to be absolutely untenable, in face of the evidence he himself adduces.

now, of materialization séances only—of which I have seen many—I may say that in all my investigations *I have never seen one single instance of suggested or spontaneous hallucination.* Plenty of *illusions* were observed, but never the trace of a full-blown hallucination.\* And I venture to think that, if we examine the evidence in the case of D. D. Home, we find very few cases which could have been illusions—the vast majority of them seem to have been “pure hallucinations”—if they were psychological processes (as opposed to physical) at all. So that we should have to suppose that we find in these séances—not mere illusions, commonly seen at spiritualistic séances, but full-blown hallucinations of a type rarely or never seen elsewhere. In other words, these séances present

\* An excellent example of an illusion generated by the conditions of a spiritualistic séance, is the following, which occurred to myself at Lily Dale, N. Y., during my investigations there in the summer of 1907, and which I reported in the *Proceedings* of the Amer. S. P. R., as follows:—

“My sister ‘Eva’ materialized for me. I suggested ‘Eva’ and she ‘came.’ I never had a sister Eva, so she was a little out of place. However, she ‘came’ as a little girl about ten years old, with a hooked nose, bright black eyes, and a fringe of false hair over her forehead. Her doll-like appearance was very manifest. After she de-materialized, I was on the point of walking back to my chair, but was told to wait. I returned to the curtains of the cabinet, and my mother announced herself present, ‘who had died from consumption.’ The curtains were pulled aside, and I put my face close to the opening, since it was so dark I could see nothing. And there, in the dim twilight of that séance room, I beheld one of the most ghastly, most truly terrifying faces I have ever seen. It was white and drawn, and almost shiny in its glossy, ashen hue. The eyes were wide open and staring—fixed. The head and face were encircled in white; and altogether the face was one of the most appalling I have ever beheld, and it would have required a great deal of fortitude, for the moment, to look steadfastly at that terrifying face,—in that quiet, still room, in response to the spirit’s demand: ‘Look at me!’ The distance between our faces was not more than six inches; and, after the first shock, I regarded the face intently. I was spurred by curiosity and excitement, and prompted yet further by the spirit form, who grasped my wrist, through the curtain, and drew me yet closer—until I was nearly in the cabinet itself. I remembered that my mother had not died from consumption, and that the present face in no wise resembled hers, and my feeling of terror lasted but an instant; but it was there at the time, I confess. I regarded the face intently, and it was gradually withdrawn into the shadow of the cabinet, and the curtains pulled over it. *I am certain that, had I been in an excited and unbalanced frame of mind at that instant, I should have sworn that the face actually melted away as I looked at it.* But my mental balance was by that time regained, and I could analyze what was before me. I can quite easily see how it is that persons can swear to the melting away of a face before their eyes, after my own experience. The appearances clearly indicated that, and it was only my alertness to the possibility of deception in this direction, which prevented my testifying to the same effect.” (*Proceedings*, A. S. P. R., Vol. 11, pp. 29-30.)

evidences of psychological processes for which we can find no analogy in any other series of séances, or in hypnotic or any other phenomena with which we are familiar. I venture to think that this entirely *new* order of things cannot be accepted upon such evidence: that the hypothesis of hallucination cannot be said to explain anything whatever, inasmuch as it is entirely unsupported by facts, and finds no analogies whatever in any other psychological processes known to us.

At the very conclusion of his paper, Count Solovovo places his finger upon the vulnerable spot: he there points out the only way to solve the difficulty. It is by the accumulation and study of *new facts*. Discussions as to the historical phenomena might go on forever and the question still remain unsolved. The only way out of the difficulty is to establish, if possible, the objective or the hallucinatory character of these newer phenomena—if such are obtained—and from them draw conclusions concerning the older manifestations. If these newer phenomena turn out to be hallucinatory—in spite of all the testimony in favor of their being objective—then it is highly probable that many of the older phenomena were hallucinatory also. If, on the other hand, the newer phenomena turn out to be physical and objective, then the improbability of the older manifestations having been hallucinatory is proportionately increased—until it becomes almost a certainty that they were not so. For, if physical phenomena of a genuine character ever do occur, the *a priori* improbability is at once removed, and thenceforward there is but little ground for objecting to the phenomena in Home's case; and not only those, but the phenomena in the case of Stainton Moses, and scores of others, less well attested. The props would have been knocked from beneath all logical scepticism of the historical phenomena once newer manifestations of the same type be proved true. The whole case hinges on the fact of whether or not such new facts as may be forthcoming tend to prove either the one theory or the other. Let us, therefore, turn to this newer evidence, and see which alternative is rendered more probable by the phenomena in question.

This newer evidence is, of course, supplied by the case of Eusapia Palladino. Here we find phenomena of a physical character recorded by many men and women—including numerous eminent scientists—not one of whom tolerates for a moment the idea that these phenomena are hallucinatory. Indeed, the photographs of table levitations, of hands and heads,<sup>1</sup> of instruments flying through the air,<sup>2</sup> and the impressions left in cakes of plaster,\* leave no doubt whatever that, in this case, the phenomena—no matter how produced—are objective. This conclusion is further supported by the fact that registering apparatus has been employed, and has successfully recorded the results of physical movements. From this, it is certain that real, objective facts have been observed.† Whether the phenomena were due to fraud or were the results of the operation of some supernormal force, or whatever their explanation, they were certainly not due to hallucination.

Our own sittings, it seems to me, abundantly confirm this conclusion. During the greater part of the time, when phenomena were in progress, Eusapia was passive and silent: when she did speak, she did not suggest anything to us directly, and even if she had done so, it would have been in Italian—a language I do not understand. And yet I saw the phenomena—the movements of objects, the hands and the heads, and felt the touches,—just as the others did: in fact, I think I may say *more* frequently than either of my colleagues did. How was this? Eusapia only “suggested” anything to us on three occasions, and on two of these we failed to perceive what she wished us to see. On the other hand, we frequently perceived what she did not “suggest” to us, and

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<sup>1</sup> “Annals of Psychical Science,” April, 1908, pp. 181-91.

<sup>2</sup> *Ibid.* April-June, 1909, pp. 285-305.

\* Flammarion: *Mysterious Psychic Forces*; Morselli, *Psicologia e Spiritismo*; de Fontenay, *A Propos d'Eusapia Paladino*; de Rochas, *L'Exteriorisation de la Matricité*, etc.

† Why were Sir William Crooke's experiments with the spring balance not discussed, by the way, in this connection? Here we have indubitable proof of the objectivity of the phenomena; even Mr. Podmore being driven to grant this, and suppose that the manifestation was the result of some trick. *Modern Spiritualism*, Vol. II, p. 242.

which came as a complete surprise to us all. The expression "Oh!" occurring, as it does, at several places in the notes, shows how unexpected the manifestation was. When one's hair is suddenly and forcibly pulled by living fingers, and when one is banged over the head by a closed fist, and when one is grasped by a hand and pulled so forcibly as to almost upset one into the cabinet—it requires a strong imagination to believe that this is nothing but hallucination. Then, too, we all saw the phenomenon at the same instant, invariably; and if one of us failed to do so, it was always because there was a physical cause for it: the curtain intervened, or something of a similar nature occurred. I need hardly point out that this, in itself,—looked at from one point of view,—is exceedingly strong evidence that the manifestation was not hallucinatory, but objective. The unexpected nature of the majority of the phenomena—when Eusapia was in deep trance, and we were doing all the talking—renders the hypothesis of hallucination quite untenable, it seems to me; at least, if anyone chooses to defend it, he must give some analogies and somewhat similar instances of the power of suggestion—a task that will never be satisfactorily undertaken; of that I am sure.

No; whatever be the interpretation of these phenomena, they are certainly not hallucinatory. And if they were objective, it is almost certain that the Home phenomena were objective also—since the parallel between the two cases is often extremely close.

And this, it appears to me, is the only way of approaching this problem that is liable to prove conclusive or trustworthy. Discussions of historical phenomena will never settle anything one way or the other: nothing is *proved* thereby, one way or the other. The only conclusive method, as Count Solovovo pointed out—and I heartily agree with him—is the accumulation of *new facts*: and these new facts, when obtained, have, it appears to me (and to my colleagues also) proved beyond all question that the phenomena are genuine in at least some instances: and that once admitted, the *a priori* doubts are removed, and the historic phenomena raised to a standard of probability which amounts to certitude. Some

of the physical phenomena of spiritualism are objective—real, external facts: and I am assured that they are not due to fraud or trickery. Whatever their ultimate explanation, they can no longer be said to be due to any form of hallucination in the sitters.

## EDITORIAL.

There is a widespread impression that the Secretary of the Society is implicated in the bringing of Eusapia Palladino to this country for experiment. This the Secretary wishes to correct. The affair is wholly one of Mr. Carrington's, and whatever was done to make this adventure possible in connection with the members of the Society was without the Secretary's knowledge or consent. The Secretary agreed after the matter was arranged to furnish the stenographer for making the record, but he has no other connection with the arrangement.

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Since writing the Editorial on endowment in the Journal of October we are pleased to announce the receipt of enough from the Memorial Membership and one Life Membership to raise the permanent fund to the amount of \$9,000. The knowledge of this fact may be a means of suggesting what is possible to members. It will be our policy, until an adequate endowment for our proper work has been obtained, to suspend all the investigations and to concentrate effort upon a fund sufficient to guarantee a permanent office. When that is assured it will be much easier to influence interested persons to endow the work. The Society is quite different in its standing before the community from the established institutions needing endowment. Their cause is accepted as worthy and their reputation for trusteeship is an established one. We have that still to make and when the smaller fund has been assured it will serve as an excellent foundation for the larger one.

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The physician who reports the case of trance phenomena published in this number of the *Journal* recognized the fact of apparent trickery in later manifestations, which he and his

colleague investigated, and so felt that it was present in the earlier period. But he has not called it "trickery." This fact, with the circumstance that we found it best to edit such expressions as "fraud" and "trickery" out of Mr. Carrington's article, as published in McClure's Magazine in the October number of the *Journal*, suggests some remarks here about the employment of those conceptions in describing certain trance phenomena.

In the case of Eusapia Palladino, it is clear from the study of certain physiological aspects of it that Eusapia, as Lombroso indicates, is a hysteric, and it follows that we have to be cautious about describing, at least some of her acts, as "fraud" or "trickery," tho they be completely simulative of these. "Fraud" and "trickery" are terms which express normally conscious efforts to deceive. The same acts by a somnambulist or hysteric, tho they may deceive an observer, cannot be called "fraud" in the usual sense. They are unconscious acts, unconscious in so far as the known limits of normal consciousness are concerned, and unconscious acts, whatever of intelligence may accompany them, have not been proved to have moral quality. Usually they certainly have none of this, and hence it is best not to employ a descriptive term regarding them that implies such a quality. It at once implies normal consciousness and that is the thing to be proved in such cases.

We never assert "fraud" of our dream or somnambulant life, of insanity, of hypnotic states, of secondary personality, and similar conditions. We ought to have a term to denominate this simulation of it, and perhaps "simulation," or simulative fraud, would serve the purpose well. But we should remember at least that the use of "fraud" or "trickery" to describe hysterical phenomena conveys as false a conception of the facts as would the indorsement of their supernormal character, and it behooves investigators to adopt language that expresses the real facts. It is probable, in fact, certain for some instances, that automatic actions, whatever their source, often take place in complete simulation of the normal and so might also simulate the supernormal. Hence in finding that an act is performed by the physical organism of a

subject, precisely as if consciously done, if automatic action is once proved, does not carry with it the evidence of fraud or trickery of any kind, unless those terms can be distorted to describe subconscious acts, which would be to eliminate the implication of a purpose to deceive as we know it. In other words, we have come to a pass where we are not confined to the alternatives of fraud or the supernormal in the description of certain phenomena, but we have a third alternative, which lies between the two, namely, hysterical or somnambulant phenomena, which are neither fraudulent nor supernormal. This third alternative is compatible with the entire honesty of a subject and at the same time with the denial of the supernormal nature of certain alleged phenomena. It conveys a wrong impression to the public to use the term where it is possible that the facts are due to subconscious action. It may be that some kind of deception is involved in this also, but that is the thing to be studied and proved in the case of somnambulant phenomena.

Mr. Carrington weakened the controversial power of his position by admitting that any of Eusapia's phenomena were due to "fraud" or "trickery:" for it opened the way to the ordinary critic's reply that, if a part of the phenomena were fraudulent, what value had his testimony to prove that he had transcended this capacity on Eusapia's part. Of course this sort of criticism is possible in any situation, but if the facts show that we have to keep open the question of fraud, we should employ terms that are not capable of misunderstanding and yet properly describe the phenomena. We can demand evidence for conscious fraud while we admit that the physical side of the facts is identical with those of conscious fraud, and thus at least leave all questions open. The existence of automatism is a decided limitation to the cry of fraud as we normally know it, and we have to be ready to deal with problems on that supposition. Even Mr. Podmore has admitted this in his latest work, *Mesmerism and Christian Science*. In this he chides the sceptic for not seeing that many of the phenomena which were ridiculed in the last century as fraud were genuinely subconscious facts, and it is time to reckon with this point of view all over the field of the alleged super-

normal. The ordinary man will always call anything fraud that does not actually illustrate the supernormal, but the student of psychology cannot be exempt from reproach if he does not discriminate here. We do not yet know enough about the subconscious to speak of its processes as we should of the normal self. If we could do so we should have to apply moral predicates to our dream life, and I imagine no psychologist is prepared to do that.

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What we have said about "fraud" and "trickery" in connection with the phenomena of Miss Burton and Eusapia Palladino, may also be said in connection with the controversy between Miss Johnson and Mr. Carrington. Miss Johnson seems to think that hallucination will explain some or all of the phenomena reported by Sir William Crookes in connection with D. D. Home. Mr. Carrington disputes this view, with Solovovo. As for ourselves we might admit that the alleged phenomena in the presence of Home were "hallucinations" and yet ask if they were not best explained by transcendental agencies. We do not say that they were and we do not say that we believe that they were so caused, but as Miss Johnson is probably perfectly familiar by this time with veridical hallucinations, she might also see that it is no refutation of a supernormal explanation to employ the indifferent term "hallucination." This only begs the question. It is used in its old sense, when the distinction between veridical and subjective hallucinations will not allow any inferences whatever of the old type to be drawn from this indifferent term, and it is manifest that Miss Johnson wants those inferences to be drawn. To us it is quite possible that "hallucinations" of the veridical type may have accompanied some or all the phenomena reported, and this would imply that the facts were not physical, as was apparently the case, but it would leave their explanation still to be attained. What Miss Johnson required to do was to give evidence that they were *subjective* hallucinations. This she has not done. "Suggestion," which she proposes, does not seem a probable explanation of any of them. Illusion would be much better than either this or hallucination.

On the other hand, while an open question is established by the denial of hallucination as the explanation, we do not prove the phenomena to have been physical by this position. They might be genuine in some way without being what is commonly understood by the denial of hallucination. We should keep in mind here as elsewhere that we have more than two alternatives with which to reckon.

## INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

### A CASE OF "SUBLIMINAL UPRUSH."

By Professor Hartley B. Alexander.

The narrative hereto appended was written at my request for an intimate, autobiographical account of experiences the general character of which was already known to me. The writer is a personal friend who, for obvious reasons, remains anonymous, so that the document must be presented with no other voucher than my name and the internal evidence of the narrative itself can afford.

The experiences described are of great psychological interest. I venture to introduce the account of them under the caption of a phrase of Myers'—"subliminal uprush"—which seems to me as appropriate a description as our present vocabulary affords. Could we borrow from biology, "psychical mutation" might be an appropriate term; for we have here, in the field of mental life, a striking analogy to the periods of enhanced vitality which De Vries found to be characteristic of plant species at the time of their mutational activity. In any case, the unforeseen and organically unaccountable enlargement of the personality which Myers regarded as the consequence of the enhanced activity of the "subliminal self" is here given a most admirable illustration,—one is tempted to say "demonstration."

I wish to emphasize the fact that the experiences described if in any sense to be termed "abnormal," deserve this epithet only in so far as it connotes "unusual"; certainly, there is no pathological element involved. I have counted the writer an intimate friend for a number of years. She is a woman of unusual intelligence and of much natural reserve.

A plump bodily habit and a sunny manner give a first impression of health and spirits, which acquaintance bears out. "Sound, sane, and sunny-tempered" would be the natural judgment of her character by any normal judge.

That she has been stirred by her experiences, that they have in a sense wrought a transformation in her character and given direction and zest to her intellectual interests,—this is not the least instructive feature of the case. The strength and importance of the whole circumstance lie, in my view, in the very fact that they portray a case of healthy and helpful development in a mode which it is the vogue of certain writers whose experience is largely hospital experience to pronounce always pathological. Myers maintained, to the contrary, that this mode is in truth a token of evolutionary health and psychical advancement; and this case supports his contention.

I should add that the physician, now deceased, who is mentioned in the narrative was a man of recognized eminence in this field of investigation.

H. B. ALEXANDER.

University of Nebraska, October 15, 1909.

My girlhood and young womanhood, up to the time of my marriage, were spent in a small, conservative New England city. The public schools of the place provided my education, which ceased—so far as attending school was concerned—when I was graduated from the High School at the age of sixteen. The two most marked characteristics during these years were a superabundance of animal spirits, which led me into many misdemeanors, and a memory—with a love for the *sound* of words regardless of and unknowing their meaning—which enabled me to learn my lessons readily and to repeat them in a parrot-like fashion. Of any *thought-process* as connected with the studies, I knew no more than a child.

Marriage took me into a distant city and an entirely different environment. Here I found a much more intellectual atmosphere to which I eagerly responded, an intense shyness, however, keeping me from allowing that fact to be known. Always having been an insatiate reader of novels, I grew to be a like devourer of books of a higher character—at first reading with hardly a glimmer of the meaning, but enjoying the sound of the words as in earlier days.

My life, for the most part, was that of many young married women with no binding domestic duties—the time was frittered away in social activities of various kinds. Temperamentally endowed with amiability, fond of society, of the theatre, of whist and so on, and with strong musical tendencies I, for some dozen years found no difficulty in amusing myself. Troubles came, of course, but a somewhat philosophical trend of mind, joined to my easy-going nature and also a great *pride*, made it possible for me to hide them, in large measure, from my friends, and, as a rule, from disturbing my own peace of mind too strongly. I very early learned that “worrying” did no good, and was a most disquieting action making me very uncomfortable; therefore, as “worrying” was *thinking* of something unpleasant, I deliberately trained myself to *stop* thinking of it, or, as I crudely and inaccurately expressed it to myself, I “went inside my head” and stopped thinking altogether. As it was only at night after retiring that disagreeable subjects tried to present themselves, being kept at bay during waking hours by many diversions, this effort to cease all thought invariably resulted in sleep in a few moments.

The first indication of a change came with a distaste for novel-reading. Novels no longer gave me pleasure; they made me dissatisfied and unhappy—therefore I ceased reading them. Then whist, of which I had been a devotee, palled upon me; then the theatre lost its charm, and in alarm, I began to contemplate a future when all my ordinary avocations should cease to amuse—a possibility which loomed before me plainly. This resulting in depression, I, following my usual custom of fleeing from trouble, cast about in my mind as to *how* I could take matters in hand and provide myself with an interest for the coming days which otherwise might “have no pleasure in them.”

Music was my one talent, if so it might be called. I sang, as the birds sing, with no method, no knowledge nor thought of the “*how*.” Musical training I had received, but the instructions of my various teachers bore no meaning. I simply *imitated* what I saw them do, and thought no more about method than I had thought about my lessons at school. When the melancholy days were come upon me, I realized that my voice could not last many years, that I could place no dependence upon that for future amusement as it might leave me at any moment, so I decided that the best thing I could do was to take up the study of the theory of music. This was something surely, that would outlast even the very long life that I felt sure was to be mine, and, accordingly, I plunged into this study with all ardor and for several years worked steadily and perseveringly.

Here my memory and imitative ability served me well, and my teachers gave me unstinted praise for work which had not one

particle of originality in it. I studied harmony, counterpoint, fugue and so on, spending hours each day absorbed in what was purely an intellectual pleasure. The mental faculties, particularly those of attention and concentration, together with a sense of logical sequence, developed more now than at any previous time, and I became ingenious in arranging musical devices which were mechanical through and through. Finally, I was brought up against a wall which barred my further progress. My technical studies were now practically finished; the next step was to compose, and thus bring to myself fame and fortune. I was soon disillusioned. My compositions, naturally enough, found no publishers. I tried again and again. They were invariably returned. My musical labors came to a standstill, and I, thoroughly disheartened, soon became listless and apathetic.

In August of 1898, there came a most unexpected and unwelcome disturbance in my life in the shape of a great depression which settled upon me without warning and without reason, so far as I could see; for, though my life was by no means free from trouble, my back had become accustomed to its burdens and nothing out of the ordinary had occurred to give me unhappiness. But the first feeling of vague depression rapidly became more and more intense. I cannot describe the horrible blackness which enveloped me at all times, day and night. I would awaken weeping agonizingly, and without the remotest idea why. The only reason my mind put forth was that my depression was of the nature of a premonition, and that some terrible calamity was about to descend upon me.

This state of things continued during the entire fall and winter. I still took part in social activities with a feigned enjoyment, but as soon as parted from my friends, I gave way to despairing tears. For this trouble, my former course of procedure availed not. I *could not get away from it*, not for a moment. It was there all the time, pressing down upon me till I longed and prayed to die. During all this time, I kept absolutely silent regarding my condition. I could not speak of it to anyone. I felt that it was my grief, my burden, and must be borne by me alone.

For the first few months, as I have said, I could think of no cause for this deep melancholy, but as time went on, I became conscious that *there was some great truth seeking to make itself known to me*, though of the nature of it, I had not the faintest conception. Gradually, too, the thought came that my condition was not peculiar to myself alone, as I had first supposed, but that it was an experience through which others had passed and that there were people and books in the world that could make the matter clear to me, if I knew where to find them. These thoughts gave me no comfort, however, and the black clouds settled more and more

heavily upon me. The feeling of the *pressing truth* grew stronger and stronger; often when busily working, perhaps when crossing a room, I would suddenly stop and wait breathless—almost I grasped it—then it vanished.

One day the thought came to me of a lady with whom I had a slight acquaintance, and who, I had heard, was extremely intellectual, a great reader, and had travelled much, and I determined whenever I should see her, to tell her something of my state of mind and to ask if in all her reading she had ever heard of a similar case or knew the remedy. The opportunity came soon after. The lady called upon me and, just as she was about to leave, I gained courage to put my question. Her answer I have never been able to recall, so overwhelming was the lightning flash of understanding which followed it. The great truth had at last broken through into the field of consciousness, and received full recognition. Before stating what this was, I must go back once more to my early life.

My father was religiously inclined, my mother a devoted member of the orthodox Congregational Church, and I was brought up to attend church and Sunday school regularly. My religious teaching, however, apparently made little impression. Though the way of evil doers was made plain to me, I refused to apply the lesson to myself, believing blindly in a vague being who would take care of me and bring everything out all right sometime, notwithstanding my naughtiness. This optimistic belief still remained as I grew older. Of any further opinion on religious matters, if I had been obliged to give one, I could have said only that somewhere in the recesses or depths of the physical body was a mysterious something called a "soul"—this simply because I had been so taught, of any evidence of such a part of myself, I had none. The "I," to my thought, was the physical body.

This, then, was my mental attitude when the truth before mentioned found expression. It was that the body was *not* the "I," that it was but a cloak, a garment for the real "I," which was spirit. I must say here that at that time I had never read a word of Theosophy, Mental Science, Christian Science, or anything dealing with the teachings of the Orient, so that the revelation was entirely unexpected and all the more overpowering. (As I look back upon the matter now, I wonder *why* I gave the experience that interpretation. If I had not talked with the friend who called—apparently at the most opportune time; if the thought had manifested itself to my consciousness when I was utterly alone, I might be forced to regard it as an immediate revelation, but her answer to my question, which, as I have said, I was never

afterwards able to recall, may have suggested to me that manner of expression, and very likely did so.)

The effects of this experience were most marked: physically, there was a great change; from weighing one hundred and fifty pounds, in less than three weeks, I was reduced to one hundred and seventeen pounds, though with no change of diet, and with every appearance of being in perfect health. Mentally, I was in a state of the utmost exaltation and ecstasy; though in the world, I was not of it. My bodily and mental instruments performed their usual functions, but "I" was soaring in the clouds. An indescribable peace filled and satisfied me; a wordless song of joy seemed ever thrilling through my being. Morally, I was a changed person. Anger, impatience, resentment, and the like undesirable feelings were things belonging to the dim past; the words meant nothing. Love for all mankind had swallowed up all other feeling.

Many psychic experiences came during these weeks, for the abnormal (or normal?) condition lasted—though with ever-decreasing intensity from March, 1899, through May of the same year. One instance was very remarkable, and was witnessed by two members of the family. In removing a kettle of boiling water from the stove, I inadvertently poured some of the contents over my hand. Ordinarily very susceptible to hurts of that nature, my first flashing thought was that I should be unable to keep an engagement made for the afternoon; the next instant, I was gazing at the steaming, dripping fingers with complete astonishment, for *there was absolutely no sensation of pain*, nor was there later on, and though a redness of the skin was visible for some time, no blisters were formed.

Naturally, the great change in me aroused much comment and inquiry, to which I could make no satisfactory replies. If I tried to describe my marvellous experience, I found I was talking to deaf ears—no one understood. I was told afterwards that I had a peculiarly "spiritual" expression, and that an influence emanated from me at once extremely soothing and also possessing strong healing power—but of this I was not conscious.

Gradually the ecstasy paled, notwithstanding my strenuous efforts to retain it, till but a memory was left, and then began my search for a method by which I could bring about a recurrence of it. That was the pearl of great price for which I would willingly have parted with all my possessions. My life from then on is but the story of that search.

The vision vanished entirely in June; in August I met, for the first time, a Hindu Swami, and felt sure that my search for a way was at an end. Experiences similar to my own were related, various practices conducive to the end I had in view were taught

me, books recommended, and I feverishly followed directions, but obtained no satisfactory results.

Then I became acquainted with a prominent physician, a member of the Society for Psychical Research, and interested in all psychic phenomena. A firm believer in hypnotism and the power of suggestion to bring about all manner of reforms, he soon imbued me with a share of his enthusiasm. If suggestion could perform the miracles of which he told me, it could not only eradicate evil habits and perverted tastes, but by its use high ideals, ennobling impulses and aspirations could be engrafted upon the mind of the sensitive patient, there to take root, grow, and eventually blossom into a life of the highest type—if these wonders could be done by suggestion, why could it not bring back the condition of mind and body for which I longed? Dr. R—— confidently thought that it could. A staunch advocate of the theory of double and multiple personality, from his viewpoint my seemingly normal self or No. 1 (as he called it in distinction from the "self" which had manifested during my ecstatic vision) was in reality *abnormal*, and my real self, or No. 2, was hidden from view, but by inducing a state of hypnosis this real self might be evoked and given its rightful place as ruler of the organism.

I, therefore, put myself under his care. The first two treatments brought no results. I did not yield to the hypnotic power sufficiently to become unconscious (nor did I at any future treatment), but this the physician did not consider essential. I was perfectly passive, and that was all that was necessary. On the third day, while dreamily listening to his commands to the real "I" to come forth, suddenly a marked physical disturbance occurred. The feeling of sleepiness which had been so strong as to be actually painful, changed in an instant to as extreme a state of wakefulness; the respiration, from being quiet and scarcely perceptible, became quick and broken, with long-drawn-out gasps that seemed to wrench the whole body, while the heart beat violently; and then a voice, not my usual one, though issuing from my lips, said: "Here I am! What do you want?"

Dr. R—— himself, notwithstanding his sanguine hopes, was somewhat startled, but quickly recovering himself, exclaimed: "So you have come at last!"

"Yes," the voice replied, "You called me, and I came. What do you want of me?"

The good doctor expressed his pleasure in being able to call this secondary personality into manifestation, spoke of how much I had longed for its presence and hoped from its influence, how I was relying upon its help to lift me out of the mire of despondency and discouragement into which I had fallen and to enable me

to live a better, stronger life—to all of which the voice made no reply.

Finally, Dr. R——, receiving no answer to his hopeful statements, inquired: "You will help No. 1 to become what she wishes, will you not?" and the voice replied, carelessly, "Oh, I'll take care of her all right."

"And you will come another day?" and quick as a flash the answer came, "Yes, and I'll come to *stay*, too! I've always wanted to come, and now I'm here, and I'll come when I please and do as I please. She (No. 1) doesn't amount to anything."

In short, the personality evoked, instead of being as Dr. R—— supposed it would be, a *super*-liminal or *super*-conscious self, was a *sub*-liminal self of a very low order, an instinctual self governed only by animal passions and desires, but higher than the animal in that it possessed a consciousness of *self*.

With horror I viewed this monstrosity which I had been the means of rousing from its sleep. Dr. R—— shared my great disappointment, and cautioned me to keep a tight rein upon No. 2, and under no condition to allow it to obtain complete control. Now that it had been awakened, I must bend my energies to subjugating it, and my future treatments with Dr. R—— were all for this purpose, but this, I soon found, would be no easy matter. No. 2 grew stronger and stronger, came to the surface very quickly and manifested its presence in many ways abhorrent to No. 1. It had no interest in matters spiritual or moral; was dogmatic, belligerent, very watchful, cunning, selfish, lawless; not so much *immoral*, as *unmoral*. It brought a sense of great power, self-confidence, *control over others*, and with it all, the strangest feeling of secret, inner amusement, of exuberant glee, though an instinctive caution withheld the expression of it. The mental faculties were greatly stimulated. I not only remembered, it seemed to me, everything I had ever read, but I could both formulate and express my thoughts with a clearness and logicity never possessed before.

A physical change soon manifested. I would arise in the morning after sleeping well, feeling as usual, but in an hour or two, a heaviness, an inertness, would fall upon me which would steadily increase until I would be forced to lie down, and the rest of the day would be passed in an almost comatose condition, not asleep, but dull, refusing to speak or to rise. With the oncoming of the evening, however, all this was changed. I was alive from head to foot—brilliant, glowing, vibrating with a vivid, forceful, vitality, while a seething flood of wild thoughts and fantastic images poured incessantly through my mind.

These conditions increased steadily, until one memorable night I realized that a climax was at hand. Never had No. 2 been so insistent, so powerful. It was impressed upon me that unless I.

No. 1, the normal self, conquered and subdued the other, I should become violently insane. The terrible struggle lasted nearly the night through, with No. 2, fighting for its life, as it were, against the now thoroughly aroused will of No. 1; but the daylight saw No. 1, though racked and worn, the victor, and never has No. 2 manifested from that day to this.

Here ended my experiments with hypnotism—as well may be imagined! After that, from time to time, many “isms” and “ologies” claimed my attention, but none of them gave lasting satisfaction. After years spent in this way, gradually I began to despair of ever finding a way out of the forest of my difficulties. Instead, I seemed to be losing myself more and more in intricate and maze-like pathways, and I practically gave up all hope of relief.

About two years ago, I again became filled with the thought that a revelation was to be vouchsafed me. My condition was somewhat like that attending the previous experience (of 1899), but not to be compared with it in intensity. At times I would be exceedingly despondent, though not in any degree approaching the depth of depression which characterized my earlier experience. In May of this present year, 1909, the second revelation came. This was of a much more *personal* nature than the first, and minus the ecstasy, but bringing with it a sense of peace, and rest, and satisfaction. It was as if another part of myself had been made known to me, a part which completed the hitherto incomplete self; masculine, in the sense of possessing the qualities of strength, courage, protection, and the like.

This experience I have not yet interpreted to my satisfaction. I have learned that unexpected crises or climaxes occur in the mental as well as the natural world; that they are universal in character, and confined to no person, sect or race; that they come, unsought and unexpected, to many persons of widely differing beliefs and environment, and are then viewed and interpreted in the light of previous study or of temperamental characteristics.

That this experience should have any particular form of words attached to it, is, perhaps, unessential,—the important thing is its results. I find myself reposing in it (this new “self”) the same child-like trust that I gave the mysterious God of my early days; I am conscious of a freedom from worry or care or anxiety; less dependence upon persons, or environment; a great intellectual stimulus; a feeling of power, of ability, that is quite unwarranted; in short, a self-confidence I have never before known, and an intuitive belief that it will eventually lead me “into all truth.”

### BOOK REVIEW.

*The Psychological Phenomena of Christianity.* By George Barton Cutten, Ph.D., Charles Scribner's Sons, New York. 1908.

This book belongs as a whole to the series of histories and discussions connected with the psychological study of Christianity and the modern movement in mental therapeutics. It contains a great deal of good historical matter in it and readers can get much information of the past from the collations of the author. The reader must remember also that the author is a minister in one of the large cities of this country, and hence it shows a widening out of intellectual interest. The volume ought to serve a very useful purpose among religiously inclined people in respect of the problems discussed. It is not intended as a scientific treatise and would not expect consideration as such. It is a source of instruction to classes whom the author could not expect to reach directly through his pulpit utterances. Hence it is not to be estimated too critically. Busy people of the world will get adequate information from it without having to engage in critical investigations. It is the general spirit of the work that is to be commended and that will carry influence with the reader.

There is only one chapter in it that has special interest for the psychic researcher and even this for only one of his problems. It is the chapter on Immortality. The author shows familiarity with the records and theories of the Society, but does not commit himself unreservedly to any special interpretation of its phenomena. He is very conservative and does not say even of telepathy that it has done more than make out a good case for itself. There is no expression of either credulity or scepticism in that view. On the question of evidence for a future life he is non-committal, but not hostile. The attitude is not one to be criticized, but may be regarded as entirely scientific.

**TREASURER'S REPORT.**

The following is the Treasurer's Report for the quarter ending October 2nd, 1909:

**Receipts.**

Grant from the American Institute.....\$2,000.00

**Expenses.**

Publications .....	\$1,907.01
Investigations .....	114.10
Salaries .....	560.00
Stamps .....	167.00
Printing .....	144.50
Insurance .....	69.00
Office Expenses.....	186.46
Typewriting .....	36.67
Addressing Machine Co.....	22.79
Office Rent.....	24.00
Sundries .....	24.60
	<hr/>
	\$3,256.13

**Receipts from the Society.**

Membership Fees.....	\$558.60
Sale of Publications.....	56.54
Donations .....	60.00
	<hr/>
	\$675.14

The receipts of the Society are turned over into the Treasury of the Institute for grants in subsidies, so that all expenses are reckoned from these grants. The expenses of the Second Quarter were \$500 less than the grant, and the cost of publications made the expenses in this quarter \$500 larger than the grant. Hence the discrepancy between the reported grants and expenses of the last two quarters, which, however, balance each other.

JAMES H. HYSLOP, Treasurer.

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### Errata.

Page 482, line 3, for "wireless telepathy" read "*wireless telegraphy*."  
 Pages 491, 492, 494 for *Grand Magazine* read *Strand Magazine*.

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